The Bhutanese government installed the country’s first stoplight several years ago in an effort to regulate growing traffic congestion at Thimphu’s main intersection. But after residents complained that the signal was inconsistent with local culture, it was replaced by a team of tireless, elegant white-gloved policemen who direct the flow of vehicles from a kiosk in the center of the intersection.
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The Changing Face of New Delhi

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Like most developing countries, India is a delicate amalgamation of modern and antediluvian attributes, best portrayed by its capital city of New Delhi. It is a city ripe with old world culture, legislative power and cosmopolitanism, all integrated into a complex and dynamic system. As the second most populous city in India after Mumbai, New Delhi is rapidly increasing in population density due to both immigration and natural birth. The city is a unique mix of the 4 C’s —cultures, communities, castes and classes,— and over the past decade, there has been a noticeable change in these dynamics.

Since 1991, the city incorporated with neighboring towns to form the National Capital Region (NCR). With that, the NCR gained more prominence luring people from other states in India, like Bihar and Rajasthan, who come for better economic prospects. Much of that population is comprised of unskilled labor that live below the poverty line. They cluster together growing urban slums and forming new ones. Consequently, this creates a daunting task for policymakers and urban designers in compiling effective census data. These slum residents reside in cramped living quarters with poor sanitary conditions, and no reliable infrastructure for education, primary healthcare or socioeconomic support. These conditions also pose a threat to public health due to their unhealthy environment that can spread disease and substance abuse.

India is a country of distinct social classes, owing to the disproportionate distribution of wealth. Today, 52% of Delhi’s population lives in slums and 14.7% are below the poverty line, a noticeable increase from 8.23% in 1999-2000, according to the Economic Survey of India. 2004-2005 data from the Economic Survey of India shows that 52% of Delhi’s population lives in slums, and the percentage has increased from 8.23% in 1999-2000 to 14.7% in 2004-2005.

How does this affect urbanization and globalization? The influx of population and lack of space have increased real estate prices tremendously in Delhi, attracting many foreign investors. This cycle further increases the wealth disparity. On the other hand, new job opportunities for the middle class have resulted in a larger middle class and an expansion of the luxury goods sector. The demand for luxury international brands, coupled with the inherent nature of residents of Delhi to showcase wealth, has been met with a major shift in the market over the past decade to include foreign multinational giants as investors. Poverty and economic boom are two sides of the same Indian coin. According to financial reviewers like Morgan Stanley, the dichotomous growth of wealth and poverty has greatly contributed to the national deficit through the simultaneous depreciation of the Indian rupee and the inflation of prices.

Judicial policy and advocacy in the country is ambitious but enforcement and transparency remains weak and plagued with corruption at every level. Transportation in Delhi has improved rapidly with the construction of new roads, freeways and the Delhi Metro, which has proved to be a resounding success in providing a public option for transportation for millions of commuters. Surprisingly, this has not affected auto sales in the city, and about 1,200 new cars are added to the roadways daily, according to the Central Road Research Institute. This has compounded road congestion forcing drivers in frustration to bypass traffic control. In addition, the heavy vehicular exhaust has increased air pollution levels in New Delhi beyond WHO recommended levels.

Furthermore, many great education and health related policies have come into place, targeting women, children and those below the poverty line. Increased emphasis on women’s empowerment has led to 80% literacy rates for women of Delhi. The Delhi Rural Health Mission has been advocating health access for the poor and various developmental policies since 2001. However, it is estimated that 25% of Delhi’s population remain without piped water supply, 45% without sewage service, 1.99 million without toilet facilities and 1 million without homes.

The only constant in the city of New Delhi is change. As the number of Mercedes-Benz owners increases, so do the...
A select group of seven students, including myself, from the Master of Architecture and Urban Planning programs at the Graduate School of Architecture, Planning, and Preservation participated in the 2012 China Lab organized by Professor Jeffrey Johnson. Utilizing GSAPP’s Studio-X Beijing, we researched public space in the megablock context and new museum typologies in China with students from the Central Academy of Fine Arts in Beijing and the Politecnico di Milano. Staying in Beijing for two months during our summer break, we experienced the crowds of the CBD to the serenity of the hutong and how these networks affect movement, density, and growth. Similarly, a group of six architecture students traveled to Sendai with Professor Kunio Kudo to experience the Japanese context.

