

Vauban of the East: Cultural, Environmental and Archetypal Deep Beauty in a Pakistani Urban Development

Zoona Jerral

Kansas

State

University,

USA

Introduction

What would the Vauban, Malmo or Hammar by Stad of Pakistan Look like? By the mid of the last century in most of the Western World the issue of sustainability had been discussed and understood; but an understanding of the South Asian (Indo-Pak) perspective on this term is not very well known. Earthen architecture and other natural materials are a neighborhood of the vernacular built culture of most of South Asia for several centuries until the arrival of the economic age and therefore the introduction of steel and concrete made everyone fall for the fallacy that this was the foremost comfortable thanks to build. Material though, was not the only way in which people lived self-sustaining lives. Most eastern lifestyles, day to day routines, and even family structures were built round the idea of sustainability albeit most of the people might not have known the meaning of the contemporary name given to their lifestyles. Originally our traditional lifestyles, family setup and non-monetized mutual support were the source of the unique typology and configuration on our homes not the iron grid plotting, their bye laws and their plot sizes. Availability and practicality

of locally sourced materials and therefore the need for light, air and thermal comfort were the credentials for building the machine that our homes were, not the type of available technology alone. And the form that this machine eventually took reflected a resolution of its infinite parts and systems into one whole by an artisan trained under masters. It was not the results of the smallest amount expensive possible mimicry of the past or the random juxtaposition of worldwide sourced influences; instead it had been an easy truth to the materials being used. By building upon research and conclusions drawn regarding the typological development of Northern Pakistani Residential building culture, the aim is to use both the analysis of the traditional and contemporary models of residential design in North Pakistan so as to return up with design guidelines for a hybrid sort of residential building. One that's more suited and resilient within our cultural setup and environment, which hence reflects deep beauty at an archetypal level also. Aims towards cultural sustainability include: Create a community that allows for demonetized mutual support e.g.: for child/adult care; create an intimacy gradient from private to public spaces instead of abrupt boundaries between

private and public domains; create social diversity by bringing residents from different financial backgrounds together. Aims towards environmental sustainability include: Climatic comfort; reduced energy use and increased self-sufficiency in energy production and; resource efficiency through maximum use of locally available materials. Aims at archetypal scale include: Sensory stimuli incorporated through biophilic design, merger of sacred patterns from cultural context and contemporary generative form. So that the form commences with unity, disperses into infinity and then gathers back to a unified design.

Urban conservation has been a topic of educational and professional discourse for over three decades. Conservation during this paper is seen as an umbrella term that covers a good spectrum of issues which will be classified under three categories: socio-physical, socio-cultural, and environmental concerns. It is also manifested as a process of evolutionary development which involves preserving, restoring, adapting old structures, while introducing new ones; a process that respects the continuity of history and tradition, the needs of inhabitants and their cultural aspirations. This understanding indicates that urban conservation may be a process of continuous yet controlled interventions within the environment. The extent and therefore the degree of such an intervention depends upon crucial factors that include the worth system adopted by the society, the resources available, and therefore

the cultural and environmental context within which such an intervention takes place. With an ultimate goal to discern lessons from urban conservation practices, urban rehabilitation and adaptive re-use is discussed with regard to variety of non-western case studies. The paper aims at exploring the merits of six conservation and rehabilitation projects which have received considerable coverage and recognition on a national and international level while they need not been put into contextual comparison with others. Merits of these projects are analysed and highlighted in this article to work as an archetype for similar projects around the world. The paper concludes that to take care of sustainability of the revitalisation and concrete conservation approaches, the standard urban tissue and essential qualities of the historic areas and of the life of the communities residing there should be maintained, while adapting the physical structures and activities to some of the today's requirements.

The host country culture is hence listed as variable in fostering or hindering the internationalization process of the company. But to what extent are cultural differences important? Do they represent a marginal issue to face or do they really have the potential to make the difference between organizational success and failure? The aim of this chapter is to investigate whether and to what extent companies going international have to care about multi-culturalism. For this purpose, the work will proceed challenging first the underlying fundamental assumption, that is, calling the very existence of multiculturalism

into question. The thinking behind this ventured statement is the following. If in the face of increasing globalization and world interconnection, individuals are experiencing equal access to products and technology, uniformization of life styles and harmonization of practices, could this reflect into cultural homogeneity? Will a “flat world” lead to a “flat culture”, killing multiculturalism?

The fast growth recorded at the end of the 20th century is labelled as the “new phase of globalization”, named after the fast and disruptive changes in the political and economic scenario. The triggering event can be identified in the end of Cold War, which opened the door to market liberalization. European common Market and NAFTA are two examples of will to remove trade barriers and favor free flow of goods. Economic liberalization affected Asian countries too, provoking an escalating openness to the Western market (Low, 2001 in Gupta, 2004). The latest manifestation of this trend is the Belt and Road Initiative, also known as the New Silk Road. “Officially announced by Xi Jinping in 2013, [...] is a commitment to easing bottlenecks to Eurasian trade by improving and building networks of connectivity across Central, Western and Southern Asia, but also reaching out to the Middle East as well as East and North Africa” (Magri, 2017, p. 7). The World Trade Organization (WTO) is another sign of the thrust towards a global trade “that flows as smoothly, predictably and freely as possible”

Biography

Zoona Jerral is a student of MS. Arch (Ecological and Sustainable Design) at Kansas State University, Manhattan, KS 66502. Syed Saqib Shah is an Architect from Pakistan currently pursuing post professional study in the field of Construction Project Management at California State University DH Los Angeles, CA 90747 USA.