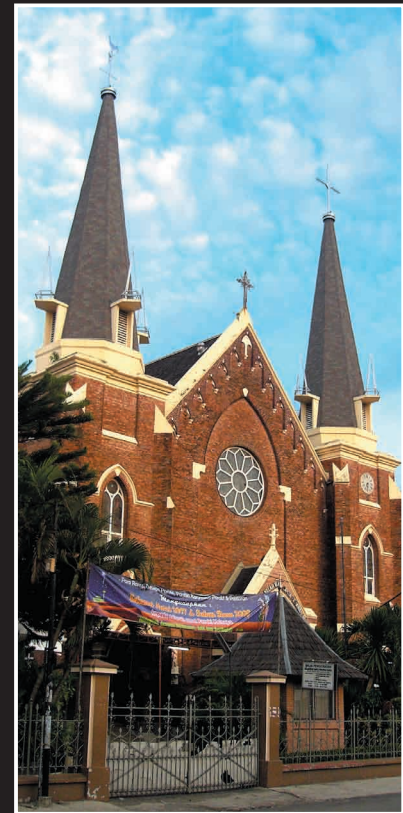


INTERNATIONAL DEVELOPMENT & REGIONAL PLANNING MAGAZINE



Surabaya Encon 180507

by Dr. Takashi Onishi



最近の興味：

低炭素都市と学生の大成

出身地：愛媛県松山市

趣味：囲碁番組を見ながらの
ジョギング

塩竈 Shiogama

学期が終わってすぐに、宮城県の塩竈に出かけた。鹽竈という書き方もあるそうだが、市の正式名称は塩竈である。いずれにせよ非漢字圏の人には取っ付きにくい、難解な文字の地名である。竈は海水を煮詰めて塩を作るための火をくべる装置、つまりレンジである。塩釜と簡単な字で書いても通用するが、釜は海水を入れる容器を指すから、全く違う意味になってしまう。隣接の多賀城に国府（令制で各地に置かれた国の役所）が置かれ、塩竈はその港であったと同時に、塩竈神社が東北地方の精神的支柱となったとされる。

旅の目的は、ここで活動するNPO まちづくりしほがまの調査である。活動スタイルは古文書を読んで歴史を掘り起こし、観光ガイドのサイン、ボランティアガイド、歴史的建造物の保存等のまちづくりに結び付けようというものである。どこにでもあり

そんな活動という印象を持って出かけたのであるが、しっかりした活動なので驚いた。古文書の解読には地元の大学教授がボランティアで毎週指導し、身びいきな解釈を厳しく戒めている。したがって、史実と想像の区別がついていて理解しやすい。色んな話を聞いてきたが一つだけ披露すると、源氏物語の主人公である光源氏のモデルとされる源融が、京の屋敷に塩竈も模した庭園を造り、たびたび宴を催したの、塩竈を織り込んだ和歌が沢山できたというのである。庭園は残っていないが、付近には塩竈町という地名が残り、屋敷後の一角に建つ寺の住職は塩竈氏という。この史実を発掘したことが縁で、京都一下京区と塩竈の交流が活発になった。たしかに、日本三景の一つである松島の一部をなす塩竈の風景は、日本人好みの箱庭のような風景である。

I went to Shiogama City, Miyagi Prefecture, just after the end of the summer semester. The Chinese character for the city can be 鹽竈, but the official name is 塩竈. Either 字 usage of characters may be too difficult especially to write not only for non-Kanji users but also for Kanji users. 竈 means a kitchen range to boil sea water to make salt. Simpler writing style of 塩釜 is usable even officially, but means completely differently because 釜 means a container to put sea water in for boiling. Tagajo, located next door, was a place of Kokufu: the ancient regional office of the central government, the port and shrine of which were placed in Shiogama. Shiogama Shrine was the spiritual center of Tohoku Region at the times. The purpose of my trip was to survey the activities of NPO Machidukuri Shiogama,

a local non-profit organization. Its style is to read old documents to understand local history and connect the findings to making signboards to introduce the history of place, to training voluntary tour guides and to preserving historic architectures. I had an impression that it is one of those ordinary organizations which can be seen anywhere nowadays before I went there. I was surprised, however, to know that it is doing very steady and sound activities. A professor in history of the Medieval Period of Japan of a local university advises them every week as a volunteer not to understand old documents as they want for the sake of their locality. Therefore, the differences between historical facts and imagination are clear. I learned many things in Shiogama, but would like to introduce only one of them as follows:

