

THE AGA KHAN AWARD FOR ARCHITECTURE: AN INQUIRY ON  
CHANGING NARRATIVES

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## **ABSTRACT**

### **THE AGA KHAN AWARD FOR ARCHITECTURE: AN INQUIRY ON CHANGING NARRATIVES**

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After 45 years, 15 cycles and numerous seminars and publications, the Aga Khan Award for Architecture (AKAA) has accumulated a collection of noteworthy works. This study seeks to explore the history and progression of the award program by scrutinizing its selection criteria, underlying narratives, and its contributions to the field of architectural discourse. The research investigates how the award correlates with architectural approaches of its time, and the diverse issues tackled by it. In scrutinizing the projects and publications of the AKAA, a series of keywords has been extracted from the contents of jury reports on award recipient projects, official books, and seminars. After categorizing these keywords based on relevance, four distinct underlying narratives were recognized. The main keywords of the four underlying narratives are “cultural identity”, “regionalism”, “innovation and sustainability” and “community self-help development”, which feature prominently in AKAA texts and the realized projects that have been awarded. Through visualizing the compiled data in tables, charts and graphs, discernible turning points in the award's trajectory are detected, highlighting the changes of focus within the

award program. An examination of the award's official aim to recognize "architectural excellence" through its publications reveals several distinct yet interconnected definitions. These definitions, in conjunction with the underlying narratives and the turning points over the 45-year history, elucidate the transformation of the award and how it stays relevant to both its audience (Muslim societies) and the architecture of the day, with a shift from intangible and theoretical pursuits to more concrete and practical ends.

Keywords: Aga Khan Award for Architecture, Content Analysis, Underlying Narratives, Architectural Excellence

## ÖZ

### AĞA HAN MİMARLIK ÖDÜLÜ: DEĞİŞEN ANLATIMLAR ÜZERİNE BİR ARAŞTIRMA

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Mart 2024, 361 sayfa

Ağa Han Mimarlık Ödülü (AKAA), 45 yılda 15 ödül dönemi ve çok sayıda seminer ve yayının ardından, dikkate değer eserlerden oluşan bir birikim oluşturdu. Bu çalışma, AKAA'nın seçim kriterlerini, altında yatan anlatıları ve mimari söylem alanına katkılarını irdeleyerek, ödül programının tarihini ve gelişimini incelemeyi amaçlamaktadır. Araştırmada ödül programının, zamanın mimari yaklaşımlarıyla ve ele aldığı çeşitli konularla ilişkilenişi de incelenmekte. AKAA'nın proje ve yayınları incelendiğinde; jüri raporları, kitaplar ve seminer içeriklerinden bir dizi anahtar kelime ortaya çıkmaktadır. Bu anahtar kelimeler ilgi düzeyine göre kategorize edilip, altta yatan dört farklı anlatı ayırt edilmiştir. Bu dört anlatının ana anahtar kelimeleri, AKAA metinlerinde ve ödül alan gerçekleştirilmiş projelerde öne çıkan “kültürel kimlik”, “bölgesellik”, “yenilikçilik ve sürdürülebilirlik” ve “toplumun kendi kendine yetme gelişimi” olarak belirlenmiştir. Derlenen verilerin tablolar, çizelgeler ve grafikler halinde görselleştirilmesi yoluyla, ödülün yörüngesinde fark edilebilir dönüm noktaları tespit edilmiş ve ödül programının odak değişimleri vurgulanmıştır. Ödülün "mimari mükemmelliği" tanımaya yönelik resmi amacının, AKAA yayınları üzerinden incelenmesi, birbirinden farklı ama birbiriyle bağlantılı birçok tanımı ortaya çıkarmaktadır. Bu tanımlar, altta yatan anlatılar ve 45 yıllık tarihin dönüm noktalarıyla birlikte ödülün dönüşümünü, ve başlardaki manevi ve teorik

arayışlardan daha somut ve pratik amaçlara geçiřiyle de, gerek Müslüman toplumlardaki izleyicileri gerekse günümüz mimarisiyle iliřkili olarak, güncel kalıřını açıklamaktadır.

**Anahtar Kelimeler:** Aęa Han Mimarlık Ödülü, İçerik Analizi, Temel Anlatılar, Mimari Mükemmellik



Dedication

To My Loving Family.

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## **LIST OF ABBREVIATIONS**

**AKDN:** Aga Khan Development Network

**AKTC:** Aga Khan Trust for Culture

**AKAA:** Aga Khan Award for Architecture



# CHAPTER 1

## INTRODUCTION

### 1.1 Scope of the Study

#### 1.1.1 Introducing the Aga Khan Award for Architecture

In 1977, the Aga Khan Award for Architecture (AKAA) was created by Karim Aga Khan to develop the awareness of Islamic cultures conveyed through architecture and set new standards of excellence in architecture (Holod & Rastorfer, 1983, p. 1).

This study delves into AKAA to comprehensively investigate the scope, processes, underlying narratives, and significance of AKAA to elucidate its contributions and impact on the architectural landscape, especially in Muslim societies. This approach stands out from others in the Muslim world as it focuses on finding solutions at the pragmatic level of the built environment in Muslim societies instead of the usually political and ideological approaches (Patel, 2003, pp. 209-213). As the Aga Khan himself explains:

"we do not seek anything less ambitious than true excellence in any architecture intended for the Islamic environment. We are not here to advocate a specific school of architectural thought; we have no grandiose ideas to promote, no axes to grind, no facile solutions to propound. The machinery of this Award—which of course includes this seminar—has developed gradually over time with care and thought. We have tried to take advantage of expert opinion in every category and on every issue we have identified and to listen to the practical experience of professionals in as many

regions of the Islamic world as possible" (The Aga Khan, as cited in Holod, 1980, p. 109)

The Aga Khan's personal experience sparked his interest in this topic and led him to question what constitutes an appropriate built expression for such a facility in a predominantly Muslim country. He also became invested in helping the Ismaili Muslim community<sup>1</sup>, many of whom lived in developing countries, newly independent from colonial rule, to prepare them for the changes brought about by modernity while still maintaining their faith and culture. This led him to build new institutions such as schools, financial institutions, housing, and health facilities that would respond to these challenges. The Aga Khan thus sought to not only provide facilities for his community but also to raise questions about the differences between, for example, a hospital facility in the West and one built in Pakistan and what is distinctive about the way medical spaces were used within Muslim cultures.

"Hospitals, schools, housing and commercial buildings were—and unfortunately still are—being built with the unthinkable allegiance to what might be called the 'Footsteps' credo. This credo implied that there was a single path to be taken in social and architectural development, a path already trodden by the First World" (The Aga Khan, as cited in Nanji, 1994, p. 121)

There is a need for programs within institutions to adapt and reflect regional and local needs, and this, as a result, creates the challenge of determining the appropriate balance between incorporating modern practices from the West and preserving traditional ways of interacting with and shaping spaces. Kenneth Frampton, in his Critical regionalism theory, emphasizes the importance of incorporating local traditions and materials into architecture while also acknowledging the role of

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<sup>1</sup> The Ismaili branch of Shia Islam believe that before his death, the Prophet Muhammad appointed his cousin and son-in-law, Ali, as the first leader of the Muslim community. This leadership, called the Imam, is passed down through the hereditary line of Ali and his wife Fatima, who is the Prophet's daughter. Aga Khan is the current Imam of this community.

modern technology and design principles (Frampton, 1983, p. 17). In accordance with Frampton's theory, in Muslim societies, liberation from these "footsteps" of the West means reevaluating the cultural, social, economic, and aesthetic relevance and impact of first-world solutions within the developing world. This shift in focus requires reevaluating the built expression of institutions, such as medical facilities and educational facilities, in the context of specific needs and regions, such as rural Muslim populations in Pakistan or coastal East Africa. In other words, it means understanding what modern health care or education should look like in these specific contexts rather than imposing a Western model on them.

"... the Islamic world today should not cut itself off from all that Islamic architecture once meant, that it must have the option to create expressions of its own culture today, its own thought, its own lifestyles, its own construction materials, its own aspirations for the quality of life, and not automatically import these from the West" (Campbell, 1985, p. 107)

This doesn't mean that design solutions for the built environment in the Muslim world should simply replicate a supposed "golden Islamic past," but rather should take into account the diverse cultural, economic, and political contexts in which Muslims live. This suggests that solutions should be sensitive to these contexts.