Anthony Abel Sunga

BEIJING BY BIKE

While your mode of transportation in America determines your experience of the street, it has very little impact in Beijing outside of the subway system. Vehicles crawl at a pace on par with bicyclists who narrowly beat pedestrians. Beijing’s modes of transportation are woven together into a vibrant street that moves collectively at its lowest common denominator.

Beijing was well planned with broad streets that could accommodate independent lanes for biking, walking and driving, but more often than not these lanes get blurred due to heavy and rampant congestion. Bikers share the supposed dedicated bike lanes with parked cars, and pedestrians get pushed onto the street. Crosswalks occur infrequently, so people resort to jaywalking, while accidents and congestion increase. These obstacles require good reflexes making nearly every Beijinger a professional driver, a skill set only matched by the New York City taxi driver. Driving is just as much a social act as it is a physical one. Drivers honk for every action they do and biking requires weaving and dodging while yelling at other cars, bikers, and pedestrians.

One delightful aspect of bike culture in Beijing is its effectiveness in transporting goods. A retrofitted Flying Pigeon is capable of delivering goods, collecting recyclables, and even transporting a second or third passenger throughout the city, its wide streets, and narrow hutongs.

Harry Byron

SENDAI SIDEWALK

Sendai is located north of Tokyo, two hours by Shinkansen, or bullet train. It is a clean and well organized city, typical of any other Japanese city. It is the capital of Miyagi prefecture with a population of one million, the area really began growing rapidly after the Second World War. Unlike Tokyo, the city is located inland, so damage from the tsunami in March 2011 was not severe.

In contrast to the Chinese context, Japanese street culture is pedestrian friendly.
In 2009, Chinese scholar Lian Si published a groundbreaking study on the ant people. Ant people—college-educated migrant workers—soon become known to people all over China for the stark contrast of their prestigious educational background, unjustified employment situation and slum-like living conditions. To cater to their needs, a new kind of living typology emerged in metropolitan cities throughout China. Tang Jia Ling, once an ordinary rural village on the outskirts of Beijing, became overwhelmingly occupied by college graduates, turning it into a college town. Concurrently, over one hundred job-hunting hostels sprang up in Shanghai. Job-hunting hostels are designed to accommodate young workers who need temporary, safe and inexpensive accommodations upon arriving to a new city. However, a lot of these people stay here for several months and a few for many years. Job-hunting hostels become a new housing typology based upon the needs of the growing school-to-work transitory population.

Job-hunting hostels have exceptionally low rent. At 20 to 30 RMB per day ($3.2-$4.8), these hostels are the cheapest option for living in Shanghai, still others choose to live in job-hunting hostels for other reasons. Indeed, over one hundred job-hunting hostels sprang up in Shanghai. Job-hunting hostels are designed to accommodate young workers who need temporary, safe and inexpensive accommodations upon arriving to a new city. However, a lot of these people stay here for several months and a few for many years. Job-hunting hostels become a new housing typology based upon the needs of the growing school-to-work transitory population.

The choice of low-rental housing is also a result of the aspirations of the “ant people.” Many aspire to have their own apartment in the future and have opted to save money in the present for those aspirations. According to my survey, most of these people have monthly incomes ranging from 3,000 to 5,000 RMB per month ($480-$801); some can earn as high as 7,000 to 8,000 RMB per month ($1,121-$1,281). These incomes can easily afford better accommodations. In another one of my fieldwork sites, a few of those surveyed make over 10,000 RMB per month ($1,602). However, they still chose to live in these accommodations because of their future aspirations. This condition is ingrained in contemporary Chinese culture. An ant person is the main character of the satirical Chinese TV series Wo Ju (Dwelling Narrowness). She comments, “when it comes to renting, I am not stupid, the cheaper the rent the better. Every penny we save belongs to us. The more we save, the bigger apartment we can buy in the future!”

