Community Architects in Asia

what they do | who they are | 2010

design by with for people

The role of a professional such as an architect, is to learn what is valuable in the tradition, culture and local experience of people and try to find out ways in which improvement can be made.

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When we use the term “community architect,” we have in our minds a person who is quite different than a conventional architect. But in the past two decades, as the work of community architects around Asia has grown, and as the community movements they support and work within have grown, there have been more and more questions about what kind of roles community architects can play in a community-driven change process.

In this special issue of the ACHR newsletter, we take a detailed look at the work of many community architects around Asia who are experimenting with new and unconventional ways of supporting community-driven change processes in their cities and countries. This issue of the newsletter is doubly special because all the stories have been written and illustrated and laid out by these community architects themselves, with a little editing support from Chawanad Luansang (“Nad”) and Supawut Boonmahathanakorn (“Tee”) - the two young Thai architects who are jointly coordinating ACHR’s Young Professionals Program.

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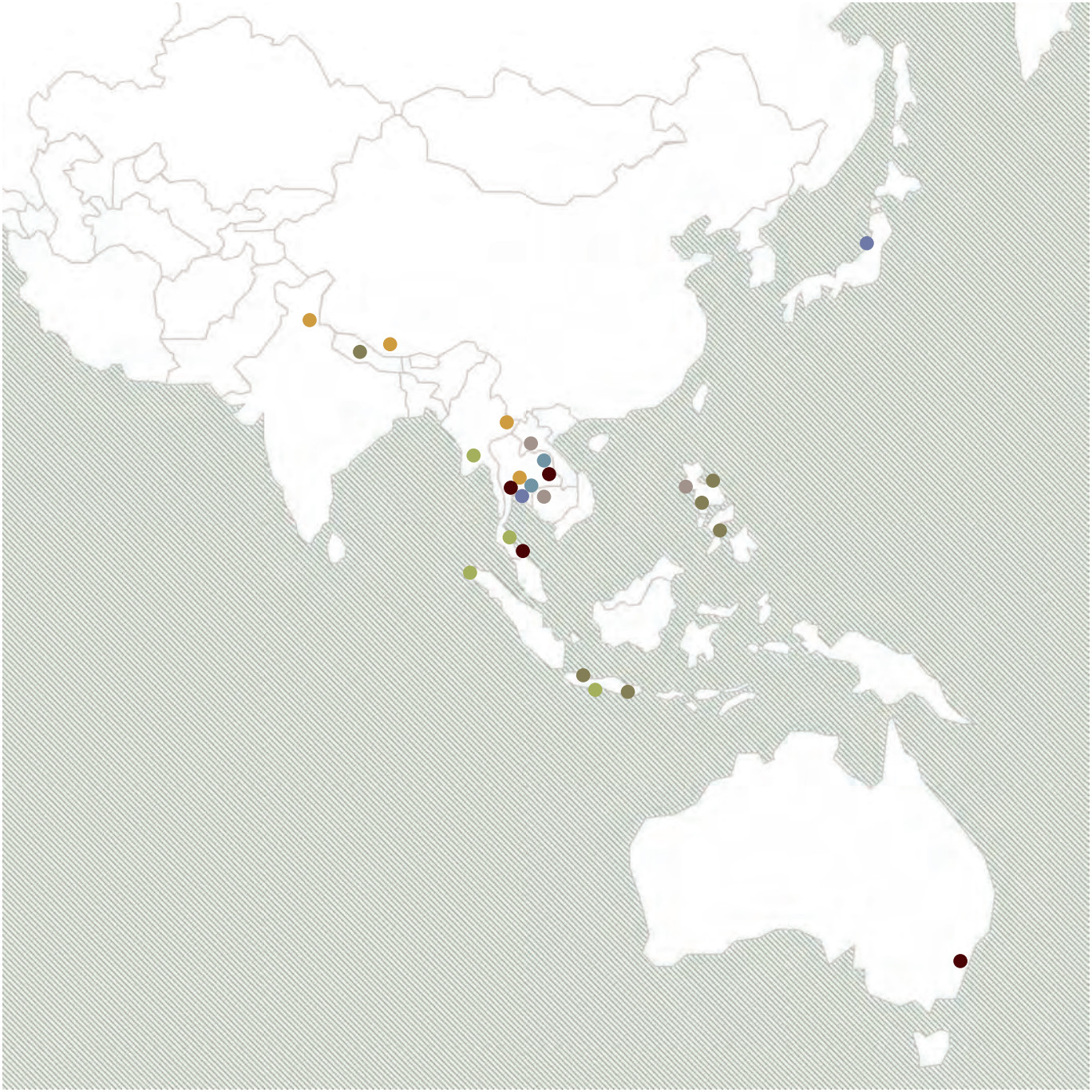

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Overview

In the squatter areas and resettlement areas of Asian cities, houses grow little by little. When some money is saved, some materials are available or some friends gather, a wall is completed, a roof is improved, another room is added.

A Time to Build: People's Housing in Asia

Photograph by : Yann Arthus-Bertrand

INTRODUCTION

Somsook Boonyabancha

A note from interviews in Bangkok, April 2010.

Community Architect Movements in Asia

'Living together' is a familiar concept for Asian culture. If we look at our traditional way of living, we spatially and socially co-live in a community of the network of small clusters of people comprising space for parents, grandparents, younger generations, passed-away ancestors and neighbors. This reflects in the spatial design of our houses, communities and cities. Recently, we have gone through immense changes, especially after the World War II. We embraced new legal systems, new politics, neo-liberalism economy, modernization and urbanization. The Western way of dwelling called 'housing' was dominant. Respectively, we shifted from a co-living community to 'public housing' and 'real-estate housing' which focus greatly on the physical and technical dimensions of the housing development. Both are 'individual housing' where people live isolated from others. The acknowledgement of the social structure in a co-living community was undermined. The value of housing was transformed from the focus on 'community' to 'commodity'. We now talk about 'selling' and 'buying' houses; not how we live, interact and network with others as a community.

After the end of the World War II, the rate of urbanization was rapidly increased in Asia. Several rural inhabitants migrated to urban areas to work in a service sector. There was not enough housing solution provided for them. During 1960s, in the aspect of political situation in Asian countries, there was a tension between socialism and capitalism. A number of Southeast Asian countries, e.g. Vietnam and Thailand, put a great emphasis on the latter and concentrate their country development on liberalizing the market, catalyzing economic growth and promoting urbanization. The demand for service sector was promptly growing. Slum emerged rapidly – faster than the capacity of any Government to solve it. Slum eviction on high-valued lands became an issue. There were 2-3 housing approaches taken place with an attempt to house the urban low-incomes.

In 1970s, the first approach is called the 'Singapore Model' which was considered as a striking model of the time. It ensued after Singapore liberated itself from Malaysia. Housing was one of the important essentials to shape the nation-state of the country. The aim was that everyone should be able to afford a house. There was also a great demand on limited land for commercial development. Therefore, the solution of the Singapore model is a high-rise public housing. Efficiency of land-use is a key. National Housing Authority was established in various Asian countries. It is important to notice that this model worked well in Singapore, Hong Kong and Taiwan where the size of the country is manageable and it encompasses relatively stable political situation, secure governmental commitment and advanced economic growth. However, in many other Asian countries including Thailand, which were less fortunate concerning the mentioned issues, encountered challenges and difficulties implementing the Singapore model.

Correspondingly, these other countries looked for more compromising models. During 1970s, there was an interesting 'kampong' / community improvement movement initiated by KIP in Indonesia, with a great support from architectural schools in the country. Architectural students worked with local communities. KIP model was implemented widely in Asia. For the first time, the approach proved

1970s

Some scenes of Asian urbanization

1980s

Slum eviction in Asian countries (Thailand)

that we do not need to evict the poor but they are capable to improve themselves and their community. The approach started the implementation in Surabaya. KIP model gave an immense influence on community-driven slum upgrading movement in Asia which is the second option besides the capitalist Singapore model. KIP model nurtured the emergence of 'community architects' in Asia. It is important to emphasize that partnership from architectural schools is a very important factor.

Thailand established its National Housing Authority in 1973 and employed the Singapore model for 5 years. It encountered many challenges and obstacles. In late 1970s, another influential actor supporting the concept of community-driven housing development is the World Bank who promoted the idea through the distribution of its funding in developing countries including Thailand. Slum upgrading and self-help housing were introduced since 1976. I was working as one of the first groups who believed in community improvement in Thailand. Before this phase, it was all about slum eviction and relocating the poor to high-rise public housing which turned out to be a failure because at the end the poor abandoned their flat and created slums in the new areas.

There were movements of community-driven housing development and community architect in Philippines, Japan, Pakistan, India and Sri Lanka. In Philippines, they had a more ambitious idea to support more diverse solutions than KIP - not only on-site community upgrading, but reblocking, land sharing and relocation. I went to see their works in 1979-1981 when the National Housing Authority in Thailand has just set up the slum upgrading department. Nevertheless these projects were not done by community architects, but by the professionals within the National Housing Authority. Mainly, it was the professionals who made the planning. In Japan, there was community movement of Buraku community who is low-income and marginalized. The people organized themselves with an attempt to negotiate with the government. The interesting thing is that the people, through the formation of community-based organization, acknowledged their collective power and rights to live as a part of the society. There were many reconstruction projects that led to big-scale urban renewal schemes. Many community architects and architectural schools have been involving in the process until present. In Pakistan, the movement of community architects emerged from the implementation of community sewage line of the Orangi Pilot Project in Karachi. Community building was nurtured through the process of improving the sewage system. In India, there were also many groups of community workers. Moreover, in Sri Lanka, many architects involved in community development projects in the Million Houses Programme in 1980s.

Asian Coalition for Housing Rights (ACHR): Reflecting Back and Moving Forward

It started almost thirty years ago since Fr.Jorge Anzorena, who taught in Japan and regularly visited various groups of development practitioners in Asia, wrote several newsletters telling the stories of movements in various countries. The newsletters were circulated amongst Asian development practitioners who met occasionally in related meetings. Around 1980s, many countries in Asia were facing the urbanization and enormous evictions of slums and informal settlements. Those practitioners, therefore, started thinking how they could support each other in terms of ideas, solutions, and resources and further informally organized forums gathering people to discuss those issues. The idea of establishing the Asian Coalition for Housing Rights (ACHR) as a formal platform started later around 1986/1987. At the time, there was a huge eviction of informal settlements in South Korea due to the redevelopment plans for the Olympic event. Prob

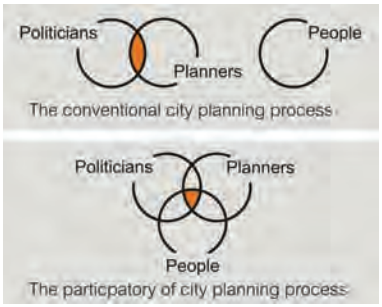


Diagram of people's role in the participatory process

Participatory improvement of a kampung by Johan Silas and ITS students, Indonesia

lems in Korea influenced the group of Asian practitioners to form an Asian network to deal with such situation together instead of working solely. A team of multi disciplinary actors from various countries and organizations attended meetings with Korean government and affected communities. The movement attracted substantial attention from the public and made a great impact since South Korea later initiated the public housing program for the first time in its history. Such intervention was quite striking to show the power of doing things together. A need of an institutional body to share and to create changes together in Asia led to the formal establishment of ACHR in 1988. The meaning of Rights represented in 'Asian Coalition for Housing Rights' does not only stand for right as the legalization but also includes right as justice and fairness, in a sense of making things right for people. ACHR focuses on bridging and exchanging knowledge and experiences that exist amongst people and practitioners from different countries. It also believes in the capacity of people to make changes. Therefore, since 1990 the activities of ACHR have expanded to other marginalized countries such as Cambodia, Vietnam, Bangladesh and Nepal. ACHR has supported people to take the major role in the development of their living environment and to learn from each other. Field visits between countries and to other regions were organized for groups of multi-disciplinary actors in each country. Collective learning emerged once those enthusiastic actors participated in various activities through the facilitation of ACHR. For example, saving group activity in Thailand originated when a group of community members visited India in 1989 and got inspired by what people were doing. We can see that certain initiatives have stemmed from the platform people created, shared and learned from each other.

Although ACHR is acting as an Asian branch of Habitat International Coalition (HIC), it is organized differently. In Asia, the legalisation doesn't fit the culture as people are more likely based on mutual agreement instead of the law which is too rigid and could create troubles. ACHR therefore focuses on estimating the Asian situations specifically and find solutions based on the reality and its people. The structure of ACHR is loose coalition and doesn't count on the membership scheme. That is because once you include a member, you already exclude the others. Membership will determine the direction of organization and later only concentrates on the interests of the members or who will become the leader. ACHR would like to share knowledge and resources to trigger changes in each country. It acts as a platform to link people together. The style of ACHR is basically based on trust as it is the traditional culture of community organization in Asia, while legalisation representing the western style. Organizing with trust has benefits yet also causes conflicts distrust occurs. However, a space for people to participate, to think and to act together is needed. We have dealt with the issues of housing rights by building people capacity to make changes by themselves. City-wide upgrading is also a strategy that ACHR employed as well as bringing people from related institutions to work together as a partnership scheme so that a new system could be invented.

To date, ACHR is actively networking. Regular meetings are held so that we can meet, estimate the current situations in Asia and envision the future together, in terms of what issues we should follow and improve. Community architect is another focus of ACHR. Since people can't move and create changes alone without the professional supports, we need more of community architects. During the past five years, ACHR therefore has supported and opened spaces for community architects in Asia to share, work and learn together in order to contribute to a larger change process. Thus, if we are able to make this space bigger for community architects to work with people, different kinds of possibility could emerge in the Asian society.

1990s

Upgrading project in Kampung Kali Cho-de, Yogyakarta, Indonesia

2000s

From national and city leaders to community leaders at CODI, Thailand

I. SOME TEAMS OF COMMUNITY ARCHITECTS

Fr.Jorge Anzorena
Selavip Foundation and Sophia University, Japan

Most of the senior community architects began when they were young architects. Today, I want to recollect the actions of a few teams of community architects which I have met over the last 30 years.

They participate with the senior groups in their passion to share skills with the poor communities; working with them to improve their environment. However, when some architects work together in this task, it is easier to support each other and to produce architecture supporting quality and community activities. Many years ago, I met in Japan a group of young architects called the Young Bamboos (Wakatake), who worked for the segregated people. In Kitakyushu, they prepared the master plan for a very large community. The team moved to the community to live and plan with them the project, using a room facing a busy path. The people had free access to the room and continually inquired and commented about the project. The project was implemented through the governmental housing agency, but was unique due to its flexibility. Some people built their own houses, some owned flats, the elderly had special apartments, the poorest rented at a very low rent, and there were open spaces for their traditional handicrafts.

In Lhasa first, and then in China, India, Pakistan, Mongolia, The Heritage Fund (THF) team is working hard to preserve centenarian buildings, training artisans to do it and helping; at the same time training the poor dwellers to improve their living conditions.

In the Philippines, groups of young architects have been working with poor settlers. From the task force of the University of Philippines, the group Paniharanan was formed, which has trained community leaders to train the communities to re-block their houses in order to obtain a lease over the land. TAO is a team of young female architects, also from the task force. Besides their work in poor communities, they are training the students of several universities in matters of social housing, by organising camps, seminars and internships.

In Thailand, the architect group CASE has been involved extensively in the planning of poor communities which are financed by the Community Organization Development Institute, and working in the poor settlements. One interesting project was the organization of a play ground through the children in a squatter settlement.
The Asian Coalition for Housing Rights has organized workshops for students of universities in Cambodia, and from this training several architects are working today. ACHR has also organized, with the Open Space Community Architects, practical training in the universities of Lao PDR and Cambodia.

In Pakistan, young professionals from the informal settlements have formed a very professional Mapping Unit in the Orangi Pilot Project. They have mapped all the squatter settlements of Karachi to prepare themselves for regularization and improvement; they are doing the same with the villages around Karachi. The settlements are willing to finance and implement the sewerage lines in front of they houses while the government builds the truck lines (planned by the team) and treatment plants.

Start from saving, extend to upgrading and planning

Offering technical support and guidance, people pay and implement, OPP Pakistan

II. Architects and Architectural Practice : Some Imperatives

Kirtee Shah, Hon. Director, Ahmedabad Study Action Group (ASAG)
President, Habitat Forum (INHAF)
Chairman, KSA Design Planning Services Pvt. Ltd. (KSA DPS)

This ACHR publication, on the occasion of a regional meeting on the "Community Architect" rightly focuses on the work of the community architect. Though the definition varies, in development circles he/she is the one, an individual or a group, who works for the homeless, inadequately sheltered and the 'housing poor'; who engages in slum upgrading, disaster reconstruction and rural settlement development projects; who works for job satisfaction rather than money and in response to his/her inner calling and social consciousness rather than the academic qualification; who respects tradition, culture, 'people skills' and knowledge, and believes in and practices participatory methods; who is committed to low cost and appropriate technology and 'local' wisdom and context; who is sensitive to psychological aspects of people's living and to socio-cultural dimensions of habitat development; who respects climate and environment, is sensitive to concerns and is committed to sustainable construction and development; whose creative struggle is confined not so much to inventing new forms and designing daring and bold structures but doing more with less, and seeing big in small; whose clients are not only individuals, groups and communities but the 'class' (the 'poor', the 'disaster victim', the 'homeless'); who works 'with' rather than 'for' people; whose concern is up-scaling and whose dreams and fantasies are changing the system, establishment and set perceptions and practices. That, in nut shell, is the community architect's work, universe and challenge. On the other end of the spectrum is the conventional/ mainstream architect-- who just about in every way and manner is what the community architect is not. Of course, there are some exceptions.

For good or bad, I have been both--a community architect and a mainstream architect-- in equal measure. In both capacities I have had a long innings. Considering that the two career streams ran parallel, save the first five years in the early '70s, I have worked in these two fields for over 35 years. In both forms of work, the engagement has been long, intense and sizeable. Keeping in mind that all articles and papers in this publication detail the work of the community architect, I have chosen to look into the work and the universe of the mainstream architect. And as I am based and work in India, the focus is on the Indian architect and architectural practice in India. Moreover, as it is just about the only paper in the publication, it does not describe this or that project but the architect, his/her persona and the universe he/she operates in. The making and working of the mainstream architects deserve a look in as they form an overwhelming majority and determine, to a large extent, the nature, quality and form of the built environment in our cities. It is important that there are more community architects if the needs and aspirations of the bottom half of the population are to be met and conditions in their habitat are to be improved creatively, fast and with limited resources. It is equally important that the mainstream architects imbibe the spirit, orientation, attitude and concerns of the community architect. The future and long term sustainability of our settlements are at stake.

Role: The Larger Context

In the South Indian city of Trichy, on a site visit some time ago, the local chapter of the Institute of Architects invited me to address the group and meet its members. The town, approaching a million people, has over a hundred practicing architects. While discussing state of the architectural practice in a small town in general and Trichy in particular, a senior local architect's comments on the role of the architect generated passionate debate. He observed that he felt a fringe player and a marginal actor in his own design projects, as his contribution remained mainly in the non-tangible areas of 'aesthetics' and 'beauty', while other specialists offered hard core services--such as structural design, plumbing, electrification, air-conditioning, costing, construction management, etc.--which his clients valued more. He further added that the architect had become 'light weight', having handed over everything except the 'aesthetics' to others and consequently did not enjoy as much confidence and respect from the client.

The introspective architect was probably a bit too honest and harsh in his judgment on himself and a bit too critical of his professional contribution. He did not account for the space planning, co-ordination and other services that an architect rendered in a building project, as also the architect's team-leader status. No architect ever thinks that he or she is light weight and hardly carries the burden of 'content' inadequacy or 'substance' lightness. It is also true that unlike the small town client mindset that the architect friend referred to, most clients in the big cities have a much more charitable view of the role and contribution of their architects. However, with the unprecedented real estate boom and increasingly prominent role that the architects are called upon to play in the changing skyline of the globalizing Indian cities, there is a real need to look at the professional and the professional practice objectively. In order to get the balance correct,

it is also necessary to see the architectural practice in the context of fast deteriorating quality of built environment and deplorable housing and living conditions of the less fortunate ones in the same cities. Though an architect never considers a village to be a part of his/her 'project constituency', to put the matter in perspective, it is helpful to see the architects and their work in the context of rural habitat and the built environment in the villages, where a majority of the country's thousand million plus people still live and work and, believe it or not, would stand to benefit if some of the architects' skills, know-how and time were available in preserving and improving the quality of rural built environment.

The Client

In analyzing the profession, the first set of questions are on the clients: for whom are the architects working or not working. For whose benefit, to meet whose needs, are they using their skills, knowledge and expertise? Which segment of the Indian society are their services reaching? Certainly not the villagers, as hardly any architect practices in a village. That eliminates 75 percent of the population and their building needs from the work sphere of the architects. How many are practicing in small and medium towns which are growing chaotically and haphazardly, and where the 'projects' and the 'clients' exist with capacity and willingness to pay, but are not able to access a 'good' professional's services? Very few. Architects are concentrated mainly in big cities. And who are their clients there? Not the lower middle class, also not many in the middle- middle class. Their clients are the rich, businessmen, industrialists and public and private institution builders: mostly the upper crust of the society. Also the builders and the real-estate developers. As a class, the upper one or two percent of the society.

What about others? Aren't they building? Aren't they investing? Don't they need services of an architect, a designer? Wouldn't an architect's skill and expertise, if available to them, make a difference to what they are building on their own or using para-professionals? Why aren't they seeking a professional architect's services? Why aren't the professionals reaching their skills and services to them? Leave aside the 'social good' or addressing their unmet needs, don't they constitute a 'market'? Aren't they potential clients and a business opportunity? Isn't meeting their needs, within the limited resources they possess, a professional and a design challenge, a creative opportunity? With the over-crowding of architects that the big cities are witnessing, subsequent competition for jobs and projects and resultant survival struggle, why aren't they seeking new pastures? Why are they not exploring un-chartered territories? What prevents this from happening? Why are they not entrepreneurial in that sense? If that happens, architects will have more work and newer challenges and the less affluent people would get the services they need and deserve. It will be a win-win situation for all. Why is that not happening? Has it something to do with the mindset of the architect, definition of what constitutes 'architecture', his/her perceived role as an architect, their education and training? What is that prevents a professional architect from engaging in and contributing to the larger, 'popular' world of built environment? Is it selectivity, exclusivity, a misplaced notion of 'professionalism', professional ego, status concern, or 'elitism' of which the architects are often criticized? The main questions are: why are there no architects for the not so rich? Why are there no village architects, architects for rural India? Why don't we have architects specializing in repair, upgrading, retrofitting, rural habitat and disaster reconstruction? Aren't these services required, isn't there a market for it?
Equally important, why are those few, exceptional ones, who work in villages, in slums and for the poor, looked down upon? Why are they seen as an inferior race, a lesser god's children? If this changes, the chance is that an unexplored world would open up for some architects.

The second set of observations and questions relate to the narrow client base and the limited 'universe' that the architects operate in. It is a revelation that out of all 'formal' buildings constructed in the country not more than six to seven percent are designed by the trained professional architects. They need to ask why so few use their services rather than canvassing for a legislation that allows only the formally trained and 'qualified' architects and only the members of the professional association to practice. How do the remaining construct their buildings? Why are they not using their services? Is it that the architects are not available, not accessible? Is it that their services are expensive and buildings costly? Is it that their services are not relevant for them, don't fit into their plans and budgets? Or is it that the other set of service providers--the non-architects, non-qualified, non-members of the practicing architects' association-- are more accessible, more client friendly and more relevant? Is health care service without doctors, legal service without lawyers, accounting service without accountants and primary education without teachers conceivable, proper? The marginalized role of the professional architect in the ongoing construction activity deserves some thought and reflection. In a larger societal context, the quality of the overall built environment, not only an isolated building design, should be the architect's concern. And in a narrow business sense a less qualified competitor taking away a large volume of potential business should be their business concern too.

The Barefoot Architect

That brings me to the third point. And that is: should it be a big concern that a formal professional architect's services reach only a select few? In India, architecture without architects is a glaring, an undeniable reality. The figure quoted earlier, the 94 to 6 division of work, is the situation generally. Take for instance housing. Roughly speaking, in big cities, out of ten houses that get constructed, just one is by the public sector, two are by the private sector and the remaining seven are by the slum-dwellers and/or by other non-formal builders/suppliers. In rural India, the entire existing housing stock and a substantial part of the newly constructed housing is by the people--by the ordinary, common people. By a thumb rule, out of the total housing stock of some 180 million units in the country, more than 60 percent is through the "people's process", what the Latin Americans call the "social production of housing"-- no architects, no engineers, no real estate developers, no housing finance agencies and no building bye-laws! Should this change? Should this equation be altered? Does not this 'people's movement' in settlements development deserve a greater recognition, facilitation and more creative response? Should we not take a more constructive, accommodating and positive view of this people's process? Should we not recognize these barefoot architects? Should we not see them as different kind of professionals?

Would it not be proper to recognize their role and give them space to operate? And would that not be a service to the community to organize skills upgrading for them, their capacity building? HUDCO's Building Center initiative, though proper in conception, is only a limited and feeble response to that need. Diverting a portion of the public investment that goes into the making of the university trained architects -and civil engineers – in skill upgrading of these 'barefoot architects' will go a long way in improving their performance and thereby the quality of the built environment they create.

Making and Working of the Architect

Now, let me turn inwards, from a wider societal-- and somewhat nebulous--concern for meeting the unmet needs of the 'non-clients', to how the practicing architects service their chosen clients, to the working of the professional practice on the ground. As done earlier in this paper, a good way to dig in without hurting feelings and disturbing sensitivities is to ask questions. Isn't it true that most practicing architects understand little-- and care even less-- for the external environmental factors such as climate, energy, water, etc. while designing buildings? Aren't they victims of external-- mostly western-- influences and practitioners of unsuited, inappropriate 'styles'? Is not a 'curtain wall', a full glass façade in the blazing sun, which necessitates an over-working air-conditioning system to cool it, an insult to the local climate and the energy crisis? Isn't it true that most architects are not cost conscious in their design solutions and that, generally speaking, cost consciousness is looked down upon as the preoccupation of the inferior, the struggler among the architects? In some ways, aren't the architects alien in their own environment, in their own place and in understanding and responding to the demands of climate, energy crisis, resource crunch, social complexities, lifestyle choices? Aren't they divorced from the rich local traditional practices in building construction? Don't the architects' stylistic preferences, their 'isms', override functional needs of their clients? Someone big in the profession once told me that the client was 'incidental'. Put crudely-- and the fellow architects may kindly excuse my saying this-- aren't the architects taking their clients for a ride? Partly through ignorance, partly through arrogance, partly through alienation, partly through design and partly through default?