AKAA was created with these concerns in mind and is an award that recognizes the efforts of architects, planners, government officials, and community leaders who have contributed to the development of architecture in the Islamic world. The Aga Khan has laid out the challenge of the award as providing responses to answer:

"What is the future physical environment that Muslims should seek for themselves and future generations" (The Aga Khan, as cited in Holod, 1978, p. viii)

The Aga Khan hopes that by bringing together scholars, architects, planners, and policy makers from both Muslim countries and the industrialized West, the award

will provide the intellectual tools needed for Muslims to shape their environments in a way that is specific to their needs and is recognized as “their own”.

### **1.1.2 Award Organization, Scope and Structure**

AKAA, a triennial award established in 1980, has witnessed 15 cycles, honouring projects exemplifying architectural excellence alongside a distinguished Chairman's Award bestowed upon individuals shaping the built environment of Muslim societies. To date, it has granted accolades to 128 projects and recognized four influential figures: Hassan Fathy (1980), Rifat Chadirji (1986), Geoffrey Bawa (2001), and Oleg Grabar (2010).

AKAA attempts to create new knowledge about architecture for Muslim societies (Holod, 1978, p. vii). In order to do this, the AKAA employs a set of strategies to generate an innovative discourse, which involves a complex set of interactions between various activities undertaken during each award cycle. The activities include a rigorous set of procedures for nominating, selecting, reviewing, and documenting projects, which culminate in an award ceremony honouring the winners every three years. Additionally, the AKAA sponsors international and regional conferences and seminars that provide a forum for discussing critical issues affecting the built environment of Muslim societies ("The Master Jury Statement for the First Cycle," 1983).

The administrative core of the AKAA consists of the following elements: The Steering Committee, led by the Aga Khan himself, is responsible for creating detailed reports on potential award candidates with the assistance of the Secretariat. “Each nomination is extensively documented with materials provided by the architect and client” (The Aga Khan Award for Architecture, 1986, p. 6). The Steering Committee also select members for the Master Jury; however, their most important duty is to establish the initial criteria for selecting and awarding projects.

AKAA initiated a process to develop the issues and criteria for the award by bringing together a diverse group of architects and intellectuals from around the world for open discussions on the topic of “*Islamic architecture*”. The goal was to create a forum for intellectual freedom where the subject could be discussed, debated and even contradicted. In the first cycle, this was done through a series of international and regional seminars that addressed critical issues related to building within Muslim societies. As Aga Khan stated, a forum in which to address critical “issues involved in the creation of a newly built environment throughout the Muslim world” (The Aga Khan, as cited in Holod, 1978, p. ix). The idea behind creating an architectural award for Muslim societies was to globalize and address a topic that was previously not given much attention in mainstream architecture.<sup>2</sup> The award aims to identify and showcase examples of appropriate built environments for Muslim communities.

The seminars organized by the AKAA covered a wide range of topics related to architecture in the Muslim world, including “preservation and conservation”, “architectural symbolism and self-identity”, “housing for the urban poor”, “architectural education in Muslim countries”, and “the relevance of Islam to the process of building”. The goal of these discussions was to clarify and refine the understanding of what constitutes “Islamic” architecture.

The central question posed during the first seminar was, “What is the future physical environment that Muslims should seek for themselves and future generations?” Within this question lies an uneasy tension and ambiguity. One may read the question either as a search for defining an “Islamic” architecture, or one may see it as a search for what constitutes architecture in the “spirit of Islam” for Muslim societies of today and the future. Both readings of the question struggle to formulate a response to the

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<sup>2</sup> It's important to keep in mind that the Award for Architecture is only a small part of the larger Aga Khan Development Network. The award is managed by the Aga Khan Trust for Culture and is one of three main programs under the Trust, the other two being the program for Islamic Architecture at Harvard and MIT, and the Historic Cities Support Program.

larger issues of Muslim societies and its situation in the contemporary era. But at the same time, the varied perspectives and responses brought to the debate about “Islamic” architecture on the one hand, or about an architecture in the “spirit of Islam” on the other, can be characterized by another set of polarizations, namely, the polarization between tradition and modernity, continuity and change, and culture and technology.

The discussions and debates that occur during the seminars are then used as a loose set of criteria and guide for the Master Jury, a separate entity from the Steering Committee, to consider when selecting award winners. The Master Jury is made up of experts from various fields and backgrounds from around the world, and while they are provided with guidelines and concerns from the Steering Committee, they ultimately have the autonomy to establish their own criteria for determining which projects are deserving of an award.

AKAA has not had a specific set of criteria for the projects it recognizes over the last 15 cycles, resulting in a variety of projects being honoured in the first cycle, for instance, ranging from restoration of a Caravanserai in Turkey and rehabilitation of low-income communities in Egypt to modern and high-tech buildings in Saudi Arabia and Iran. This diverse range of projects aligns with the original goal set by the Aga Khan:

“... gathering many different solutions and (providing) the flexibility of recognizing bold, new and even contradictory solutions. It would be tempting to use the knowledge and expertise which is collected throughout this Award process to propagate a particular type of design solution, but this idea we have absolutely rejected. Similarly, it is not our intention to institute any chair of architecture or to found a particular school of thought” (The Aga Khan, as cited in Holod, 1978, p. ix)

After deciding on initial set of qualifiers, The Master Jury conducts in-depth evaluations of the finalists by examining the collected information from the users

and clients of the projects through on-site interviews and additional research. The "Technical Review Team" serves as the on-site reviewers responsible for collecting and verifying this information, subsequently preparing reports for the "Master Jury". The Technical Review Team is appointed by the Steering Committee.

The outcome of these actions is the selection of constructed projects that ultimately receive the award's recognition. Along with the prize awarding process, the AKAA's interest in architecture in Muslim communities has produced other activities. These include a notable set of publications such as the official book of the winners of each cycle with related articles, the proceedings of several regional and international seminars, and a magazine called "Mimar" that focused on "architecture in development".<sup>3</sup>

The program also has an archive in Geneva that contains a wealth of materials on self-help housing schemes, preservation programs from different parts of Africa and China, and complete documentation of both award winners and non-winners. Along with research centers at Harvard and MIT, the Historic Cities Support Program concludes all these activities, which currently fall under the Aga Khan Trust for Culture (AKTC). All these efforts exemplify the complexity involved in the production and institutionalization of knowledge about building within the Muslim context.

### **1.1.3 Relevance and significance of the study**

A comprehensive study of the Award and its many aspects would include a detailed description and analysis of its numerous activities including the awarding of projects that demonstrate architectural excellence as defined by a broad range of criteria or set of concerns. Also, the study will use the intellectual debates and issues

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<sup>3</sup> The Mimar magazine was first published in 1981 and until its last print in 1993, 43 issues were published. Accessible at <https://www.archnet.org/collections/56> (last retrieved in March 2023).

underpinning the criteria and concerns for the awards, namely through the award publications and the seminar proceedings. To date, the award program has finished 15 cycles and over 132 projects have been recognized with numerous publications and seminars that interpret these winners and reveal the award objectives (namely, to produce applicable solutions for a variety of cultural, economic and social problems in Islamic societies).

English-language sources accessed for this study include six research studies on AKAA (three PhD and three master researches). Two used the AKAA as a case study; three are focused on the subject of identity and the AKAA. Only one actually focuses on the seminars, but as it was done in 1995, it was not up to date. In architectural studies there is no research that solely focuses on this award program, making the topic a unique one. After 15 cycles, since the 1978-1980 cycle, the award has accumulated into a representation of prominent architecture achievements in the modern Muslim societies. In other words, it is a summary of the path that architecture has passed in the last 45 years with all its accomplishments and mistakes. This in return can be used in a larger scope to analyze the situation of architecture in the world and using the experience of the award for future.

One of the main objectives of the award is to play an influential role through its activities in the development of both the built environment and debates on architecture in Muslim societies. Both the winners of the award and the accompanying publications and seminars while following the trends of the day, also contribute significantly to influencing and guiding discussions about architecture in Muslim societies. As the aim of study tries to process and analyze the role of the award in architecture, as a mean for representation of architectural excellence in Muslim societies through the activities of AKAA, these efforts can be interpreted as the “critical act” (Colomina, 1998) of architecture, where the outcome of architecture is understood, manufactured and publicized. And in the case of the award, its value lies in “a conscious reflection rich in the potential for the amelioration of architecture and society, a reflection it stimulates in the form of the project” (Lipstadt, 2009, p. 15).