The emergence of job-hunting hostels is a unique product of unequal development in China, where resources are opportunities are disproportionately concentrated in the megacities. The success of job-hunting hostels, we can still see the limitedness of this form. Without personal space, it remains only a transitional space for young workers. It may alleviate the short-term problem in China; however it should not distract our attention from producing more long-term living spaces for disadvantaged populations.
Hosting the Olympics is like being in a war: the benefits are not always certain, but the host city is dramatically changed by participating. Many cities want to hold Olympic Games and are willing to bear the cost of hosting because they can greatly affect the city's prestige and the long-term economic benefits can outweigh the initial investment. The Games provide an opportunity to make investments in vital infrastructure that may benefit a city in the long-term if done intelligently. An analysis of whether the Olympics will be either a prudent investment or a cash burden depends on the location of the city and the way in which the city chooses to develop its Olympic infrastructure. On both these counts the Winter Olympics in Pyeongchang is poised to be a great investment for the host city.

There has been much criticism about the ability of the Olympics to generate a substantial degree of new revenue from tourism. But the Olympic Games’ failure to produce the kind of revenue boost desired is due to the fact that, until recently, host cities have been large cities in Europe and North America that are already well-known global hotspots with developed tourism infrastructure. The marginal gains from additional tourism infrastructure will thus be relatively small and probably limited to the Olympics season. In contrast, Pyeongchang may legitimately say that the Olympic Games will put it on the global tourism map and expand the market for winter sports within the region. Unlike Europe and North America, where winter sports are already popular, Asia has a new and expanding market; investment in the Winter Olympics will allow the host country to better tap into this future revenue source. Pyeongchang will be able to harness the publicity from the Olympic Games to transform itself into a regional and global winter tourism hub in a way that previous cities could not.

Pyeongchang is also poised to benefit from the Olympic infrastructure, including sports facilities, hotels and transportation networks. In this respect, the Winter Olympics are a more prudent investment than the Summer Olympics, since the buildings used to host most Summer Olympic sports are difficult to reuse or repurpose. Winter Olympic sports are more popular and their infrastructure can continue to function in its original form after the games have finished. Pyeongchang will take advantage of infrastructure already in place and use the Olympic Games to expand four existing snow sports facilities. It plans to construct only two new venues for snow sports, both within existing resorts; this will resolve the problem space poses for the host city. It also means the cost of maintenance after the Olympics can be taken on by the resorts. Four new venues will be built for ice sports in the city of Gangneung, which will take on maintenance costs after the Games.

Traditionally, choosing a site outside of the city proper creates transportation difficulties for athletes and visitors, but Pyeongchang is able to host the Olympics without imposing large transportation times between venues. Olympic planners estimate that an athlete’s commute between two venues or between the hotel and a venue will be no more than thirty minutes. The end result is a tightly knit infrastructure that will function as a resort much more efficiently and cohesively in the future. Pyeongchang was able to achieve this because it had previously made two bids for the Winter Olympics and has been able to slowly construct a winter sports hub before the current bid.

Pyeongchang is also investing in a high-speed rail line from Incheon International Airport in Seoul to the Olympic Games. Transportation is one of the most important investments that a city can make. A high-speed rail link will make Pyeongchang more easily accessible to the global market and will also increase its marketability within Korea. This will also allow Pyeongchang to become a commuter city and open the Seoul job market to its citizens.

With efficient transportation and site-location solutions, Pyeongchang will use the Games to make strategic and cost-effective investments in existing winter
The flow of feet flocking from the countryside to the city is a common phenomenon around the world as societies develop and industrialize. The small Himalayan Kingdom of Bhutan is no exception, though it is an especially striking case—the mountain peaks that historically separated village communities have become surmountable thanks to modern infrastructure, and growing numbers of people are concentrating in urban areas, drawn by the prospect of higher wages and a better life. This shift has happened quickly. In 1980, only 5% of the country’s population lived in urban areas. Today, that figure is estimated to have reached 40%, marking a rapid transformation for one of Asia’s most traditional societies.