Education and Influence

While examining the professional, it is essential to recognize the influences that make and shape him/her. Does not the architectural education we impart and learn carry a hangover of the colonial past? Aren't our systems and institutions still burdened and influenced by the British systems and institutions? Isn't our education, planning and practice under the influence of the past? How much has really changed? How much has been the indigenization? Earlier, a 'foreign' tag had premium, the foreigner and the foreign trained architect carried weight, called the shots. Has that weight lessened? Has the mindset, mentality changed? How much is local and indigenous in our architectural and planning education? Aren't architects still looking westwards for ideas, inspiration, examples and masters? In a globalizing world there is nothing wrong in looking westwards --or to Singapore, Dubai, China and Malaysia-- for inspiration or ideas or technology. What is crucial, however, is to be firmly rooted to avoid being swept away, and having a reference frame to make balanced choices. It is also to be appreciated that those solutions and ideas --the 'foreign' ones-- are not the most relevant, not the most workable in solving our local problems and meeting our local needs.

The Working Environment

Not much is said --or done-- about the institutional environment within which the architect operates. It is highly restrictive and constraining but to change it the architects are doing nothing or precious little. The reference is to a regulatory framework that includes building bye-laws and regulations, the building permit system and the compliance monitoring mechanism put in place and managed by the local bodies

and/or the urban development authorities. They seem to have been made to kill design, creativity and innovation. The stipulations and provisions are kept deliberately vague. Interpretation varies from the officer to officer, desk to desk, time to time. Arbitrariness is the order of the day and corruption is rampant. The system stinks. Yet, one sees little public articulation of concern and little joint action with other stakeholders, on the part of the architects' community, to protest, to fight against the wrongs, to mobilize opinion, to find and present alternatives and to work for and influence change. Subservience and accommodation to the system's irrationality and tyranny and acceptance of its creativity neutralizing power is simply amazing. And it is beyond doubt that the architects are the most qualified --and the most equipped-- to bring it to the notice of the bye-law framers and the administrators that making supportive, positive, facilitating and enabling by-laws and building regulations costs nothing in money terms-- that it only demands some imagination and openness to learning from others-- but they go a long way in making the cities beautiful, their sky-line exciting and the urban form richer-- something the administrators admire so much in foreign cities but do little to promote and ensure it here. The architects are the principal stakeholders in this matter. They and their associations need to take position on these issues and organize efforts to bring about the needed change. If this does not change, the architects and their creativity are the principal losers besides, of course, the cities and even the towns. The agenda for institutional reform is much wider-- and deeper-- than rationalizing and improving the building bye-laws and the regulatory framework. The architects need to muster courage and stand with conviction against unethical practices and corruption. Shortly after the earthquake in Gujarat in 2001, the Home Minister of the State publicly confessed that a majority of the buildings constructed in Ahmedabad city in the previous decade --a staggering 90 percent, according to him-- were either illegal or unauthorized, or violated building codes or norms in some form or the other. The reference was primarily to the builder-promoted construction. The earthquake also exposed large scale irresponsible practices loaded against public safety. If the architects raise their voice against such practices, chance is that they would be probably heard. Even if the results do not materialize instantly, the process will build a new solidarity, a fresh togetherness, a new awareness on the part of the authorities of their public accountability and a new identity for the architects among their present and potential clients and the society in general.

Leadership

Identifying systemic deficiencies and bringing about institutional change demand a committed leadership with a vision. What kind of leadership does the profession have? Who are the leaders and what are they doing? I have never understood this matter sufficiently but I am told that the star architects are the leaders of the profession. The professional associations also play the leadership role. Do they? What and who are they leading? What initiatives? What sharing? What mobilization? Which issues are championed? What remedies, options and strategies are suggested? A leader must lead, give, inspire, set examples, even sacrifice. Who are they inspiring? What are they giving? Is the word 'sacrifice' heard anywhere at that level? Is not the public good versus private interest the most obvious feature of the leadership issue?

Insider's View

This seemingly critical and what could so easily be seen as 'negative' portrayal of the profession is not borne out of negativity, or frustration, or anything of that sort. It is also not an outsider's view based on ignorance, prejudice or ideological baggage. It is an insider's view, based on experience and borne out of a concern that the architects, as a community, as professionals, as privileged citizens, could do much more, serve many more and contribute so much more meaningfully. This stems from an understanding that given the attitudinal and orientational changes, they could be leaders in making our cities and settlements better places to live and work.

Architecture is a noble profession. In the hands of its conscientious practitioners, it is a medium to serve the people and also the environment. It combines both art and science. Culture and technology are its pillars. It is a vehicle to translate ideas and dreams into reality. It embraces both reality and vision, creativity and practicality. It has been here from the dawn of the civilization and will always be here. However, in the way it is perceived and practiced, it needs to move from the monuments to the people, from magazine pages to practical lives, from the elite to the common people and, in a way, from top to bottom, from a pedestal to the ground. That would take nothing from its hallowed ground, its mystique and its nobility. It will only be richer. Architecture as a subject, as an art form, as a Shashtra, is too big and ancient to be treated casually. But the architecture profession, as perceived and practiced now, certainly needs a rethink, a paradigm shift. The multiple crises --energy, water, space, resources, ecological and governance-- the new technologies, changing social equations and emerging realities in the globalizing cities make it imperative that the building professionals re-educate (both de-learning and re-learning are called for), and re-equip themselves. Moreover, a degree of de-professionalization of the conventional professional, in terms of attitudinal shift, client choices and priorities, is a necessary part of the change.

III. “There are no formal rules”

Inamoto Etsuzo
SHARE (Settlement and Health Action for Re-Evaluation)

From Micro to Macro and from Macro to Micro

I majored in Architecture until my junior year and I was enthusiastic in both domestic and international architectural designs. In senior year, I enrolled in Regional Planning, which was a new subject for me.

Why did I choose Regional Planning? In the sixties, people had migrated from rural and fishermen’s villages into cities because of national policies emphasizing both heavy and service industries. For this reason, in the seventies, disintegration of traditional-local communities in rural areas appeared, so I decided to choose Regional Planning instead of Town/City Planning. I have accepted the importance of architecture designs; specifically in local communities. When rural villages faced risks from community disintegration, I had a hunch that it would be more important to consider how to sustain the traditional-local communities, rather than focusing on only local-traditional designs. This question brought me to study Regional Planning. From this experience, I have learned the significance of maintaining perspectives from micro levels (personal life/livelihood) to macro levels (local community) and vice versa. This is my background in Regional Planning.

From the object to the subject

In the eighties, Japan experienced a bubble economy in urban centers, with many condominium construction projects. From the mid-eighties, I got involved with those affected by projects and in surveys on the housing conditions of discriminated settlements in Chiba prefecture areas. I realized that few people who were affected by redevelopment were aware of their rights and how to assert them. For experts, it is a part of our job to be aware of the relevant laws, as well as having the technical skills required. Unfortunately, for non-expert residents, it is very difficult to understand the laws which are not closely related to their daily lives. In addition, I noted the dependence of local residents on the government, believing the government would implement policies in the local communities. However, what I understood by communication and observing the local residents and government administration, was that the administration would not query their own actions, unless the residents resorted to strong actions including to appeals or protests. Even if the residents appealed or protested, the government would set a limit to deal within a framework of relevant laws. In those days, it was typical for most professionals to take sides with the developers, not the groups who were affected by the development. However, during my involvement with the residents, I asked myself how I could communicate as a professional in these situations.

Later, Fr. Anzorena facilitated my visit to communities in Asia which he was familiar with. When I visited those communities and discussed with the residents about their housing issues, I often observed that these residents were not dependent on the government, but instead were exploring how to solve their issues themselves. The community members have understood how to become society’s subjects, rather than objects.

Is it intervention or a catalyst?

The various encounters in Asia shed light on my question about what I should do as a professional. It was about neither being a researcher exploiting information, nor intervening with expert knowledge. On my side, what I as a professional can do, is to mutually learn with the residents about their local environment, and function as a knowledge communicator. I can help to guide the residents, so that they can fully realize their potential. We should build the relations between the region and people, without either prejudice or preconceptions. Face-to-face relations are important for us. Community Architects should therefore change from being intervention actors into catalyst actors, because communities have their own wisdom.

“ Person of soil “ and “ Person of wind”

A place can benefit from the wisdoms of its residents, and locals may value aspects which are overlooked by outsiders. Locals are called “persons of the soil” because of they are permanently there, while outsiders are “persons of the wind”, because of their temporary nature in the community. The viewpoints of the outsiders may differ from the locals, and these “persons of the wind” must gently talk to and share with the locals, from children to the elders, with “big ears and small mouths”. These local treasures have much to teach us, and may change our viewpoints from negative aspects to positive ones. Community architects will always want to be “persons of the wind”, by mutually rediscovering and re-evaluate living wisdoms in the process, and bring to light the hidden stories of regions and people.

Do you observe or see?

We visit the site. We hear the story and inspect the locale with the local community. This is an interaction between “persons of the wind” and “persons of the soil”. There is a difference between what our eyes see, and what our brains want us to see. Therefore, it is important when we visit the site to consider what we have observed; “We are watching, but we are not watching”. These thoughts should always be borne in mind when we visit the locale. The object that we observe has geographical, social, economic, and environmental aspects. Our society is composed of the interaction of these different aspects. It is the people; living in the region, who must remain at the forefront of our considerations.

To cooperation of labor that crosses boundaries

We have done projects for environmental improvement both onsite and offsite with community members, to achieve “quality of life”. We may have removed certain things, but also added others. “Quality of life” should be regarded holistically, considering physical, psychological, and social aspects. To do this, we must exchange information and experiences with people from different fields.

Take for example the case of arsenic-contaminated water. A well was built as part of the “quality of life” project for safe water, so that locals could drink water that was safer than water in the river and the pond. However, there was arsenic in the well water, which poses big health problems over time. Through this case, we realized that we would have to reconsider our solution.

There are no formal rules in community development. We are not tied down in rules. It is important to confront the problem flexibly. The purpose and the means of community development are to achieve sustainable development, by the community members, and start a self-perpetuating process.

1: Fishing village community “Dan Taok” in Kampot City
This photograph shows the workshop in March, 2009. The community members were divided into men, women, and children groups. Each group announced “favorable points” and “unfavorable points” about the environment in their community displayed in each photograph.
Photo by Hallam Goad

2 : In the same community, September 2009
Listening to the progress report of the construction project of a public restroom proposed by the representatives of a women’s group in the workshop
Photo by Akiyama Yuri

IV. Notes from the Community Architect planning Meeting in Bali (October 20-23, 2009)

Somsook Boonyabancha

I am a community architect!

• This is the profession which can help bring the social, the physical, the cultural and the economic together in poor people's housing. It is a profession which can add a lot to a community-driven change process.

• Universities are not keeping up with the real scale of change - no longer just one nice small project here and there to fuss over, but large, strong community movements are now undertaking country-wide upgrading and housing initiatives.

• But more and more community architects are working at this scale.

• The more community architects are involved in this community-driven change process, the greater the change.

• Also, the city development issue: planners and architects no longer plan the way Asian cities develop - it is now the market which determines the form cities take!

Community architecture is the profession that exists somewhere in the middle, between the social and the physical aspects of poor community redevelopment, between the informal and formal, between the function and the form. This is the profession that can transform things, and slum upgrading is very much a transformation - a transformation from something that is illegal into something legal, from something informal into something formal, from something completely unplanned into something more properly planned, from something that is dilapidated and dirty and under-serviced into something that is beautiful and healthy and life-supporting. So this profession is in the middle of all these contrasting aspects of urban poor communities!

• **And as community architects, it is our job to use our professional inputs and know-how to empower people to bring about this transformation themselves.**

The ACCA Program has been set up to support this transformation process in poor communities and cities, and the Rockefeller Project provides some extra resources to boost the community architects involvement in supporting this upgrading process - including young and older architects, students, institutions, etc. To link these professional institutions and people to the people-driven upgrading process.

• **How can we support and strengthen this professional involvement?** This is the key question, because it is not possible for a city-wide community upgrading process to progress, without proper support from this profession. I believe that. I think the support from professionals is very important.

• **In Thailand, for example, we didn't have many architects when we started the Baan Mankong community upgrading program.** But now we have more than 20 architects working in CODI alone. And we have also dozens of volunteer architects and more than ten universities and architecture faculties around the country linking with this national upgrading process and supporting communities as they develop their upgrading and housing projects. With that kind of professional support, the upgrading process can reach the huge scale it has - in more than 250 cities around Thailand.

Fr.Jorge Anzorena

There a lot of good things happening with the community architects around Asia. But not only with professional architects and students, but with community people who are learning to take on design and planning and surveying support work, as in Karachi, where young men from the katchi abadis are being trained to do surveys, mapping, surveying of communities for laying underground sewers, etc.

At the very beginning of this movement in Asia and Latin America, there were young professionals who had begun to work with communities. But I would like to stress now not the young professionals who work individually, but the ones who form a group. Because to work as an individual is very, very difficult and very lonely.

There are several groups:

• Japan: group that worked with Buraku settlements in Kyushu, to redevelop a master plan - NHA made a more flexible plan, for the first time.

• Philippines: May Domingo working first in Tondo, in 1994, when she found nothing in the University. Then the group Panirahanan.

• Thailand: CASE, started by Patama

• Cambodia: first YP groups in Phnom Penh, then later Lao and Viet Nam.

• Pakistan: the "para-professionals" mentioned by Younus, who do mapping, surveys, taking levels for laying sewer pipes, etc. Now 2 million people have made sewers with the help of these para-professionals!

Gregor Meerpohl

The world has changed! Thirty years ago, there were still dictators and authoritarian regimes in a lot of Asian countries, and poor people had no space to do anything. There is much more space now, many more openings.

- We need not only "young professionals" to get involved in supporting poor communities in their housing and upgrading projects, as they go to scale - we also need serious, experienced professionals!
- We need a network of professionals, with both senior and junior members, to support each other and learn from each other, at national and regional levels.

When you work with poor communities, you have to think like a gardener: you can't put too many fertilizers into the soil or it can quickly become barren soil where no flowers will ever grow! You've got to be very delicate with your inputs: simple technical issues come up in community housing and upgrading projects that need to be dealt with.

- About strengthening the Asian Community Architects Network : I think it's not just a matter of organizing one single workshop or meeting, but using that meeting as an entry point to set a series of workshops on specific issues, like earth construction, mapping, community design, etc.

Kirtee Shah

Forty years ago, when we started our NGO, the Ahmedabad Study Action Group (ASAG), the way architecture was practiced was WRONG! It was something that was only practiced in big cities and for the rich. It was a practice which assumed that 99% of the human beings in India didn't exist! And it was not only architecture! The whole manner in which cities were planned and growing made almost no concession for housing the poor, and the housing that was being developed for the rich was also wrong and wasteful!

- Need for an alternative city vision: Most cities in Asia now look to Singapore or Shanghai as models of how they would like to develop. In Bombay, this ambition is written into the development plan! These new images of the city are wrong, improper and destructive. It would be a disaster for Bombay to become Shanghai.
- We need planners and architects who can look at cities from the bottom-up. Who can look at the real economic issues in cities.
- Why do we require an alternative kind of professionals now, more than ever before?

Antonio Ismael

We can learn from each other, and we can be reassured that we are not alone, that we don't have to come up with all the solutions ourselves - we can borrow and adapt solutions from somewhere else. Good solutions can be shared and borrowed and adapted. We need a different professional alternative. It's like designing a wheel: the main thing is to make sure it moves forward!

- How can architects serve their own real world, but still survive?

Muhammad Younus

Once somebody becomes a *"professional,"* he develops a mental block! Then it becomes very difficult for him to work with poor communities. He feels himself to be most important, most knowledgeable.

- In our work in Karachi, we have given chances to interested professionals to work with communities, on housing or infrastructure or research projects. But suddenly they leave when an opportunity comes up elsewhere.
- To deal with this problem of fickle and short-term professionals, the OPP developed the concept of "para-architects." These young people from the communities were trained to do things like surveying, leveling, mapping, some simple house design concepts, etc. And they started working with the communities - and they stayed! They were happy to do this work, they felt important and honored, and didn't disappear like the "professionals."

Kirtee Shah

Why aren't more young students interested in this kind of work?

• An architecture education in India is an education in alienation: it alienates you from your people, it alienates from your environment, it alienates you from your society and it alienates you from real challenges: you are essentially dealing with fake challenges, not the real challenges.

• What is the social environment within which architects operate? Every time I meet conventional architects at parties or meetings, they talk about who's got the bigger car. Their major concern is how to move up in the social hierarchy. How fast they become rich, how fast they earn more, how fast they become well-known, how fast they become an icon.

• What are the value systems architects have at this point in time? First of all, they have no value systems! There is a huge erosion that has happened with regard to values - there is very little idealism. And if you have that kind of education and live in that kind of social environment, you are asked to run fast and to move upward in the social ladder and become richer.

• Our educational systems in India - and certainly in Pakistan and Bangladesh also - are hangovers from our colonial past. We are training architects to serve the rich and the powerful. Our planning norms all came from England, our books in the planning school libraries are all about European situations - they have nothing at all to do with India or with local Indian realities! The westernization of our whole society was the objective of that colonial period, and this survives in our education systems.

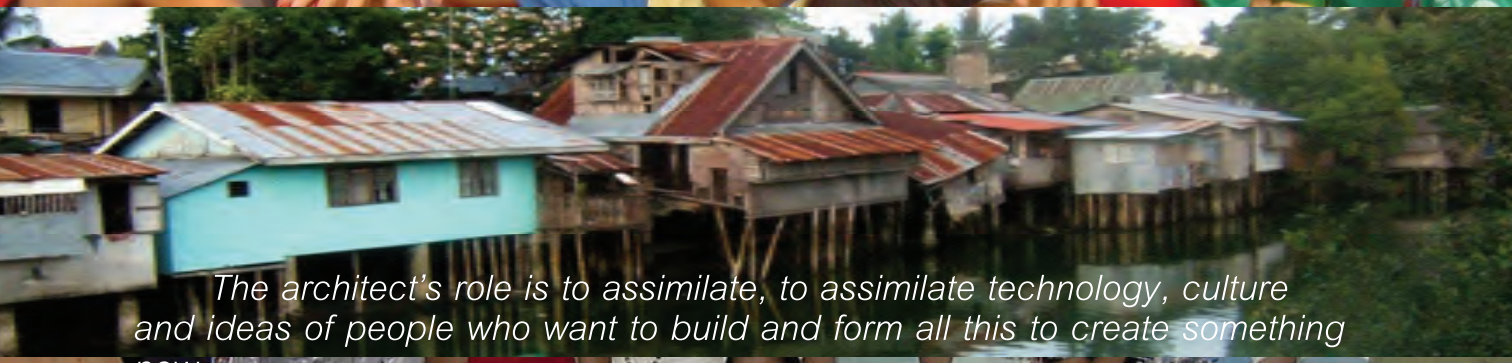
• So if you come from that kind of background, you're not really on any kind of fertile land, in terms of community architecture - you are on a very hostile land.

I'm a practicing architect as well, and I have a fairly large architecture practice in Ahmedabad. And believe me, nothing could be more absurd than the contrast between the way the ways architecture for the rich and the poor sometimes works.

• If I were designing a house for a rich man, before I finalize my plan, I'll have at least fifteen meetings with that client - not less. But when I design a community of 400 poor families, I have no meetings with anybody. I call them "faceless clients." Whom do I meet? Whom do I talk to?

• If you talk to young architects today: to them, the energy crisis doesn't exist. To them, the water crisis doesn't exist. To them, ecological and resource crises don't exist. To them, deforestation doesn't exist. Nothing exists. They go on madly doing the same thing they were doing generations ago - completely devoid of any engagement with the larger sphere of challenges we face in the world today. Really, you've never seen such a bunch with their heads in the clouds! It's absurd!

Situation and Development of the Community Architects Movement



The architect's role is to assimilate, to assimilate technology, culture and ideas of people who want to build and form all this to create something new.

Fr. Jorge Anzorena

I. MILESTONES OF COMMUNITY ARCHITECTURE IN INDONESIA

There are some remarkable efforts of architects and planners to develop housing for poor families in Indonesia. The following are examples of these efforts, which are already well documented.

Before KIP

After KIP

KIP's Infrastructure Development

Andrea Fitrianto

1970s - Kampung Improvement Programme (KIP)

The Kampung Upgrading Programme (KIP) has been implemented in Indonesian cities since 1969 until the present. Over time, there have been various versions of KIP according to its project design and source of support. Perhaps the most renowned was the first stage of KIP, implemented by the government of Jakarta during the 1970s. Exceptional for its ambition, scale, and the political will, KIP in Jakarta was adopted as an affordable and effective way to improve the life of urban poor families through basic infrastructure development. The physical projects include construction of pathways, drainage, bridges, and community buildings. Through the fully stratified governance structure in Indonesia, KIP was able to reach around 3 million people or 60% of the city's population, although participation remained limited to information and consultation. The project won the Aga Khan Award for Architecture in 1980. Today, there is barely any evidence of implementation of KIP in Jakarta. Due to lack of maintenance, the KIP kampungs were densified and degraded; others were pushed out of city by the burgeoning commercialization which began in the late 1980s.

1980s - Kali Chode, Yogyakarta

Kampung Kali Chode is distinctive in the cityscape of Yogyakarta. It presents a picturesque composition of A-framed bamboo-timber stilt houses with bamboo infills, painted with imaginative colors and pictures, suggesting a strong sense of community and place. Who would have thought that in 1983 this urban poor settlement of 35 families, located on a steep bank of river Chode, was on the verge of eviction? Community leaders began to negotiate against eviction, with the assistance of the architect Y.B. Mangunwijaya (1929-1999). The resulting people's alternative development plan convinced the municipality, and the initial threat was successfully turned into an opportunity for upgrading. Construction took two years, with the involvement of residents and volunteers, including art students, while financial support was provided by two local newspapers. In 1992, the project won the Aga Khan Award for Architecture. Unfortunately, like in some KIP cases, there is evidence of densification in kampung Kali Chode. Newer buildings have been constructed of brick masonry, diverting from the community's initial architectural language.

Kali Chode, Yogyakarta

Kampung Ngibikan - Bantul, Yogyakarta

JUB Village, Aceh Besar

1990s – Present

Indonesian urban areas in the 1990s were marked by burgeoning private developments. The architecture was dominated by super-developments of high-end retail, office, and residential facilities. Community architecture was much less active, with only a few sporadic initiatives taking place in less urbanized areas. One example is the work of Marco Kusumawijaya and Yori Antar on self-help housing in Kupang.

The new millennium was marked by an increase of urban challenges and natural disasters, leading to a stronger demand for architects working with communities. Disaster rehabilitation projects involving young architects gave birth to a network of community architects calling themselves barefoot architects. This new generation of community architects continues to flourish in many architectural schools across the country. Community organizations and NGOs are proving to be an ideal developing ground for this young generation of community architects. A handful of architects have been involved in the works of UPC/UPLINK in some innovative housing developments for the urban poor and disaster survivors in Indonesia. A Jakarta-based NGO, Humanitarian Volunteer Network (JRK), has been providing urban laboratories for student architects. This publication features the work of this new generation of community architects in Aceh, Yogyakarta, Surabaya, and Jakarta.

INHERITED AFICIONADOS

A prominent educator in urban development, Hasan Poerbo (1926 - 1999), advocated participatory and holistic planning through the research institute which he coordinated within the Institut Teknologi Bandung (ITB). An architect by training, Hasan Poerbo lead pro-poor city development processes during the 1980s, incorporating issues ranging from housing and livelihoods to waste management.

Another key figure is Johan Silas (b.1936), who studied at ITB under Hasan Poerbo, and maintained the KIP initiative in Surabaya. He further developed the program by integrating a revolving fund scheme in the Comprehensive- KIP (C-KIP). For his persistent efforts in housing for the poor, Johan Silas received the Habitat Scroll of Honour award in 2005.

Eko Prawoto (b.1958) was a student of Y.B. Mangunwijaya and inherited the master's know-how of working with communities. In the aftermath of the 2006 Yogyakarta earthquake, Eko Prawoto helped the 62 households of Ngibikan community at Jetis, Yogyakarta, to build earthquake-resistant timber frame houses, with an emphasis on affordable costing through the use of local materials. The project was done with wide participation, which accounted for its rapid completion.

II. A “Barefoot Architects” Consultant?

Antonio Ismael

“Barefoot Architects” is the students’ playful term for a particular type of Community Architect. Perhaps it derived from the famous “Barefoot Doctors”, the medical doctors who walk to rural villages to treat the poor, in China (or is it in Mexico?) People often ask whether “Green Triaco” (our office in Indonesia) is a “Conventional Architecture Office” or a Non Profit Organization (NGO). I struggle to answer this as for me it is still a little unclear. “Triaco Incorporated” is legally a business entity, but yet often doing “social architecture” support for free (on a volunteer basis). So in practice, Triaco is both a “for profit conventional Architects- Urban Design – Planning Consultant and also an NGO (maybe a very Little NGO = LINGO). It is sometime a conflicting position in its notion, but also provides a mutual synergy for its survival. Well, what the heck… it is something we want to do, regardless. Not always easy but so far we’ve already survived 25 years.

In fact, with this arrangement the Non Profit activities can be independent from donors and the government. This gives us the freedom, so to speak, especially in our bargaining positions, to be innovative – something that we are striving for through systematic change in solving the poverty trap and squatter settlement issues.

This mode of operation is maybe an informal arrangement of what we have done and learned from AND (Asian Neighborhood Design, Inc.), a Non Profit Organization, in San Francisco (USA) which we started during our school days at UC Berkeley Architecture School. AND is basically a CDC type of NGO: “Community Design Center” or centre for free technical assistance to lower income neighborhoods. There we have established a separate for-profit entity (building constructing and even doing condominium development) and its profit supports the Non Profit side, providing a type of cross subsidy arrangement. As long as the salary can support the staff with a relative fair income, it can sustain its existence. It is just a choice/an alternative which so far has lasted for already 25 years.

Why is “architecture” a unique field (and so important) for helping the poor?