## 1.2 Aim of the Study

This dissertation suggests a study on AKAA as a view of architectural achievements and solutions and a representation of architecture excellence in modern Muslim societies. This study aims to analyze the history and progression of AKAA by examining its criteria, underlying narratives, and its contributions to the field of architectural discourse. The research will investigate how the award correlates with architectural approaches of its time.

The critical task of this dissertation is to identify, examine and analyze the development of the award and its major turning points in the course of 45 years. The debates that have taken place within the activities of the award program encompass a broad spectrum of intellectual concerns and interests.

To reach the objective of this study, a number of questions have been expressed as below:

- How have the criteria and underlying narratives of AKAA developed over time, and how have they been influenced by the architecture of the day and societal shifts?
- What are the primary topics and discussions raised by the AKAA throughout its history, and how has the AKAA contributed to shaping architectural discourse?
- In what ways has the meaning of architectural excellence, as defined by the AKAA, transformed over different cycles of the award, and what implications does this evolution have for the future of architectural practice and theory?
- How has the changing meaning of architectural excellence within the program impacted the reputation and influence of the AKAA within the Muslim world over time?

The outcome of this study will provide insights into what extent the AKAA has influenced architectural thought and practice worldwide, as well as its specific

contributions to the Muslim world. By analyzing the award's projects, publications, and associated discussions, the study will demonstrate the changes in architectural paradigms and the AKAAs worldwide recognition. Furthermore, the research will highlight the Islamic context of interdisciplinary approaches in understanding architecture as a dynamic field that intersects with cultural, social, and technological factors.

This study, within the framework of architectural theory, demonstrates how the award, through its diverse narratives, has consistently endeavored to achieve excellence in architecture that is used as a bridge for mediating the relationship between culture and people.

### **1.3 Method of the Study**

Each cycle is accompanied by a body of publications that includes the official published book of each cycle with Jury statements, winner reviews, papers and discussions and also related publications that consists of seminar proceedings conducted by AKAAs organization during each cycle or studies deemed important by the award.

In analyzing the projects and publications that the AKAAs has recognized throughout its history, with a focus on the official publications, a set of keywords has been extracted from the texts. After grouping these keywords based on relevance, four underlying narratives were obtained; the projects can also be grouped based on the underlying narratives as well. Detected through the study of the award, each of these narratives consist of many topics each extensive enough to have their own separate studies, but to be able to have a comprehensive research, they have been ordered based on their relatability.

Two main frameworks are chosen for discussing the subject. The first one is Magali Sarfatti Larson's take on another award program (Progressive architecture – PA), in her book *“Behind the Postmodern Façade”* (Larson, 1993). It aims at the award

itself, looking to see how the award as a project processes and analyzes the award process and its relating activities such as seminars and publications. The second one is the collection of essays on architecture awards from the book “*The Rise of Awards in Architecture*” (Chupin et al., 2022), which offers comprehensive insights into various aspects of architectural awards and contributes to the formulation of the conclusive remarks.

These frameworks will be used to tackle the award as a project; and to explore how the process of the award and its associated programs are reaching their aimed results. The constituent parts of the award program in the case of ACAA includes a variety of seminars and publications.

In the literature review of the award, two seminal works have played a crucial role. One is Kenneth Frampton's theory on "Critical Regionalism," while the other is Sibel Bozdogan's "*The Aga Khan Award for Architecture: A Philosophy of Reconciliation*" (1992).

Considering the aforementioned objective and scope, a multifaceted research approach is going to be used to explain the different aspects of the award. Each chapter employs distinct research methodologies aligned with its specific objectives and the findings of the research, which create a cohesive link between the chapters throughout the text. This research approach is grounded in the concept of “triangulation”, a term initially introduced by Norman Denzin to describe the process of gathering information from diverse sources, which was subsequently expanded to encompass various research methodologies (Denzin, 1978, p. 295). Following this expanded perspective, triangulation facilitates research by establishing connections between diverse data obtained through various methods, thereby addressing potential threats to the validity of the findings (Berg, 2000, p. 5; Fielding & Fielding, 1986, p. 31).

The dissertation will utilize triangulation by adopting a three-fold approach for investigation the aspects of the award. Diversity in research methodologies plays a crucial role in the execution of this study.

The methods employed in the conceptualization and analysis of the subject are mainly on the following axes:

- Literature survey on professional awards: Focusing particularly in Larson (1993) and Chupin et al. (2022), the significance of professional awards in shaping the discourse within the field will be outlined.
- Literature survey on ACAA: This study has been influenced by previous research on ACAA, with notable insights drawn from Kenneth Frampton's theory on "*Critical Regionalism*." Although Frampton's study is not directly related to ACAA, it has been effectively utilized in this context. Additionally, Sibel Bozdoğan's "*The Aga Khan Award for Architecture: A Philosophy of Reconciliation*" (1992) has also played a pivotal role.
- Content analysis of published texts on the award process: This analysis will provide the formulation of the underlying narratives of ACAA, which are then quantified and mapped by tables and graphs.

### **1.3.1 Larson's Approach to Professional Awards**

Larson's analysis on *Progressive Architecture* award is an excellent framework. According to Magali Sarfatti Larson, reputable vocations, academic careers and other forms of organizations grant awards and honors to the achievements of their members. This periodical (often annual) celebration of achievements are not just events that captures the focus of professional society and the fascinated patrons to the names of renowned figures. They represent endeavours of independent authority of each field that try to orient the insight of others with their own (Larson, 1993, p. 182).

According to Larson, "the autonomy of symbolic rewards systems" in architecture resides in a "feedback link" (Larson, 1993, p. 182). She explains:

"Organized producers of culture affirm the superiority of their judgments by striving to establish a "feedback link" between that which they do control and

that which they do not. The symbolic rewards that elites grant to their colleagues are intended to impress the elites' judgments on relevant outsiders and to make the acquisition of material rewards more likely. In turn, achievements that bring fortune and public fame are reinterpreted in terms of a field's specialized discourse so as to bring more symbolic recognition. Both strands in this feedback link reinforce the elite position of the symbolic gatekeepers" (Larson, 1993, p. 183)

Later in her book, she continues that

"the profession's attachment to aesthetic values is often at odds with what clients want most—service and commodity" (Larson, 1993, p. 186)

What Larson means is that by granting awards, winners are recognized by both the design elite and any architect interested in taking part of the production of architectural discourse. The award also brings a recognition from clients, especially "user groups (such as hospitals or school boards) or specialized user-oriented publications (for instance, *Health Facilities Management*)" to winners and this results in receiving more commissions from them (Larson, 1993, p. 186).

The elite and the rest of architects generally believe that architecture is not understood or even cared for by the public. So these autonomous symbolic awards controlled by authorities from within architecture, represents the significance of their actions. Therefore, irrespective of the opinion of external parties, the awards show the internal dynamics of a particular profession. So an award can be defined as a process wherein professionals decide on other professionals and these honors symbolize the paradigms and ideals that the profession's elites want to promote or sustain. But as principles and ideals alter, similarly, the recipients and awards that are selected. The progression of renowned awards reveals what is considered as a worthy work, genuine novelty and suitable challenges to cultural realm on the word of the field's elite (Larson, 1993, p. 185).

Therefore, famous and renowned rewards are both a symbol of endorsement by authorities of the field and a major pointer of transformation in a profession's discourse. It should not be missed that "awards mystify both the collaborative aspects of architectural work and its harshly competitive reality." Architecture awards plays a role in preserving not just the field's connection to its artistic essence, but further to its "charismatic ideology of single authorship" (Larson, 1993, p. 184).

### **1.3.2 Content Analysis**

Content analysis is a method for drawing conclusions through the careful and unbiased identification of specific attributes of messages (Holsti, 1968). In this case, it is used to determine the motives, concentration, or communication patterns of ACAA organization and uncover trends in its content. By reading through all the collected data and selecting the most repeated and debated topics, underlying narratives of the award are demonstrated. They are at the forefront of attention and discussions in the awards. Using these publications, four underlying narratives have been detected, each incorporate correlating keywords. The first one is regarding identity and pluralism; the second one is about modernity and regionalism; the third one covers themes from restoration to sustainable architecture and technology; and the fourth is regarding housing and roles in architecture.