While urban migration may contribute to economic growth and human development, sudden population shifts can also pose acute challenges. Inadequate housing supply, pressures on limited waste and transportation infrastructure, and rising environmental pollution have been identified by Bhutan’s 2010 Population Perspective Plan as some of the greatest problems arising from the rapid move of its people to cities. But perhaps none of these changes worry Bhutanese more than the potential erosion of their unique culture, which has endured everything from invaders to earthquakes over the centuries, but may not be able to withstand the shocks of modern life in the city.
the influx,” says Ms. Tsewang. “But what the government has found instead,” she added, is that “the more rural roads you build, the easier the movement to the cities becomes.”

While waiting for a concert to begin in Thimphu, young men stand around clothed in a variety of ways—monk’s robes, the traditional gho, and Western-style button-down shirts with jeans. “Tradition is important and we may be changing too quickly,” says Tashi Wangchuk, a young man who works as a tour guide and wears either a gho or Western clothes, depending on the day, “but I still like to check my email.”

One of the country’s holiest sites is the Taktsang Monastery, also known as the Tiger’s Nest, perched high above the Paro Valley in western Bhutan and surrounded by Buddhist prayer flags. Several Bhutanese said that the three-hour hike up to the monastery through the Himalayan hills serves as a reminder of the importance of preserving nature and their heritage. “Despite all these possible problems,” says Ms. Tsewang, “People are generally very spiritual and Buddhism plays an important role in trying to teach people to practice the middle path. Our society is an interesting one with a blend of both modern and traditional. But for how long I wonder.”
With nearly 400 km of track, around 200 stations, and over 6 million daily riders, the Beijing Subway ranks among the New York, Tokyo, and London systems as one of the greatest subway systems in the world. It has done much to reconfigure the urban landscape of Beijing and will continue to be central to the city’s future.

During armed conflict with the Soviet Union in 1969, the Chinese government built the first underground line in order to transport troops from eastern to western Beijing. At that time only those with special documentation could ride on the line. This “Line One” remained the only existing line until 1972 when the city constructed the second line.

Prior to the 2008 Beijing Olympics, the subway system featured four lines. Due to a burst of capacity expansion in preparation for the games and sustained construction through the present, Beijing currently has fifteen lines in operation, three under construction, and four additional lines planned for future construction.

Still, the city sees itself as lagging behind. As Premier Wen Jiabao recently commented, “A banker showed me two photos not long ago. One was the subway map of a large foreign city which is as dense as a cobweb and the other was the subway map of Beijing which is quite sparse.”

Plans are in place to expand track length to 1,050 km by 2020 as part of a nation-wide expansion in rail service. Even many smaller cities are beginning to open subway lines. Twenty-five new projects, whose total cost is likely to exceed 1 trillion RMB, were approved in 2012 as part of economic stabilization efforts.

However, for local governments, this may be an instance of placing glory over practicality since rapid transit systems are rarely profitable entities. In fact, Hong Kong is the only profitable system in the People’s Republic of China. Meanwhile, the Beijing system requires 2 billion RMB annually from public coffers to maintain functionality and keep ticket prices low.

Reshaping the ancient and historic urban space of Beijing into a modern mega capital has not been without controversy. Its once majestic city walls have all but disappeared after being demolished in order to serve as the foundation for subway lines in the 1960s, despite the uproar among intellectuals at the time. Chairman Mao called the walls ugly, inconvenient, and backward.

This conflict has continued to the present day. Organizations like the Research Center for Aesthetics and Aesthetics Education at Peking University have lobbied for historic and visual considerations to be taken into account during the approval of new construction projects in order to avoid negative impacts on the cultural landscape. The government set aside twenty-five historic areas in 2001 and nine central zones in 2003, but these had no impact on subway construction plans.

Meanwhile, stores in the trendy, old district of Gulou sell buttons and T-shirts that feature antidemolition slogans. Others view the preservation of Beijing’s hutong or courtyard neighborhoods, which date to the 13th century, as an obstacle to making roads and transportation more efficient. Many also express concerns of corruption and special interests driving land dealings.