I think, as architecture is a discipline that works with SPACES, it becomes very strategic in helping the poor. “Space” is a crucial resource for the survival of the poor. Space is the physical form of a house and space is a place to work, the two basic ingredients for survival for the poorest, especially the members of the informal sector. Housing is a key resource, especially in a country like Indonesia. Without a registered house, one cannot have a KTP (the Indonesian Legal ID Card). Without it, one cannot actually live - literally so. A person cannot report a birth certificate, cannot get married, cannot go to school, cannot received medical support, and often cannot legally get a job… and so actually becomes the target of harassments by both the government and the mafia. Living becomes very difficult, especially in the urban jungle. In Indonesia, the house is therefore “the door to life”. The house is also the largest expense, with up to 30% of the income of the poor being spent on housing. For some, housing is just an “unaffordable dream”.

Access to land is the biggest barrier for housing the poor. Not even talking of “space” to work, make a living, having income to support lives.

So space is a key resource. Even the exercise of designing spaces is indirectly a key for building the social capital of the masses, what the Minister of Economy (in Indonesia and, I think, in Thailand as well), called the most valuable asset a poor country can have within this global economic crisis. Social capital can help to prevent economies from collapsing by providing social safety nets in vulnerable communities. It is of no coincidence that the World Bank, ADB, and other international organizations, are looking at this area to help poor nations to weather the crisis.

Some examples of what architects can do with “space manipulation” to help the poor, especially relating to housing and the place of work:

Mojosongo Community Based Integrated Kampung Redevelopment, Solo, Central Java:

A 300 hectare "Kelurahan" (urban village) "multi solution" urban redevelopment scheme through a community participation process in finding, sharing, shifting, trading "spaces", within the slums, the urban village, the river banks. This scheme uses land consolidation, local resettlement, community-based housing, self-help housing , Kampung Improvement Program Plus (KIP Plus), walk up flats, the River Cleaning and Flood Control Normalization Program, biogas tofu-soy cake (tahu-tempe) production, a street peddlers center, compost and recycling, and cultural heritage income-generating development.

Mojosongo Community Based Integrated Kampung Redevelopment , Solo, Central Java

Citra Niaga Slum Redevelopment through "Co-Development" without Eviction, Samarinda:

Sharing a 3.6 hectare site to convert a slum (of 212 squatter and external families) to a totally new redevelopment, mixing commercial and people's street peddlers "space" through land sharing, cross subsidy schemes, stimulus, and barter.

Gang Manggis Slum Upgrading through Community Based Land Consolidation.

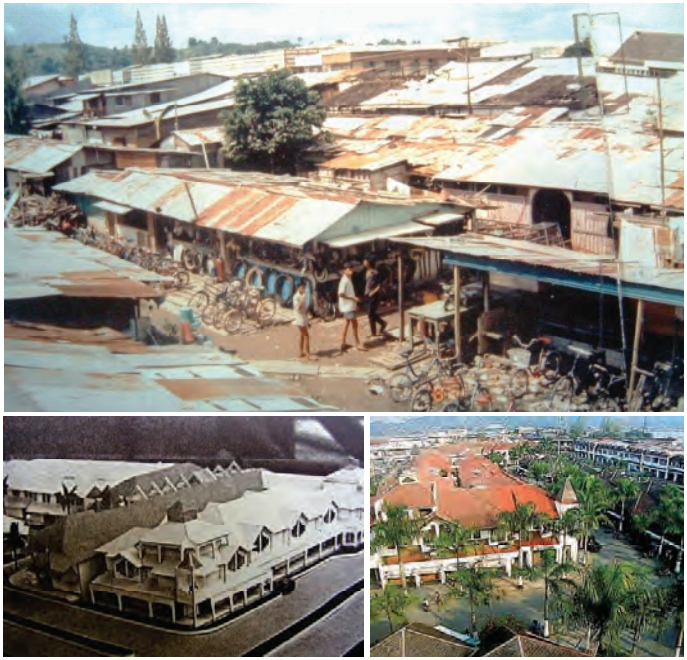
Redeveloping a 2.7 hectare slum of 180 squatter and quassy kios families, into a serviced shop-houses development through participatory spatial urban design rearrangements with mutual land consolidation/ land pooling, and land readjustment, including the development of a "Neighborhood Collective Development Fund", cross subsidy, time share, build-operate-transfer, and 3rd party co-development.

Floating Traditional Markets, Samarinda, East Kalimantan:

A scheme to search for "space" above water, to find the solution for obtaining floating land for an "income generating" facility (Floating People's Market) along the great Mahakam River.

Morokembrangan Planning for Eco Cities for ALL, an Urban Redevelopment without Eviction , Surabaya, East Java:

A struggle to save an "illegal settlement" of about 20,000 families from being evicted by the Government Flood Control and street widening program. A proposal to conduct community based rebuilding for an Eco City for All model development program. A multi-solution scheme of building public facilities on top of public land, densifying the "Urban Village" vertically, barter, and trading spaces among the community in order to get a spatial solution.



Citra Niaga Slum Redevelopment Through "Co – Development" without Eviction, Samarinda

III. "Community Architects" operating with the Community Organizations Development Institute

Chaiwat Rak-Au
Community Organizations Development Institute (Public Organization), CODI

In Thailand, low income population growth in urban areas has progressed simultaneously with big-city growth, such as the Bangkok Metropolis, which has created complications over land rights and usage. Consequently, the government announced in 2003 a policy for solving these problems called the "Baan Mankong Project", which takes diverse approaches to fix the housing problems of the urban poor. It focuses on not only the physical upgrading of housing, but also on developing community organizations, supporting their strength in order to allow them to solve various problems by themselves. Baan Mankong also has other dimensions: a social interaction dimension and a fund system dimension, which operate concurrently to ensure a more sustainable solution. In these developments, CODI uses the physical upgrading process as a tool to build community strength. Nevertheless, the contribution of architects and engineers is still vital to successful upgrading.

Previously, community projects could be divided into two distinct dimensions: physical and social dimensions, depending on the individual skills of participants. There was no real linkage between the two dimensions. In reality, such a clear distinction cannot be made, as every activity and aspect of the community will powerfully affect other aspects of the community.
Recently, the term "Community Architect" has emerged, meaning architects who work with communities. Returning to the concept of two dimensions of community operations, the architects can also be seen as creators, helping to build communities and societies that as balanced and beautiful as possible. They are not limited to people holding an architecture degree. A definition of the "Community Architect", therefore, implies two groups.

The first group consists of the people who work in the design or physical patterns of the communities, which includes a concern in the social-interactive dimension as well. This part usually involves experts skilled in architecture and engineering.

The second group consists of the people who manage the social patterns and structures in the community, in order to build social strength in the community. This part is normally done by experts having basic social development knowledge, such as community development facilitators.

Because the architects understand matters in either physical or social dimensions, they can include social patters and structures in their designs, combining the physical with the social. The physical can stimulate the social structures being adapted, so the architects can therefore play a main role in participatory working with the communities.

CODI's role is clearly to build the strength of community organizations. The "Baan Mankong Project" is a tool which can help to achieve this goal, and the "Community Architect" has been crucial in this work. Each step of the architectural design process can be used to encourage the participation of community members, leading to community strengthening. To explain in clearer images, the operation is divided in 3 phases related to design and construction steps as follows.

The first phase is before the construction period.

The main tasks of this phase are various surveys: gathering physical and social information, analysis, plan designs, and work planning. These activities all present opportunities for encouraging participation. The "Community Architects" can be the facilitators for these activities, rather than completing these tasks alone. The Community Architects can help with designing and building models in order to support the residents as they learn to develop their communities themselves.

The second phase is the construction period.

The main task of this phase is the construction work which requires checking construction materials, building construction, solving in site problems, checking work readiness. The "Community technician" is another important actor in this stage. The "Community Architect" is still needed to work simultaneously with the residents in following the planned aim. The vital skill in this phase is technical ability. Consequently, in order to still allow opportunities for community participation, the "Community Architect" should find some practical methods or tools which can facilitate community participation.

The third phase is the post-construction period.

This phase may seem like the last stage for the "Community Architect", but it is the real beginning for the community members, who need to stay strong to solve any remaining problems by themselves. The participatory patterns that can be seen in this period normally are about ensuring future sustainability: maintenance, repairing and community planning. Therefore, here, the "Community Architect" has more of a consultative role.

The most important activity during all 3 phases is the stimulation of community participation, which can open the social space in their communities. It can be said that this is another way to build the residents' abilities to think, work and solve problems by themselves. Perhaps, of all the activities, the design procedure is the most attractive activity for participation, due to it being a priority for the whole community. However, if all procedures can be implemented in a participatory manner, this will help develop strong communities, as is CODI's goal, whilst also providing housing solutions for the low income population.

In summary, the roles of the "Community Architects" who are working with CODI consist not only of being designers or planners who remain separate from the communities. They also have to be able to apply the designs, plans and construction processes through an approach supporting the participation of people, to build strong communities and therefore sustainable societies.

Upgrading

"If we start building a lot of smaller constituencies within a city, where people start relating to each other – and sharing between constituencies - a lot of horizontal learning, linking, and creativity will start to happen."

Somsook Boonyabancha

I. COMMUNITY PARA-ARCHITECTS' WORK IN STRENKALI, SURABAYA

Location : Surabaya, Indonesia
Architect Team : UPLINK Architects, UPC
Local Organization : - Paguyuban Warga Strenkali (PWS)
- Urban Poor Consortium (UPC)
Story Contributor : Andrea Fitrianto (UPC)

The story begins when an eviction took place in May 2002 at Kampung Panjangjiwa. A warning was sent to six other kampungs. These kampungs were blamed for being the main cause of river pollution and for reducing the river's capacity, thus causing flooding. To defend their right to stay and deny the blame, the communities united in an organization, namely Paguyuban Warga Strenkali, or Riverside Dwellers Organization (PWS). PWS invited the Urban Poor Consortium (UPC) to become the first partner in their movement.

A Fast Growing Metropolis

Surabaya is one of the oldest urban areas in Indonesia. It is a city of rivers. With population of nearly 3 million, Surabaya is the nation's second largest city. It is the capital of East Java province and has two industrial settlements; Gresik and Sidoarjo. The city's rapid development and growing private-investment have lead to increasing instances of eviction of poor settlements, in the name of "beautification" and infrastructure development. Riverside kampungs in Surabaya had been in existence for four decades, enough time to establish their identities, cultures, and strong socioeconomic networks. The city center location is the main advantage for dwellers who came from Java's hinterland, and who mainly work in the informal sector. In these settlements, the majority of residents have access to municipal water and electricity, and land/property taxation prevails.

Kampung Semampir

Typical look before renovation

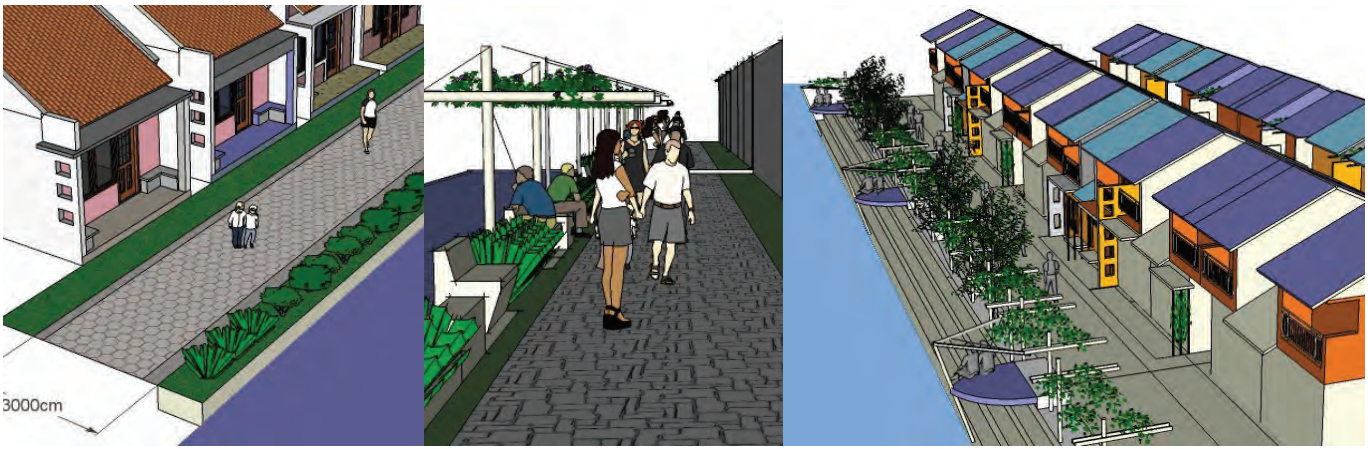
People's Reaction and Strategies

The main role of UPC in the process is in connecting PWS to relevant networks and resources. This has invited further support from legal aid groups, professionals, academics, and pro-poor politicians. Through these networks PWS was able to commission a scientific assessment. The results of this assessment show that 60 percent of river contamination came from factories, only 15 percent came from communities in Sidoarjo and Surabaya, and the rest from other areas in the hinterland. Secondly, it shows that revitalization of the river can be done by dredging (removing sediments from the riverbed), rather than by widening, which would entail eviction.

UPC is concerned in building the capacity of key individuals in the communities who are the drivers behind the change. UPC facilitates exchanges and study visits for community representatives, amongst others, to Thailand, the Philippines, and Yogyakarta, to learn about upgrading, community savings, and bamboo as an alternative building material. Most of this learning process directly involves their peers, the urban poor in other areas who face the same problems. Additionally, professionals were invited to teach community survey and mapping skills, composting, and making liquid fertilizer, and UPC's technical team provided facilitation on designing communal sanitation facilities, roads, and dykes.

In the kampungs, gradual improvement began with house modifications to reverse the house façade towards the river, and to provide an inspection road. This simple adjustment created a fundamental change, as when the houses faced the river, the river became the focal point of the communities. Residents became the guardians of the river, a borrowed wisdom from Sunan Kalijogo, a local 16th century's Islamic saint who was renowned for his environmental wisdom. Uplink architects facilitated a community survey and mapping, to obtain the basic information for kampung planning.

Having concrete improvements to show in the kampongs, and with solid scientific assessment results, PWS presented the people's concept in front of parliament, head-to-head with the government's plan. Parliament was convinced by the people's concept and voted for it. This led to the release of by-law No.9/2007, allowing riverside settlements with a 3-5 meter easement. It became the first participatory by-law in Indonesia, with parliament, government, and the people intensely involved in its making. The by-law is in force for 5 years, leaving enough time for the communities to make a gradual change.



Architect's impressions

‘Renovation not Relocation’ sounds like a tongue-twister. The residents of the banks of Wonokromo River and Surabaya River in the city of Surabaya, Indonesia had to play this trick of tongue when they started their fight against the municipality’s strong argument for relocation.

Being beyond a slogan, the community organization, Paguyuban Warga Strenkali (PWS), its para-architects and UPLINK architects, have also proposed concepts and practiced alternative development for their settlements. The fruit of this grassroots effort is the release of a regulation which provides them with limited rights to stay.

A New Phase: Limited Tenure Security

Given the 5 year of tenure security the community is aware of the need to boost the upgrading process which mainly relies on the community savings. Currently, the savings group and the community planning and design activities are based on groups of ten residents (G10). G10 is meant to provide space for horizontal participation and inclusion of all. It is where the decision making process is brought to the lowest level. G10 provides greater dynamics than the PWS. It is where weekly meetings are held to facilitate monitoring and evaluation, while at the PWS level the regular meeting is organized on a monthly basis.

Though political support was gained at the provincial level, PWS did not automatically win the same support from other government tiers: the city and the national level. However, surprisingly, the case of PWS is featured as one of the examples of best practice in a participatory planning competition organized by the Indonesian Ministry of Public Works.

During its existence, PWS has only reached around 3,000 riverside families and 1,400 households. It represents 7 communities out of around 20 communities along the whole extent of the riverbanks. The idea of expanding the organization to reach all riverside communities in the city is hindered by the fact that PWS’ work is barely understood. However, PWS joined the Asian Coalition of Housing Rights’ (ACHR) program Asian Coalition for Community Action (ACCA) in 2009 to boost the community processes to the city-wide level.

Kampung Gunungsari after renovation

II. COMMUNITY ARCHITECTS' WORK AT KAMPUNG PULO, JAKARTA

Location: Jakarta, Indonesia
Community Profile: KAMPUNG PULO
+ 76.071 m2 (7,6 Ha)
9.244 people
2.505 Households
1.214 people/Ha
JATINEGARA BUKIT DURI
Architect Team: Jaringan Relawan Kemanusiaan, JRK (HUMANITARIAN VOLUNTEER NETWORK)
Story Contributors: Inne Rifayantina, Ivana Lee, Isnu Handono, Sandyawan Sumardi (JRK)

Jatinegara or Meester Cornelis is meant to be an expansion to the city of Batavia, the original site of Jakarta. Young architects and students have been intensively re-exploring the kampung, and found its historical roots. By helping the residents to trace their culture, this served as the tool for resisting eviction.

CHALLENGES

1. Elements of the current *top-down* structure plan, such as widening and dredging the Ciliwung River, change of land use from residential to green open space, and vertical housing proposed for resettlement.
2. The government's plan has ignored the community's capacity and potential, such as the community's economic, socio-cultural and historical assets.
3. The local communities were not given the opportunity to participate in planning and managing the urban space.
4. The local government has no initiative for using the *marginal land*.

DREAMS and HOPES

1. Realization of participatory spatial planning in development patterns, whereby the local community acts as the main architect.
2. Improving people's access, opportunities, and bargaining position in planning, using, and controlling the city space.
3. Applying development patterns based on human rights, not merely based on normative law aspects nor on capitalistic interest.
4. Realization of an urban settlement policy and mechanism based on the concept of 'City for All', where there is no eviction, but instead sustainable, participatory and integrated resettlement.
5. Supporting the role of architects in community development, within the framework of justice and equal urban planning.

The following presents a model of how community architects can systematize their involvement:

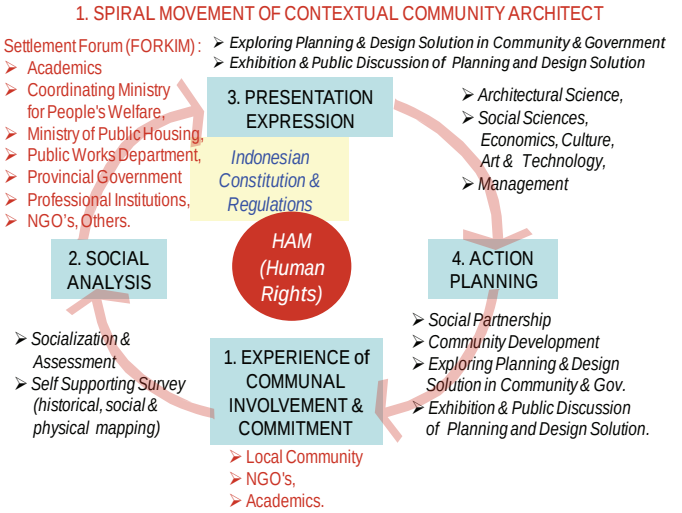
Participatory Experience. Participatory experience is the first step underlying the collaborative movement in supporting and organizing the community. In Kampung Pulo, this happened in the seasonal flood emergency response and recovery. The interaction has provided opportunities to do many things, including problem mapping and needs assessment for kampung improvement. The participatory experience can also be started from the contextual needs of the community in formulating assistance and support from external parties in an effort to resist a threat of eviction.

Social Analysis. To find the basic problems and improvement needs, the spatial layout should be planned in a participatory way, such as social occasions for the needs assessment, and self surveys by young residents, to obtain maps of the historical, social, economic, land ownership and physical environment. From these results, the weaknesses, strengths, opportunities and challenges can be assessed. Another method is social analysis using a negative approach to the situation, so that what urgently needs to be changed immediately becomes visible.

Presentation. The product of the participatory process is an alternative master plan with building typologies according to local wisdom. Then, the community is ready to test their aspirations through the Settlement Forum (FORKIM), a forum consisting of government officials, professionals, academics, the private sector and NGOs. The main goal is to obtain feed-back on the master-plan with regards to regulations and policy changes. The hope is to get support, strengthening and improving the community's aspirations. Furthermore, the results can be tested by the public through exhibitions and discussions. The input from across academic disciplines can be accommodated within the existing regulations, according to the national constitution and the covenant on human rights.

Action Plan. The next step is to integrate the movements into a social partnership action, or community action plan, with an emphasis on community development with the government's legal support; this is a viable participatory kampung upgrading project. This participatory process is expected to become a model for inclusive and sustainable urban planning that can be replicated elsewhere.

Strategical Approach On-going Program



Flood impact: housing weathering & senimentation of soild waste

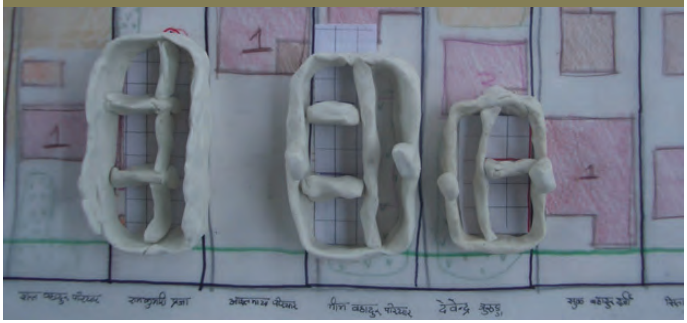
River function:Waste Management & People Transportation,Washing& Toilet

Social interaction experiences : local community , NGO's & student

Compost Processing Unit & Communal Toilet, built by mutual cooperation with local NGO's of Kampung Pulo and Bukit Duri

III. BHARATPUR: Small and Big Projects Initiating People's Process

Location: Bharatpur, Nepal
Architect Team: Lumanti Support Group for Shelter + Nad (ACHR)
Fund: ACHR
Story Contributor: Lumanti (Lumanti Support Group for Shelter)



LUMANTI Support group is an organization dedicated to the alleviation of urban poverty in Nepal through the improvement of shelter conditions. The initiative was started in 1993 by a small group of individuals who were involved in welfare and awareness-raising initiatives in the informal squatter settlements in Kathmandu. LUMANTI is dedicated to ensure secure shelter for the urban poor, where shelter means not just a house but connotes a much broader holistic understanding of habitat, including cultural, historical, social, economic, political, legal, environmental, physical and territorial aspects. At present, Lumanti is working in poor communities in 9 municipalities in the country. The major initiatives of Lumanti are settlement enhancement and housing projects, saving and credit activities, water, health, hygiene and sanitation interventions, education programmes, documentation and advocacy, research and surveys on squatter settlements and urban issues, including community organization and mobilization activities.

The Kirtipur Housing Project, which houses 44 evicted families from squatter communities left homeless by the Vishnumati Link Road construction, is considered one of Lumanti's significant works. The strength of this project is the promotion of partnership, bringing the concerned stakeholders to a single platform, enabling them to make contributions in various ways for the success of this project. Recently, Lumanti has collaborated with ACHR and formed a young team of architects from Nepal and Thailand, led by Nad. This group of community architects worked with the poor communities in Bharatpur and Biratnagar to help them understand their cities and develop projects for their respective communities. The phenomenon of architects working with the slums and squatters is completely new in Nepal. Lumanti has taken the initiative to bring together young aspiring architects from Nepal Engineering College, and establish a platform for them to develop as community architects. They will be trained through a series of workshops and training sessions, and mobilized to assist the communities in cities proposed for ACCA for the next phase.

Initiating the People's Process

The poor communities have something to be happy about. The ACCA Programme which was initiated in the city has given them hope and the drive to bring about a positive change in their communities, while making them a part of the city development process. The city of Bharatpur is one of the major trade centers in Nepal. As in other urban centers of the country, migration and an increased number of informal settlements has become one of the major concerns of Bharatpur. In Bharatpur, the rapid increase in number of squatter settlement began since 1990, when the country became a democratic nation. The number of such settlements outnumbers the available government resources, though many pro-poor schemes have been initiated by the Municipality. The poor people did not have direct access to these funds, thus, limiting their access to basic urban facilities. Only through easy access to funds can the poor in the city assess their genuine needs and act together to improve the way they live.

The ACCA programme commenced in Bharatpur with the aim of giving the poor an opportunity to work together, strengthen their capacity and bring about a positive change in their communities. The Municipality, the existing network of communities, and federations of squatters active in the city, with Lumanti, joined their hands together. With its experience of working with the poor communities in the city over four years, Lumanti has been able to establish effective linkages with the Municipality, and has facilitated networking among the various communities. For the ACCA project, Lumanti has helped to bring these bodies together, to collaborate and establish a model of people-led development projects in 6 communities in the city.

For the projects to be successful and set a precedent for future similar projects, the participation of the community members in the entire design process is a must. The people in the community are the ones who will be living there, while we, as outsiders, cannot comprehend the problems they are facing and their needs. ACCA provides a platform for the poor communities to develop a people-driven process. Taking this aspect into consideration, the community design process was initiated in Salyani Community.

The methodology established in this community can be replicated through out the city. The team of architects from Thailand and Lumanti worked with the community for 10 days to develop the proposed housing. The youth group was involved in the process, to familiarize them with the methodology. The first phase of the process involved understanding the site better through the community themselves, by compiling primary data about the community and taking preliminary measurements of the existing buildings and the site. The members of youth groups and youngsters from the community worked together to get the necessary measurements required to draw out the site plan. Each of the members was required to identify his/her house in the scaled site plan and do the zoning of their existing structures in their individual site according to the functions conducted there. The process is similar to the PRA tools which Lumanti has used in other projects.

The residents were divided in to smaller groups to discuss and list the problems and constraints they faced. The women from the community were active in the entire design process. Residents were asked to draw dream houses which they had planned for themselves. Everybody came up with a linear plan comprising of three rooms with a narrow passage; it seemed like every member of the community had thought this was the most appropriate plan for their dream houses. They were familiarized with constraints and challenges of constructing such a building in the given site. This process helped them realize the different possibilities which existed. The concepts were made much clearer with the help of showing references from other countries. This was an extremely participatory process and the final concept for the project was based on the ideas of the community members, and the research and analysis of the surrounding environment. For example, the community forest has a crucial role in the daily lives of the people in the community; they depend on the forest for fuel and food for animals. Thus, this cannot be ignored while developing the site. Through this process, the people in the community gained a better understanding of their settlement; they were able to correlate various factors involved in planning and designing the projects. With this improved perception and understanding they are now in a better position to negotiate with the local municipal government. To instigate the city wide process, the steps developed in the case of Salyani were also replicated in other communities proposed for small scale infrastructure development. The community leaders and representatives need to understand and identify the common problems faced by them. Based on these identifications, various ideas for doing the projects, the technical details, the materials to be used and most importantly how much the community can contribute were

discussed. The community members were involved in taking the required measurements for doing the detailed cost and material estimation; limitations of the funds were also taken into account. Even through these meetings, the community people were able to understand their own communities, the challenges and constraints they are facing, to the opportunities which could be exploited for solving their common problems. Now that projects are ongoing, totally managed and implemented by the communities and running successfully, this clearly illustrates the power of people if they work together for a common goal.