At the beginning of study, keywords were chosen separately and each based on the focus given to them in the texts. In the second stage, keywords were chosen based on repetition in texts and corresponding with the issues of the age. In other words, some keywords were eliminated through the process, since the award as a project tries to examine new horizons. This process of detection and selection eventually resulted in identifying four major underlying narratives of the award.

As the number of the publications expands over 41 titles, the amount of text to cover is quite large and at the same time the areas of interest for the award program vary a lot. As a result, to have a comprehensive yet concise research, content analysis as a

solution has been adopted to the study. To be able to make an analysis of the award's orientation through the years and identifying the turning points, the study evaluates the keywords (by giving them a high or medium focus point – the low focus keywords have already been eliminated) to turn this qualitative data into a quantitative data. Comparing this interpreted data in the form of graphs is used to achieve the aim of the research.

Content analysis is divided into two primary methods: conceptual analysis and relational analysis. Conceptual analysis is used to identify and count the presence and frequency of certain concepts within a text. Relational analysis extends this by exploring how these concepts interact and relate to each other within the text (Holsti, 1968). This study has used both methods. The keywords were identified and tallied, including counts of their various forms—nouns, verbs, and adjectives. However, the frequency of the specific keyword "roles in architecture" were counted through its thematic occurrences.

In regard with relational analysis approach using visualizations of the gathered data, the keywords are discussed to achieve a “proximity analysis” that evaluates the occurrence of keywords together in the publications. While in the award, all the keywords are interconnected and discussed together, in order for a more scientific approach, they are categorized into four underlying narratives. This helps define the “strength of relationship” between the keywords (Holsti, 1968).

#### **1.4 Structure of Thesis**

The dissertation is four chapters. First chapter is introduction. The second chapter uses literature survey on professional awards, especially Larson's approach as framework for an introduction to the award itself, its historical context, scope and structure. In terms of epistemology, Larson's approach is close to Subjectivism in which by using discourse theory and deconstruction as methods, she reaches her

theoretical perspective on Postmodernism. A literary analysis of the written sources is done.

The third chapter focuses on the cycles and an analysis of the themes (narratives) in the awards by using quantified data for a content analysis and utilizing literature survey on AKAA. Content analysis helps visualize the frequency with which the keywords of the narratives are repeated in the texts and literature survey on AKAA is used to delve deep into narratives of the award.

In the final chapter, the literature survey on professional awards, along with the results of content analysis and all gathered data, are utilized to assess the strengths and weaknesses of the award. This assessment aims to evaluate the award's achievements in meeting its initial objectives and to draw conclusions.

In contradiction with the second chapter, chapters three and four are closer to phenomenology and hermeneutics. So in order to conduct a phenomenological research uses the winners and publications of the award for a content analysis. Overall, an analytical approach is applied, aiming to give a general panorama of the ideas emerging from the program.

In the appendix 1, qualitative interview with the officials of the award are added for further theoretical support of the research findings. Appendix 2 serves as a textual proof for content analysis.



## CHAPTER 2

### THE AGA KHAN AWARD FOR ARCHITECTURE: AN OVERVIEW

In 1977, the Aga Khan IV, Imam of the Ismaili Shia community, a sect of Shia Islam, as a sub-program in the Aga Khan Development Network (AKDN), initiated a program called the Aga Khan Award for Architecture (AKAA). As outlined in the official publications, the primary objective of the award is to “identify and encourage building concepts that successfully address the needs and aspirations of societies in which Muslims have a significant presence.” The focus is on “architecture that not only provides for people’s physical, social and economic needs, but that also stimulates and responds to their cultural and spiritual expectations,” Additionally, it emphasizes “building schemes that use local resources and appropriate technology in an innovative way” and “projects likely to inspire similar efforts elsewhere.” The range of activities encompasses diverse areas from “education”, “healthcare”, “architecture”, “rural development” (“Aga Khan Award for Architecture,” n.d., para. 1) and assistance for specific private sector projects that advance social development.

Currently, after 46 years and 15 cycles of the award, the AKAA constitutes the main program of AKTC, one of the many charitable organizations that together form the global AKDN. Its achievements have helped to the establishment of other AKDN initiatives dealing with comparable concerns, for instance the Aga Khan Program for Islamic Architecture at Massachusetts Institute of Technology and Harvard University, Aga Khan Music Awards and the Aga Khan Historic Cities Program. The prize money for the Award, initially set at \$500,000 and now at one million dollars, is the most substantial among architecture awards. Winner announcement in every cycle creates considerable worldwide media attention.

## **2.1 Responsibilities and Procedures in ACAA**

Nomination and Evaluation Process: The ACAA's nomination process is extensive, involving 300 to 400 nominators worldwide who confidentially suggest projects for consideration. Eligibility criteria for projects include relevance to Muslim society or heritage, and exclusivity to work not associated with the Steering Committee, Master Jury, or the Aga Khan himself. The Secretariat contacts architects and clients of nominated projects, preparing detailed dossiers on each. This preparation is part of a broader effort to ensure a diverse and comprehensive understanding of the current architectural landscape in relevant contexts.

The Steering Committee and Secretariat continuously review nominations, engaging in discussions to refine the award's focus and response to architectural challenges. The Master Jury, independent in judgment, reviews detailed project dossiers, shortlisting projects for further scrutiny by Technical Review teams, which gather extensive data and documentation on-site. Technical Review Teams composed of specialists, conduct in-depth evaluations of shortlisted projects, including interviews and visual documentation. Their findings are reported to the Master Jury. The Master Jury makes the final selection, preparing a report on their choices. The distribution of awards is at the discretion of the Jury, covering architects, clients, builders, and craftsmen. And finally, the Steering Committee reviews the Master Jury's report, adding comments as necessary. Additionally, nominations for the Chairman's Award, recognizing a lifetime's work, are considered, with final approval by His Highness the Aga Khan.

This comprehensive process ensures that ACAA not only recognizes outstanding architectural achievements but also promotes a nuanced understanding of the architectural, cultural, and social landscapes in Muslim societies and beyond.

Steering Committee (Chairman: The Aga Khan)

- Select Master Jury

- Review nominations for Award (prepare detailed dossiers of eligible projects for Master Jury)
- Seminars: regional and international seminar held between award cycles - discussion of issues related to architecture and the built environment of the Muslim world in seminars, e.g. housing, public space, symbolism etc. - From issues raised in seminars discussions, develop set of criteria/concerns for awarding projects
- Nomination for Chairman's Award

#### Master Jury

- Look at projects vis a vis criteria developed by Steering Committee
- Re-evaluate criteria according to concerns of jury members
- Select finalists after reviewing technical reports
- Prepare report for Steering Committee issuing statement announcing winners and reasons for final selection

#### Technical Review Team

- Conduct on-site reviews of projects: interviews with users, architects, clients - verify technical aspects of project, i.e. cost, material used, technology - Visual documentation

