

# UDAL Continuity of Culture Seminar

HELT: 11 DECEMBER 2012 AT QUT GARDENS POINT D-BUILDING, BRISBANE



## Introduction

by: Tobias Volbert, UDAL



After a few minutes of interactive introduction in little groups so that the attendees had the chance to get to know each other Prof. Darryl Low Choy kicked off the Seminar with:



## Looking after country:

**INCORPORATING INDIGENOUS LANDSCAPE VALUES INTO THE REGIONAL PLANNING PROCESS**

by Prof. Darryl Low Choy, Griffith University

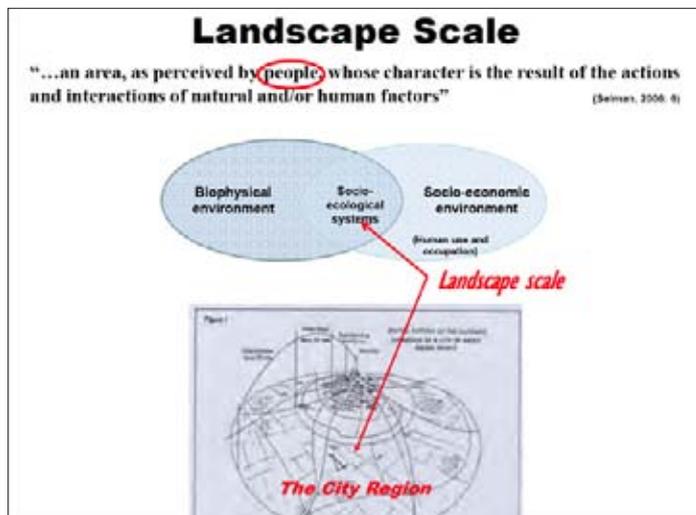
Darryl starts his talk with a theoretical context. He presents two notions:

1. theory about the importance of planning at the “landscape scale” (regional scale)  
People do not just live in cities. They also use the region around the cities, for instance going to the beach or bush walks in the weekends.



Planning for the whole region is important for the city.

2. this should be done through values-led planning = science based planning.  
 Knowledge of people living there, social knowledge, indigenous knowledge = base for this science. This knowledge is invaluable and often forgotten.



This is already implemented in Queensland in IPA (Integrated Planning Act) in 1997, and continued in SPA. The SEQ Regional Plan is based on this approach. SEQ RP defines 12 Desirable Regional Outcomes, safeguarding all aspects mentioned in IPA/SPA.

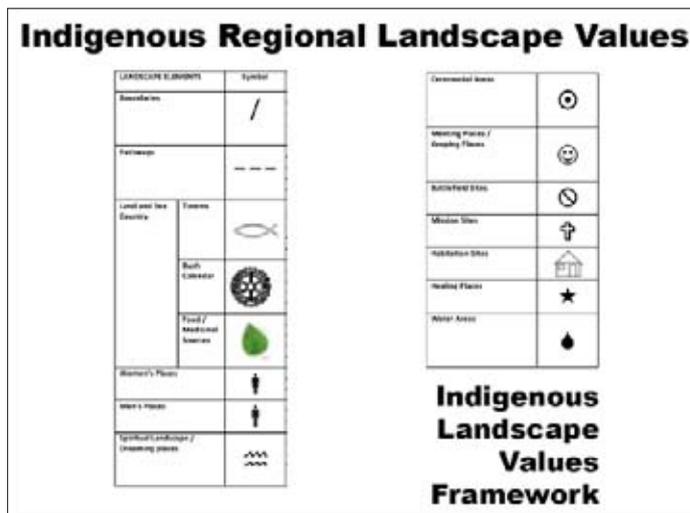


Two of them are: Regional Landscapes and Engaging Aboriginal & Torres Strait Islander Peoples. (However, under the current government both might be cut down.)

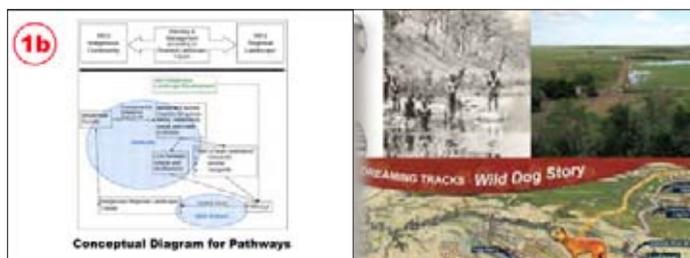
In SEQ several landscape types are recognised: protective landscapes, rural (working), supporting, and leisure, inhabited and viewed/imagined landscapes. For all these landscape types there are studies available that address these values. Only for the 7th type: indigenous landscapes, there is none.



Griffith University started a study in 2006 to fill up this gap. Through numerous workshops with indigenous groups they mapped the indigenous landscape values and worked them into a framework.



The framework contains landscape elements, like boundaries, pathways, tokens, food sources and meeting places. Important is that these values have three different dimensions: the contemporary, physical landscape, the historical landscape and the spiritual landscape. In the framework the landscape elements and dimensions are related to each other in diagrams. Darryl shows these diagrams and how this can be seen in the actual landscape.