Steps Developed for People's Process

1. City Survey and Networking

Survey informal settlement. Collect data on landowner, number of households, area occupied, occupations, problems, leader, youth group etc. Mapping location, Year of settlement. Important nodes, function, ecology, topography Understanding the city and for a holistic view of the other settlements.

2. Community Mapping Workshop

Image of community and the surrounding context, its data. Participatory process. Identify social groups: to understand community, to identify natural leader and to strengthen social groups

3. Measurements & Data for Scaled Map

Measure land, house, site, infrastructure, and observe space use/function. Discuss and inform community members about the project and planning the work process. Collect information from each house and summarize the data. Identify opportunities in the community to help in this: youth groups, construction-skilled people, and saving groups

4. Integrate Information (open space process)

Information about existing site, social groups, caste/job, spatial use, relationship problems and context from women - these are design tools to bring about all the information needed to understand the relations in the community. Show some case studies of development process from other countries.

5. Working with Small Social Group

People show space use, function that is important part of their lifestyles. Uncovering the existing problems of each group. Propose alternative solutions. Collect for whole picture of the community.

6. Community's Concept for "Dream House"

Open space for people to express their dream house through drawings, models and preparation of 1:1 site plan. Discuss in detail about infrastructure, income generating activities, community forestry, environment.

7. Realising the Dream House

Saving groups taking loans. Group-based management. Identify who needs to rebuild, repair, and who is satisfied with their houses. People need to consider the neighbours' context when designing the site plan and house.

8. Learning from local knowledge and experience sharing.

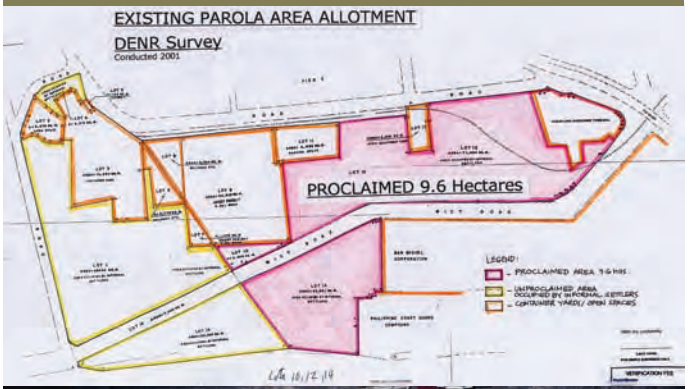
Observe community forest. Discussion with community forest staff. Study the vernacular houses, local technology.

9. Create atmosphere of working with people in the community to bring people to action.

Space for people to open up. Create a medium for them to express themselves. Learn about their skills.

IV. Linking poor communities to professionals and academic in Metro Manila and beyond …

Location: Manila, Philippines
Architect Team: TAO-Pilipinas (Technical Assistance Organization),Inc.
Story Contributor: Arlene Christy Lusterio and Maria Faith Varona
TAO-Pilipinas (Technical Assistance Organization),Inc.



TAO-Pilipinas (Technical Assistance Organization), Inc. is a women–led NGO of technical professionals in the field of architecture, planning and engineering. It extends technical services to marginalized groups in the Philippines. TAO envisions a sustainable human settlements development that is inclusive, people-centered, environment-friendly and promotes equitable distribution of and access to resources. TAO extends assistance to the poor through its four programs: Human Settlements and Environment (HSE), Research and Publications (RP), Education and Training (ET) with a Young Professionals (YP) sup-program, and Organization, Networking and Advocacy (ONA).

Since its creation in 2001, TAO-Pilipinas has worked with poor settlements in various contexts. Some are outlined below:

1) Along Pasig River across four cities and in the University of the Philippines Diliman Campus in Quezon city, TAO conducted a series of planning consultation workshops that were consolidated into alternative plans that were used to negotiate with the local government and the University Administration respectively;

2) In Tanza, Navotas and Malibay, Pasay, TAO conducted training on community-based solid waste management, where communities learned to value their environment and discovered the resource in solid waste;

3) In pockets of informal settlements in Payatas, Quezon city, TAO coordinated land surveys with a socially-oriented geodetic engineer so poor families could subdivide and process their land acquisition and titling.

TAO-Pilipinas works in partnership with academic institutions in the conduct of research and documentation projects. Activities like structures/physical mapping, socio-economic surveys, house construction, house design/ renovation/repair, and research on alternative building materials were initiated in various communities, with student volunteers/ interns from architecture and engineering schools in Metro Manila.

TAO-Pilipinas extends socialized technical services to organized poor communities only. People's participation is of highest importance in the conduct of planning, design and development processes. People's participation starts at the planning process up to the completion of the project. Affordability is a major consideration but solutions to create a livable and humane space are addressed by a combination of technology, knowledge and skills, in construction and financial resources.

TAO-Pilipinas creation

TAO-Pilipinas was formed by a group of women architects who had common experiences working as student volunteers in Tondo, then one of the biggest poor settlements in the 80's, in Metro Manila. With the yearning to serve and be relevant to the needs of the country, two women started the idea of an NGO. Addressing the problem of housing requires that the group should be multidisciplinary. Seven women – 5 architects, an oceanographer/chemist, and a sociologist, bonded together and agreed to form the group. Housing was the next big thing to tackle. But the group did not know how to start. Volunteering was one thing we were used to do, but working with and for the poor as professionals was a new thing.

Advice from the wise is the most valuable when the young ones don't know what to do. And we sought Fr. Jorge's wisdom. Sadly, he advised us to be consultants to the poor rather than form an NGO. But consultants in the Philippines have a bad connotation – highly paid professionals who don't render responsive services, at least to those in development oriented work, where their clients are people who work so hard and get paid so little. So the stubborn youth insisted on forming the NGO. All we needed was advice on how we could work with the poor. Fr. Jorge recommended a talk with Denis Murphy of Urban Poor Associates. Denis was open to share their work with us and to explore the possibilities, but with no promise of funds.

The Pasig River Project

The Pasig River Project entails the development of a "people's plan" per affected city. The Pasig River Rehabilitation Master Plan required a 10m environmental preservation area (EPA) along the banks of the river. The 10m-easement was where all the poor settlements are located. Urban renewal areas (URA) were also identified. The area of Baseco was one of the identified URAs.

Putting ourselves into the people's shoes, we tried to understand what they would need to know in order to make informed decisions. We conducted a lecture on building and planning standards, formulated a set of questions to guide their options and decisions regarding their housing proposal. A series of workshops was conducted for about 3 months in Baseco, to gather the ideas of the people regarding their preferred development in the area. The results of the workshops were consolidated into three subdivision schemes. One scheme was selected out of the three and was presented by community leaders to the city of Manila. The scheme did not go far, as the city claimed they had no plans for Baseco then. But the development of the plan was a good tool for the people, allowing them to show to government the type of development that they want for themselves. The Baseco immersion was also a good learning experience for TAO-Pilipinas - how to put together different ideas, and harmonize conflicting interests. The bottom line of the experience was to let the people make the decisions and resolve their differences and address priorities.

Many communities in similar situations to Baseco came to ask for help from TAO-Pilipinas. The first four years of our work were focused on direct technical assistance, conducting workshops and developing alternative plans used for negotiations. Support from Fr. Jorge's funds from the East Asian Pastoral Institute helped keep TAO-Pilipinas afloat, with small funds from UPA, and some support from some friends as well. The first four years were a financial struggle and a test of commitment. The work we do, is it what we really want? The answer is YES. We thrive in the challenge, though we are often sweaty and dark from walking under the heat of the sun, conducting workshops in any leftover space in the communities. It was far from the comforts architects are used to. But it is the type of work that we love to do. We survived.

It was not until late 2004, when we obtained support from Misereor, that TAO-Pilipinas slowly emerged and functioned as an NGO, with an office and staff, and slowly support programs took form. Lessons learned from the four years of technical assistance helped us determine how we could be of most help to the marginalized.

We saw the gaps and weaknesses of our own assistance, and new programs were formed to fill-in the gaps. We saw the need for technical capability building, the need to continuously orient the young professionals, so that more people like us will serve the poor.

We know that we need to explore more ways to address the problem of housing the poor. The Research, Education and Training Program and Young Professionals Program were formed to focus efforts on these gaps, and in the process will strengthen direct technical assistance under the Human Settlements and Environment Program.

The Solid Waste Management Training

After being immersed in Navotas for about a year in 2005, TAO-Pilipinas saw the importance of environmental protection, especially since communities in Navotas are always underwater. Solid waste management was an essential need in this environmentally critical area. The first training was launched in partnership with the Zero Waste Recycling Movement of the Philippines, Inc. which trained 30 leaders from Tanza, Navotas. The training was then put into practice and the community implemented segregation at source, composting, and some

handicrafts were made and sold for income. They were able to setup their own materials recovery facility (MRF). The leaders who were trained in Navotas later echoed the training to another community in Pasay. The Pasay community is now implementing its own solid waste management program, together with composting and urban gardening. Better ways of composting organic waste are still being explored. With additional support from Starbucks through Give2Asia Foundation, another set of training courses is now being organized, targeting 50 community youths from 10 communities in Metro Manila. Trainers will come from Pasay and Navotas communities, where they were both trained and able to practice SWM in their communities. Solid waste management is seen as a strategy to inject livelihood development into improving the environment in poor settlements, assisted by YAO-Pilipinas.

The YP-OTP

Since 2005, the young professionals orientation and training program (YP-OTP) was launched targeting senior university students in architecture, engineering and planning and young professionals (YPs) who are interested in socially-oriented endeavors. The first workshop in 2005 focused on the orientation of YPs on social housing. The program is a combination of theory and practice. The program is composed of 2 days of lectures on relevant topics to set the theme; and two days of community immersion where participants will sleep and interact with the host community. During the community immersion, consultation workshops are conducted on issues relevant to the set theme. An action plan is formulated at the end of the workshop to guide the community on the follow-up activities it can continue to do after the workshop. Workshops on disaster risk management in Infanta, Quezon and building sustainable communities in the resettlement sites in Albay were conducted in 2006 and 2008 respectively. In 2009, the theme was water supply and sanitation (WATSAN). And this year, startup funds were sourced to support a concrete project involving young professionals in the field immersion communities. Some 12 YPs are currently working with 3 partner communities to plan, design and implement a small WATSAN related project.

ABMAT - Alternative Building Technology

Affordability is always a challenge in developing solutions to social housing. One way of reducing cost is inputting sweat equity or labor counterpart. However, with limited funds to build a house, the area and quality of building tend to decrease. Alternative building technology is seen as a way to build good quality and cost efficient houses. TAO-Pilpinas conducted research to put together a sourcebook on alternative building materials and technology (SABMAT), in partnership with the College of Architecture and Fine Arts of the Polytechnic University of the Philippines. With support from its Dean, Ted Innocencio, one class conducted a research project on various materials and locally available technologies. A set of criteria for evaluation was set and served as the basis for the selection of the top 6 materials appropriate for socialized housing in the Philippines. The document has been recently completed and is ready for layout and publication. One of the selected materials is being considered for production by TAO-Pilipinas.

ACCA Navotas Network

For the past seven years of TAO-Pilipinas work, we have always been limited to planning and design, capability-building and research and documentation. We did not have the resources to implement a project. Project implementation has always been the responsibility of a partner NGO or community. The ACCA project in Navotas is an opportunity for TAO to go beyond the drawing board and see a project through to its translation. A network of 26 community-based organizations was formed in partnership with a federation of people's organization (PO), DAMPA (Solidarity of the Urban Poor) and an NGO, Community Organizations of the Philippines Enterprise (COPE) Foundation. The ACCA project, through the ACCA Navotas Network, is an opportunity to implement a model community-initiated project, where capability-building processes are initiated to enable the communities to truly decide and start their own small upgrading and housing project. Savings are a component of the project that will ensure the return of funds and at the same time instill the value of saving among members of the community. Policies for savings and credit program are being finalized and concrete needs for upgrading were already identified in two communities. Technical assistance in planning and design of small upgrading projects are provided by young professionals who just completed a workshop under the YP-OTP in October 2009. Savings are initiated at the community level in two communities.

Reflections on the approach

A participatory approach in rendering technical assistance remains the most effective approach in developing solutions to the problem(s) of the poor. Lack of livelihood remains the major obstacle in ensuring repayment of loans in many projects. Finding ways to build capability – organizational, technical and financial, are valuable in initiating sustainable human settlements.

V. Small Projects Big Gains:

Small - Scale Upgrading by Communities in Iloilo City, Philippines

Location: Iloilo City, Philippines

Architect Team:

1. Philippine Action for Community-led Shelter Initiatives Inc. (PACSII)
2. May Domingo

Local Organization:

1. Homeless People's Federation of the Philippines Inc. (HPFPI)
2. The Iloilo City Urban Poor Federation, Inc. (ICUPFI)
3. The Iloilo Federation of Community Associations (IFCA)

Fund: ACHR

Story Contributor: May Domingo

In late 2006, the Asian Coalition for Housing Rights (ACHR) provided support to the Homeless People's Federation in Iloilo City to initiate 10 small upgrading projects that communities could do by themselves. The whole idea of the support ws to plant the seeds of this community- driven upgrading process, and hope that it would eventually be mainstreamed to become a city-wide process. HPFPI in Iloilo had, at around the same time, linked with two other urban poor federations in the city (the Iloilo City Urban Poor Federation, Inc. or ICUPFI, and the Iloilo Federation of Community Associations or IFCA) to form a city-wide network which they called the Iloilo City Urban Poor Network (ICUPN).

Community Process

It all started with the Sooc Bamboo Footbridge. The Sooc Community showed the others that it could be done. Their site is low-lying, and is either muddy or flooded in the rainy season. Roads are hardly passable and it was difficult and unsafe for children to go to school and adults to go to work. Most contracted nasty skin diseases on their feet. Having lived in this situation for 5 years since they were relocated, they decided to take on a loan, and they managed to build more than one kilometer of bamboo footbridges, for around $1,000! Their solution was so simple and cheap, yet solved the biggest problem that they faced, and inspired and encouraged other communities to do the same.

As a citywide network, the ICUPN took on the challenge of introducing and testing out this process of upgrading, where communities would be the main designer, implementer and manager of their own project. Together, the three federations discussed and worked out the different requirements and conditions on how communities could participate and avail of upgrading loans. They decided that community savings and bayanihan (a traditional Filipino system of collective self-help) were to be the primary requisites, for interest-free loans of up to $3,000 per project, payable in up to 3 years. Many lessons were learned and many benefits were gained by the communities and the urban poor network, along the way; but the biggest and most important of all had been the collective confidence and sense of pride which grew in each community, as they implemented their project.

Cheap & Ingenious

Detachable Alleyway.

It may not look like it but it is. The strip of land being used by the Albacia community for main access is not theirs. Hence, in the future, when they are able to secure land for access in another location, they would like to be able to take away with them the alleyway that they built. So they designed the path as square slabs that they could detach, carry and re-install.

Cheaper Alternative.

The Albacia community managed to construct an entire street-lighting system of 18 lampposts like this for around $1,000. Before they did the project, the Barangay had told them that it also had a budget of $1,000… but that it could build only 3 lampposts for them with this amount!

Self-Help Construction and Community Management:
Men, women and children contribute what they can: labor, food, tools, etc. Most of the community action happens during the weekend when there is no work and no school.

Urban Poor Network Learned to Work Together
Working on something concrete, like managing and coordinating the upgrading programme, tested and strengthened the working relationship of the 3 federations.

Planning by People

In the process of planning and designing upgrading projects, as many community members as possible are encouraged to participate and put forth their ideas. For this, existing community blocks and savings groups are mobilized. This helps to break the prevalent traditional vertical leadership structure, wherein a few leaders plan and make decisions, while members just follow. Simplified tools are used to make the planning process less “technically daunting” for people. When people take part in planning, a sense of collective ownership is developed, and mobilizing for implementation becomes easy.

Community savings were strengthened and expanded. Communities interested in doing upgrading started to do savings. Though the whole concept of saving was new to many non-HPFPI communities, they gradually realized the collective and personal benefits they could gain from it, and hence they carried on saving.

Finally, one thing led to another … and small led to bigger... In 2007, HPFPI & ICUPN, gaining more confidence after having managed the small upgrading projects, embarked on the larger-scale CLIFF community-managed housing project, for 197 families affected by a major flood control project.

Community-driven process is recognized and supported by local government and other sectors

… and spread elsewhere ...

In Quezon, Mandaue and Digos Cities, communities are now implementing various upgrading initiatives. The energetic Creekside community in Quezon City is now improving its drainage and pathways, MMVHAI in Mandaue is filling its site and preparing for reblocking, while Muslims and Christians in Digos (PI & PICSAI HOAs) who live adjacent to each other, are working together to improve sanitation by building communal toilets.

VI. Possibilities for Large-Scale Reblocking in Major Cities by Urban Poor Communities

Location: Quezon City, Philippines
Architect Team: Panirahanan, Inc.
Local Organization: SAMA SAMA People's Organization, Inc.
Story Contributor: Rolando Palacio "Rollie"

Panirahanan was founded on August 11, 1992. It has twenty members, consisting of community architects, urban planners, development workers, good governance specialists, with a lean program staff. It has provided direct technical assistance to about 106 urban poor communities and 4 urban poor federations with a transactive cost of around 100 pesos ($2.5) per household.

The participatory planning partnership of SAMA SAMA People's Organization and Panirahanan (MISEREOR/KZE partner) for a just and humane settlement of urban poor families in the National Government Center started in 1995, running to the present.
The partnership has brought two major design planning innovations: firstly, the 23-hectare NGC Westside Economic Controlled Zone. This advocates the inclusion of urban poor communities and entrepreneurs to promote their informal economic activities within this designated economic area through a 50-50 design planning scheme. It is currently in the negotiation phase. Secondly, the SAMA SAMA community-led on-site upgrading process within the 238-hectare NGC Eastside. This project demonstrates how different urban poor communities, even with meager resources and insurmountable odds, can mobilize their own and government resources, and effectively implement a participatory planning process. The communities call this transactive planning, and it can succeed even on a large-scale reblocking and upgrading project.

The National Government Center (NGC) is located on the northeastern quadrant of Metropolitan Manila in the second district of Quezon City, approximately 8-9 kilometers from the Quezon Memorial Circle. It is divided into two major areas: the Westside

Our Partner Community: SAMA-SAMA People's Organization, Inc.
In June 5, 1982, evolving from Basic Christian Communities (BCC) into a more secular group, Samahang Maralita Para sa Makatao at Makatarunang Paninirahan (SAMA-SAMA) began its arduous struggle, together with NGOs, professionals (planners, architects, lawyers) and pro-poor government officials, to secure housing and development rights for the poor in NGC. They strongly resisted violent evictions, mobilized mass actions and convinced the World Bank to stop its plan in NGC (1978 – 1985). They saw the institutionalization of their people's participatory process through President Cory Aquino's Presidential Proclamation No. 137, up to NGC Act No. 9207 s. 2003, signed by President Gloria Macapagal-Arroyo (1986-present). They have implemented various community-driven programs and projects.

(Block 1 & IV), which has 184 hectares (housing around 32,000 urban poor families), and the Eastside (Block II, III & V), which has 238 hectares (housing around 28,000 families). In 1987, President Corazon Aquino allocated 150 hectares of the NGC Westside for urban poor housing through Presidential Proclamation No. 137, which was later amended by Presidential Proclamation 248 s. 1993 by the then President Ramos. In 1992, the Supreme Court ruled with finality that proclamations issued by former presidents with Congress having convened were rendered null and void ab initio. This ruling put in danger the people's right to housing in the NGC. With President Gloria Macapagal Arroyo certifying an urgent bill to declare NGC as a social housing site (aside from government offices), Congress passed Republic Act No. 9207, otherwise known as the National Government Center (NGC) Housing and Land Utilization Act of 2003.

Panirahanan also sits as SAMA SAMA's official NGO partner in the ARAC (Awards Reconciliation and Arbitration Committee), which is a quasi-judicial body created by the NGC Housing Committee. This Housing Committee is a policy-making body, serving to effect the NGC housing project Code of Policy, in particular the final determination of qualified housing beneficiaries in the NGC.

The Community Design Problem in the NGC Eastside

In a nutshell, there were several major phases identified by Sama-

Sama that needed to be addressed for a more pro-poor participatory planning process. They are as follows:

1. **Government-led Indicative Plan (Table Planning of Super Blocks) versus People's On-site Minimal Reblocking Scheme/ Prototype.** Three SAMA SAMA neighborhood associations began hands-on detailed structural mapping (lot, house and area boundary) and spatial computation workshops (to determine possible displacement and generate lots within their respective areas). They wrote technical papers on the socio-economic impact and did a cost-benefit study of demolition/distant relocation. They lobbied and presented their community design concepts with HUDCC senior officials on the merits of doing an on-site reblocking process, compared to the government's plan, which would result in massive destruction of existing urban poor dwellings and social structures.

2. **Transactive Planning (hands-on structural mapping phase).**

Even when the government was leaning towards the Indicative Plan, SAMA SAMA conducted massive community-based trainings on various technical modules, mensuration, appreciation of minimum regulatory standards such as the BP 220 et al, and community spatial maps. It also mapped out households lots, including renters, owners and sharers.

AutoCAD services were used to translate the basic and structural maps into technical drawings. Transactive planning was done through the division of lots into 35-60 square meter lot allocations, and identification of who should occupy these lots as agreed by the homeowners associations. Agreement was also sought on a final upgrading / development plan for straight pathways, opening up new alleys, open spaces, drainage, following the government's minimum requirements.

3. **People's Proposed Alternative Master Development Plan and IRR guidelines Phase.**

SAMA SAMA conducted several area meetings, consultations, and formed strategic alliances with other federations; presented position papers and technical commentaries (feasibility study on the carrying capacity of horizontal development); and trainings on basic concepts of urban planning and design facilitation. It came up with an alternative Master Plan which included more area allocated for on-site reblocking, decentralized parks, reducing canal/river setbacks from 10 meters to 5 meters, delimiting medium-rise buildings area and economic zones, green-belts as promenades along IBP roads, and eco-green zones along the proposed 30 meter-wide peripheral road. This is as compared to what the National Government agencies originally had wanted – more government buildings and high-end commercial leaseholds. The People's Alternative Plan is the centerpiece of Republic Act No. 9207 of 2003. It has been approved and adopted by the NGC Administration Committee together with its Implementing Rules and Regulations.

4. **Participatory Community Development Planning.** Transactive Planning, homeowners association's (HOA) contracting with NGC-accredited Geodetic Engineers phase.

Community structural mapping was now being aided by each of the HOA-contracted Geodetic Engineers. The detailed cycle of the transactive planning is as follows:

(1) validation of all households on their existing structural community map, or sending corrections back to their contracted Geodetic Engineers;

(2) determination of possible household displacement or generated lots in the area (for displaced families, they are assigned to a neighboring community, while for generated lots, it accommodates qualified beneficiaries who agreed to be moved internally or to an adjacent community);

(3) workshop on the basic elements of an ideal community design;

(4) review of government minimum design standards (community discussed their proposed location for their open space – parks, playground, multi-purpose hall, etc.);
(5) other important planning issues/ pertinent information/ updates that need to be discussed in the area (such as the Approved Master Development Plan, major roads, canal setbacks or interconnection of 3.0-meter alleys to neighboring communities, which would affect their proposed community design);
(6) the community is broken into design team (usually 8 to 10 per cluster), taking into consideration basic planning parameters in their reblocking plan;
(7) Plenary presentation of the entire cluster's reblocking plan, consolidated, making necessary correction, and refining it into one cohesive Community Development Plan or CDP;
(8) A majority decision needs to be made, through their signatures/ thumb mark, on their final proposed CDP together with their HOA Board Resolution; and
(9) It is then submitted to NHA-PMO and DERN-LMS for final government approval.

5. Integrating large-scale reblocking phase – when proposed CDPs of adjacent communities and the Approved Master Development Plan do not match or interconnect, series of consultation are conducted to flesh out this technical problem, together with the concerned HOAs and with their contracted Geodetic Engineers. When this is finally resolved/corrected this is then submitted to the government for CDP approval.

6. Monumenting and HOA Reblocking – upon release of the approved CDP, the community contracted Geodetic Engineer begins monumenting and HOA implements self-help reblocking activities, each within an interval of 90 days. Often, the HOA president and officers take the lead for reblocking its immediate area and the rest of their members will follow. Sometimes, the Barangay enforcers assist, in case some household refuse to reblock after the prescribed reblocking period.

7. Community-led Upgrading Proposal & Initiatives on Public Utilities and other LGU infrastructure support phase – a series of community trainings such a detailed cost estimating and community infrastructure proposal-making were conducted, in particular for drainage system, road construction and rip-rap (for shoring up coastal areas/ river banks) estimates. The public utility companies agreed to start installation/reinstallation of new/ disrupted water/electricity lines only upon completion of the reblocking phase by the HOA. For road construction and other community infrastructure, HOA formally submits their community proposal either to their Barangay (for concreting of minor road and alleys), and for bigger infrastructure (such as rip-rap) to the QC government to be included in the city's annual planning and budgeting of infrastructure projects.

8. Contract to Sell - the government contract price for the land is P700 pesos/sq.m. ($15 dollars/sq.m). A raw land price was proposed by different people's organizations and federations and was promised by Pres. Arroyo in one of their dialogues. The NGC Administration committee adopted the people's suggested price for the land in their regular committee meeting. Minimal interest is payable either for 5, 10 to 15 year terms.