Minamoto Kaoru, a model of Hikaru Genji who is the hero of the most famous long novel of Genji Story in Japan, written in 11 century, made a garden in his huge Kyoto residence modeled after the beautiful landscape of Shioyama, and held parties often to create many wakas, traditional Japanese poems of thirty-one syllables incorporating Shioyama literally. The garden is not left at all in the center of Kyoto today, but a town named Shioyama exists and even a man named Mr Shioyama runs a temple located there. When the NPO found this facts, the exchange between Shioyama and Kyoto as well as Shmogyo-ku started. Indeed, the view of Shioyama, which constitutes a part of

Matsushima, one of three most famous views in Japan, is a miniature garden like landscape that most Japanese admire.



View of Shioyama from Shioyama Shrine

Report of Research

Trip-01



Minsun Kim

研究テーマ：

Social and Environmental
Consideration for Developing
Countries.

出身地：Seoul, Korea

趣味：walking around the
world

アジア最大のスラム、インド・ダラヴィを訪れて

Dharavi; Asia's largest Slum

In March 2008, I visited Dharavi, routinely called "the largest slum in Asia", to attend an international workshop. After getting through several troubles, I could finally arrive in Mumbai. The first impression was wall-to-wall people, traffic jams and noise all around the city.

Dharavi is located literally in the heart of Mumbai, India's commercial capital since the economic deregulation of the 1990s. It is spanning an area of about 223 hectares, home to about 700,000 people (no reliable population statistics are available). As is evident in the popular aerial images of the slum's contiguous rooftops, Dharavi is an extremely dense environment. A recent survey established that a central area of Dharavi contained densities of up to 314,887 people per square kilometer! This is more than 6 times as dense as daytime Manhattan (about 50,000 people per square kilometer). Today, Dharavi is composed of almost 100 distinct communities, that form

a mosaic of regional, linguistic, religious, caste and class identities. In fact, Dharavi is home not only to the urban poor, but also to some middle-class people unable to find affordable housing elsewhere.



Dharavi Map

まだ修士1年だった2008年3月、インド最大のインフォーマル居住地・ダラヴィで行われるワークショップに参加するため、ムンバイを訪れました。乗り継ぎ先のデリーでは一週間前に予約したホテルが無くなっているなど、いくつかのアクシデントを乗り越えてたどり着いたムンバイは、とにかく人とモノが街に溢れている印象でした。

90年代前半の経済自由化以降、今のインドの目覚ましい経済発展を引っ張ってきた国際都市ムンバイの中心部に、面積223ha、推定人口70万の巨大なインフォーマル居住地ダラヴィが位置しています。D I D人口密度はなんと314,887人/km²！だそうです（マンハッタンの昼間人口密度の約6倍）。この地区の歴史は19世紀までさかのぼり、インド各地からの移住者によって市の中心から外れた湿地に形成されました。今は異なる出身地、言語、カースト、宗教を持つ100以上のコミュニティが存在しており、ムンバイのアフォーダブル住宅不足のため、低所得層だけではなくかなりの中流階級の人も住んでいるそうです。

Dharavi was officially recognized as a slum in 1976, when state's slum policy shifted from demolition to upgradation. For the last few decades, the government has implemented several infrastructural and housing improvement projects in Dharavi. Beginning in 1995, the Slum Rehabilitation Scheme (SRS) has provided incentives for developers to construct buildings with free 225 sq. ft. flats for slum dwellers in exchange for building rights, which is well known as Transfer of Development Rights (TDR). Most of the high-rise buildings that pepper Dharavi's skyline were constructed under this scheme.

Dharavi was once a remote settlement on the outskirts of the city, bordered by swampy land and. Today, due to Mumbai's rapid northward expansion, it finds itself strategically located between the city's two main suburban railway lines and a stone's throw away from the Bandra-Kurla Complex, the new financial and commercial center.

In the context of rising land values, the latest plan to redevelop Dharavi- Dharavi Redevelopment Project (DRP)- was elaborated in 2004. The plan divides Dharavi into five sectors to be developed by global firms after a competitive bidding process.



