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ABSTRACTS

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Macao Heritage: A Survey of the City’s Traditions and Cultural DNA

The old urban settlement of Macao, the oldest western city in Asia, recognised by UNESCO as a part of World Heritage, was a city developed by the Portuguese on an empty peninsula in the South China Sea. This study analyses the main factors, particularly Portuguese urban patterns, buildings, squares, streets and environments that embody the cultural DNA of Macao and which helped the city to develop a robust cultural identity and survive for centuries in a strong Chinese environment. What are the key paradigms, patterns, codes and traditions that built that culture, and the crucial factors for its future preservation, correct interpretation and future development? The first part of this research focuses on historical elements like the forging of the Portuguese medieval society that contributed to the character of the city. The second part analyses and identifies urban and architectural typologies of the city heritage as key elements for an effective rehabilitation design approach, necessary for protecting and keeping alive our heritage and traditions that are struggling to survive against the many threats of the globalisation styles camouflaged as authentic or minimalist interventions. They are ‘minimalist’ due to the lack of local tradition components that formed the vernacular language. As authenticity can only be linked to the individual author or collective tradition, the identification of contemporary and international style as authentic can only bring disaster by erasing the memory, tradition and culture that built for centuries the unique cultural identity of the city rooted in Portuguese and Chinese traditions. This study also shows the threats to the Portuguese Chinese heritage with the importation of new urban paradigms from high density Hong Kong and the casinos’ mega malls from Las Vegas. [Author: Francisco Vizeu Pinheiro, pp. 6-27]

The Urban Archaeology: An Approach to Macao

During the Portuguese administration, this was accomplished in Coloane with the collaboration of the Hong Kong authorities; in Macao, it was done through the Global Project Recovery of the St Paul’s Ruins and as a result of the Macao Museum Project at Mount Fortress and its connection to St Paul’s College; and after 1999, as RAEM, also in Coloane as well as in the East Zone of St Paul’s College. Taking into consideration the city’s urban development, its relationship with archaeology and the strong real estate pressure, there is a need for a preventive law, and the necessity for the safeguarding and enhancement of the archaeological heritage. The creation of Macao’s global archaeological map with a customised model of the territory, will seek the identification and protection of heritage remains that bear witness to human occupation from the past to the present. This system as a means of transmission of cultural heritage to future generations is vital to the construction of the city’s collective memory and identity—the ‘Macao people’. Its archaeological, historical and architectural heritage legacy as well as its unique forms of social and cultural symbiosis, help transform Macao into a cultural tourism destination city and not only as a gaming mecca. We will work towards the creation of an archaeological global map, with the help of the compilations acquired in previous campaigns and also through the gathering of information still dispersed throughout the city. This will lead to a zoning demarcation and hierarchy of archaeological potential areas. The inevitable conclusion then is that we must invest in and promote the ‘self-esteem’ in the Macanese identity, in order to guarantee the value of our tangible and intangible heritage. The aim is to establish a multidisciplinary team in a dynamic and pro-active department with an individual

management model responsible for the communication between the several entities in charge of spatial planning. The goal is also to promote an integrated land management plan, capable of guaranteeing the classification of The Historic Centre of Macau World Heritage Site. [Author: Filomena Vicente, pp. 28-44]

The Power of the Weak in the Construction of Place: Acupuncture and Other Therapies for Macao

Globalisation, fast urban growth, increased mobility and virtual connectivity, and the resulting decreased attention to the physical environment, jeopardise our relationship with people and places that used to be important to us. As a result, we get lost in the process of adaptation to the urban environment, feeling increasingly uprooted, and try its adaptation instead, raising the problem of the link between place-making and heritage conservation. This phenomenon is particularly acute in the Pearl River Delta (PRD), home to the fastest and largest extension of continuous urbanisation in the world. Furthermore, the region’s urban population is confined to barely ten per cent of its territory, making it extremely dense. This fast and uneven growth is one of the greatest challenges faced by Chinese society and calls into question traditional modes of planning cities, raising the urgent need of alternative strategies. Assuming that the construction of place has a strong affective foundation, this paper studies affect in the experience of space to identify the architectural qualities that contribute most to place attachment. The research combines insights from architecture, phenomenology, psychology, and neuroscience; in order to investigate the processes associated with perception and encoding of spatial cues that induce place attachment and enhanced use of public space. The working hypothesis departs from the notions of ‘weak architecture’ and ‘urban acupuncture’, as means to facilitate the construction of place while saving resources. The analysis

is based on the case study of an intervention in Hong Kong and some other examples from Taipei and Macao. [Author: Diogo Teixeira, pp. 45-71]