Community Architects as Co-facilitators for Community Design

During the initial phase of doing the Indicative Plan, urban poor communities felt belittled when conventional urban planners/ professionals commented that they didn't have the technical skills required to do community planning. It was unthinkable for those professionals that urban poor communities could embark on such large-scale planning, much less undertake reblocking/upgrading with limited resources.
However, when we (open–minded professionals) capacitate and give them the working knowledge and practical planning tools, communities slowly build up their confidence and take action to face this challenge. To quote a prominent Filipino (urban) planner, "people's participation is the best tool in city planning!"
Panirahanan's role was in providing technical training for key SAMA SAMA leaders and local community organizers, and in acting as community design co-facilitator. In summary, the various hands-on and community training modules are the following
1. Mensuration (measurements) - for communities to actually measure their houses, existing lots and community boundaries;
2. Scale - for communities to draw their detail structural map and other social maps;
3. Area Computation – for communities to determine their optimum buildable areas, including the possibility of displacement/ generated lots;
4. Review of BP 220 and P.D. 957 – the government minimum required standards;
5. Hands-on Community Mapping;
6. Workshop on Transactive Planning – the community concepts of ideal community, cluster design;
7. Basic Concepts and Principles of Urban Planning;
8. Construction Estimate and Community-based proposal-making for basic community infrastructure - principally for alleys, minor road and rip-rap.

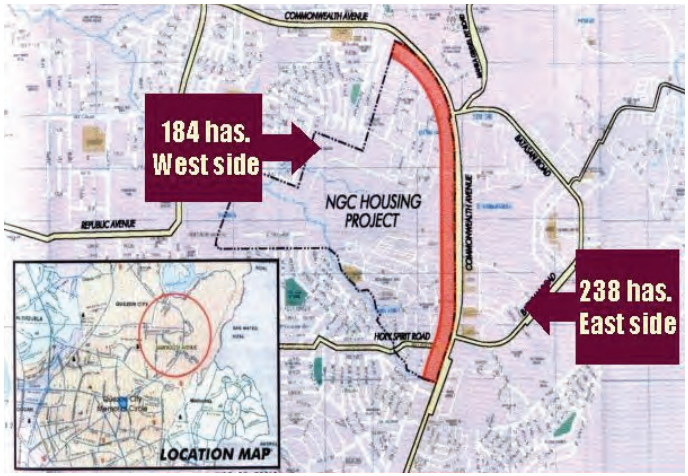
The Key Elements of its Success

The self-help initiatives, organizational innovations and localized grassroots movements (creating and reinforcing social capital) by SAMA SAMA have sustained their efforts in pushing for genuine development in NGC. This includes lobbying for the on-site reblocking initiatives within a legal and functional framework, and sharing their new know-how to other communities in the area to push for this common vision of development in the area. Community contracting was integrated in the process, which shifted the role of residents from being mere passive beneficiaries to a more active client-oriented relationship.

Community architecture was anchored on capacitating local community members/organizers to be the main catalyst and nexus of this community participatory planning process. This capacity building enabled the up-scaling of the participatory process that is essential for the success of the project. The people's consultative council, composed of different major people's organizations and federations in the area, was positioned to reject the overseas development assistance which was being cajoled by national government housing agencies, with their associated exorbitant government consultants' fees, retailing of loans, high-risk interest with state guarantees, lack of transparency, proneness to corruption, and were not people-led. The people's council believed that these would not actually bring genuine development into the area, but rather would put the residents into long-term debt. Instead, low-cost, incremental development kept at pace with communities' capacity would be more appropriate, and would bring about greater social cohesion and less opportunities for government corruption. Likewise, local governments responded positively to this move and facilitated community- supported infrastructure investments in the area.

Development Issues and Emerging Challenges

The delays of CDP approval are largely due to the NGC Project Management Office indifference to different people's organizations initiatives, especially to SAMA SAMA initiated reblocking plans. For more than 2 years, the office sat on submitted CDPs of SAMA SAMA homeowners, due to the self-serving motives and ineptitude of government field staff. Moreover, the NGC Project Administrator recently admitted to having used an erroneous reference point that sets the boundary of the NGC Eastside Project area. This grievous fault necessitated a resurvey (e.g. re-alignment of roads and boundaries) and revisions



National Government Center (NGC)


Typical houses along creek sides


HOA member reviews/ approves Board CDP resolution

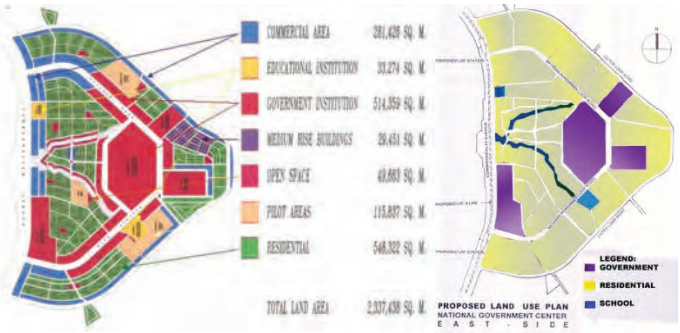

After reblocking HOA members improve their houses incrementally

to the already approved community development plans, entailing additional cost and delays to already burdened communities. Communities also seriously doubt that inefficiencies and negligence on the part of the project management staff were intentional, for there were serious allegations that their moves were to accommodate some unqualified/ disqualified families in the revision of CDP, in exchange for substantial amounts of money. Though there is a prescribed project timeline in the Republic Act 9207, this was not judiciously followed by the national government agencies concerned. Some feared that this is being systematically dragged down so this agency can have a leverage in Congress (performance evaluation provision of the R.A. 9207) to renegotiate a higher contract price for the land. From the onset, this agency have expressed their disappointment that the approved contract price by the NGC Administration Committee runs counter to their corporate management principles in providing social housing for the poor.

From a shift from an informal to a more formalized process in securing their land tenure, urban poor communities have started focusing on their respective HOA area, instead of looking at other over-arching issues and challenges, such as market-driven forces, and professional syndicates. Homeowner associations need to be vigilant so as not to inadvertently weaken their overall development objectives to house the poor in NGC. SAMA SAMA is seriously thinking of innovative ways to enhance and sustain this people's process beyond the life cycle of this reblocking project.

Project Status

To date, SAMA SAMA has organized a total of 47 homeowners associations. Originally, there were 53, but as they proceeded with their community development, some homeowners associations were merged to facilitate fast and easy community development, especially in contiguous communities. 29 associations are now in various stages of community development, while 18 associations are now in different phases of the community development planning. Many families who have finished their reblocking have either begun pooling their family savings and other resources for building/renovating their houses, and/or lobbied their community proposal for LGU support for community infrastructure and public utilities services.



SAMA SAMA NGC Eastside Master Plan *SAMA SAMA People Land Use Plan*

Summary

For the past 35 years, the state followed the principle that massive inflows of overseas development resources would have a corollary impact on the lives of the poor. But in truth, a backlog of decent housing for the poor remains and is increasing. Such "business as usual" attitudes have not only deepened the dehumanizing conditions of extreme poverty in our country, but are perpetuated further due to our society's feudal indifference and practices. Cities may not always have necessary resources, but our willingness to partner and work together for the common good will bring about the best in us, and opens opportunities for more productive and sustained collaboration. Most urban poor families have inherent energy and capacity to improve their communities, rooted in their deep aspiration to become worthy citizens in their cities. They only need the openness (enabling environment and pro-poor support structures) of government and planners for them to participate actively in the development processes of our cities. City planning processes should seriously take into account provisions on tenurial security of urban poor communities. It is by providing consideration of tenurial security that urban poor communities become an asset that will eventually generate much needed revenues such as real property tax which can contribute to the greater income (asset-based) for the city. City participatory processes also encourage and strengthen social capital, especially active participation of the poor in governance, bringing about positive results and development to our cities.

Metaphorically speaking, cuisine like 'welfare', 'house', 'education', 'culture', 'history', and 'job' is made of various ingredients including characteristics and properties of the area and is served on the plates called ' town'.

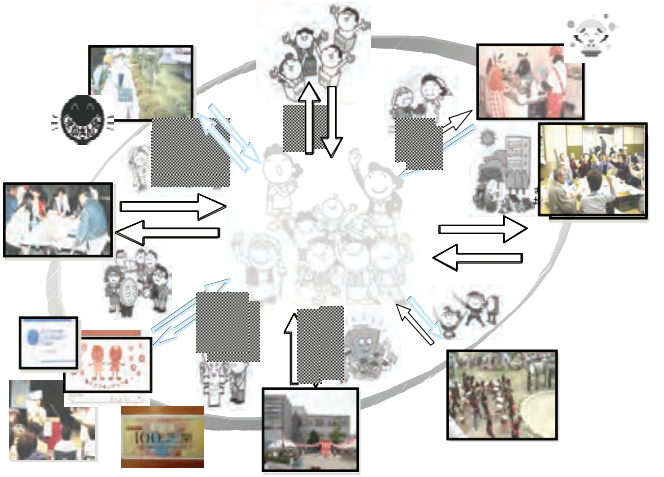
CASE Japan

Urban Regeneration

Design By For With People

I. Own Community Development is Collect People's Dreams and Create Opportunity to Challenge

Location: Japan
Architect Team: CASE-Japan
Story Contributor: CASE-Japan

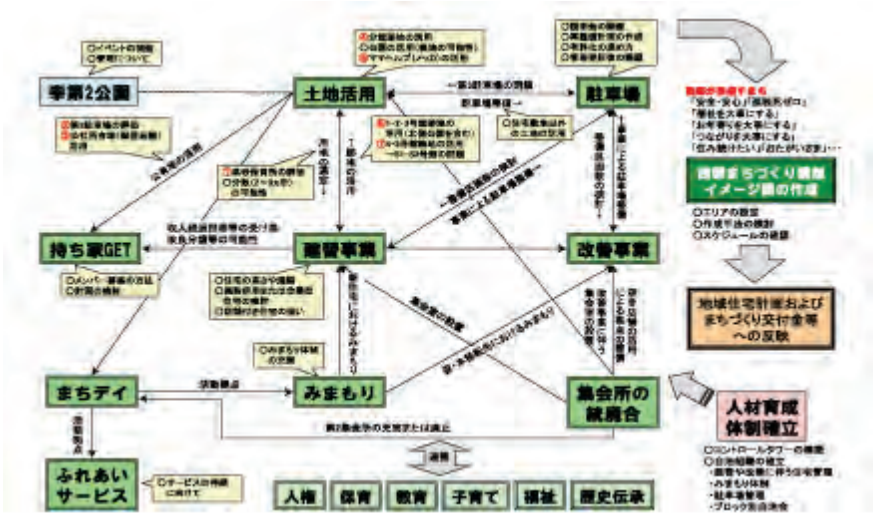


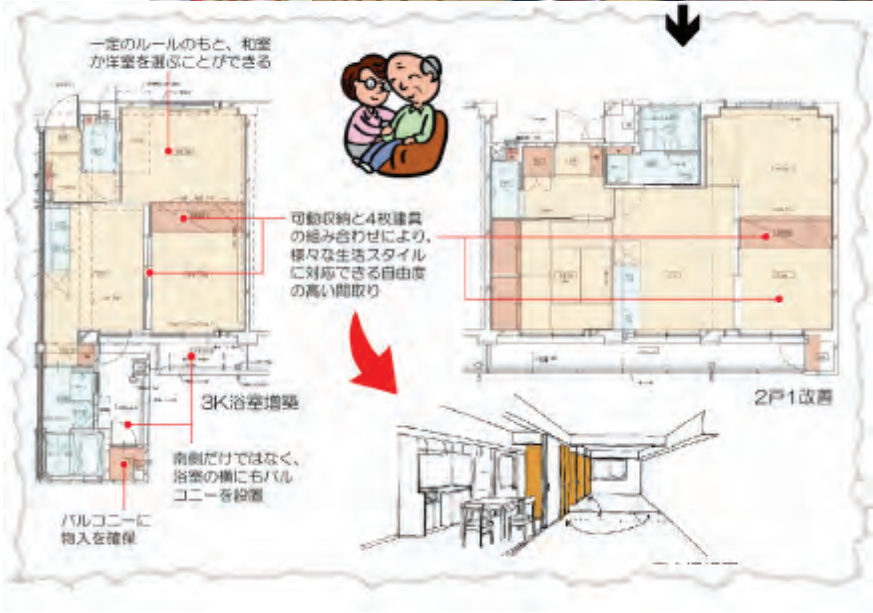
Community Committee Establishment

K Area

About 200 families are settled in this area. Community development started in 1990s. Through the use of "community funds", the residents have changed the community from being one that is reliant on government assistance, to taking their own initiative.

In 2000, a big development started in the neighboring area. As a result, various groups got together and started community development from the residents' initiative. In 2001, in order to support civilian activities, an NGO , which has functions of incubation, intermediary and funding, was established.





N Area

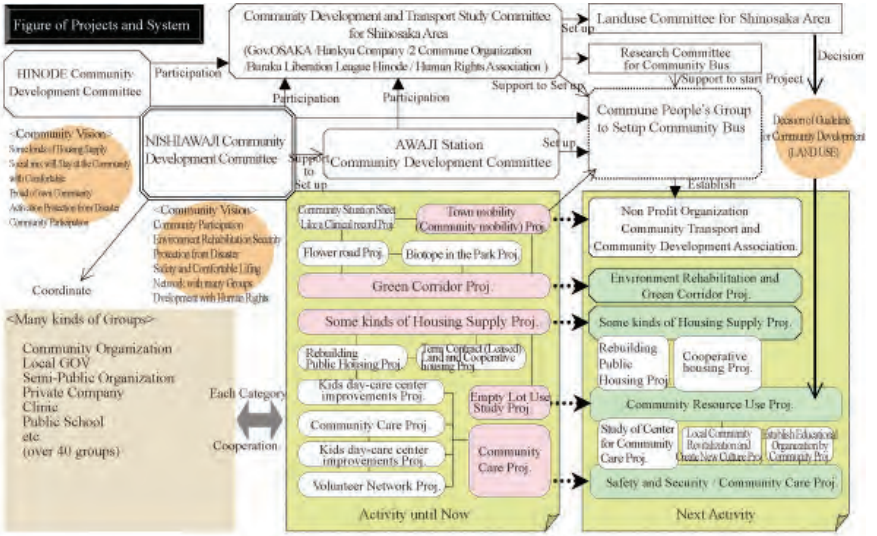
Community work to develop a safe town.

About 2500 families live in this area, of which approximately 1400 live in public housing. Remodeling of the apartment complexes started in 2003, and at the same time a community development committee was founded. The committee was concerned by frequent cases of people passing away alone and in solitude. Therefore it started a “civilian watching” activity in order to renew self-supportive attitudes which people used to have. By gathering residents’ opinions, a “map” of the olden days was made. Based on this map, children and school staff worked together, offering suggestions for remodeling of parks. For the remodeling of the apartment complex, surveys were carried out on people’s lifestyles, and design workshops were conducted. As a result, different plans for the various lifestyles were drawn up. At present, the actual plans for the apartment complex remodeling are in progress, and a cooperative housing project is being implemented, aiming for private ownership of housing.

S Area

The community management acts by repairing relations with the existing community stock.

S area is located nearby the JR Shinosaka station. Various local organizations and public facilities have been well functioning, thanks to the area's development being characterized by a project management style which joins the already existing organizations and activities. Many projects have been implemented such as cooperative housing, community bus, remodeling public apartment complex, community salon, and symbiosis park.




Biotope in the Park
"Hinode nature Park"


Community Cafe
"Zackbaran"


Kids day-care center
Improvements


Rebuilding Public
Housing


Community Bus
"AI Bus"

(Day-care center visit Biotope)

(Cafe Design Workshop)

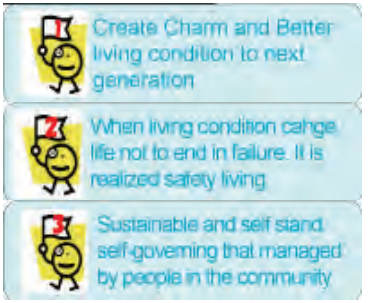
(Live Concert by Community Youth)

(New Kids day-care center Improvements WS)

(Public Housing DesignWS)

(Community Bus RouteWS)

(Material ExperienceWS)



Flexible Plan System
Community Units System
Community Management Activity System...

II. Creating New Grounds, Old Minburi Market, Bangkok
Architect : Kasama Yamtree, Case studio Architects, Bangkok TYIN, Norway
Year : 2006-2010

Starting with the idea of the city changing and people rapidly migrating into the eastern part of Bangkok, the research project on how the old, small communities could live or adjust themselves and their architecture into this new city began. The focus communities were the old markets situated at the junctions of canals along Pravetburirom and Sansab canals in the eastern part of Bangkok. Their beautiful architecture led us to go deep in and ask more questions about the areas. We found that these communities were facing a more serious flooding problem than before, together with many complicated issues that stopped them from 'thinking beyond themselves', which directly and understandably affected their homes, environment, attitudes and their own lives.

The old Minburi market was chosen to be the first for implementation out of the seven markets we researched. At that time, it was the only market that had a particular group of people who still had a vision that they should do something with their land before it was taken away. However, the group was so small and the community had so many complicated issues, that we were not sure that we would be able to make any visible change, especially because of the land rights problem.

Kids designing their own playground - painting

The first implementing process was changing the old burnt down market area that had become a garbage dump site and an informal playground into a proper playground. This area was regarded as one which had the most potential for change, and it was easy to communicate and scale up to other communities. It was therefore useful not only for the market's residents, but also people passing through the area who use the community as a shortcut. Those involved in making the playground started first with only little children, a few adults, and the outside volunteers. At that time, there was no trust from anyone there. However, the process continued and visibly changed the burnt down area into a cleaner place, thanks to the children and adults collecting and digging out the garbage from the ground. Later, more teenagers and adults started to step in, bringing some equipment and help. It took around 8 weeks to finish the whole process and more people than expected got involved. Interestingly, after all the outsiders left the community, the residents started to change and improve the playground areas by themselves. The sand ground was turned into a proper concrete ground, and the old wall started to have graffiti art on it which was done by one of the teenagers who helped finish the playground at first. Some activities were organised inside and kids and adults started to have more things to do together. All these things were considered a hopeful sign in a sense that the residents started to have a sense of their place and an understanding of the possibilities for change in spite of the fact that they were still facing the land right problem.

Later, the second implementing process was put in to continue on from the first one. This time we moved from the outdoor to indoor area and started to turn one of beautiful old housing units into a community

library. The idea behind this was to show the residents the possibilities for changing and improving their housing by only using old materials, especially those left on the ground with very cheap price. For example, small pieces of old and abandoned timber could be used to make a new floor and wall.
The main people involved in this process were architecture students from Norway, TYIN, who worked with the community and community architects and mainly helped with the designing and construction process. They were also the very important people who encouraged the community to realize the skills that they already had – in carpentry, painting, masonry etc. This time, the kids and adults from the first playground process got involved, together with more new faces who seriously came to help.

These projects created not only physical changes in the community, but also gradually improved the relationship between the people in the community and their neighbors. Other communities started to come and became interested in improving their common areas. The community is now very creative in improving their land in many ways, such as growing their own food by making vegetable patches alongside Sansab canal, or the adults creating more games for children every month to help prevent them from going outside the community to get addicted to computer games.

All these events have shown the residents to be much more active than before, eager and energetic to improve things in the community, and understanding the possibilities for change and having a better environment for their homes. From this, we hope that the consequences from all these processes will create more positive changes and the people will know how to live and 'think beyond themselves' no matter where they are….

Kids designing their own playground – making a 3d model

Little kids and teenagers cleaning the burnt down market area

The finished playground and more changes

Changing the old house into a community library

More pictures and activities please visit:
www.kidsontheground.blogspot.com
www.mai-kao-hong-mai-library.blogspot.com

Design with People

Community architecture was anchored on capacitating local community members/organizers to be the main catalyst and nexus of this community participatory planning process. This capacitation enabled the up-scaling of the participatory process that is essential for the success of the project.

Rolando Palacio

I. Upgrading Community - City Regenerating Kumpong Takwa Network in 3 Regional Provinces : Pattani, Narathivat, Yala.

Location: 3 Regional Provinces in the Southern, Thailand
Architect Team: Chawanad Luansang,Wachara Sonchang, Suphachai, Ngamrojjanavorakul
Social Organizer: Kampong Takwa Network
Documentary Film: Pisut Srimork
Fund: CODI
Duration: 2004 – 2007
Story Contributor: Chawanad Luansang "Nad"

An old lady pointed to a man drawing with a red pencil on the paper. Many people surrounded this paper silently and kept their eyes watching in the red point's movement that added more sketch lines on the community plan.

"Stop. Stop. Our lane should be finished just like this, it's enough because the remaining parts are still in very good condition and we should save the money for the mosque". Murmuring talks to exchange their opinions were finally replaced with their laughs. It seemed everybody agreed with the old lady. Then, people turned to me and said that "After it's done, architects, please help us to check how it's going".

General conditions in Kala Tapa Community, Narathivat Province, before the upgrading project

After the community leaders were trained in community surveying and mapping.

Next, the people stuck up the community map to show how they surveyed and converted its scale by themselves, after a leading group had participated in a training session on community survey and mapping. Today, they have apparently seen the benefits of participatory mapping and survey, because the overlaid sketches on the map also demonstrate their plans to upgrade their community, Kala Tapa Community, of 300 fishery households. They have been living on this land for more than 150 years, but the Marine Department has informed them that they are encroaching on the Department's property!

"Would you please tell us, what do you want to improve in your community?"
A bashful man was selected to tell the story. "Our main problem is the walking path. If we connect all the walking paths, we can walk through and go to see our friends easily. Moreover, Bang Nara banks could be used as a harbor, which would protect our kids from falling off the bridge; we would not worry anymore."
"How many walking paths are there?"
"22 lanes."
"Now, do we know the sizes of the new paths in each lane yet? How wide, long and high are they?" The people turned to discuss amongst themselves.
"After we finish this meeting, we are going to send representatives of each lane to measure and fill it in on the map," the community leader proposed. "That's a good idea, we can continue to plan the budget and organisation. Wait a minute; we would like to firstly check the overall improvement plan."
"The island at the old river is used to fix boats and dry some crisp rice. This area is an old and crowded community without any playground; and our mosque is small, so we think it would be great to upgrade here as the community space".

"It sounds interesting, what do the others say? What do you want to have on the island? Can outsiders use it, sometimes?"

As the exchange of opinions was going on, I drew some squares representing the activity areas proposed by each member. It made us gradually understand where which activity should be located. What size should it be? What's the tide level? How many people come to use it? The people also know best the details like the monsoon direction in the tenth month, which can affect the land's use.

Finally, we discussed upgrading ideas: other than the themes of walking paths, waste water treatment, community and river boundary; they needed to improve the river island as a community and neighborhood public area which would be taken care of by the community. They dreamed to have a new mosque where the first floor could be used as the Ta Dee Ga School (Islamic school for children) and a meeting place as well. Children and youths need a small sport field, playground and rattan ball field, the housewife groups need to have some space for their savings group office and for production of washing-up liquid and crispy rice as their supporting careers, fishermen proposed to build a small dock and floating baskets to feed baby fish. The community trainers persuaded people to rethink their garbage management, and the people agreed with the garbage bank idea. All of this happened thanks to a small group which had volunteered to visit and learn about the housing processes in Pattani Province. When they came back, they explained about this pilot project in Pattani Province, and also convinced some people about this idea to survey the community for mapping.
Consequently, each community group has realised their powers to specify their own lives together, using their creative and operative powers. They could start with what they were capable of doing, with-

The people shared their ideas for upgrading their community.

out having to wait for outside specifications anymore. At the beginning of 2006, there was a good sign, when the people brought their plan proposals to the local authorities to ask for some supporting funds. They also showed the community's history and aerial photographs to prove to the Marine Department that they were living here before the Department was founded. Eventually, when they were supported by funds from both the Baan Mankong Project and local authorities, they divided their teams to work following the development plan. Fortunately, property negotiations were successfully concluded because they had assembled to change the declining conditions in their dream community. The community group, which used to dream and plan five years ago, can now follow their plans to have a better environment and long-run security of tenure. They can also demonstrate their community's strength and abilities to modify their living area, by having the public areas maintained by the community.

Athaan sound in the evening was resoundingly loud from the river island; people walked cross the bridge; built by them, one by one to the mosque with sun reflection in the clam river. The next day, more than 200 Ko-Lae boats were sailing out to the sea without any worry about ensuring safe housing for their kids anymore. Nowadays, the 150 year-old community has become their stable life-foundation and their hometown, where they have truly donated their powers to upgrade together.

At the end of 2004, the Livable City Network in Pattani Province initiated a survey of the slum communities in the downtown district. It was found that there were several old communities which were very crowded due to their large extended families; and they did not have enough money to move, so had to stay in the same place by expanding their homes. For this reason, the network proposed to build three new communities to support the expanded families, and then the old crowded community would be upgraded later. The residents' network of 302 families was formed to build the new community together: two communities in Muang (downtown) District and one community in Pa Na Rae District.

Our architect team participated in the design processes together with the three communities, in order to provide the people with a good and clear map to apply for a budget from the Baan Mankong Project and other local authorities. The design processes concentrated on supporting the people assembling in subgroups according to their former communities, and then they shared their ideas about the new communities. This helped those who came from various communities to slowly get to know each other; furthermore our team could learn more about the way of life of Muslims at the same time. The divided responsibilities in each step led to the formation of community committees which willingly volunteered to work in many processes: surveys, plan designs, house designs, construction planning and saving group establishment, until the community was ready to propose a budget from the Baan Mankong Project. Once approved, they started on their project. At the same time, these three pilot projects inspired slum communities in the three southern border provinces too.

The Livable City Network has changed its name to Faith Community Network, in order to enhance performance by encouraging the communities to be self-sufficient and take the initiative to holistically solve their problems. It is focused on the cooperation between four main groups: religious leaders, community leaders, teachers, and community representatives. They should develop the public area for discussions and exchange of opinions about the solutions which the people could carry out concurrently with local authority negotiations. At the end of 2006, we established a training program on community surveying and mapping for the community network in these three provinces. We hoped that they could use it as a tool to build understanding in their communities. After the training was finished, the people seemed very eager to do it in their own communities. This was a starting point for the pilot project in Narathivat Province in Kala Tapa Community (upgrading project for 306 households), and in Yala Province (building new communities for 120 households who had lived in rental housing for over 30 years, and for Jar Bang Dhi Kor community of 45 households).

To sum up, the most important idea is that of participatory processes, which are simultaneously operated with the community organization and network building. The lessons learnt from the results in one community can be useful as lessons for the other communities in these three provinces.