Dharavi - Photo by Punit Paranjpe, Reuters



welcome to Dharavi

Profits from the sale of high-end developments will fund the resettlement of eligible slum dwellers in multi-story buildings. However, the project has been criticized for being pro-developer instead of pro-resident; for proceeding without transparency towards, consent of or consultation with the community. Experts have further warned that the plan promotes insupportable densities, does not adequately consider environmental impacts or future growth, and does not effectively integrate Dharavi with Mumbai as a whole.



medium-rise apartment build by developer

1976年、スラム地区に対するムンバイ市の方針がクリアランスからアップグレードへと転換してから、ダラヴィでは何度もインフラ・住宅改善事業が行われてきました。1995年施行されたスラム再建スキームではTDRを導入することで民間開発業者による中層アパートの建設が進められました。また近年のムンバイ市街地の急速な拡張は、ダラヴィの地理的ポテンシャルは大きく変えてきました。開発ラッシュはどんどん北へと進み、現在では新規経済商業地区、バンドラクルラ複合地区とは目と鼻の先に位置しながら、市の主要幹線道路、郊外電車が通ることになりました。そしてついに2004年、州政府はダラヴィ再開発プロジェクトを立ち上げ、ダラヴィを5つのセクターに分割し、競争入札で選ばれたデベロッパーによる高層高密開発で得られる収益で、資格のあるスラム住民にも住宅を提供するという計画を発表しました。しかしこの計画にはコミュニティの意見は反映されず、今までダラヴィが維持してきた独自のルールや場所性を無視した計画であると地元NGO、住民を中心に反対の声が上がっています。さらに専門家はムンバイ市全体との社会・経済的統合の困難、さらなる高密開発による将来の環境負荷の増大を懸念しています。

そこで、ダラヴィのコリワダというコミュニティで7日間開かれた国際ワークショップでは、政府の計画に反対する住民たちの意見を聞き、ともに望ましい将来像を考え、その試みを世界に発信するこ

とが目的でした。私は現地到着が遅れたため、ワークショップの運営チームを手伝うことになりました。世界各国から集まった70人を超える都市計画家、建築家、アーティスト、デザイナー、学生たちが12のチームに分かれ、それぞれ個性的なアプローチによる提案を行いました。その中で特に印象に残ったのはコリワダの子供たちに将来住みたい街や家を描いてもらい、それを路地の壁に飾ったことや、現在コリワダに一つしかない男性のサッカーやクリケット専用のオープンスペースの代わりに、女性のためのオープンスペースを設計したことでした。



housing in Koliwada.



fishmarket in Koliwada

Dharavi was officially recognized as a slum in 1976, when state's slum policy shifted from demolition to upgradation. For the last few decades, the government has implemented several infrastructural and housing improvement projects in Dharavi. Beginning in 1995, the Slum Rehabilitation Scheme (SRS) has provided incentives for developers to construct buildings with free 225 sq. ft. flats for slum dwellers in exchange for building rights, which is well known as Transfer of Development Rights (TDR). Most of the high-rise buildings that pepper Dharavi's skyline were constructed under this scheme.

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and a stone's throw away from the Bandra-Kurla Complex, the new financial and commercial center. In the context of rising land values, the latest plan to redevelop Dharavi- Dharavi Redevelopment Project (DRP)- was elaborated in 2004. The plan divides Dharavi into five sectors to be developed by global firms after a competitive bidding process. Profits from the sale of high-end developments will fund the resettlement of eligible slum dwellers in multi-story buildings. However, the project has been criticized for being pro-developer instead of pro-resident; for proceeding without transparency towards, consent of or consultation with the community. Experts have further warned that the plan promotes insupportable densities, does not adequately consider environmental impacts or future growth, and does not effectively integrate Dharavi with Mumbai as a whole.

The workshop took place in Koliwada-one of the oldest community in Dharavi. It aimed to produce creative alternatives for the future of a neighborhood as well as to attract international media attention. More than 70 participants such as architects, urban planners, sociologists, activists, artists, students from all over the world brainstormed with residents of Koliwada about the future of the neighborhood and community. The most impressive work was the children's drawing about their dream home and neighborhood.

Dharavi is not only a residential space, but also a major economic hub representing the city's vast informal sector. Dharavi's commercial enterprises include recycling industries, leather tanneries, heavy metal work, and manufactured goods such

as garments, jewelry. It was the first time for me to visit such a huge slum, that's why I was bewildered by the smell, festive atmosphere of the whole area. However, while I was staying for some days, I really enjoyed playing with children outside and having conversations with working women in Dharavi.