Additionally, the quality and safety issues accompanying the infrastructure boom in China have not been absent from Beijing. The most salient example occurred in 2007 when the state-owned China Railway 12th Bureau Group Co. attempted to cover up a collapse that occurred while subway tunneling was being carried out. The company delayed notifying authorities and attempted to rescue trapped workers without the help of authorities. None of the six trapped workers were found alive, and ten project managers were arrested for negligence.

Although the subway system has experienced its fair share of issues and inadequacies, it is also viewed as a way of easing traffic problems in the city. With 20 million residents and 5 million cars on the road, it offers an inexpensive and convenient alternative to driving a vehicle. One can
In 2003, a group of urban planning students from National Taiwan University were surveying the Zhongzheng District of central Taipei. Hidden in a cluster of apartment buildings and temples next to a flood-control dike and an elevated expressway, they chanced upon a relic of Taipei’s Japanese colonial era: a freestanding, two-story wood-and-concrete structure with a tile roof, shaded by several large, old banyan trees. During the Japanese occupation from 1895 to 1945, sections of Taipei were filled with buildings of this sort, but most were demolished or left to decay after Chiang Kai-Shek’s Nationalists retook the island following World War II.

Through careful research, the students found that the building, dating from the 1920s, was originally a branch of a Japanese restaurant called Kishu An and had been converted to a dormitory for civil service workers by the Nationalist government after the war. One of the students who lived in the neighborhood organized residents to save the building and its unique site, which had been slated for demolition. After several years of planning, a cultural center for Taiwanese literature and a teahouse have opened in a new building on the site, while the Kishu An building itself has been protected and is awaiting funding for a full renovation. Embracing its complex identity, the site has been re-christened with a dual Japanese and Chinese name: Kishu An Wenxue Senlin, or the Kishu An Forest of Literature. It is a place to engage in dialogue on Taiwan’s literary and architectural heritage and future.

Kishu An is unusual in Taipei. First, although many Japanese structures survive in the city and have been adapted for contemporary use, most of the surviving buildings were constructed either as private homes or formal public buildings such as schools and theaters, while Kishu An’s original design as a restaurant and garden makes it a uniquely informal public space. Second, the building’s architecture exhibits mainly Japanese characteristics in its structural form, materials, and interior design, whereas other surviving public buildings from the Japanese era tend to be in Western or hybrid Japanese-Western styles. Third, and most importantly from the perspective of the Taiwanese localization movement, the building holds a significant place in Taiwanese culture after World War II as the childhood home of one of Taiwan’s foremost novelists, Wang Wenxing. The surrounding neighborhood was a hotbed of literary activity during Taiwan’s martial law period. It is the combination of these historical factors that makes Kishu An a compelling site for preservation and adaptive reuse as an informal public space that makes visible Taipei’s multilayered past.

Compared to multicultural cities in the West, and even other East Asian cities with large populations of migrants and expatriates, Taipei can strike the first-time visitor as homogenous in its apparently uniform, middle-class Chinese culture. The city has struggled to compete for investment, and public discourse frets about “brain drain” to Singapore, the United States and elsewhere. Taiwan’s plunging fertility rate, among the lowest in the world, is also cause for concern. The construction of luxury apartments, an efficient subway, and an extensive network of parks has begun to counter Taipei’s perceived quality-of-life disadvantage when compared to other large cities, but dynamic cities offer more than just physical improvements to attract and keep talented workers; they also offer a diverse, stimulating cultural milieu. In this light Taipei stands out for its lack of diversity. The foreign workers from southeast Asia that Taiwan has invited into the country to alleviate its labor shortage are often invisible in Taipei, glimpsed only in certain neighborhoods in their rare time off or in the train station on holidays. The world of white-collar work remains largely culturally Chinese.