Architecture in Digression: Manuel Vicente in Macao

Is it possible, as an architect, to digress? Perhaps a key for the reading of Manuel Vicente’s work is that of a digression sculpted in countless buildings which keep on resuming an interrupted narrative. Even though MV was not interested in a project of ‘fusion’, the truth is that the genetic hybridity of Macao fitted him like a second skin. Maybe even more than that. Although not conceptually sought or forced, this encounter happened. And it is outside a ‘western’ framework that MV’s work can be understood. His last projects are already much appropriated by an affiliation we have to describe as Macanese. Even without the purpose of a conceptual opportunism, MV’s interstitial architecture lives from the interstitial logic of Macao, that is, from the meanders of a dense fabric which is intended to densify and intensify. At a certain point, maybe it fantasises with the idea of a spectral architecture that merely potentiates life. What happens today is that Macao is taking over those structures: either erasing them, or eclipsing their notoriety or, despite everything, keeping them working. MV’s works are little inhabited machines which are being swallowed by or integrated with the permanently mutating body of Macao. In any case, the Areia Preta Fire Station seems to me to be a project of an Asian architect, with small ‘western’ episodes, an already local language. In these last drawings of MV, the ‘west’ is already a distant reference, almost bookish, and Macao the definitive body of digression. [Author: Jorge Figueira, pp. 72-83]

Design Activism in the Context of Macao: Adding Layers to Architectural Intent

The first incursions into the East by modern European intellectuals at the beginning of the 20th century,

from India to Japan, had a significant impact on certain developments of Modernist Architecture. The fact that there was a paradigm shift from the Neoclassical, joined by a belief in the democratisation of technology and industrial aesthetics, and its expansion through colonial empires, pushed for a new symbolic system of expression in architecture. It is in the light of all these events that the Portuguese School of Macao, designed by the Portuguese Master Raúl Chorão Ramalho, is a significant building. It contains all these cultural and civilisational question marks in its formal roots, and deals with them creatively. It reflects this conflict of discourse in the 20th century, trying to re-invent a place for architecture through the management of light, open space, orientation, natural ventilation, proportion, and submission to a total system of order and universalism. The building has been under threat since 2003. In the small article which I wrote in our Association’s journal—*Arquitectura Macau*—in 2007, which I entitled ‘Journey to the East’, in reference to the mythological romance, I tried to talk not so much about why I personally appreciated the building, but what I thought it meant to Macao and to the historiography of Modernism and its cultural transmigration: the phenomenological effect of having this modernist artefact coming out of the Portuguese *intelligenza* and erected directly on Chinese ground. This article narrates my involvement with the protection of this Modernist monument of trans-cultural and trans-national significance throughout a ten-year period, in a process of Design Activism, starting with the publication of articles by myself and others, the elaboration of petitions and our small design of a reading room inserted inside the Modernist complex, which culminated in the award from UNESCO for New Design in Heritage Context (Jury Commendation) in 2012, and how all of these actions built a public case in defense of the building’s preservation. [Author: Rui Leão, pp. 84-91]

Macao: 9 Interviews and the eXistenZ Context of Uncertainty

In a world where technology, spectacle and excess seem to eclipse former concepts of architecture, the individual and society, what might be the current characteristics of Macao as a city? If there is any consensus it is in the notion that what is happening to and in Macao matters, because this level of transformation has never been seen or attempted before. And while it has a kind of terrible beauty in its scale and scope, no one is quite sure how it will ultimately impact on the future of Macao citizens. *Macao: The Existing Context of Uncertainty* provides a comprehensive overview of the social, territorial and cultural changes that have swept through Macao over the last decades. This essay unites excerpts from nine interviews with architects, researchers and university professors conducted between June 2013 and November 2014. Dealing essentially with architecture, it is about the memories, experiences, boundaries and movements of those who inhabit Macao. The paper’s title is an allusion to the context of uncertainty that hovers over Macao’s future, but also to the mixture of styles that exist in the unbridled fantasy, exoticism and boldness that characterise the urban fabric of the Territory. The essay’s relevance is in its analysis of the contemporary condition of our times, and in its directing, from the point of view of Macao, an inward gaze at the challenges that Macao’s modern urban life presents. [Author: Tiago Saldanha Quadros, pp. 92-103]