Last year, the movie set in Dharavi, "Slumdog Millionaire" was a huge hit. Winning 8 Academy Awards as well as various other international awards, it has boosted tours of the slum. Meanwhile, according to the news release, dozens of residents of Dharavi rallied and demonstrated against the title and stories of the movie. In a lot of ways, this place has been attracting worldwide attention in recent years. I hope to watch how Dharavi change from now on.



children's dream home



community and religion center



Holi festival



workshop

ダラヴィの特徴は、そこが居住地域であるだけでなく、生業の場でもあることです。地域内には革染色工場、各種のリサイクル工場、陶器工場、繊維工場、洗濯場等様々な産業があり、マーケットやお店、露店も数多くあります。これほど巨大なスラムを訪れたのは初めてだったので、その匂いや賑やかさ、独特な空気に最初は戸惑ってしまいました。しかし何日か滞在しているうちに、日の暮れるまで外で子どもたちと遊んだり、マーケットや洗濯場等で働く女性たちを手伝いながらおしゃべりをするなど、なん

だか懐かしい体験もできました。

去年アカデミー賞映画『スラムドッグ\$ミリオネア』の舞台にもなったダラヴィでは、観光客を対象とするスラムツアーが繁盛しているそうです。しかし、現地では映画のタイトルやスラム住民の生活描写が侮辱的であるとして、抗議デモが行われたという報道もありました。近年いろんな意味で国際的に注目を集めているダラヴィがどういう風になっっていくか、これからも注意深く見守っていきたいと思っています。



張 鵬

関心：地域発展

出身地：中国山東省リンイ市

趣味：バスケットボール

アーバイン市都市計画

アーバイン市は高等教育機関が充実している事と、低い犯罪発生率で知られる都市です。ロサンゼルスとサンディエゴの間にあり、広域的にはロサンゼルス都市圏に含まれます。人口は 19 万 9755 人（2006 年）、面積は 120.4 平方キロ、人口密度は 1 平方キロあたり 1659.1（2005 年）で、気候は地中海性気候です。

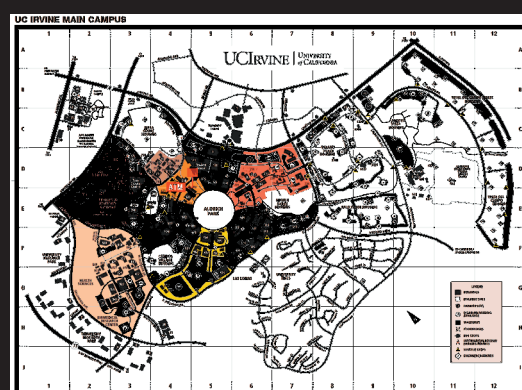
アーバインは 1960 年代以来、主にアーバイン社によって開発された計画都市です。1959 年、カリフォルニア大学アーバイン校を中心に人口 5 万人程度の都市を開発する計画が策定され、1971 年 12 月 28 日の住民投票により当初の計画を上回る大規模開発計画が認められました。アーバインのレイアウトは、ロサンゼルス建築家ウィリアム・ペレイラによって設計されました。各居住区は 6 車線の通りによって分割されており、各居住区には買い物施設、宗教施設、学校が設置された居住地域が置かれています。そして何よりも驚いてしまうのは、アーバイン市は「アーバイン・カンパニー」という一つの法人組織が所有する土地の上に作り上げられた都市であるということです。そのきれいな街路樹と閑静な住宅地区、それにホテル、企業、及び商業ビルなどが並ぶ商業地区もほどよくバランスが保たれ、かつアーバイン市内のあらゆる箇所に設置されている緑豊かな公園の数々は、市の面積が占める公園スペースの割合が全米で最も高いことで知られているほどです。

カリフォルニア大学 アーバインキャンパスの概観

このキャンパスは、1965 年に土地の大部分の所有者であったアーバインカンパニーにより贈与された土地に設立された、比較的若い総合大学です。UCI 特有である、"Aldrich Park"「アードリッチ緑地公園」を中心とした円形構造になっています。そこで非常に充実した 7 ヶ月間を過ごし、一生忘れない思い出となりました。



Aldrich Park"「アードリッチ緑地公園」を中心とした円形構造



UC Irvine キャンパスマップ

Arthit Limpiyakorn

研究：Comprehensive Concept
of Urban Green

出身地：Bangkok Thailand

趣味：Badminton

Thailand most popular temple

Bangkok's temples (in Thai it is called Wat) are the primary tourist attractions of the city. At times, there seems to be another temple around every corner. The "big three" included on almost every tour of the city are Wat Phra Kaew, Wat Po and Wat Arun. This paper is going to talk about Wat Phra Kaew (the most important temple).