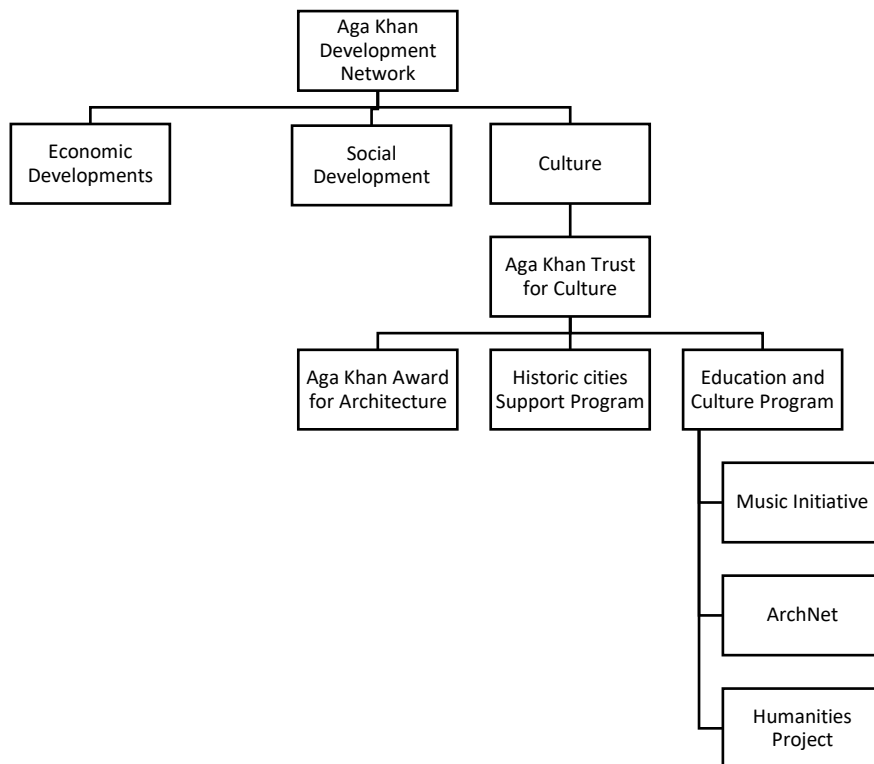


Figure 2.1. Aga Khan Development Network Organization  
 Drawn by author

## 2.2 Creation of AKA and Its Goals

Characterizing the Aga Khan as an ordinary philanthropist is a mistake. Firstly, his philanthropic engagements are carried out in his role as the spiritual leader of his community, rather than as an individual sponsor. More importantly the Aga Khan does not merely contribute funds and then step aside to observe their utilization. Instead, he persists on actively participating in his philanthropic endeavours; he personally takes charge of establishing each new institution from its very foundation and remains involved in the process to oversee its development. The AKA follows the same principle. Even today, after 15 Award cycles, the Aga Khan continues to serve as the Chairman of the Steering Committee in the award. This chapter will explore the inception and structure of the AKA, starting with its creation in 1977 till today.

The inception of the Award idea stemmed from the Aga Khan's dissatisfaction with the situation of the built environment within the Muslim societies. During the initial years of his Imamate. Aga Khan III chose Aga Khan IV, his grandson as his successor and after his passing in 1957, the Aga Khan assumed of the role of Imam. At the same time he oversaw the completion of an Ismaili medical centre in Nairobi (the east of Africa), and began a commercial project for a touristic hotel in Sardinia of Italy. About 15 years later, while contemplating on building of educational hospital in Karachi of Pakistan, he encountered a lack of direction in constructing a modern educational hospital that also embodied the essence of Karachi—a society deeply shaped by its Islamic history.

In 1978, during the inaugural address of the initial AKAAs seminar held in Aiglemont, France (where his secretariat is located), the Aga Khan reflected on this period, stating:

“One of my requirements [for the hospital] was that the resulting design should reflect the spirit of Islam. By this I do not mean a soulless mimicry of past traditions of architecture, but a generation of new design, using the aesthetic and practical bases of these traditions” (The Aga Khan, as cited in Jodidio, 2008, p. 18)

According to his perspective, the “soulless imitation” across the Islamic world emerged due to a widespread absence of creativity in the realm of architecture which was influencing the built environment. In 1979, during the fourth seminar of the award (on housing process and physical form) convened in Jakarta, Aga Khan commented, “We are faced today with buildings which obviously do not reflect or respond to Islamic tradition, thought or ways of life, either historical or contemporary. Information about Islamic architectural traditions, physical and social characteristics, cultural accomplishments and contemporary yearnings is scattered and scarce.” He lamented “the serious paucity of men and women able to understand and resolve the practical, cultural, social and aesthetic needs of an evolving Muslim world.” He continued “of immediate significance to the built environment is the fact

that architects, both Muslim and non-Muslim professionals working in the Islamic world, lack cultural and historical training” (The Aga Khan, as cited in Safran, 1980a, p. xi). The architects together with a large portion of modern intellectuals in the Islamic world, held the conviction that the peak of Islamic culture had occurred almost a thousand years before, during a phase when the Muslim world held a pioneering role in global scientific and cultural accomplishments. This perspective influenced their perception of an Islamic aesthetic, which extensively drew from the conventional forms of that era. However, they struggled to effectively tailor these attributes to suit the requirements of contemporary society, resulting in a generation of predominantly unsuccessful architectural endeavours.

In the Aga Khan’s perspective, the architecture within the Islamic realm was afflicted by yet another weakness: the unchecked influence of the Western world. He elaborated on this matter during another seminar, giving the Ismaili society as a miniature representation of the broader Muslim sphere. Aga Khan clarified that while his followers were a minority, they were dispersed worldwide, leading his people to engage increasingly with a diverse array of languages, nationalities and cultures. Continuing, he stated:

“It is a result of my community’s experience that I have been haunted by one single question: what is the future physical environment that Muslims should see for themselves and future generations in their homelands, their institutions, their workplaces, their houses, their gardens, and their surroundings” (The Aga Khan, as cited in Jodidio, 2008, p. 18)

At that point, he regarded this question as unanswered, as he found himself “unable to give clear directives to any architect for the creation of an equally soundly conceived and appropriate design solution”. This challenge predominantly stemmed from the reality that there existed “few design objectives and even fewer solutions which could become an inspiration for others” (The Aga Khan, as cited in Jodidio, 2008, p. 18).

This “daily influence” from a diverse array of both Islamic and West world can be interpreted as a subtle reference to the process of globalization and a growing interconnectivity between people from all over the world. Similarly, “a soundly conceived and appropriate design solution” could imply a design approach that harmoniously integrates the impact of Western architecture and technological advancements to the cultural identity of the Muslim society for whom projects are being built for. Nonetheless, according to him, “the nature of cross-cultural influence” renders the development of such a “solution” highly intricate (The Aga Khan, as cited in Jodidio, 2008, p. 18).

In the second seminar of the award, the Aga Khan stated:

“All cultures naturally influence each other to a greater or lesser degree; the strongest are those in which the dominant elements remain dominant and refuse to be overwhelmed by external forces. They become stronger still when they retain the ability to select, to absorb that which invigorates and enriches and to reject that which is inimitable” (The Aga Khan, as cited in Holod, 1980, p. xi)

With this observation also reside a potential solution. Reflecting on the earlier Islamic golden age, he noted that the West used the techniques developed in the Islamic civilizations to break free from the stagnation of the Middle Ages. Finally, Aga Khan proposed that

“this be the process by which Islamic architects and designers develop a physical environment, one which will make of their institutions, their work places, their houses and gardens something which future generations may look upon as a true reflection of the spirit of Islam” (The Aga Khan, as cited in Holod, 1980, p. xi)

In essence, the professionals within the Islamic architecture realm should selectively adopt the finest aspects and techniques of modern architecture developed in West, using it to enrich the built environment and life in Muslim societies. He cautioned

that if being unsuccessful in achieving this, they risked “losing that vital sense of continuity with the past without which I believe we can have no real future” (The Aga Khan, as cited in Safran, 1980a, p. xvi).

In 2008, during an interview for a biography documenting his life, he called this phase of architecture in the Muslim world as the era of “deconstruction of cultural inheritance.” He observed that the problematic issue was in education, noting that during that period, “There was no serious analysis of traditions and how they came into place, or how they could be revived and used in modern buildings” (The Aga Khan, as cited in Jodidio, 2008, p. 43).

In the absence of a clear comprehension of their architectural heritage, Muslim architects and designers chose one of two approaches: a rigid adherence to conventional forms, often disregarding modern requirements and needs, or a complete embrace of Western designs, which frequently proved ill-suited for the environmental climate and location and failed to resonate with the identity and culture of the intended beneficiaries.

According to William Porter, one of the first contributors in the initial AKA meetings, the Aga Khan hadn’t at the time established a clear definition of what constituted appropriate. Instead, Aga Khan was “on a search, interested in hearing what the individuals around the table thought”; he wanted “to listen, to provoke” (The Aga Khan, as cited in Jodidio, 2008, p. 19). Hasan Udin Khan, who initially worked as an associate to Renata Holod (to whom Aga Khan gave the task of administering the award), concurs with Porter. He highlights more than anything, Aga Khan aimed at “encouraging Muslims to look anew at their own situation and create a contemporary architecture for their societies.” Hasan Udin Khan believes that Aga Khan had a clear aspiration “to develop something that you could intellectually defend as belonging to the country and the culture and that was contemporary at the same time,” He strongly held the belief that instead of construction of “traditional buildings”, architects should “understand [his] tradition”



(Hasan Udin Khan, as cited in Jodidio, 2008, p. 21). Nevertheless, he was prepared to entrust anything beyond that to the choices made by the Master Jury.