Yet as the history of Kishu An shows, the city has a hybrid past. Many Taipei residents value the remnants of the city’s Japanese heritage and in the years since martial law was lifted have come to esteem Japanese products, culture and media. Through literature and the arts, Taiwanese are examining their own past and acknowledging their complicated relationship to Chinese...
In one of his many writings on the history of the Philippines and its people, Ferdinand Marcos once wrote, “Faceless for centuries, the Filipino has worn a succession of masks imposed on him by alien intruders.” Echoing this sentiment, his wife and partner, Imelda, remarked at the inauguration of the National Folk Arts Theatre, “When the time came for him to take off the mask because it was no longer needed—he found that it had become a part of his face. This is the commanding image of our crisis of identity.”

It is difficult to say whether Ferdinand and Imelda Marcos truly believed that the Philippines, a young nation relatively new to self-governance and grappling with the challenges of independence was facing an identity crisis. Yet when examining the state sponsored architecture of their regime, it is difficult to overlook just how important it was to define a national identity. Predicated on this notion was the loftily titled social project called the New Society. Intended to quell internal strife, bolster international investment and reinvigorate the arts, the program was nothing short of a social project to consolidate political power by playing to nationalist sentiment. And while architecture and infrastructure projects were but one arm of the New Society’s apparatus, it is the one that is most visible today and perhaps the most relevant in understanding the complexities of the Philippines’ postcolonial trajectory of development.

In trying to distinguish the regime from the mantle of colonialism, Marcos’ New Society served to reinforce the strength of the colonizer-colonized bond. The tremendously physical and financially burdensome attempt to negate a colonial past only proves a dependence on the colonizer’s identity in order to formulate a new national identity. Indeed, it is within the framework of colonialism, its effects and aftereffects, that an analysis of Marcos-era state architecture and infrastructure must be made.

Shortly after the end of the American period ended in 1946, Ferdinand Marcos began his 21 year regime in 1965 as the democratically elected president of the Philippines. His first term was marked by the buildup of the armed forces and a program of national infrastructure improvements. In 1969, he became the first president to win reelection in the Philippines, although his victory was marred with accusations of widespread electoral fraud and ballot fixing. Many viewed the election as an affront to the efforts of those who worked tirelessly to convince the American authorities that they were ready to democratically govern themselves. The results provoked widespread outrage from students, unions, and the clergy. Anti-Marcos sentiment steadily increased in his second term, and in 1972, he declared a state of martial law and redrew the constitution to transfer legislative power to the executive branch. Martial law, he claimed, would protect democracy by quelling civil unrest, and suppress the growing communist threat within the government. Though he was constitutionally barred from seeking reelection in 1973, he remained in power for another 13 years.

It is here in the shadow of illegitimacy that shrouded his remaining time in office where one can see the reasons behind his regime’s massive building spree. Marcos, like the colonial powers before him, used architecture to legitimize the unjust taking of power. In the years immediately following Marcos’s declaration of martial law, his government undertook a massive building campaign: the National Media Production Center estimated that between 1972 and 1979 approximately P19 billion (USD$2.5 billion in 1980) was spent on infrastructure projects. The Marcos regime understood the transformative potential of architecture—not just its physical effect on capital, but also its capacity to manipulate history and the budding national psyche.

Architecture would play an important role in the cultural renaissance of the New Society. One cannot underestimate Imelda Marcos’ role, as the spokeswoman for the New Society, in supporting the development of state architecture. Her direction was instrumental in forming the country’s architectural accrediting body—
United Architects of the Philippines (UAP) in 1975.

In several speeches delivered to architects, Imelda outlined a vision for the role of architecture in the New Society. At the inaugural convention of the UAP, she delivered a speech entitled “An Architecture for the Common Man.” In the speech, she challenged those listening to address domestic problems with domestic solutions, and also stressed the development of “native” architectural solutions to social problems, and derided the housing projects that were developed as “[having] been copied from those in America and Europe.” She continued, “it is time we break with influences which distort and constrain us… Let us not lose our own self-knowledge and forsake what makes us distinct as a race and as a people.”

The spatial dynamics of authoritarian place-making employed by Spanish and American colonizers did not end with their departures. Tactics such as demarcating forms and styles, cultural and ethnic inclusions, and monumental gestures of architectural scenography were also deftly employed by the Marcoses. State architecture during the Marcos regime was a labored attempt to synthesize the imagery and associations of precolonial building forms that the average citizen would understand.