From Chamber House and Jail to Macao’s City Hall: A Reciprocal Path

This article aims to analyse the architectural typologies of municipality buildings, from the 14th through to the 18th century, in order to identify the common traits of the structures developed in Portugal, which involved similar tasks of land management, emphasising the models used in the management of the territories whose size

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and distance were introducing an increasing complexity in the system. Later on, in the Renaissance period, in the context of a more demanding, cultural and complex social behaviour, an important element of territorial control model was attached and the town hall building was linked to a public square. This became an important element in the management of the ‘Image of Power’ as it was relevant that local officials—councilors—were the first sight of the listening crowd, and in the act were seen as symbols of authority. We will also address the issue of squares or municipal squares, to complement the local government exercise, together with the City Council buildings, that maximise the symbolism of local government, becoming included in a ‘disciplined’ manner in the new urban planning of the 14th century, notably in the case of Brazil, and considered structures of the local society. Finally we will examine the case of the Leal Senado Building and square of the same name, located in Macao, illustrating in an obvious manner the concepts adopted in Portugal and in the former colonies, demonstrating a ‘device’ of local land management that even today, after 500 years, is echoed and justified. [Author: Maria José de Freitas, pp. 104-123]

The Industrial Heritage of Macao (before 1999). A Case Study of Firecracker Factories
Dating from the Han Dynasty (206a.C. - 220 AD), firecrackers have been a central element of culture, traditional religion and daily life in China. Macau is no exception to this tradition, being one of the historic centres of production of this artefact of the ancient oriental art of pyrotechnics. The concept is Chinese, but the term is from the Macao matrix, with some particularities in production, factories and techniques, but also in branding, trade and use. Neologism of the Chinese term *bianpao* (‘powder cartridge coated by paper’) or ‘pau-tcheong’, appears in Macanese Patuá as *pancháô*, a rocket used in the festivities, particularly in the Chinese New Year.

The noise of the explosion serves to ward off a monster, Nian, which kills people and cattle during these festive days, or to wake the good dragon throughout the year, at festivals or simple visits to temples in Macao. Many factories and brands have been established in the territory from the end of the 19th century until the late 20th century, with emphasis on Iec Long, Taipa. [Author: Vítor Teixeira, pp. 124-135]

The Death and Life of Shanghai’s Alleyway Houses: Re-thinking Community and Historic Preservation
From the late 19th century to the first half of the high communist era under Mao, most of the residents in Shanghai lived in alleyway houses called *lilong* (lit. Macao ‘neighbourhood lanes’) or *longtang* (or lit. ‘living hall’). In Shanghai, these houses were essentially replicas of the economically-built and spatially efficient row houses in European cities, which the foreign powers spearheaded in Shanghai as the dominant forms of residence in the concession areas during the city’s quasi-colonisation period (1842-1949). With the advent of the economic reforms and the opening-up of the early 1980s, the *lilong* houses were no longer regarded as the most economical form of housing, and have therefore been razed to the ground at a breakneck pace. In Shanghai, where new buildings are being constructed to serve one of the world’s largest metropolises, the *lilong* houses are being seen more and more as outdated structures; therefore, most of them have been left in ruin due to a lack of maintenance. The history of Shanghai’s architecture is imbued with the history of multiple western stylistic representations. Although it has become rarer to see complete *lilong* houses in the city, the effort of local building conservationists has helped to keep some of them intact as ‘monuments of the past’. However, in order to give them a place in the economic present, they have been gradually refurbished (or in some cases, rebuilt) to serve a series of new purposes, namely as commercial and retail businesses.

Through the case of Shanghai, with which both authors are acquainted as long-term residents, researchers, and urbanists, we will develop an approach to historic preservation that is oriented around the idea of livelihood and local economy spearheaded in Jane Jacobs’ 1961 classic magnum opus in urban studies, *The Death and Life of Great American Cities*. In addition, we will discuss ideas from contemporary urbanists such as Charles Montgomery and Edward Glaeser in how heritage architecture and urban design might play a critical role in improving not only the urban characteristics, but also the quality of life of the people living in the city. Two main ideas—‘group preservation’ and ‘diversification from within’—will be central to our analysis, along with practical methods for implementation beyond Shanghai. [Authors: Non Arkaraprasertkul and Matthew Williams, pp. 136-150]

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