Beyond the realm of architecture, these portfolios of projects also served one more purpose. They aimed to “encourage an understanding and awareness of the strength and diversity of Muslim cultural traditions” (Safran, 1980a, p. xi). During his tenure as Imam, Aga Khan has always considered the presence of pluralism within the world as inherently treasured. Yet, with the advent of recent technology developments, various communities have found themselves in more interaction with each other. In his perspective, this progression poses a continuous threat to erode the distinct cultural identities of individual communities over time. This erosion could potentially lead to an unequal dominance and mimicry of a handful of notably influential civilizations. In 2002, Aga Khan expressed in a conference in Amsterdam, “The problem is that large segments of all societies—in the developing world and the developed world—are unaware of the wealth of global cultural resources and, therefore, of the need to preserve the precious value of pluralism and their own and in others’ societies.” Hence, “groups that seek to standardize, to homogenize or...to normative all that and those around them must be actively resisted through counterveiling activities by those who understand the value of pluralism” (The Aga Khan, n.d., para. 1). The award, in its recognition of projects spanning everywhere in this world, constitutes as such an endeavour. By spotlighting projects that embody the innate pluralism of cultures in the Islamic world, the Award draws the attention to this natural richness of cultures.

As discussed, the Aga Khan’s viewpoints and his insights into historical interactions between the West and Islam form a fundamental basis for the establishment of the AKA. In reaction to this context, he initiated a distinctive series of activities aimed at addressing the difficult challenges that confront Muslims and investigate potential paths for the future of architecture practices. In the first cycle, the Master Jury considering the guidelines provided by the Steering Committee, aimed to acknowledge projects:

“which demonstrate architectural excellence at all levels”; which respond to their ‘social, economic, technical, physical, and even environmental challenges’; which ‘nurture ‘a heightened awareness of the roots and essences of Muslim culture’; and which ‘have the potential to stimulate related developments elsewhere in the Muslim world” (“The Master Jury Statement for the First Cycle,” 1983).

Since the first cycle, ACAA have consistently highlighted “architectural excellence” in “Muslim” or “Islamic” societies (Holod & Rastorfer, 1983, p. 3). ACAAs approach underscores its emphasis to empower people who build for themselves amid the increasing universal interactions. Similarities could be detected in the literature of ACAA and debates that promote a fundamental relation between architecture and aspects such as identity, preservation, and regionalism, to find the origins and basis of Islamic cultures.

Near the end of the 20<sup>th</sup> century, existed a revived focus on culture and identity and a quest for foundations of culture. This trend extended beyond architecture. In his work “*The Concept(s) of Culture*,” William Sewell remarks an multidisciplinary focus on “cultural identity” that emerged in response to challenges posed by dominant narrations of “imperialism”, “nationalism”, and “modernism” (Sewell, 1999, p. 37). Prominent architecture history scholar Spiro Kostof addresses this concern among architect and planners in one of the award Seminars. Kostof emphasizes “the search for meaning is not limited to the Islamic context”; it's a shared struggle among architects confronting “internationalism”, as they try to find “cultural anchors in the surging tides of efficient and formulaic uniformity.” (Evin, 1986, p. 2) In 1993, Oleg Grabar also positions the award within the prevalent concern of

“architectural identity, of reliance on native rather than imported practices and talents, of an ideologically significant rather than merely antiquarian past” (Grabar, as cited in Steele, 1994, p. 7)

This discourse on identity stands out as one of the prevailing understandings beyond the scope of the ACAA. Then this question rises, “how extreme and unchangeable”

(Said, 1995, p. 333) is this discourse? Has the AKAAs been able to create a “self-image”? Does it maintain the opportunities of building a cohesive “spirit of the age” or, here, “a spirit of Islam” (Holod, 1978, p. viii)? The answer to these questions can be found embedded in AKAAs’s concept of a “*space for freedom*” (Serageldin, 1989). By means of a complex array of initiatives, AKAAs gathers influential professionals to exchange ideas on Islam and architecture. The award as a platform has allowed the articulation of necessary ideas about identity, although it isn’t restricted solely to them. Within this “space for freedom,” identity remains changeable.

In her book, Larson highlights the significance of elites within any profession, particularly in shaping the discourse within that field. Influential individuals play a crucial role in shaping and maintaining the narratives, norms, and values within their respective fields. Their authority and perceived expertise lend credibility to their contributions, thereby influencing the direction and evolution of cultural production. This dynamic underscores the intricate relationship between influential individuals, discourse, and the production of culture, where influential individuals act as both gatekeepers and drivers of cultural innovation and continuity (Larson, 1993, p. 6).

Crucially, the Award has deliberately avoided being labelled as the “Aga Khan Award for Islamic Architecture.”<sup>4</sup> Instead, it embraces coexisting and pluralistic perceptions of identity. This approach is encouraged by the recognition of a wide range of projects. This approach, underscores the potential for “building together” within the ongoing backdrop of “historical contact” and “entanglement at intersecting regional, national and transnational levels.” (Clifford, 1997, p. 7)

AKDN has established other initiatives relating to architecture other than AKAAs as well; the Education and Culture Program and the Historic Cities Support Program, in addition research programs in MIT and Harvard. These programs attempt to show how architecture can manifest identity. These AKDN programs introduce

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<sup>4</sup> This conception is confirmed by the interviews conducted with award officials.

complications into the borders of the West and Islam. They disrupt the standard classification of the “field” of “Islamic architecture” as the “other”. Jim Clifford, a professor of environmental history has a similar perspective, which positions ethnography within a “defined geographical field” while also extending beyond it. In anthropology, the conventional concept of the “field”, regarded as a site with boundary, is:

“changing as the geography of distance and difference alters in postcolonial/neo-colonial situations, as power relations of research are reconfigured, as new technologies of transport and communication are redeployed, and as “natives” are recognized for their specific worldly experiences and histories of dwelling and travelling” (Clifford, 1997, p. 58)

The award confronts the established “field” of Islamic architecture. Supplemented with a complete online archive of the awards activities, it stands out due to its multimedia structure and engagement of numerous people from diverse backgrounds including architects, urban planners, government officials, historians, and philosophers in the discourses of the award, and a well-designed framework that facilitates the promotion of diverse viewpoints on Islam and architecture. Larson critiques the architecture discourse for its exclusivity, reserved primarily for architects and their creations. She coins it an “*Ideological Syllogism,*” highlighting the inherent contradiction between autonomy of architectural discourse and the diverse, external realities of architectural practice. This divide consequently creates barriers to both innovation and public engagement (Larson, 1993, p. 5). Through the inclusion of experts from diverse backgrounds, AKAA has effectively cultivated a platform for engagement that extends beyond the confines of the architectural realm and into real-world contexts, fostering meaningful public participation.

Moreover, AKAA shares empirical objectives with other AKDN programs. Aga Khan supervises progressions that support education, new technologies, infrastructure, and the visions and prospects offered by Western institutions. Importantly, his idea of development isn’t restricted to his followers; rather, it

encompasses all Muslim societies. The award serves as an enhancement of this perspective. Nevertheless, it is underscored by an anticipation of a coherent relation between identity and architecture.

In 2004, during the presentation of winners of the 9<sup>th</sup> cycle, the Aga Khan delivered a speech where he delved into the award's intentions. He stated that the AKAA's objective as enhancing the "quality of life" within Muslim societies. He claimed the establishment of the award was due to his own concern over "the loss of cultural identity and appropriateness in the architecture and built environments of much of the Muslim world", since architecture is "one of the great forms of artistic expression". He allocated a substantial portion of this decline to the embrace of construction methods and design approaches adopted from the West. However, even though these approaches gained rapid popularity because of the West's connection to "modernity" and "improved quality", they frequently demonstrated unsuitable results for the environment and goals of the projects in which they were employed (The Aga Khan, 2004).

In his perspective, the essence of the AKAA lies in addressing the query, "How do we protect the past and inspire the future?" In different words, "how do we reshape and reposition knowledge and appreciation in the public psyche, and among those who play a role in developing human habitat?" His response to this question was an "all encompassing profile of people and habitat" that "promotes awareness and understanding of appropriate technologies and solutions" (The Aga Khan, 2004). As such, bestowing the prize upon deserving projects forms the foundation for shaping this program.