Wat Phra Kaew (Wat Phra Si Rattanasasadaram) ("Temple of the Holy Jewel Image"), also spelled Wat Phra Kaeo and commonly known as the Temple of the Emerald Buddha, is located on the ground of the Royal Palace in Bangkok. It is the most revered Buddhist shrine in Thailand.

Central to the temple is the **Emerald Buddha**, a dark green statue standing about 2 feet tall. No one is allowed near the statue except the **Thai king**, who conducts rituals at the temple throughout the year.

History

According to popular belief, the Emerald Buddha is ancient and came from Sri Lanka. Art historians, however, generally believe that it was crafted in

14th-century Thailand.

The much-revered Buddha image has traveled extensively over the centuries. The story goes that the Emerald Buddha was once kept covered in plaster in a monument in **Chiang Rai**, but a damaging lightning storm in 1434 uncovered the treasure.

The king of Chiang Mai tried very hard to procure the statute, but three times the elephant transporting the statute stopped at a crossroads in **Lampang**. Taking it as a sign from the Buddha, the statue was placed in a specially-built monumental temple in Lampang, where it stayed for 32 years.

The next king of Chiang Mai was more determined, succeeding in bringing the Emerald Buddha to his city. It was housed in a temple there until 1552, when Laotian invaders took it. The statue stayed in Laos for 214 years, until **General Chakri** (later King Rama I) brought it back to the Thai capital at Thonburi after his successful campaign in Laos.

In 1784, when he moved the capital across the river to **Bangkok**, King Rama I installed the precious figure in its present shrine, where it has remained



as a tangible symbol of the Thai nation. It is feared that removal of the image from Bangkok will signify the end of the **Chakri dynasty**.

What to See

The Temple of the Emerald Buddha sits within the grounds of the **Bangkok Grand Palace**, surrounded by walls more than a mile long. Inside, it contains some of the finest examples of Buddhist sculpture, architecture, painting, and decorative craft in Thailand.

The **Emerald Buddha** sits atop a huge gold altar in the center of the temple. It is a rather small, dark statue, just over 2 feet tall, made of green jasper or perhaps jadeite ("emerald" refers to the intense green color, not the specific stone).

Like many other Buddha statues in Thailand, the Emerald Buddha is covered in a **seasonal costume**, which is changed three times a year to correspond to the summer (crown and jewelry), winter (golden shawl), and rainy months (gilt robe and headdress).

There are several monuments on the temple grounds, among the most interesting of which are the three pagodas to the immediate north of the ubosoth (main building), representing the changing centers of Buddhist influence. **Phra Si Ratana Chedi**, to the west, is a 19th-century Sri Lankan-style stupa housing ashes of the Buddha.

Phra Mondop, in the middle, is a library built in Thai style by Rama I, known for its excellently crafted Ayutthaya-style mother-of-pearl doors, bookcases containing the Tripitaka (sacred Buddhist manuscripts), human- and dragon-headed nagas (snakes), and statues of Chakri kings.

The **Royal Pantheon**, to the east, was built in Khmer style during the 19th century. It's open to the public for one day in October to commemorate the founding of the Chakri dynasty.

To the immediate north of the library is a **model oof Angkor Wat**, the most sacred of all Cambodian shrines. The model was constructed by King Mongkut as a reminder that the neighboring state was under the dominion of Thailand.

To the west of the bot, near the entry gate, is a

black stone statue of a hermit, considered a **patron of medicine**, before which relatives of the ill and infirm pay homage and make offerings of joss sticks, fruit, flowers, and candles.

Scattered around the complex are **statues of elephants**, which symbolize independence and power. Thai kings went to battle atop elephants, and it is customary for parents to walk their children around an elephant three times to bring them strength. You can rub the head of an elephant statue for good luck – note how smooth it is from being touched by millions.