New communities design processes of the people's networks in Pattani and Yala provinces

Work Summary in 2004-2006

Relocation and Building New Communities

1. Na Kluea Community, 70 Families, Pattani Province
2. Pu Po Community, 112 Families, Pattani Province
3. Pa Na Rae Community, 120 Families, Pattani Province
4. Jar Bang Dhi Kor Community, 45 Families, Pattani Province
5. Ta Mun Sri Ja Ya Community, 120 Families, Yala Province

Upgrading Project

6 Kala Tapa Communities, 306 Households, Narathivat Province
In 3 years, working with the community networks solved the housing problems concretely for 6 communities, 773 families, 4,500 people. They gained their own secure housing in their communities, where they had participated to lay out plans and build together.
All projects were approved and the infrastructure subsidized and housing loans given by the Baan Mankong Project, CODI.

Model houses, built in Pa Na Rae Community, helped people understand the construction methods which would allow gradual upgrading suitable to their lives and savings funds.

New community design processes in Yala province

Establishing the community survey and mapping, and explaining the Baan Mankong housing project to the slum community networks in the three southern border provinces.

II. Choa Kham Phong Community, Ubonratchathani
Location: Ubonratchathani, Thailand

Architect Team : Ashram of Community and Environmental Architect, Arsom Silp Institute of the Arts
Story Contributor : Ashram of Community and Environmental Architect, Arsom Silp Institute of the Arts

Chao Kham Phong Community, a 200 year-old community, is situated along Moon River, in the middle of Ubonratchathani town. The life in the community is closely connected to the Moon River, which people rely on as a source of food and water supply. For a long period of time, people lived harmoniously with the high and low tide conditions of the river.

As a result of city's continuing growth, commercial and residential development have expanded into the former flood area along the river, and the tide has impacted the lives of the inhabitants. In order to prevent flooding, the municipal government built a dam along the riverbank. This, however, had led to drainage problem in Chao Kham Phong community,

In 2007 the municipal government proposed a big development scheme by constructing a road along the dam, and tried to force the community out of the area. Although the community had lived in the area for over 200 years, the whole land was legally titled as public land, owned by government. Without legal land ownership, the compensation for eviction was very low, and led to confrontation between the community and the municipality.

People then asked for the legal right to live in their former land and called for a community development plan. The scheme included plot readjustment, house construction, improvement of living conditions and sanitation, allowing the community residents to live in the city with equality and dignity.

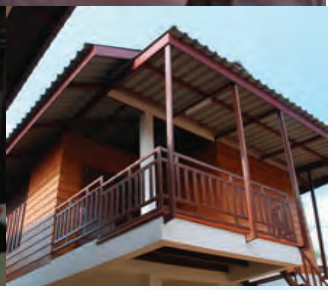
The roles of architects

The roles of architects in this project were not only to design the physical structures of the community, but to work with the community as social organizers. This group of architects formed connections to the community, building relationship with the people.

The development of the close relationship allowed the architects to obtain a better understanding of community's needs and constraints. This also helped in capacity building and community empowerment. Through the participatory design process, people were involved in discussion and shared their ideas. As a consequence, a community's saving group for housing was established with money collected from various saving scheme, such as monthly, weekly and daily installments.

For some, this led to behavior change; for example, a reduction of cigarette smoking could raise the amount of saving for 750 baht per month.

With financial and technical support from all agencies concerned such as the governor of Ubonratchathani, CODI and The Tobacco Company, the community successfully applied for housing loan, to build all houses and infrastructure.



The Design Concepts

The principal design concept of this project was to reflect the way of life of people in the new buildings, in order to serve not only physical activities, but integrated with social, economic and environment aspects.

The detailed design of the houses also intended to transfer the architectural details of former houses in the community through modern construction techniques and new materials that could be easily obtain.

The design of the community's lay-out tried to maintain the local atmosphere of the old community. On the other hand, the existing crowded configuration of the community was mitigated by widening up open spaces between the houses. The lay-out of every house was arranged for good ventilation and to allow the cool breeze from the river to flow in.

Despite all conflicts and misunderstanding with the municipal government that caused setbacks in the project, the success of Choa Kham Phong community project has shown that low-income people can own good housing. It also proves that a simple method of working closely with a community can create a better understanding while strengthening the local people's confidence and potential. The lesson learnt for the architects is how a physical design process integrated with the people's way of life, society, and culture, could be a part of conflict solving at all levels, including individual, community and with other stakeholder parties.

The lesson learnt for architects is how the physical design process integrated with people's way of life, social, and culture could be a part of conflict solving in all levels, including: individual, community, and all parties concerned.

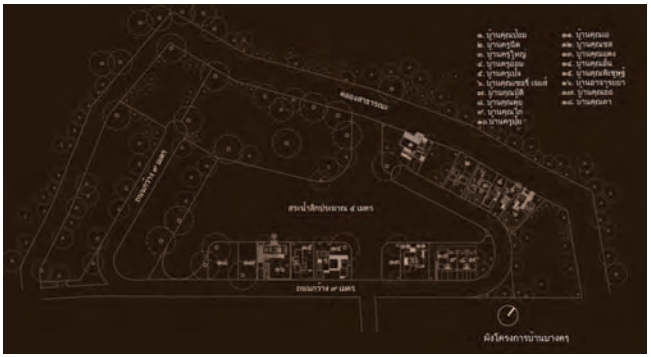
III. “Having a house and good community is not hard as you think”

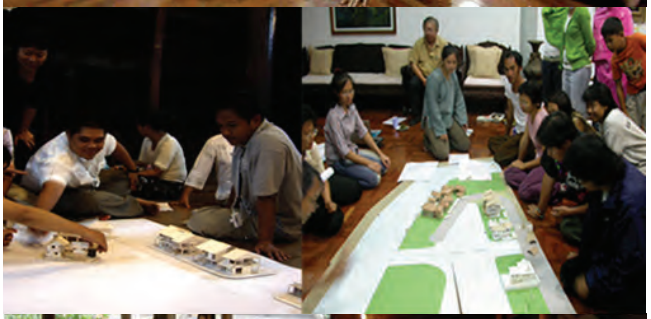
Location: Bangkok, Thailand
Architect Team: Ashram of Community and Environmental Architect, Arsom Silp Institute of the Arts
Story Contributor: Ashram of Community and Environmental Architect, Arsom Silp Institute of the Arts

Bang Kuru Community is a small housing project organized by a group of Roong Aroon School and Arsom Silp Institute staff, who planned to live together as a happy and good-living community.
The community is located on a beautiful site beside Bang Mod Canal, about 15-20 minutes by car from Roong Aroon School. The community master plan was carried out through a series of participatory design workshops, in which 20 prospective families shared and exchanged ideas with architects. The topics of discussion were not only how to design road alignment, housing plots and public spaces, but also how to achieve a consensus idea of co-management of common area, public facilities, waste disposal and a long-term plan to maintain their ideal of living together as a community.

The participatory design process of Bang Kuru Community included:

1. Beginning with the dialogue about each member’s “dream home” through their selection of preferred house images in order to share their ideas and visions.





2. Introducing “scale concept” as a simple tool for members to understand architectural drawings, so that they can communicate their ideas with architects equally as co-designers.

3. Participation among all family members to introduce themselves and share their ideas and expectations on how to live together in the community.

4. The first draft of the community master plan was designed and discussed in a meeting for consensus and to set up community regulations as well as a management plan.

5. Discussing in detail with each member on their living requirements and conditions to gather information for the design of each house.

6. Making a house model by each house owner with some assistance of architects was an important tool to stimulate the house owner’s participation and help them to understand the design.

7. The design review process among the members was conducted to strengthen the understanding of a neighborhood design and the ideal of living together.

8. The detailed design of each individual house was carried out with close participation of the house owners.

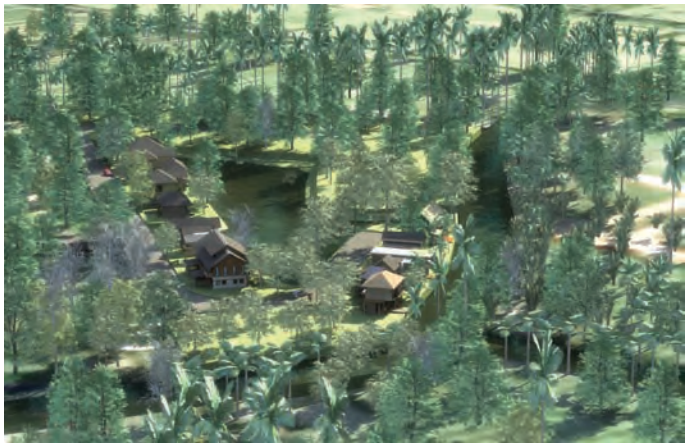
The consensus of Bang Kuru Community as a result of the participatory process includes:

1. The color scheme of all houses must be controlled in earth tones for a harmonious visual appearance.

2. Waste water from each household must be treated properly before draining out to public sewage.

3. Rain water will be drained separately to the lake at center of the community. A water gate will be constructed between the lake and Bang Mod canal to effectively control the water level.

4. Should any owners, in the future, want to sell their house, the contract must be offered to other community members as first priority. Any new members who want to join the community have to be approved by existing members on the basis of their values on living and sharing together.



IV. KAPIT-BAHAYAN

Location: Canley Vale, Australia
Architect Team: The Milkcrate Unlimited - People's Architecture Workshop.
Story Contributor: Hugo Moline

KAPIT-BAHAYAN HOUSING COOPERATIVE, CANLEY VALE, AUSTRALIA.

Sydney is Australia's largest, most populous and ethnically diverse city. The rise of speculative land investment over the last three decades has resulted in some of the most inaccessible and unaffordable housing in the world. The average house price in Sydney is now over $595,000 AUD (over $0.5 million USD). These highly inflated costs are passed directly on to those who can least afford to pay, renters. The crisis in housing affordability has driven most key workers to cheaper alternatives on the city's western fringe, compounding other problems (congestion, pollution, conversion of farmland to housing, decrease in food producing land, lack of transportation and community services). Sydney is in dire need of an alternative housing solution.

One alternative is being developed by the very people who often get the blame for the problem, Sydney's immigrant communities. Typically arriving in Australia without independent finances and saddled with debt from the expensive migration process, these people are among the most vulnerable to the inflated housing market. Through hard work, collective organisation and collaboration with government, Housing Cooperatives such as Kapit-bahayan are demonstrating a viable, affordable and sustainable alternative to the mainstream housing options.

Kapit-bahayan was formed by a group of immigrants from the Philippines in 1994. Kapit-bahayan is a Filipino word meaning neighbourhood. But more than the physical proximity of houses, it symbolises the social qualities of a traditional Filipino neighbourhood where there is an abundance of community support, sharing of resources and democratic decision-making. Kapit-Bahayan Housing Cooperative began in 1997 in collaboration with the government who granted Kapit-Bahayan the use of 6 houses in Auburn (a suburb once on the fringe of Sydney and is now the geographical centre of the ever expanding city), provided they maintain and manage the properties themselves.

The members of Kapit-bahayan have been so successful in managing and maintaining these houses that over 10 years they have accrued over $500 000 in rental surplus. With this money they are developing 6 new houses in the nearby suburb of Canley Vale.

Since 2007 the Milkcrate Unlimited – People's Architecture Workshop has been working with Kapit-bahayan on the design of their new houses. Unlike the previous houses which where loaned from the government and built to a typically Anglo-Australian design, these new houses will be wholely owned by the cooperative and can be custom-designed to their specific needs and desires.

The process has been one of strong collaboration between the architects and the members of the cooperative. Through a series of collaborative design workshops the members provided a challenging brief: maximising the number of people who can be accommodated on the site without minimising the quality of the spaces provided. Numerous features of a traditional Filipino house have been incorporated into

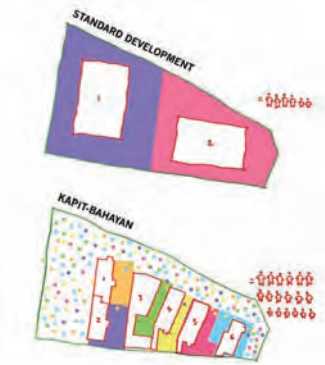
the design, such as generous, well ventilated kitchens, a welcoming entrance living area for entertaining visitors and family life, as well as a mix of areas between and around the houses for socialising, children playing and growing food.

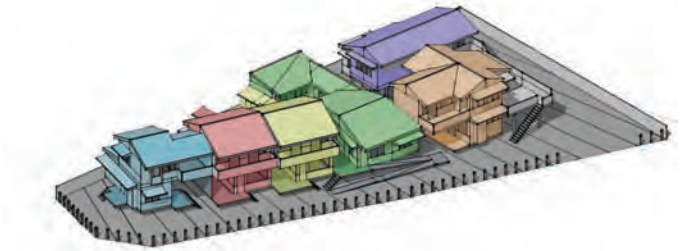
Kapit-bahayan's desire for dense, collective housing is a radical alternative to the typical housing developments being built in Sydney. At the same time that Sydney suffers from a crisis of lack in affordable housing it also suffers from a crisis of excess in individual house size. Despite the fact that an average house has only 2 to 3 residents, housing developers are building houses which are now the largest in the world, 263m2 on average. These houses, referred to as 'McMansions' due to their uniform design and emphasis on size rather than quality (although enormous they are often built using very poor materials which quickly deteriorate). Their size makes them expensive and environmentally damaging to heat and cool and as they are typically built far from public transport, places of employment and community services the people who live in them become completely dependent on private automobiles. These developments have been enabled in part by discriminatory planning regulations which have traditionally favoured low-density, individualistic forms of urbanism.

The plans for Kapit-bahayan challenge this wasteful and sterile pattern of development. Through a complex interweaving of public and private spaces 6 houses fit comfortably on a site which would typically accommodate 1 or 2. The houses are individually much smaller than the average (ranging from 55m2 for a one-bedroom house to 95m2 for a three-bedroom house) but the spaces are better designed to serve multiple functions and there is a variety of communal and shared spaces open for use by the residents. Although they have less in terms of square meters, they residents gain much more by building a strong community and sharing resources. Making more out of less.

Many of the members of Kapit-bahayan trained as engineers and architects in the Philippines and contributed their skills and knowledge to the design. Innovations made through work done on their current houses have also been incorporated. One member who works at a concrete testing factory has been experimenting with re-using the waste product of his factory, the cylindrical concrete core samples, for making the edge of garden beds for growing fruit trees. This innovative and environmentally-friendly technique will be utilised in the new housing. All the pathways and garden beds will be constructed in the same way, harnessing a resource which would otherwise be discarded as waste. This sense of innovation and resourcefulness runs throughout the project.

The project has recently received approval from the local planning authority and is expected to be in construction later this year.





DISASTER

"The first thing we observe is that housing boosts the confidence and self-esteem of children as well as family members in the context of so much devastation and loss. Children have secure space of their own to study and assurance that at least they are in their own house. Also proper housing initiated a livelihood process by providing space for small business activities such as grocery shops".

Myint Zaw

"RECONSTRUCTION OF LIFE" IN POST TSUNAMI ACEH

Location: Aceh, Indonesia
Architect Team: UPLINK Team
Technical Support: Abhiyan (India)
Local organization: Jaringan Udeep Beusaree (JUB)

Story Contributor: Andrea Fitrianto "Cak-Cak" (UPC)

The Aceh province of Indonesia was among one of the worst-hit by the Asian tsunami of 2004. The catastrophe was unprecedented in its scale and effects, thus it drew huge attention from the global community, as was shown by the massive mobilization of personnel and logistics to Aceh. Within a short period of time, global appeals and commitments for reconstruction and rehabilitation were made.

Uplink's emergency response team arrived in Aceh on the third day after the tsunami to deliver food and medicines. Concerned about the direction of the rehabilitation process, amidst immense quantities of aid money, Uplink decided to remain to implement a holistic pro-people reconstruction programme. Uplink's field team consisted of social and technical teams working in close coordination. From the beginning, the social team took the initiative to meet and talk with surviving families at their barracks which were scattered on the periphery of Banda Aceh. Tsunami survivors were further stressed by the lack of activities in the barracks and sought to go back to their coastal villages. In the second week, some of them were brave enough to install tents in the village, accompanied by Uplink's community organizers, while others remained at the barracks and came during the daytime to join in the community work.

Back to the Village and Community Survey/Mapping

Although the Indonesian government announced a ban on construction within 2 km of the coastline, some coastal communities in Pekan Bada district insisted on building temporary meunasah

(community centers), shelters, and communal kitchens, with some assistance from Uplink's architects. Most of the construction materials came from tsunami debris, including nails that were straightened and reused. The intense physical activities arising through the community work served to protect the surviving individuals from the danger of prolonged trauma and loss. The early meunasah, shelters, and communal kitchens facilitated more survivors to return to their villages. The community began to discussing and sharing their problems, and defining priorities. A community organization, Jaringan Udeep Beusaree (JUB), was formed at Kampung Lamisek, to allow cooperation and togetherness in dealing with the incoming aid. The survivors continued to build an information database through community surveying and mapping. Uplink helped by sending surveyors with high-end digital survey machines.

Kampung Planning

The communities of JUB wanted to build their villages back better (see Box: "Building Back Better"). This is translated as being a kampung with the right balance of environmental, economic, and social sustainability aspects. This included implementation of eco-farming, green architecture, green energy, a sound sanitation system, and disaster mitigation planning. Spatial elements which survived the tsunami, such as trees, road layouts, and land use, were preserved, to minimize unnecessary adjustments and to ensure a connection with the past. Some minor land consolidation was conducted to avoid cul-de-sacs, since improving accessibility and providing escape routes was one of the main elements of the kampung mitigation plan.

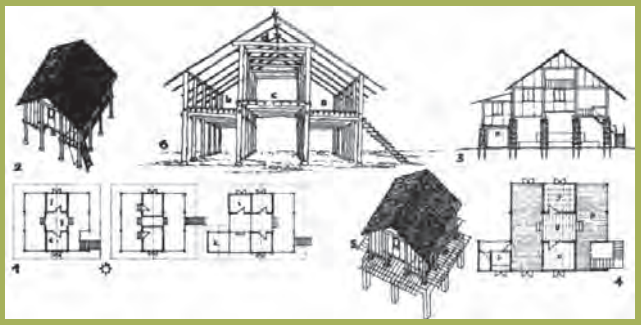
House Design

The Uplink team facilitated house design sessions with the house owners. A 36sqm floor size was pre-defined by the reconstruction authority. Everyone was entitled to a core house, so owners were trained on how to extend the house while maintaining its safety features. Two house types were developed with owners: a stilt house, and a ground-level house. Each has various possible floor plans and wall openings. And both types have their own quake-safe features. The stilt house is like a sturdy table. It is a lightweight wooden frame construction with a parapet wall that sits on nine concrete pillars. The ground-level house applies a bearing wall system, with a 25cm thick wall buckled by four

reinforced concrete beams. The technical assistance was provided by an Indian partner NGO called Abhiyan, which was experienced in participatory reconstruction following the Bhuj earthquake in 2001. Abhiyan introduced the use of stabilised soil-cement blocks, eco-friendly bricks that could be produced locally by the communities. The other main building materials were purchased in bulk to avoid price rises. Some storage buildings were constructed in the village, to allow the communities to be involved in managing the materials. Additional materials were sought and supplied by members of the community.

Self-Help Construction

To maximize participation, houses were not built by external contractors, but by village construction committees and families. House owners or the village committee were responsible for the construction workers, though in a few cases house owners opted to work on the house themselves. Young engineers from universities inside and outside Banda Aceh were sent to stay in the village, where each one was responsible for around 20-30 houses in a construction batch. Five experienced construction supervisors were hired to back the young engineers. Construction materials were distributed using a card system, whereby a set of cards was given to the house owners, with each card representing a particular type and quantity of building material. This system ensured a fair distribution of materials. The necessary basic knowledge in construction and materials was disseminated through a series of tailored training sessions for construction workers, supervisors, young engineers, and house owners. All were conducted in cooperation with ILO. In two years around 3,500 houses were built, along with basic infrastructure in 26 villages accomplished. Uplink's work in Aceh was awarded the Dubai Best Practice award in 2008 and the Indonesian Architecture Institute Award in the same year. The strength of Uplink's community architecture in post-tsunami Aceh lies in the wide participation of the tsunami survivors and the close coordination between the Uplink's social and technical teams. As Jalil, a community organizer put it, "we have to know a little about construction, and architects have to know more about the societal aspects of working with communities".



Change In Architecture

Like other vernacular architecture, the Acehnese house is well adapted to its nature. The wooden stilt house is not only climatically efficient, but also quake-safe. This owes to its lightness and the loose footing which adds to its flexibility. Amazingly, the house is also, to some extent, tsunami-safe, as was proven in Lam Pageu, Aceh Besar, where a family was saved by their house. The house was carried along by the tsunami until it reached the base of the hill, where it broke. Still in confusion, the inhabitants managed to climb the hill and remain in safety! Like many places in the developing world, Aceh has undergone a change in architecture. Most Acehnese no longer build in the traditional way as they absorb ideas from the urban areas. The modern house with masonry walls, steel reinforced concrete, ceramic floor and roof tile is much heavier. Thus, if an earthquake strikes, the structural failure is fatal. Here, the change in architecture is taking place without the transfer of prerequisite construction knowledge, whilst professional support is barely accessible for the majority.

II. “LOCAL WISDOM UNDER RUBBLES”
Location: Yogyakarta, Indonesia
Architect Team: UPLINK Team
Story Contributor:Octavianus Hendra Pratama “TOMO” (UPC)

An earthquake of magnitude 5.9 occurred in Yogyakarta in May 2006. The big difference to the post-disaster response in Aceh was that there was very little money pledged for reconstruction and rehabilitation work in Yogyakarta. But social cohesion prevails within the communities and accounts for the success of the reconstruction process.

Prior to the earthquake in Yogyakarta, Uplink had already been present in the city for three years. In the aftermath of the earthquake, Uplink’s Community organizers went to the worst-hit area, Bantul, on the southern outskirts of the city, to deliver basic needs and help communities to organize themselves.

EMERGENCY PHASE

The government of Indonesia announced a two month period of emergency. Prioritized activities in the period included securing lives, setting up communal kitchens, clearing rubble from villages, and construction of temporary shelters.

Deadly catastrophes are a traumatic event. In the early days after the earthquake, survivors preferred to stay in open spaces away from ruins, for their safety and comfort. Immediately working on the prioritized activities of the emergency period helped survivors to overcome their trauma.

While clearing the rubble from villages, usable construction materials were collected for the construction of temporary shelters. The need for basic shelter to be shared among the survivors was the main reason motivating all members of community to work on the construction of temporary shelters. The majority of the materials used were scavenged from the rubble, except for the new bamboo infills which were donated by aid agencies and individuals.

Reconstruction and Rehabilitation Phase

The early reconstruction phase was focused on rehabilitation of basic services, socio-economic facilities, construction of permanent houses, and trauma healing. During this phase, architects were accompanied by the social team. One of the main activities was generating awareness and dissemination of knowledge on earthquakes. Uplink architects went to communities to explain the nature of earthquakes, how they happen and what to do when one occurs. On-site lectures included visits to damaged buildings with the community residents. In addition, flyers and brochures on earthquake safety were distributed.

Preparing the reconstruction phase began with the identification of available resources: organizing local masons and locally available materials.

Field mapping and surveying was conducted prior to the planning phase. The house design was inspired by the local architecture and the spatial needs of the majority. It produced a house design with two rooms and multi-functional space. Toilets were placed out of the core house to accommodate a handful of toilets that withstood the

"Building Back Better"

In the aftermath of a disaster, the idea of building back better is often present and intrigues the architects and planners involved in the rehabilitation. However, this concern usually remained at the discourse level in the past. Architects and planners were limited in their ability to translate the idea into practice, as most of them were trapped in the conservative approach, requiring time for planning process, taking them away from the communities they serve. But a few architects decided to move their design studio to the field and work in an action planning fashion to accommodate the communities' spontaneous initiatives. The latter approach allows for better coordination, processes, and results. The lesson learned is that 'building back better' is much more than about building back better facilities. At the very essence, it is about building back better relationships among and between planning actors.

earthquake in the whole design. Technical supervision from the architect team was indispensable to ensure the earthquake resistance of each house. The reconstruction period lasted for seventeen months.

Conclusions

For young architects, the experience of working with communities in a post-disaster situation has taught them some new lessons:

• The semi-urban communities in the periphery of Yogyakarta maintained their communal characters such as gotong-royong (reciprocality), solidarity, and tolerance. These traditional characteristics accounted for the success of the process of reconstruction and rehabilitation.

• Many of the survivors regard their homes as bases for production for their livelihoods. Therefore, construction of permanent houses was preferred over temporary shelter.

• Young architects learned from the local community the process of designing beautiful houses using the local language of architecture. It is a process of rediscovering local wisdoms, as young architects have very limited knowledge of the local
history and culture.

• Direct experience is the ultimate teacher. Experiencing an earthquake brings miseries but also has lessons behind them. Most of these lessons give readiness in overcoming the same catastrophe in the future.

LOCAL WISDOM FOR DISASTER MITIGATION

According to a story from the island of Simeulue, a tsunami had previously hit Aceh in modern history. The people of Simeulue therefore knew what to do when they saw the sudden withdrawal of the sea and birds fleeing inland. Following the earthquake, people ran to the hills to escape the coastal area. In contrast, people in Lhok Seumaweh flocked into the water to collect the fish stranded by the withdrawal of the sea, unaware of nature's hint of the danger to come. The traditional and rather isolated Simeulue were able to preserve their oral tradition on nature's hints, unlike in the urbanized Lhok Seumaweh. Indigenous Acehnese know the signs of tsunami, like certain people in rural Vietnam recognize the coming of a typhoon through the gesture of bamboo trees. Such local wisdom is important and must be documented, it needs to be acknowledged in systems for disaster mitigation. It is indispensable for entering the new world filled with uncertainties and unpredictability, in light of the issues of global warming and climate change. - Andrea Fitrianto

III. Rehabilitation after the Cyclone Nargis

Location: Irrawaddy Delta, Myanmar
Organization: The Spirit in Education Movement (SEM)
Story Contributor: Myint Zaw

Just after cyclone Nargis, the first priority for every cyclone survivor was a desperate search for food and water. The next thing that they had to consider was shelter, to reorganize their lives and families. Decent and safe shelter represents a crucial first step into the future.

Emergency shelters in the aftermath of cyclones are primarily targeted at protecting the elderly and children from torrential rain. Gradually, local and international community aid came in, and shelter and housing conditions steadily improved, although many families are still in need. The immediate and long term benefits of providing shelter are evident in almost all areas.