In spring of 1978, AKAA organized the first seminar to explore "the future physical environment that Muslims should seek for themselves and future generations in their homelands, their institutions, their workplaces, their houses, their gardens and in their surroundings" (Holod, 1978, p. viii). Aga Khan highlights the active role of Muslims in effecting tangible change closely linked to concepts of belonging, to dwelling, and a profound connection to and investing in place. He also emphasizes

the fast and frequently negative alterations in the built environment. These changes are ascribed to various economical and physical aspects, including abrupt wealth, escalating poverty, population explosion, and urbanization. Furthermore, numerous Muslim countries “have emerged from a colonial era and are searching for an identity of their own” (Holod, 1978, p. viii). As such, AKAAs, similar to other AKDN programs is grounded in a goal for pragmatic and physical implementations. Additionally, similar to the Historic Cities Support Programme, it prioritizes the relation between identity and architecture. While once historical colonializations may have resulted in combination of different identities in Muslim societies, architecture is seen as an avenue to manifest Muslim identity in the post-colonial era.

In the official publication of the first cycle, “*Architecture and Community: Building in the Islamic World Today*” that documents the winners, Aga Khan repeats the significance of an active community, placing further importance on the Muslim “self-hood” that sets them apart from the Muslim “other”. “however useful and essential outside experts may be, however international contemporary architecture has become, our past, our roots, give us the right to say that the choices we make are our choices.” Moreover, he stresses on the importance of recognizing “that unique spirit, that unique way that made these monuments Islamic” (The Aga Khan, as cited in Holod & Rastorfer, 1983, p. 12). Regarding a supportable progress, he states “we should become leaders rather than followers, where our needs can revolutionise the rest of the world”. In terms of educational purposes, he points out that “even if we create an architecture worthy of praise, we will partly have failed unless we form for ourselves the men and women who will realise that architecture” (The Aga Khan, as cited in Holod & Rastorfer, 1983, p. 13).

The difficulties leading to such a strong focus on identity in architecture are expressed by various methods within the award literature. Mohammed Arkoun, a well-known scholar contributing for reforms in Islam, , introduces the concept of “rupture” in relation to a departure from the fundamental beliefs about revelation for Muslims and other Abrahamic religion believers. He underscores the notion of “discontinuity” with “tradition” (Arkoun, as cited in Serageldin, 1989, p. 210). This

concept of “rupture” holds significance within the context of the AKAA as an issue that demands attention. Nevertheless, the departure from past and traditions is articulated with different degrees of intensity and from different perspectives (spiritual, economy, environmental) by partakers in the AKAA activities. For instance, Saaid Zulficaar and Ismail Serageldin attribute the loss of continuity in culture to “the ravages of a wanton modernism and the assaults of economic and demographic pressures as well as environmental degradation” (Zulficaar & Serageldin, as cited in Serageldin, 1989, p. 250). Architectural History scholar Dogan Kuban criticizes “grotesque imitations of those of modern western cities” (Kuban, as cited in Holod, 1980, p. 1).

### 2.3 Analysis of AKAA Publications

In the path of finding projects that represent excellence, AKAA aims to enhance comprehension of the context of the built environment and the people who inhabit them. Its goal is to ensure that recipients from different global regions, each employing distinct approaches, programs, and solutions to address the built environment requirements, are effectively addressing the unique circumstances they face. In over the 45 years, AKAA has published and held an extensive number of books and events (seminars, workshops and field trips), in addition to the assemblies and deliberations of the Master Juries and Steering Committees that constitute AKAA's administrative authorities (Sadria, 2009, p. 5). In order to have a comprehensive assessment of the award, in this study all these materials have been studied and analyzed.

There are two sets of publications in each cycle: the official books of the cycle and the related publications. An official book representing each cycle has been published since the beginning. These books contain the Master Jury statement of the cycle, a description of each cycle award recipients and essays and papers deemed related to the cycle by the book editors. The 15 published books (to this date) show the official standpoint regarding the concerned issues of the award. It should be noted that so far the 11<sup>th</sup> cycle has two official publications (the second publication focuses on workplaces and the transformation of places of production) (Al-Asad, 2010, p. 5).

The other set of publications are books that contain papers and discussions, some reporting the seminar proceedings each related to a specific cycle. Seminars are divided to two categories: "*Architectural Transformation in the Islamic World*" and "*Exploring Architecture in Islamic Culture*". In the table 2.1., number of published books and seminars are shown. As it can be seen, as time passed number of related books and seminars declined, to the point where it seems seminars are no longer convened. Also, the two seminars in 9<sup>th</sup> and 10<sup>th</sup> cycle are not part of the two initial categories of the award seminars and are independent.



Cycle	Number of books	Seminars
1 (1980)	5	5 AT
2 (1983)	6	3 AT + 1 EA
3 (1986)	3	2 AT + 1 EA
4 (1989)	2	2 EA
5 (1992)	1	1 EA
6 (1995)	1	0
7 (1998)	1	0
8 (2001)	0	0
9 (2004)	1	1
10 (2007)	1	1
11 (2010)	1	0
12 (2013)	1	0
13 (2016)	1	0
14 (2019)	1	0
15 (2022)	0	0

Table 2.1. Number of related published books and seminars for each cycle  
AT: proceedings of seminars on “Architectural Transformation in the Islamic World”  
EA: proceedings of seminars on “Exploring Architecture in Islamic Culture”  
Table drawn by the author

Overall, there are 16 official books and 25 related books. With information scattered in 40 books, it seems imperative to break down this much information to find patterns and trends within this data and visualizing it. The remainder of this chapter utilizes the information from these publications.

### 2.3.1 Individuals and The Award

The first step to do this task is to determine the impact of individuals in the award using statistics. Going through the authors of essays and papers in the books, it is

evident that Master Jury members and Steering Committee members along with their duties are active in the other activities of the award as well. Showcasing how AKAAs has utilized the expertise of this esteemed individuals to further its agenda. The number of these individuals that have appeared in the Master Jury members and Steering Committee is 161; some have attended the award as a member of these groups more than once. In Figure 2.2., individuals with most presence in the award as Master Jury members and Steering Committee members are shown.

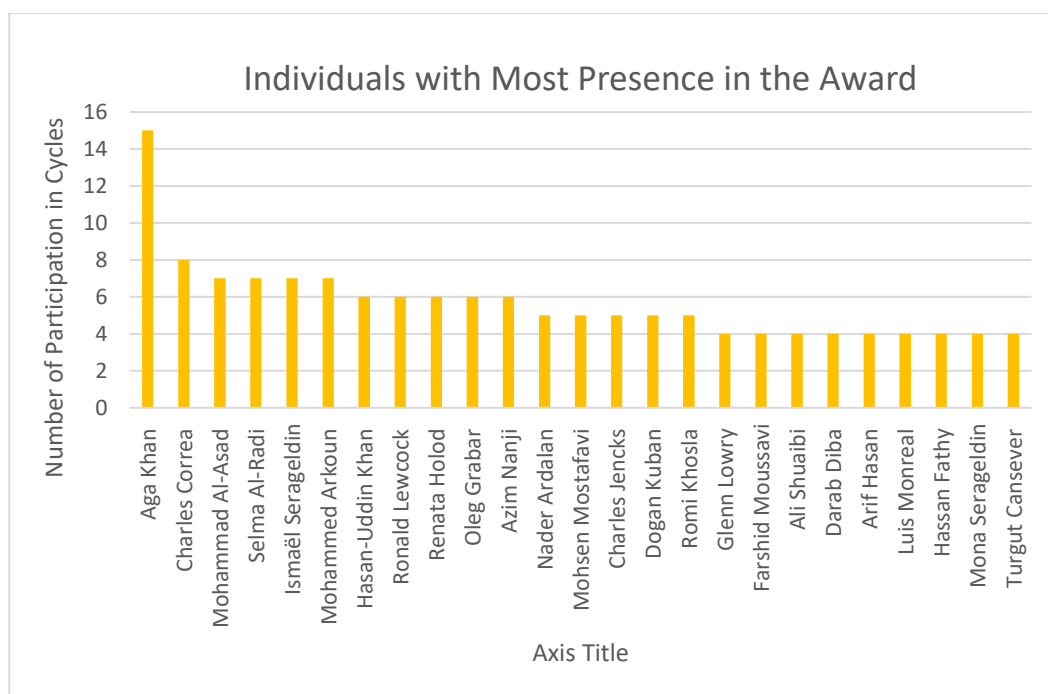


Figure 2.2. Individuals with Most Presence in the Award as Master Jury or Steering Committee member  
 Drawn by the author

In 1986, Suha Özkan became the Secretary-General of AKAAs, the highest administrative role in the award. After his retirement in 2007, Farrokh Derakhshani replaced him as the director of AKAAs; Farrokh Derakhshani is continuing his role to this date. A network graph (Figure 2.3.) was constructed using the Gephi application. It integrates data on individuals with the highest presence in AKAAs

cycles (Figure 2.2.), their participation years, as well as the tenure periods of Suha Özkan as Secretary-General and Farrokh Derakhshani as Director of AKA.