The research does not result in a SEQ covering mapping of all indigenous values. The result is a system that can be used by planners to map and understand the indigenous landscape values in their particular project. To gather the necessary information, you certainly need to take not only the conventional data sources into account but certainly also unconventional ones like art, dance, dreaming tracks, teaching stones and stories.



## Continuity of Culture,

### ON CULTURAL SUSTAINABILITY

by ir. Hans Oerlemans, wOnder city+landscape

Hans introduces three different aspects of sustainability: technical, social and cultural. He states that the cultural is the base of them all.

To understand our current situation he takes us back to the dark, cramped unhealthy cities of the 19th century, out of which modernism as new ideology has risen. The conviction of "old = bad & new = good" started there. In Europe this conviction was accelerated in the aftermath of WWII. It also conquered the Australia, as the changes in Brisbane between the 50's/60's and 2010 show.

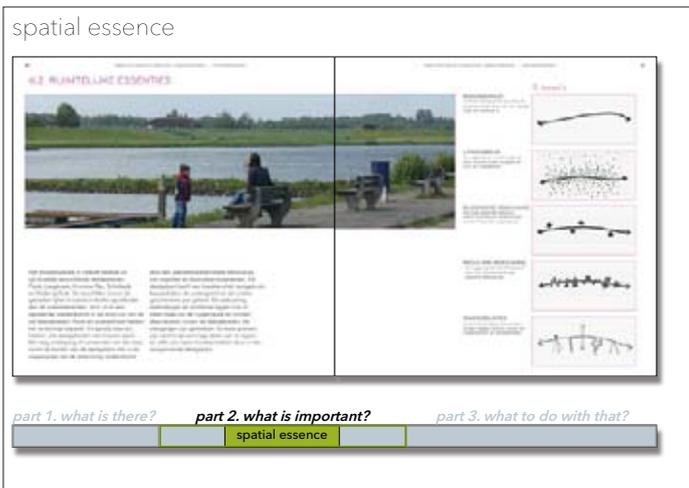


Modernism hasn't brought us the ideal world we hoped for. It has lead us into some serious issues like car dominated, sparsely peopled streets, urban sprawl and towering costs for infrastructure. We feel the urge for change, but are easily tempted to tear all the old down and start with new. However this would mean we haven't learned from the biggest mistake: the old=bad mentality.



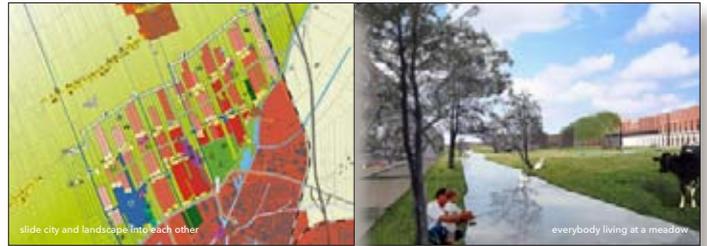


Hans shows a different approach that has developed in The Netherlands in the last 2 decades. The amount of culturally valuable building became so large, that plain protection wasn't attainable anymore. Even whole landscapes were put on the heritage list, but people are still living there and earning a living. You can't just protect them. That was tried the decennia before and meant the values only went down. So a new approach was introduced: "protection through development".



Hereafter, Hans expounds four examples of this approach. The first one is the Quality Guides for National Landscapes. He walks us through the methodology and explains the different steps. First observing: mapping, telling characteristic stories and recording the dynamics. Second valuating, based on the key qualities of the landscape. Telling the essence in only a picture and 5 pictograms, nuancing it with sub-areas. Concluding with setting ambitions and giving design and planning inspirations to strengthen the key qualities.

This more theoretical example is then illustrated with two projects:



\* The extension of a city into a valuable landscape (New-peat-lands, Meppel)  
The strategic plan is based on the characteristics of the landscape, urban requirements and development principles. As a result city and landscape are literally slid into each other.



\* Retrofitting an industrial area (Heart of South, Hengelo)  
Again the unique qualities of the existing fabric (spaces and buildings) are used to define the strategic plan.



The last example is an urban space (Dom square, Utrecht). Here the 2000-year history is used to transform a desolate square at the heart of town into a vibrant space that has a positive resonance in the community.



Hans concludes the “preservation through development” is widely applicable and a good way to deal with the “old=bad / new=good” syndrome. Also Australian cities, suburbs and landscapes can re-establish a connection to place, and become more sustainable, culturally relevant places.

## Discussion

*lead by Tobias Volbert, UDAL*

After these great presentations the different groups discussed what was presented and what questions they have to discuss in the plenum.

There was some controversial discussion about the suitability of Hans “tools” in Australia where the culture is not imbedded in old big walls etc. but Hans did give further examples eg where an artist developed a perfume that captured the smell of the area and every new resident got that when moving in this area...

### GROUP SESSION

<p>1. GROUP ROLES:</p> <ul style="list-style-type: none"> <li>a. presenter</li> <li>b. writer</li> <li>c. timekeeper</li> <li>d. facilitator</li> </ul>	<p>2. TWO QUESTIONS:</p> <ul style="list-style-type: none"> <li>a. What cultural item would you like more pronounced within your own neighbourhood?</li> <li>b. How would you put this into planning?</li> </ul>
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