One of the most striking examples of this mythic imagery is the National Arts Center. Located in Mt. Makiling Nature Preserve, approximately 65 kilometers south of Manila, the building is an exoticized interpretation of indigenous vernacular. As a national arts center, its location in the rural area outside the national capital might seem odd, until one considers its place in the larger national fantasy. Both its context and form suggest a return to primitive, pre-Hispanic and pre-American roots through the appropriation of an indigenous housing typology. It is a square pyramid with a truncated top sitting on eight triangular buttresses, two at each corner, and is composed of a base of cast concrete buttresses with a red terra cotta tile roof. Under the guidance of Imelda, architect Leandro Locsin incorporated the vernacular bahay kubo—thatched house—common throughout the Philippines. Its form invokes not only a precollonial Philippines, but also resonates with the precollonial habitats of other neighboring Malayo-Polynesian countries.

The building also sheds light on the Marcoses’ myth of a singular national identity. The 7,107 islands that constitute the Philippine archipelago vary in climate and landscape, and have produced a population composed of approximately 60-70 different ethnolinguistic groups. (Ironically, while citizens of the same country, Filipinos often communicate with each other via English—the language of their shared colonizer—as dialects vary greatly between regions.) Through the building’s form, Marcos hoped to arouse the sentiments of nationalism that began to take root during the anti-colonial struggles for independence.

“Disparate peoples, bound together by their opposition to colonial rule” was the origin of a national consciousness, as written by Luis Francia. “The concept of collective identity based on a construct cobbled together from myriad loyalties, languages and geographic boundaries” was an invented yet necessary fiction created to support the mythic nature of the New Society.

The Marcoses’ architectural program aimed to transform the nation into a new society. Yet, by itself engaging in colonizing acts, the regime proved no better than the Spanish or American authorities. Domestic colonization was used to synthesize the indigenous architectures that spanned the archipelago into a singular national form. The result was an act of internal colonization. This practice turned disparate forms of indigenous architecture into a static nationalism fixed permanently in a fictitious past.

In his analysis of the postcolonial condition in Indonesia, Abidin Kusno notes that one of the ironies of a newly liberated state’s struggle for psychological emancipation is its reliance on the tools of domination of their colonial masters. Former colonies, he notes, often express their emancipation by adopting the modes of dominance of their colonizers. For example, he cites the 1931 Colonial Exposition in Paris, where the Dutch colonial authority exhibited a pavilion that was an integration of styles gathered from across the Indonesian Archipelago. “The ‘modernist collage’ of the Dutch Pavilion brought together the Hindu temple of Bali, roof types of the Sumatran Minangkabau house and the Javanese mosque, and shingles from Borneo.” Kusno uses this point to suggest that a powerful form of colonial authority is derived from “amalgamating disparate cultures into a single coherent political whole.”

In the way that colonial powers sought to be the arbiters of history and culture, Marcos believed it was within his capacity to interpret and disseminate the history of the Philippines. In 1976, Marcos published, under his purported sole authorship, Tadhana, The History of the Filipino People. The two volume encyclopaedic work is audacious enough to assume a geological timescale. Volume One is entitled Foundations of Filipino Culture (ca. 300 million B.C. to 1565), and endeavors to define what is Filipino by examining the prehuman conditions of the geological landmass. This pseudoscientific justification for nationhood attempts to establish a definitive history, but actually does more to reveal Marcos’ insecurities as president. In Democratic Revolution in the Philippines, a book written to justify the declaration of martial law, Marcos writes:

“It has been said, perhaps in bitterness, that no Taj Mahal, no Angkor Wat, no Great Wall, stands among us to remind the colonial intruder of his insolence in affecting to ‘civilize us’ in exchange for exploitation. In the long struggle against colonialism, our Asian neighbors held their cultures and their traditions aloft against the conquerors… There is no similar record in the colonial Philippines, so some writers say.”