On the edge of the water, many houses are yet to be improved, and safe shelter is still needed

The first thing we observe is that housing boosts the confidence and self-esteem of children as well as other family members, in the context of so much devastation and loss. Children have a secure space of their own to study, and assurance that at least they are in their own house. Additionally, proper housing initiates the livelihood process by providing space for small business activities such as grocery shops.

Along with support for shelter and housing, the village community came together for planning and implementation of housing and related community welfare activities. This contributes to the other important rebuilding process: community rehabilitation as a whole.

Before actual implementation of housing reconstruction, community voices have to be listened to, to have clear beneficiary selection criteria. In some areas, almost all villagers lost all of their property. In these situations, the community chose to make a draw to select the beneficiaries, for the sake of fairness and unity in the community.

In the building process, it is also important to take notice of community design and preferences. For example, in one area of the delta, they have a tradition of making good, strong partitions, in order to give privacy and a secure environment for women and children. The roofing style preferences are also different in various communities.

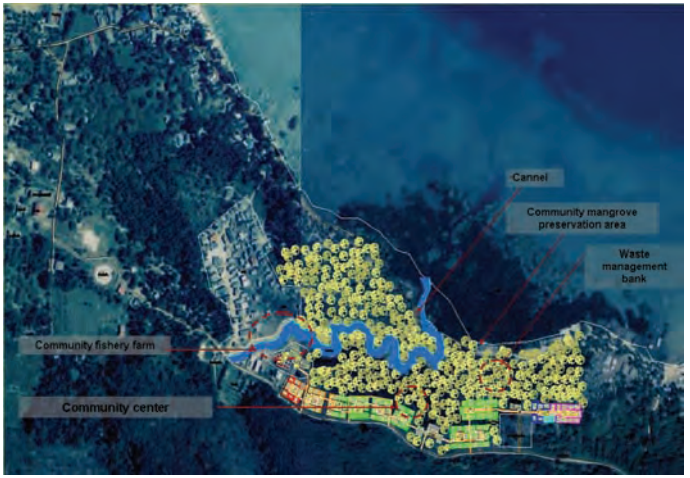
In some areas, the consequences of not consulting the community on housing plans are starting to become evident, as during the cyclone many villages were entirely wiped out and new village designs had to be developed. Often these designs came from outside organizations, reflecting urban housing styles with a straight row of houses on both sides of the road, rather than the traditional circular village design, or centering around water resources or the monastery. As a consequence, it has been observed that village community dynamics are much weakened by the new housing layout of some areas.

There are still many tough problems and a huge need of housing in the delta areas of Myanmar. One issue is land ownership: the most vulnerable and poor often cannot get assistance for housing, as they don't own the land.
Given the scale of devastation after cyclone Nargis, the provision of housing is not yet complete in many delta areas. In recent surveys, as many as 900,000 households are still lacking proper shelter. The emergency shelters that people received are deteriorating after over a year of use, and in need of rebuilding. As peoples livelihoods are still in critical condition, efforts to help these people are as urgent as they were a few weeks after the cyclone.

IV. Build the home, grow the community

Location: Trang, Thailand
Architect Team: Openspace
Documentary Film: Pisut Srimork
Local Organization: Samaphan Pramong Puen Baan
Supporting Organization:
1. Community Organizations Development Institute (CODI)
2. Chumchonthai Foundation
3. SAN
4. UNDP

Story Contributor: Chawanad Luansang “Nad”



After the 2004 tsunami struck Thailand, areas on the southern coasts of Thailand were devastated. The fisher-folk communities in Trang Province were one group of people who were especially badly hit. From our surveys, we found that the victims of the tsunami faced not only a shelter problem, but there were also problems of tenure security and disputes over resources among communities which had been rooted in this area for a long time. These facts all needed serious consideration. Additionally, the huge amounts of funding which flowed in post-tsunami had not been fairly apportioned. These matters created community conflicts, and the problems also transferred from local people to outside investors.

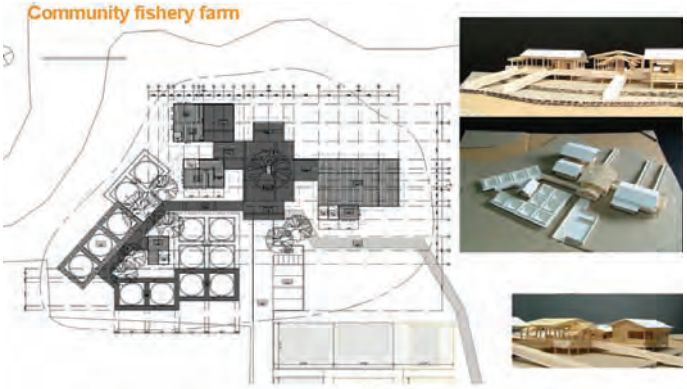
Koh Mook community is one of the affected areas, and has been located in Baan Koh Mook, Kantang District, Trang Province, Thailand, for more than 150 years. This community has 2,000 people living in 400 households, and 97% are Muslim. Most families inherited traditional fisheries and rubber plantations. Pre-tsunami surveys show that 248 households had lived on land with insecure title, mostly encroaching on private property and forest preservation zones.

The post-tsunami community design had the participation of Koh Mook community. There was also an experimental project for building mutual understanding between the fisher-folk communities about their problems. The team of architects used participatory design processes, applying various tools such as community mapping and surveying, self-design by people, meetings, documentary film making, and a study tour. Working collaboratively with other organizations made our team encourage community platforms, getting the community to establish a solution committee, and using community funds for development as a tool for empowering the community.

THE PROBLEMS AND THE ROLE OF ARCHITECTS

Even though there were only 39 houses devastated by tsunami in 2004, our project has taken this opportunity to solve the other above-mentioned problems holistically, taking into account both physical and social aspects:

1. Physical Aspects: houses and communities after the disaster, securing land tenure, land utilization, marine conservation, natural resources, demarcation between conservation zones and community forests.
2. Social Aspects: treatment of victims of trauma, releasing the rooted tensions between communities, revitalizing local history and traditional wisdoms, reinforcing community livelihoods, empowering the communities to understand and be aware of their problems



PARTICIPATORY DESIGN PROCESSES

1. Collaborative planning with other organizations to identify their role and time schedules.
2. Community mapping and surveying to understand community problems and potential, carried out by community residents and based on their collective problems.
3. Using the data from community mapping to identify community members who are truly in hardship, and issues of housing and land security.
4. Organize meetings to find out solutions at several levels; starting from local levels through victim networks.
5. Design layouts of the community, housing units, other buildings, working with the locals through participatory design processes.
6. Study tour to learn about housing designs and construction management from other communities in post-tsunami reconstruction.
7. Conclude the holistic community development-plan.
8. Plan for infrastructure and construction management.
9. Meet every 3 months to evaluate the project's progress.

Materials, Structure, and Construction

It is important to note that this project's core principle is the community's empowerment, by providing the residents the chance to improve their community and to build their houses themselves. This case is quite different from the conventional system in that the project is only run by architects and not contractor systems. The architect teams played their roles as facilitators, arranging processes and finding some tools, as well as giving inputs during the development processes. For this reason, we have not focused on only the design products; but also on the features of materials, structures and construction systems. Hence we asked ourselves the question of what the operation system should be, that could meet both the limited budget (around 2,850 US dollar per house) and the existing people's skills.

The strong point of this project lies in the local committee established by the community, which was essential. The tasks of the committee were divided through various teams dealing with specific areas: information team, purchasing team, construction team, and the accounts and finance team.

As each house was self-designed with consultation by architects, every house is different and unique, reflecting the household's life styles and the coastal climatology.

Significance and Impact

It is important that the project outcomes should be positive impacts on several aspects, not only the project's outputs, but also in the operational approach (community development) and technically (architectural design).

DIRECT OUTCOMES OF PROJECT

Two hundred and thirty-eight houses were restored or rebuilt, which consisted of:
- Ninety houses built on new sites.
- Forty-eight houses built on private land.
- One hundred houses rehabilitated and restored on the same site in protected forest zones under established community regulations.

INDIRECT OUTCOME OF PROJECT

1. Social

1.1 From the participatory design processes with communities, the traditional fisher-folk livelihood system and its customs have remained intact in the new communities. The new cluster plan layout is appropriate for the social groups which used to assemble before shifting to the new communities. Additionally, other functions and spaces were added to improve the residents' quality of life, for example, small mosques (baray), community pontoons, assembly halls, local museums, and garbage banks.

1.2 The conventional paradigm of community development (from both the community's side and the development agency), which usually considers the community as the one-way receiver, has to be changed. This pilot project has shown the community's empowerment through their solutions, with the facilitation of development agencies and architects. Now, this network is expanding to other areas to solve community problems after disasters.

1.3 The participatory design processes created a bottom-up process in the communities and networks, enabling them to propose reasonable and precise budgets and policies for implementation, such as sustainable living in the protected forest zones, and management of collective land titles.

1.4 The sense of community, collective memories, fisher-folk music bands and local histories have been revitalized through diverse project activities.

2. Economic

2.1 All of the construction fund was circulated within communities, and also generated incomes for the local communities.

2.2 The local economies of fisher-folk communities have improved through the new designs, and they can legally access natural resources.

2.3 Government can provide reasonable budgets for community development projects by established plans.

3. Ecological

3.1 There is a clear boundary between residential areas and community forests, whereas communities previously encroached on the protected forest areas.

3.2 Awareness of marine and island resources has been built among communities and young generations during the project's phases, through the documentary film processes.

4. Architecture Professionals

4.1 From experience in this project, a community architect movement for the Thai context has formed, with architects who have closely worked on community matters and aspects other than conventional architectural design.

"The energies of all people who desire a more just world are useful and can facilitate change. There are many creative ways that professionals can help the people by supporting the actions of the poor, or by removing hindrances."

A Time to Build: People's Housing in Asia

Heritage

I. Reviving and Training Traditional Community Craftsmen in Ladakh & Tibet

Location: India, Tibet
Architect Team: Tibet Heritage Fund (THF)
Story Contributor: Andre Alexander (THF)

THF Community Architects Group

The project started in Tibet, watching many historic, sustainable and also beautiful houses being torn down, and families relocated (a common issue in the region). The old houses seemed so perfect, so well made, and seemed so WELL-suited to the climate and geographic location. Their creators were not called architects, merely artisans. They worked without drawings, but instead "saw" the completed building in their heads. We looked for these people and brought the last of them out of retirement. We put them in charge of renovating, upgrading and restoring historic residential buildings. They also passed on their skills to younger generations through our project, and trained young architects who were made to work with them, by making drawings for documentation after the buildings had been completed, and also documenting the different steps. This was the beginning of this concept in the 1990s.

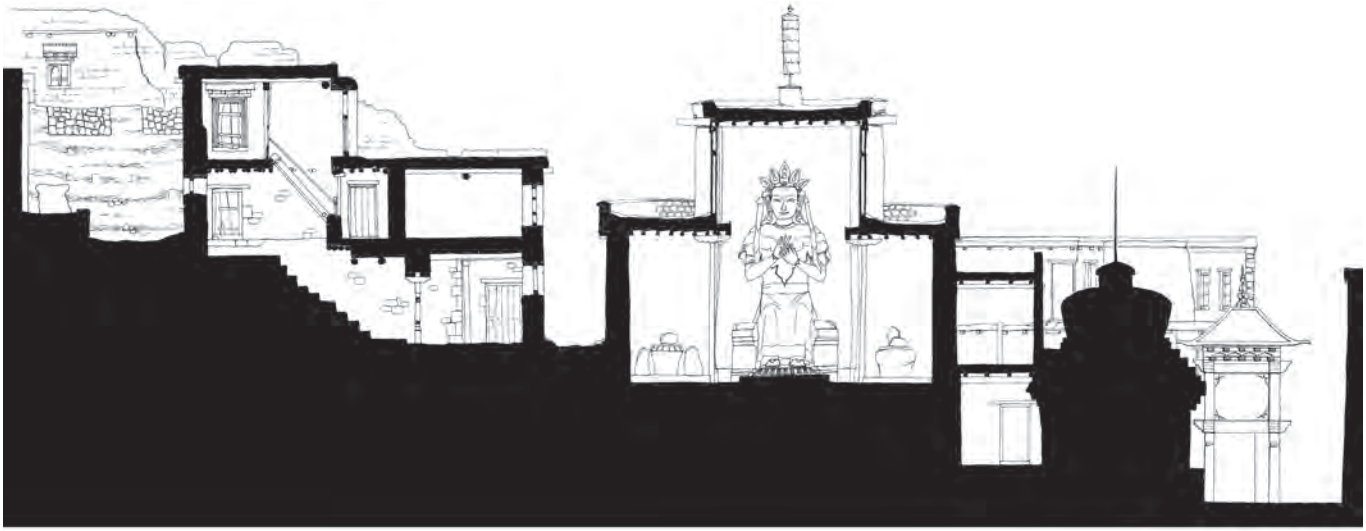
In 2003, a THF team went to the Ladakh region of India, which shares a common culture with Tibet. The same approach was therefore successfully used to upgrade low-cost housing in the poorer and older

quarters of town. We found many highly-skilled traditional artisans, who were no longer getting any jobs since most people liked to build with cheap pre-fabricated cement bricks and concrete pillars. We put together a team and called the project "Leh Old Town Initiative" (LOTI). The process was that we restored a community faith building (first a Buddhist temple, later a little mosque), and then told the community that we offered help for people who were willing to contribute themselves to upgrading and renovation of traditional homes in the old town. Many families came, and more ARE still coming.

The main challenges are that some people don't trust the traditional skills and materials, and prefer to live in "modern" houses using concrete and other materials that are neither sustainable (making

cement uses a lot of energy) nor suitable to the local climate. These people need convincing. Also, sometimes the “trained” architects disagree with the artisans - in these situations, in 90% of the cases, the team tends to side with the artisans, as they have the practical experience that in some cases dates back many generations. In India, unlike in some other countries, the government is supportive of the process, but sometimes slow to come up with actual support (like funding). Because Ladakh is sparsely populated (Leh has around 40,000 inhabitants), and traditional construction work is slow, we do not have the same scope as, for example, projects ELSEWHERE in India. So it is difficult to find enough funding. Fortunately, we joined the ACCA process in 2009.

BASICALLY, THESE THREE SENTENCES:
... The old houses seemed so perfect, so well made, and seemed so WELL-suited to...
...Many families came, and more ARE still coming.
...Because Ladakh is sparsely populated (Leh has around 40,000 inhabitants), and traditional construction work is slow, we do not have the same scope as, for example, projects ELSEWHERE in India.



II. Participatory Restoration of Monastic Shrine in Rajastanluang Temple, Muang Ma, Kyiang Tung, Burma

Location: Shan State, Myanmar

Architect Team: Architect for Conserving and Rehabilitating the Environment and Cultural Heritage for Community (ACHC)

Supporting Organization:

1.Rak-Lanna Group

2.Lanna Wisdom School

Story Contributor: Phailin Thongthammachat "Ploy" (ACHC)

Background

The Monastic Shrine in Rajastanluang Temple is located in Special Region Number 4, Muang La, Kyiang Tung, Burma. This temple has been the center of 3 Dai Lue villages: Baan Gog, Baan Wat and Baan San, with about 300 households regularly using the shrine for religious ceremonies. Unfortunately, the Reclining-Buddha Hall or Dharma Hall, used as a Dharma practicing place by monks, is seriously worn out. Therefore, the Muang Ma people agreed to renovate this building, or build a new building to replace it. A Buddhist-faith group from Thailand and a community-architect group became concerned about this valuable and significant building, and held discussions with the abbot and local Buddhist faith people. As a result, it was decided that the building would be renovated and restored, rather than being demolished to make way for a new building.

This Reclining-Buddha Hall or Dai Lue Dharma Hall was constructed in Dai Lue architecture style and is around 600 years old. It is different from the other Dai-Lue temples and halls. This is apparent from the balcony at the back of the building, which was used by Luang Sao Monk (Laung San) as a place for meditation about 300-400 years ago. According to the Luang Sao Monk's legend, this temple linked the Lanna Kingdom and Kyiang Tung together. In the past, Luang Sao used to be an abbot of Lai Hin Temple, Lampang Province, Thailand, which is in the Lanna- Kyiang Tung architecture style. and also have believed that here is the masterpiece of Wat Lampang Luang, Lampang. The temple also has relations to Buddhism between Kyiang Tung and Lanna in terms of the tripitakas as well. For these reasons, the Reclining-Buddha Hall of Rajastanluang Temple has considerable value and significance in historical, Buddhist and architectural terms.

The outcome of the discussion of interested parties was an agreement that the hall must be restored with the cooperation of all the parties. Because of the building's deterioration, especially the wall which was slanting and decayed from humidity, it was first thoroughly assessed by Muang Ma technicians and the conservation team. The Muang Ma people were first to provide an evaluation, whilst providing knowledge and wisdom on local construction and materials. The conservation team provided advice about appropriate techniques and materials to use in the restoration. Hence, the building's restoration is not solely by the conservation team, but provides an opportu-

nity to inspire the local community, and promote their awareness of precious local wisdoms and cultural heritage. At the same time, with both teams cooperating on architectural conservation, there was also a chance to emphasise cultural and historical dimensions, including by strengthening the Buddhist relationship between Dai Lue -Kyiang Tung and Chiang Mai-Lanna.

This cooperation can act as a guide to participatory conservation of Buddhist architecture in Kyiang Tung territory, as the area from Kyiang Tung to Maung La is influenced by both Thai Buddhism and Sibsong Punna (Xishuangbanna Autonomous Region of Tai Ethnic Groups), which has influenced the Dai Lue architectural style. The core concept of this conservation project was gathering the feelings and inputs of local people through participatory conservation, to enhance their sense of ownership.

Operation and Conservation Guidelines of the Monastic Shrine in Rajastanluang Temple Project

The team work was firstly concentrated in the local community and on the Dai-Lue people as the creators, inheritors and guardians of this architectural heritage. Their support was necessary for the project's success, with the participatory evaluation of the building's condition. The next stage is the restoration and reparations, and some modifications, which will be harmonious with the existing building and will demonstrate the Dai-Lue construction culture.

This restoration project would promote not only the traditional Dai-Lue values; such as local technicians and religious ceremonies related to the restoration, but it also expect to recall and rebuild their local histories and legends.

The Grassroots Heritage Conservation:
Samchuk Community and Old Market District
in Suphanburi,Thailand
Location: Suphanburi,Thailand

Architect Team: Chawanad Luansang, Pisut Srimork, Tong
Documentary Film: Pisut Srimork
Social Organizer: Chumchonthai Foundation
Advisor on self-Learning Local History Process:
Lek-Prapaiviriyapun Foundation
Fund: Chumchonthai Foundation, CODI
(Community Organization Development Institute)
Duration: 2003 – 2006
Story Contributor: Chawanad Luansang "Nad"

Old pictures present the Samchuk Market development. It used to be located at the Samchuk Temple area, and moved to the current location 100 years ago. These pictures were used in activities to persuade the elderly to tell some stories of the past.

'The conservation work was undertaken in a holistic way, including not only the heritage architecture, but also the living heritage of this historic commercial hub, thus contributing to a more comprehensive understanding of the site's value as a cultural heritage resource for the community .The community has been the main driving force for the project at all levels from setting policy to establishing urban design guidelines.'

'…. the project will have a major impact in raising awareness about grassroots heritage conservation and is an important model for empowering other historic communities in Thailand.'
These quotes are extracts from the UNESCO Award of Merit Announcement to Samchuk people on December 2009. The award brought them huge delight, and results from their strong unity, with which they have continuously run the Samchuk Community and Old Market project for more than 10 years.

Samchuk Market Community, over 100 years old, has experienced various flourishes and declines over the years, events over which the local people did not have any opportunity to participate in and decide the direction of development. In the last decade, there were plans to demolish the market, located on Treasury Department land, to redevelop the area as a 4-storey building. This was a chance for the local people to assemble and discuss their views on the plan. Their conclusion was that dismantling this valuable and working ancient market area would create more debt for them, and would not lead to the revitalization of their community nor their economy.
Consequently, a committee of the Samchuk Community and Old Market project was set up and started to operate activities to support people having chances to meet, talk and find some alternative solutions to this project.

In the middle of 2003, our team initiated work with this community as part of the Livable Cities Project of Chumchonthai Foundation. This consisted of various activities such as establishing public hearings concurrently with cultural, traditional and historic activities, searching through meetings for the community's ideal values. Finally, a holistic plan for the market development for drawn up and launched. This included the involvement of 60 volunteers, divided into six sub-groups following main themes, for more flexible performance. The local people all agreed that this market would be revitalized by encouraging their ancestral lineages and values. They would be preserving their hometown as well as promoting development and solving the existing problems.

Our team cooperated with the community to survey the market and to provide them with the house-museum map as a tool to make them realize the values preserved by each family and house.

In the early stages, our team was composed of two architects and a documentary maker who had worked with social organizers and researchers in the local history.
The local people were assigned to be the main actors in this performance, while our team acted as their consultant, and also as the co-designer. The project's core, in this first stage, concentrated on establishing a local museum, by gathering all the different teams to carry out: surveys, repairs, financial management, fund administration, local history studies, joint activities between people and schools, public relations, contacts with the authorities, and information collection. With all this, the 100 year-old building was renovated to gradually become alive again. Household surveys, round table discussions, and historical research about the market were carried out. Because of the fact that many houses had remained in the same families for generations, memories about the market and the collection of antique objects allowed many houses to become living museums themselves.

Conserving and renovating the ancient building into a museum was managed through community teamwork. The architect team served as consultants, providing the public space for local residents to propose their opinions and plans together, and encouraging local history studies so that children could learn from their elders.

Our team used the design process to adapt four aspects of the market with the community's participation, to show the market's full spatial potential and existing physical resources. These aspects were cleaning the market, designing the local food centre, repairing the Baan Khun Jum Nong museum, renovating unoccupied spaces at the Bo tree, and establishing the 22 house-museums. The ideas and processes were gradually implemented and adapted according to the discussions with the local people. Documentary media was used to help the local people recognize their local history, and the market's

The environment and activities in Samchuk Market
"Alive Market, Live Museum"

value and charms. This was done through a music video, accompanied by an Amazing Samchuk song, composed and sung by the Samchuk people. These activities awakened the people's awareness about their local environment.

Samchuk market is now a famous attraction, with thousands of tourists visiting every day, while also serving as a learning centre for over 300 organisations in a year. The market committee has continued to cooperate to solve new problems, supporting people's participation in proposing solutions as they had done before. They have strongly insisted many times that any changes must come from within the community, and must also be considered and planned together. Regulations and rules to keep the market neat and attractive in Samchuk style are currently being drawn up and also come from their shared brainstorming, through the locals' willing cooperation, not from legal obligations.

I recall that the day that we tried to inform the people about the market improvement plan and attempted to brainstorm with them, many people wondered whether it was going to work. It seemed very difficult and needed a lot of support from either the community members or the authorities, or both. Then, the next day, we made an appointment with the people to sweep away 100 year-old cobwebs, to clean the market space and to clear up unnecessary clutter, allowing us to see open space. I saw and was impressed by various good moments: precious beauty hidden for a long time behind each wooden 2-floor building which represented a truly valuable capital, the smiles and teasing of people, as well as willingness to help, which created joyful scenes. These were all significant in teaching me that the first small step can lead us to successfully achieve our bigger and wilder dreams. I have figured out that it seemed that this place was already ready; it had been waiting to be linked up and to implement plans, for wider learning opportunities.

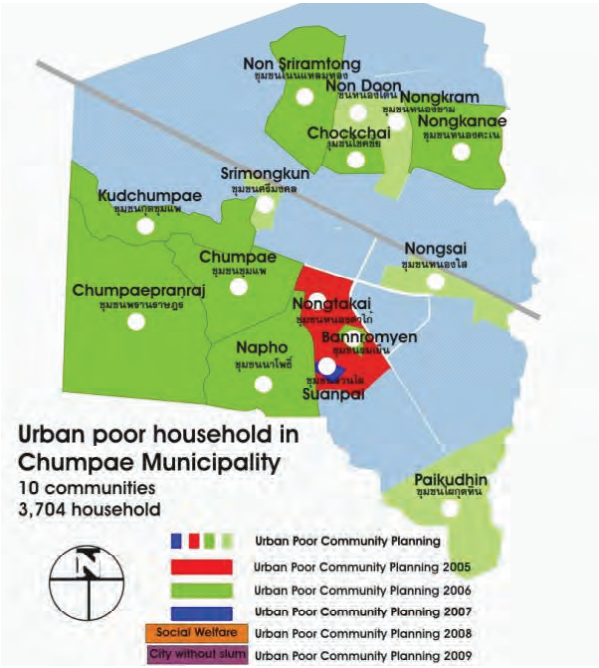
"Development interventions should try to create space for people to be the doers, for them to be able to lead the development process with confidence. We just need to understand the techniques to unlock this people's energy and to channel it into a creative new force for city development."

Somsook Boonyabancha

City Participatory Planning

I. City-Wide Community Upgrading Movement in Chum Pae Municipality, Khon Kaen

Location: Khon Kean,Thailand
Architect Team: Sakkarin Sapu and Community Architect of CODI
Organization: CODI (Community Organization Development Institute)
Story Contributor: Sakkarin Sapu



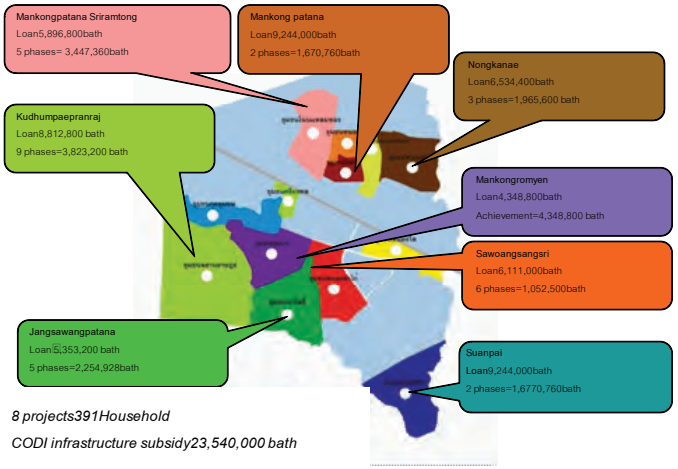
Although Chum Pae district is only a small town in Khon Kaen province, it has played an important role in commercial activities as the gateway city between Northern and North-eastern region of Thailand. Both agricultural and manufacturing products are tracked and distributed through Chum Pae city. It might be said that this city never sleeps because of hyper-commercial activities. This is one of possible reasons why labourers and poor people have migrated into the city for jobs, income, and hopes of a better quality of life.