Green Jade Buddha Image

Trip-03



Mukai Masaya

関心：地域発展

出身地：中国山東省リンイ市

趣味：バスケットボール

The City of Middle-Small Companies

向井雅弥（むかいまさや）です。高校は東大寺学園高校で、隣の奈良県まで通っていました。大学の学部は東京大学工学部都市工学科でした。趣味は野球で、現在は草野球をしています。

大阪府東大阪市出身です。東大阪は、工場の集積（工場数／面積）が全国一で「中小企業のまち」と呼ばれています。また、高校ラグビーの全国大会が行われることから、「ラグビーのまち」とも呼ばれています。

研究テーマ Research theme

「モノづくりのまち」としての東大阪市が2007年の世界金融危機によって受けた影響と、今後の回復について研究しています。

My name is Mukai Masaya. I graduated from Todaizai Gakuen high school, that is located in Nara next to Osaka. I graduated from Tokyo University in the faculty of Engineering. My hobby is baseball. I play baseball with friends.

I came from Higashiosaka in Osaka. It has the most

factories in Japan and is called "The city of Middle Small companies". And it is called "The city of Rugby" because Rugby Championship of high school students is held in it.

I study the damage

Higashiosaka, the city of manufacture suffered from World financial panic in 2007 and recovery.



Cover



Surabaya: Inside Out City of Heroes

In this chance, it is a great pleasure for me to give a very short glimpse of my hometown. Surabaya is the second biggest city in Indonesia where 2.8 million people have called it home.

To most Indonesians, Surabaya is known as the city of heroes, due to the importance of the Battle of Surabaya in defended newly Indonesian independence during national revolution against Dutch new colonialism in 1945. As a remembrance to this heroic moment, the government built a monument called Tugu Pahlawan (the Heroes Monument) which stands, like a rocket pointed towards the moon, opposite the East Java Governor's office in old city center. A statue as tall as 45 yards is not ornate or even decorative, not particularly large, but its simplicity may have been the deliberate plan of its architect to convey humble, rather than bellicose, pride. However, the name of Surabaya itself is, locally believed, derived from the words sura (shark) and baya (crocodile),

two creatures which, in a local myth, fought each other in order to gain the title of the strongest and most powerful animal in the area according to ancient prophecy.

Similar to other Indonesian towns and cities, Surabaya developed through two different patterns. The first city was formed by a conglomeration of Kampunges guided by traditional Javanese cosmological norms of town planning. Some of those old kampunges still remain in the downtown area, behind new development of CBD. The other city was built later the colonial government which established themselves in the late 19th Century as we may see some buildings with colonial indies architecture easily be found in city center together with Chinese district as an old center of commerce. During the colonial era, the city was built according to the formal Western model, basically as a trading post. This decision had resulted in transforming the shape and structure of this city to become ribbon

like, spreading from the northern area (the port) to the south (the plantation and farming areas). Thus, as a port city and home of Eastern Armada for Indonesian Navy, stood in the north part of the city is the Monument of Jalesveva Jayamahe as an endowment of high history value, as the reflection of the highness of Indonesian nation as the maritime nation one. Nowadays, still a city on human scale, Surabaya will keep evolving to accommodate

the citizen and the development with heavy and complex challenges but the goal now is to make it more sustainable city for people to live.

Reference

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From
Editor

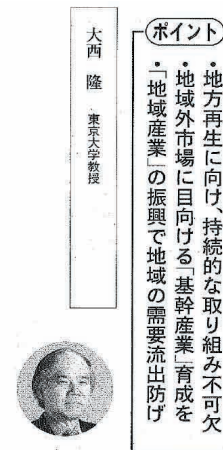
COMMENTS

8月4日火曜日の日本経済新聞「経済教室」に大西隆先生の記事『「経済基盤論」からみた地方再生」が掲載されました。地方都市の衰退を背景に、基幹産業と地域産業の育成とその持続・連続性の重要性を説かれ、地方再生の将来像が描かれております。詳しくは新聞を御覧ください(研究室にも提示しております)。

柏崎

この夏、研究室の床が張り変わるということでとても楽しみです！マガジンへの寄稿も待つ枳パワーアップでお願いします。

研究室マガジンの定期発行難しい。頑張りますので皆様、是非楽しみに待って下さい。ところで、設計やらデザインには疎い(?)我が研究室ですが、この夏「しまなみ海道コンペ」に挑戦しています！メンバーはM2高橋、D1Minsun、D2高田です！



日本経済新聞「経済教室」09年8月4日号より抜粋

Happy summer holiday! Please provide your vivid report / information for magazine.

柏崎

一次審査を通過したので、今月末の2次に向けて頑張ります！今月号は記事が沢山になったので、来月号あたり作品レビューでも載せたいと思います。お楽しみに！設計やりたい学生さん、うちの研究室も視野にいらしてみたいかがでしょう？ 高田マル

Contact

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