It is perhaps this perception of facelessness, the fear of being denied an identity, of being subject to the interpretations of history by foreigners, that spurred a desire to fabricate a national identity. Perhaps what drove Ferdinand Marcos was a fear of a nonexistent past for his country, even more than his desire to legitimize his regime. For
sports infrastructure, which will continue to be useful in the future. Pyeongchang is well equipped to reap the full promise of expansion and development that the Olympic Games represent. The graceful arcs of SWA's Ski Jump Stadium are set to become a symbol of the Korean and Asian tourism market for years to come.

what is colonization but the denial of space in which to understand oneself without reference?

The architectural and infrastructural projects of Ferdinand and Imelda Marcos are not isolated incidents in the larger history of Philippine architecture. In many ways, they are responses to the colonial trajectory set in place by Spain and the United States. The use of architectural and infrastructural projects as tools of political legitimation can be traced and identified repeatedly across the Philippines' 400-year experience with colonialism.

On November 24, 1992, the American flag was lowered on what was at the time, the United States' largest overseas military installation—the Naval Base at Subic Bay. In its place, the Philippine flag was raised. For the first time in more than 400 years, the Philippine archipelago was without the armed forces of a foreign power. Though it had already been an independent state for a half century, this moment was the symbolic curtain call that provided closure to a four century's long colonial affair. Yet, however symbolic that moment may have been, it was but an instant in the long history of an archipelago and its people whose society, cultures, leaders, architecture, and DNA were indelibly marked by the legacy of colonialism.

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and other East Asian cultures. Openly embracing multiple facets of the city's and the island's history, the successful reuse of Kishu An suggests that as Taipei matures, it is comfortable embracing a multivalent identity. From this perspective, Kishu An Forest of Literature can be viewed as a symbol not only of Taipei's past, but also its hoped-for future as a global city.
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travel from one end of the city to another for a flat rate of 2 RMB ($0.30). This is far more affordable than hiring a cab and usually quicker than the alternatives. As a result, millions of workers residing on the outskirts of the city are able to get to work more reliably.

Since so many people commute to work and tourism is a sizable industry, there is a lot of pressure on the Beijing transportation system as a whole, and the city will have to consider a wide range of options in future planning if it is to accomplish its goal of integrating the suburbs, shortening commutes, reducing traffic volume, and easing pollution.

In these respects, China’s capital is representative of the country as a whole. Drastic social transformation has benefited millions, infrastructure expansion is going forward at breakneck speed, and once familiar places are lost.

India01: continued from page 4

number of people crowding into state buses. Next to big bungalows and luxury hotels are makeshift huts and inadequate infrastructure. Polished marble floors of multinational offices are a stark contrast to garbage-strewn streets. Over the constant drone of honking, work does get done. There is organization in the chaos, and the delicate equilibrium continues to be maintained. The income gap is part of everyday life in the city, but the path does exist for upward mobility. There are no guarantees to it when everyone is walking a thin line in this vibrant city.

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There are a variety of stores along the sidewalk welcoming passersby. Sendai sidewalk culture is very similar to that of Tokyo, only on a smaller scale. Stores appeal to customers through abundant signage. Americans may find this distracting, but the visual cacophony of light and color are oddly harmonious together.

Convenient stores are ubiquitous throughout Japan. They are most notably known for their “food corners.” The variety and quality of ready-to-eat food at convenience stores is incredible. This is most likely a market response to the fast-pace life many Japanese people have. The need to go in and out for a quick bite as opposed to a traditional lunch is commonplace.

Izakayas are another typology of storefront you will encounter in Japan. These casual establishments, where many people go after work to relax and drink, are oftentimes very small and intimate. They are very popular and quickly become crowded in the evening. People, dim lighting, skewers of meat, and the smoke from the grill create the typical izakaya environment. You will feel quite at home after some sake with friends.

Last but not least, pachinko parlors, popular places for recreational adult games, are seen along Sendai sidewalks. Pachinko parlors usually have the most flamboyant signage.

The Japanese sidewalk culture reflects the culture as a whole. There are rigid and clear delineations of building use, presented in an appealing and friendly manner.
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