18 low-income communities and 1,076 households were registered by means of both official registration and community surveys in 2006. The registration of these communities triggered the community upgrading process. A community and people driven process was steered by diverse activities such as mutual learning, interactive communications, collaborative tasks, and consensus-building. The first pilot project was designed through a city-wide meeting; the Sawang Sang Sri squatter community on-site upgrading project was chosen. Seventy three households which were on public land belonging to the Treasury Department were upgraded, solving both environment and land security problems.

The second phase of planning in the urban poor communities targeted 7 communities, including Baan Rom Yen (30 households), Nhong Kanae (43 households), Jang Sawang Patana (45 households), Kud Chum Pae Pan Raj (57 households), Mankong Patana (60 households), Nong Pai Patana (46 households), and Sri Ram Thong (49 households). These communities were not squatters, but living in rental housing with extended families; consequently, they needed to find new land for relocation and building their own houses. Following a participatory land survey, two main groups were formed. On the one hand, Baan Rom Yen, Nhong Kanae, and Jang Sawang Patana relocated to public land with 15 year long-term leases. Kud Chum Pae Pan Raj, Mankong Patana, Nong Pai Patan, and Sri Ram Thong settled on private land purchased with a soft loan.

Physical and environmental improvement was the primary objective of urban poor development in Chum Pae town. Additionally, social and community capital was encouraged through community saving mechanisms. City programmes, such as socio-occupational welfares

Community developmet in Chumpae municipality



8 projects391Household

CODI infrastructure subsidy23,540,000 bath

and production collectives, were initiated through the community-driven process. With regard socio-occupational welfare, community savings groups were the fundamental mechanisms for saving money to encourage the welfare programmes. Each of the savings groups belong to a city network, resulting in a dramatic increase in available capital. The agglomeration of community capital can directly fund the socio–occupational programmes.

In terms of the production collective, they sought to address the economic issues which also affect the urban poor. Household savings and incomes are often insufficient for the poor people. Thus, community organisations considered alternative collective programmes such as sewing groups, cooking groups, and importantly, farmer groups.

In 2009, eight of the eighteen urban poor communities were steered towards the “Baan Mankong” programme or “Secure Housing for the Poor”. Meanwhile, nothing has been changed in the remaining10 communities. As a result, a city committee and the community network brainstormed and created a city development fund. This fund consists of a yearly-municipality subsidy, international support, such as the ACCA programme, a government budget, and importantly, local community savings groups. The matching of funds between communities and government agencies has been established for urban poor housing development purposes.

In summary, the urban poor development programme in Chum Pae city initiated from one pilot project and spread to 7 community relocation programmes. After that, these organisations were weaved into the city network, hence combining community capital with city capital, creating possibilities for affordable alternative welfare programmes. Additionally, city capital can contribute to city development funding, by matching the funds of the poor.

II. City Participatory Planning, Bang Bua Case

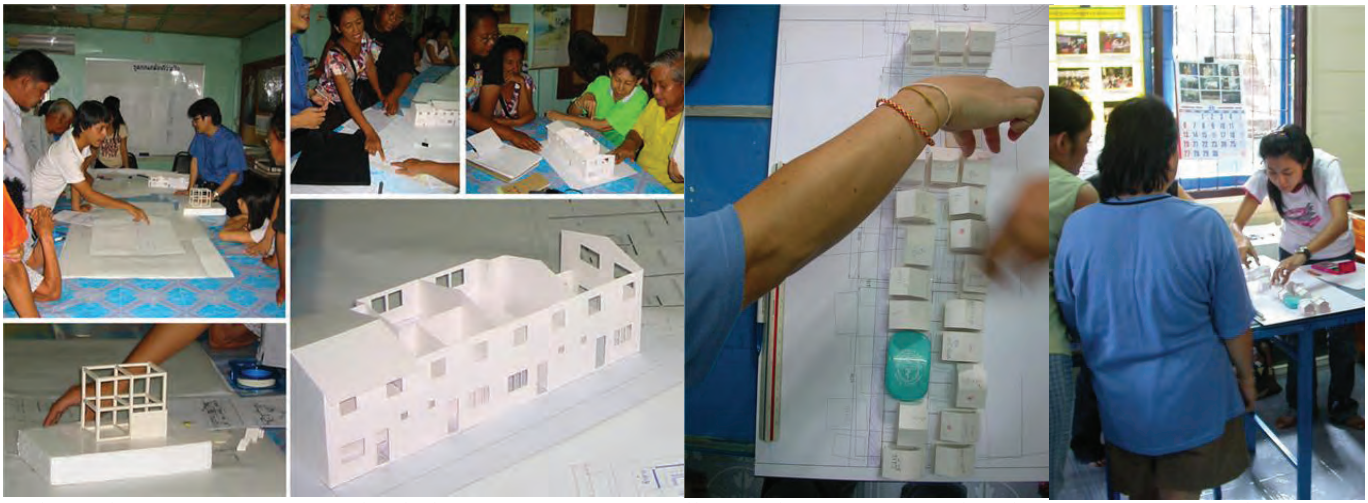
Location: Bangkok, Thailand
Architect Team: Prayong Posriprasert
and Faculty of Architecture, Sripatum University
Organization: CODI (Community Organization Development Institute)
Story Contributor: Nattawut Usavagovitwong

The early questions that communities had to together answer were 'why do they really need to live here?' and 'how will they live cooperatively and collaboratively?' There are various housing schemes and case studies of slum upgrading, such as relocation, which have sought to answer these questions[1] . After public hearings, residents concluded that they would like to continue living in this area, with some rearrangement and upgrading of housing patterns and condition.

In this regard, CODI and local NGOs such as the Chumchon Thai Foundation, initiated programs to upgrade the physical condition of communities under the '*Baan Mankong*'[2] housing program. It provides a chance for community capacity building, empowerment, and creating solidarity. This encourages them to improve their living condition, infrastructure and environment. One example, that of the Bang Bua canal community network, is discussed below.

Planning process and strategies: Formulating community network and framework

In the early stages, community people may not recognize the benefits of housing upgrading as long as they don't face a serious eviction threat, but once they do, attitudes change. One strategy evolving from this circumstance is to form community groups to work on the housing program. A working plan was set up, which elaborated each stakeholder's roles and activities (Table 1).



1. See details of housing development schemes in Yap, Kioe Sheng. (1992) Low-Income Housing in Bangkok: A review of Some Housing Sub-Markets, Bangkok: Division of Human Settlements Development, Asian Institute of Technology.
2. The program, undertaken by CODI, aims to develop low-income housing conditions, building and empowering communities. See details of the program at www.baanmankong.com

Table 1: Roles and activities of related institutions and working groups in urban poor housing development

Policy and decision making level	**Roles**	**Activities**
CODI	Loans for urban poor housing provider	Establishing together general agreement with other concerned institutions due to urban poor development in the issue of land, community capacity building, housing design and construction
CPB	Landlord	-
Local District Office	Geographical responsible and building permission	Coordinating between communities and upper government authorities
Local university	Support technical staffs and experts	Provide knowledge resources regarding to social and physical improvement
Operating level	**Roles**	**Activities**
Bangbua communities' network committee	Encourage and communicate with all communities to participate program	Interlinking cooperation within Bangbua communities' committee and other community organizations
Community committee	Communicate with its own community member, gather required community information	Strategic planning of different community working teams, i.e. community saving group for housing
Community saving group for housing	Mediator of financial resources between CODI and community members for housing improvement loans	Gathering saving of community member with transparency and community-self auditing system
WGHBC	Develop housing scheme with community's stakeholder participation	Workshop and action planning with community, develop housing scheme and community masterplan regarding to socio-economic, sociological and political dimensions

The overall strategy is conceptualized in Figure 1. At the institutional level, the task is mainly to enhance cooperation with other related institutions and stakeholders. At the community level, a working group was set up as a field team with cooperation from other parties to develop and implement the work plan. This required clearly understanding building permission regulations, land policy issues, and informing local district offices about the project in order to guarantee their legal settlements and to encourage people to improve their living conditions. The communities formed another working group composed of members from each community committee to secure land tenure. Any disagreement and conflicts about this program at the community level were addressed at an early stage. The Working Group attempted to encourage all communities to join the "Baan Mankong' program, and discussed and built understanding with community leaders about the program in depth. All theses plans and strategies were discussed through the following framework.

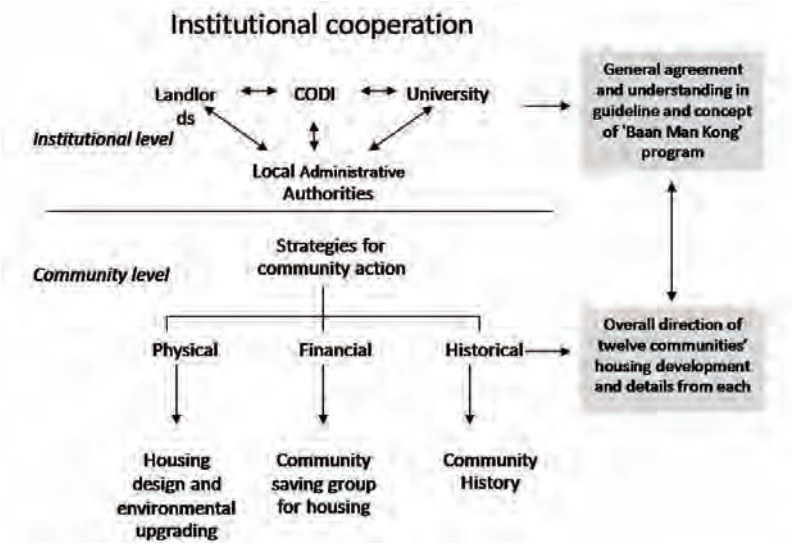


Figure 1: Strategy in Bangbua Communities Upgrading Project

a) Bridging cooperation in institutional level
At the policy and decision-making level, the project deals with national development policy and authorities. This upper structure of development policy and authorities need to coincide to avoid conflict and misunderstanding, while working with the communities. The plan is to mobilize together nine communities for more collaboration. The strategies are;
- Coordinating with CPB for long term land tenure.
- Making Memorandum of Understanding (MOU) between CODI, university and community network organization and exchanges of experts.
- Extending and adopting conceptual strategy to other areas through community network mechanism (with some adjustments on a case-by-case basis).

b) Managing strategy in community level
In community level, Working Group HBC is focusing on three areas; physical environment, financial organisation group and historical representation.

- Physical environment
The core team combined CODI and Chumchon Thai staff, together with architects from a local university. They gathered general information on all communities, with the participation of local community residents, to prioritize and analyze the overall situations, problems and existing limitations of communities. The information required regarded both physical and socio-economic matters. This information was summarised and publicly presented to the community. The community's overwhelming desire was to continue to live on the same site. A solution was found to accommodate all households on the plot, which required the relocation of families on stilts above the canal onto the land plot. This necessitated a degree of compromise amongst households due to the limited space and resulting smaller plots.

- Financial organisation group
After being introduced to effective, transparent and fair savings mechanisms, a savings group gradually grew. The upgrading project requires evidence of community collaboration, of which a formal saving group for housing development is one aspect, with an elected committee, to manage the CODI loan and subsidy for upgrading. The regularity of savings, and transparency of the savings committee, are an indication of community collaboration, more so than the amount of savings accumulated. The savings group's aims are directly to collect saving for future housing improvements, and indirectly to exchange knowledge amongst community networks on savings management.

- Historical representation
This aims to empower community through knowledge and cultural power. The community has its own long history and traditions. These will become a significant tool for recognizing the identity of the community, to root the residents' self-esteem and dignity, while creating recognition for the need for sustainable development. In this case, the community's history is strongly rooted to the canal and water, through traditions, songs, and lifestyles.

All three approaches have been implemented together, creating a good learning process for both implementers and the community. The lessons learnt still need to be interplayed with the upper structures of policy to ensure best practice in achieving the goal of sustainable housing development.

Workshop and Training

"Assisting the community in every process is challenging but it was made easy through learning exchanges wherein not only the community learnt from us, we also learnt from their experiences."

Tope, YP

I. Communities and Architects Working Together
Iloilo City, Philippines

Location: Iloilo City, Philippines
Architect Team: Teacher/Student/Architects/Engineers from the University of San Agustin
Organization:
1.Homeless People's Federation Philippines, Inc. (HPFPI)
2.The Philippine Action for Community-led Shelter Initiatives Inc. (PACSII)
Story Contributor:
Carl Beray, Vhal Libutaque, Alcor Mandario and Christopher Ebreo
A Team of YP Intern-Architects Working with HPFPI-PACSII in Iloilo City

The Homeless People's Federation Philippines, Inc. (HPFPI), is currently working to help low-income communities living in high-risk areas to obtain secure land tenure and housing. They also assist communities affected by disasters, as well as support community upgrading initiatives. In all these undertakings, the Federation strongly believes that processes should be community driven. It also ensures that communities share and learn from each others' experiences of promoting and achieving positive changes in their own cities and communities.

The Philippine Action for Community-led Shelter Initiatives Inc. (PACSII) provides intermediary support to the HPFPI. It works closely with the Federation and plays an "enabling" support role to their community-driven initiatives – in the physical (planning, architectural, engineering), legal and finance aspects.

Urban poor communities, most often, are denied the services usually provided by architects, planners, and other professionals. But if professionals are able to provide support in enabling ways and give the poor a chance to say and do what they want, communities can become capable of unleashing a lot of energy into planning and implementing their own development.

The Beginning:
Community-led Upgrading

In late 2006, ACHR provided support to HPFPI to initiate 10 community-driven small scale upgrading projects in Iloilo City. A community architect, May Domingo, was given the opportunity to assist in this undertaking. The upgrading initiatives resulted in one very important positive change: communities realized that they were capable of improving their own settlements; that with some professional assistance, communities could design, implement and manage their own projects in a way that they like, understand and can be in control of. And, it turned out to be cheaper as well!

The Growth:
Community-managed Housing

The experience in small-scale upgrading built the confidence of the Federation and the city urban poor network to embark on a larger scale project: the CLIFF housing project for 197 families affected by a major flood control project. The challenge lay in enabling the community to design, implement and manage the project themselves. Starting with a demonstration project of 20 houses, participatory tools in housing design and mechanisms for community management were tested, and are now being ap-

plied in the ongoing 2nd phase of the project. The project has been getting a lot of attention and support from different sectors inside and outside the city. Most importantly, partnership with local government became even stronger. The urban poor have proven what they are capable of!

Grooming Community Architects:
University Partnership & YP architects

In order to obtain technical support for their upgrading and housing projects, HPFPI-PACSII linked with a local university. The first step was to introduce the work of the Federation, and to demonstrate what roles architects and engineers can play in community-driven upgrading. Teachers and student-architects and engineers from the University of San Agustin eventually assisted communities in upgrading and in participatory housing design.

Presently, they continue to assist the community in participatory housing design, site planning and construction management, by facilitating a thorough process that will enable the community to bring out their ideas, heighten their knowledge and skills and take decisions. This way of working - of constantly finding ways for community to be centrally involved and always trying to bring out the effectiveness of a community-led process - has always been the primary challenge for these young architects, which they eagerly and willingly face up to.

Alternative Building Technology:
Interlocking Compressed Earth Block (ICEB)

In mid-2007, months after the CLIFF housing project was started, the prices of steel and other building materials soared dramatically. It became impossible to build a shell house out of the P150,000 budget for one house. This prompted the team to explore lower-cost building materials, and upon Gregor's suggestion, they looked into earth-based technologies. With technical support from the NGO JF Ledesma Foundation, ICEBs are now being produced on-site and jointly supervised by Carl, a YP architect, and Benfred, a network leader. The 197 houses for CLIFF Phase II are now being beautifully constructed with these earth blocks.

"In a process like this where people are the central actors, it is always so amazing to see the houses finally come up...because you look at the houses and know that alongside building them came a deeper process of poor people building their belief in themselves...and of government and society building their belief in poor people."

May

"Working with the community is a unique experience especially or a young architect like me...it is exciting and full of challenges... herein it develops not just my skills but also my perspectives in my career."

Vhal, YP

"Being also an urban poor has been my inspiration for working with urban poor communities, it became easy for me to understand their needs and to deal with them in a simpler way...and it's always been a great challenge to translate their ideas into a possible solution given a limited resources."

Carl, YP

"As a young architect my biggest fulfillment is to see the community living with their dream."

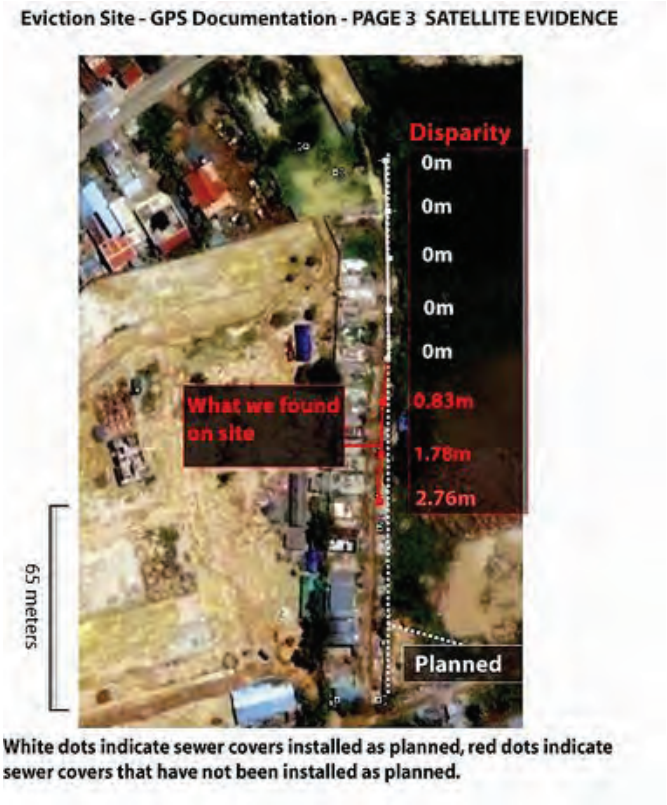
Alcor, YP

II. Community Mapping: Using Geographical Information Systems (GIS)

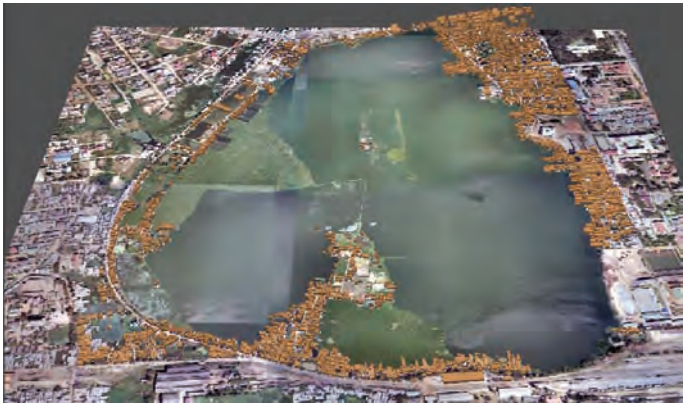
Location: Cambodia
Architect Team and Organization: Sahmakum Teang Tnaut (STT)
Story Contributor: Meas Kin Seng

Above: John Railton, University of Michigan Intern, has been helping STT with its GIS systems over the past 2 years. This has included training sessions for STT and other NGOS and (left) preparing mapping documents for discussions with communities and local Authorities. Accurate information and mapping is a key goal for STT.
Below: Dop Moin Prey community map (Kampot). Community understanding of their local space is equally important

STT's focus is on urban poor communities and low tech solutions, but in some cases using technology can be a useful resource. Through GIS mapping we aim not to replace traditional community mapping which we encourage communities to do themselves, but to supplement it with information that has a higher degree of accuracy. Over the past 3 years STT has mapped the location of all resettlement sites and carried out detailed mapping of various communities including the Boeung Kak area. This credible data is proving helpful in helping communities facing eviction as they need strong documentation and evidence of tenure. STT hopes to expand this process to create a form of community land titling.



White dots indicate sewer covers installed as planned, red dots indicate sewer covers that have not been installed as planned.



Mapping for Tenure Security

One of the key goals of mapping is to try and create information that can be used for urban poor titling. The extensive mapping of the Boeung Kak area aimed to assist this process – unfortunately, to date, the authorities have completely refused to recognise any tenure rights for residents, many of whom have been there almost 30 years. In addition, widespread intimidation of residents and NGO workers has been used by the developer Shukaku Inc . Despite this, mapping remains an important way to try and engage authorities in the process of formalising informal urban settlements and the role of the community architect can be very important to this process.

Where are the Community Architects?

Despite decades of aid assistance, consultants and volunteers, there remains a lack of experienced professionals who have skills both in design and social activism. Either architects are hired to carry out traditional construction projects like low cost housing, or urban poor specialists are hired to look at urban poor issues. Very rarely is a Community Architect hired to look at design solutions through the eyes of the community. Much has been written on the subject but to date only a handful of community architects seem to exist worldwide – many of them working as volunteers as there is no formal niche for them in the aid development programmes. Therefore, while there are many Young Professionals (YPs) few, if any, of these actually go onto a career as a community architect. The question is; why is this so and does a community architect profession need to be established?

III. COMMUNITY ARHCITECT'S WORKSHOP AT VIENTAINE, LAO PDR

Location: Vientiane, Lao PDR
Participants : YPs Teacher / Bachelor and Master Students of National University of Laos
Organization:
1. Faculty of Architecture, National University of Laos
2. Women and Community's Empowering Project (WCEP)
3. Asian Coalition of Housing Rights (ACHR)

Story Contributor: YPs Team

From 8-22nd September 2009, ACHR, the Women and Community's Empowering Project (WCEP), and the Faculty of Architecture of the National University of Laos hosted a workshop on "Understanding Urban Form and Urbanization Impact" in Vientiane.

This workshop aimed to establish the processes of surveying and understanding Vientiane City and urbanization through many facets, especially the informal settlements and poor-urban community's aspects. At the same time, the workshop was a chance to boost the practical skills of young professionals and community representatives in participatory designs and planning processes for community development.

The target covered 4 districts of Vientiane's Municipality including;
1. Chanthabouli District
2. Sikhottabong District
3. Sisattanak District
4. Xaisettha District

A holistic view was taken to provide an understanding of the processes behind the foundation of Vientiane City: development trends, urban transformation and its history, urban ecology and urban livelihood, and urbanization impact.

Outputs of the Workshop

1. The ninety participants were Bachelors students from the Faculty of Architecture, Planning, Social Science and Environment; and Masters students of Planning, as well as young professionals (YPs). It is important to note that this was their first opportunity to learn from the communities' and people's perspectives in the development processes, as their curriculums usually followed the conventional approaches (census based and top down) in community development and planning.
2. Database of poor-urban communities, informal settlements, and communities affected by the development project were mapped to use in further steps of city-wide upgrading in Vientiane.
3. Summary reports were published and disseminated to stakeholder agencies and persons. The reports covered the historical and recent development plans, informal settlements, urban ecological aspects, and detailed area studies.
4. ACHR and the university team held a meeting session on how to move forward following the success of this workshop. One step is making community support and social work part of the current academic courses and curricula.

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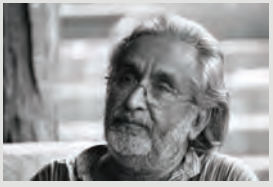

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May Domingo
A community architect. As a student and young professional, May worked with an urban poor community in Tondo Manila, then with communities in Phnom Penh, Cambodia, from 1986-1999. She then worked with HPFPI-PACSII, with support from ACHR, from 2006-2009 to support the Alliance's various initiatives on upgrading and housing in Iloilo and Mandaue Cities. She now continues to provide support to the Alliance, after moving to Syria in June 2009.
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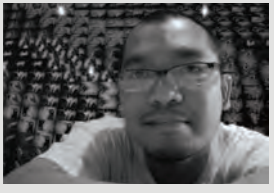

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His work grounds on action research in development planning practice, community empowerment, housing and conservation. As an architect ,planner, his interest is to understand and to develop on the interaction between physical and social space as an evolving dynamic entity.
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I graduated from Nepal Engineering College, Kathmandu as an architect in 2001. Before joining Lumanti, I worked for an INGO called Kathmandu Valley Preservation Trust for 7 years (since 2002-2008) as a conservation architect. I was involved with several restoration projects of temples and monuments in World Heritage Sites in the valley. With Lumanti, I worked (since Dec 2008) as community architect with the communities in Bharatpur and Biratnagar (under ACCA program) with immense support from Nad and his team plus the Lumanti staff in the field.
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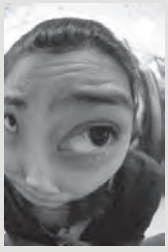

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Chawanad Luansang “Nad”

Openspace is an open ground for multidisciplinary collaborations. Based in Bangkok, Openspace has specialized in community work, focusing on participatory processes. We have worked with a holistic view on housing solutions, especially regarding future communities and resource management, and also worked with communities to find sustainable development methods. It has been enjoyable having opportunities working with people from various ways of life with their fresh and innovative attitudes.
I am also working with ACHR as a coordinator for the community architect network.
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YP Team working with HPFPI-PACSII in Iloilo City

They are Carl Beray, Vhal Libutaque, Alcor Mandario and Christopher Ebreo. They are young, dedicated and energetic architects, who as students got involved with HPFPI-PACSII through its partnership with the University of San Agustin, and decided to stay on to work with poor communities, after completing their degree.

Meas Kin Seng

Sahmakum Teang Tnaut, a Cambodian NGO working with urban poor communities
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Rolando Palacio

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Phailin Thongthammachat "Ploy"

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Jaringan Relawan Kemanusiaan Team

JRK (Humanitarian Volunteer Network) is a humanitarian movement in Indonesia that is more focused advocacy work in order to facilitate the process of organizing communities of poor people who become victims of injustice in this country, particularly: (a) urban poor evictees, (2) migrant workers , (3) victims of Lapindo hot mud in Sidoarjo, and (4) children's outskirts to obtain human rights, particularly in the field of education.
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CASE-Japan

Community Architects for Shelter and Environment Japan, was founded in 1999 as a network of community development specialists in Asian countries. We facilitate the local people involving themselves in community development.We respect characteristics and properties of community, such as human resources, history, and environment. By making best use of them, we support for making a vital and attractive community.
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Arlene Christy Lusterio and Maria Faith Varona

"It is time for us to go to the people, rather than ask the people, espcially the poor to come to us."
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