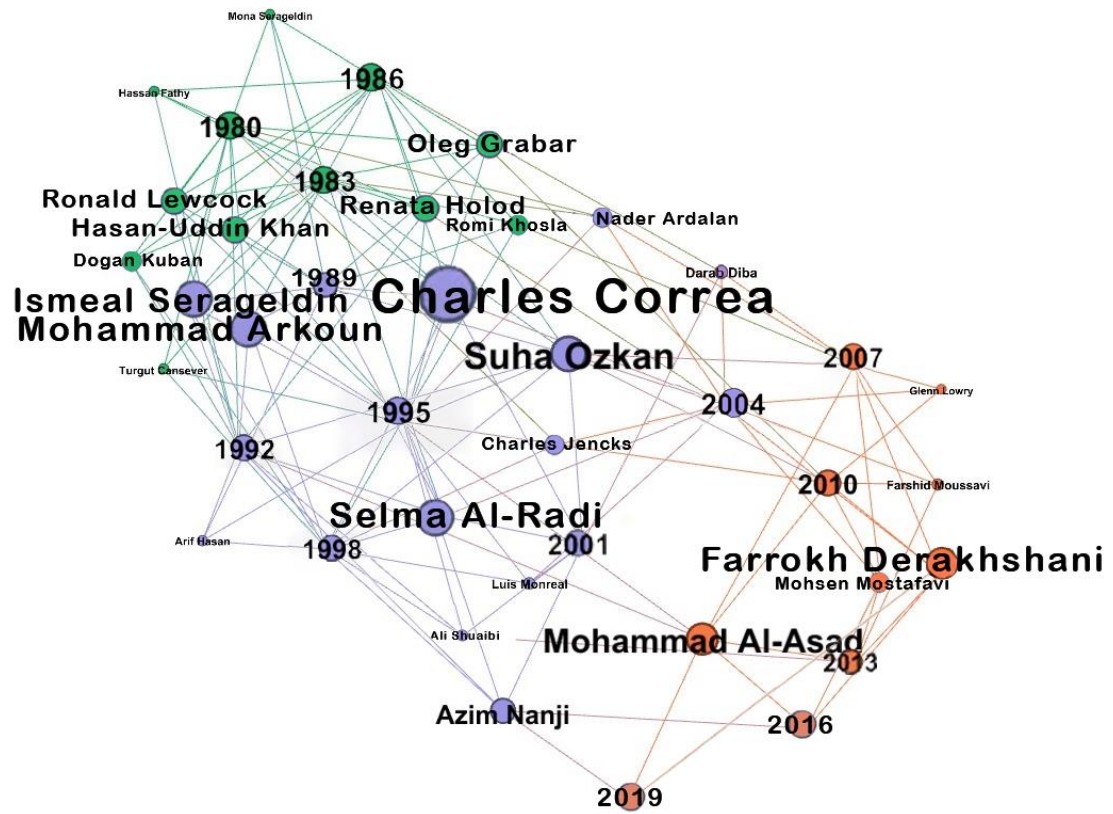


Figure 2.3. Network Graph  
Drawn by the author

To create network graph (Figure 2.3.), only the name of people and their cycle participation year were given to the application. The colouring, positioning and the size of the circles were created by the application itself (The size of the circles for names shows how involved are the individuals with the award). Examining network graph (Figure 2.3.), three phases of award history are clearly visible, separated by different colors. 1. Green colors are the first three cycles 2. Purple is Suha Özkan’s tenure and 3. Orange shows Farrokh Derakhshani’s tenure.

### 2.3.2 Award Recipients

The second visualization endeavour concerning AKAAs pertains to its 128 recipients across 15 cycles. Figure 2.4. illustrates the number of winners in each cycle. As previously discussed in Chapter 2, a declining trend in the number of recipients over time is evident. According to the official publications, the original intention was to recognize only five projects per cycle. However, to reflect the expectations and addressing the concerning issues of the award, the number of winners initially exceeded this anticipated limit. The reduction in the number of award recipients initially suggested that fewer issues of concern would be addressed. However, in an interview with Farrokh Derakhshani (Appendix 1), he noted that since 2010, the publication of shortlisted projects has ensured that all critical issues identified by the award are comprehensively covered.

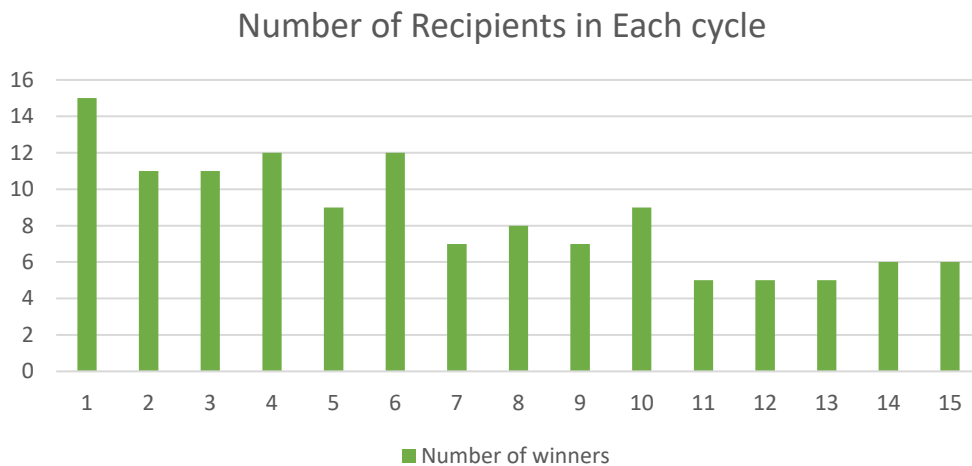
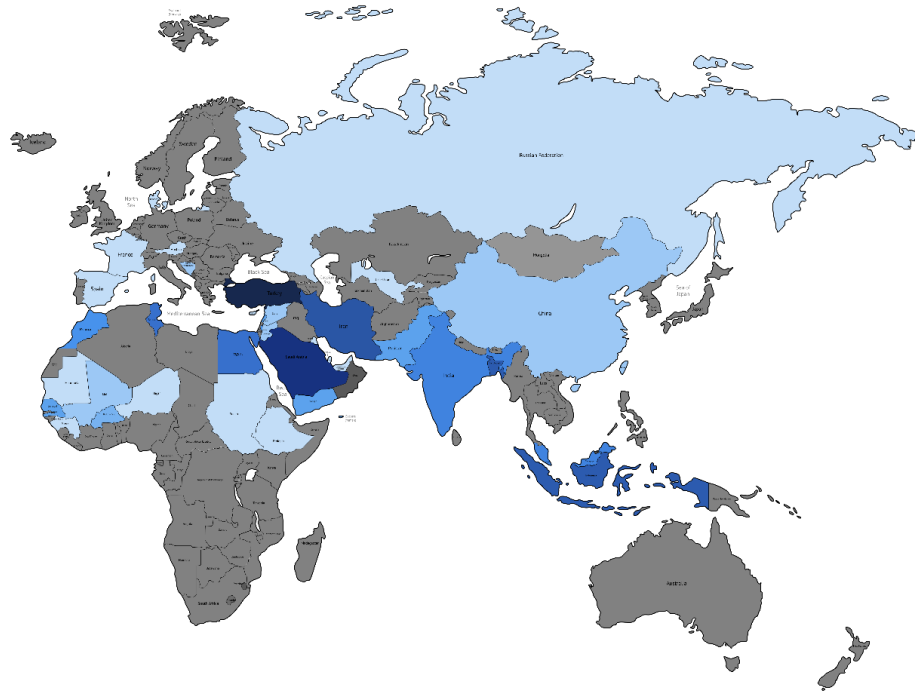


Figure 2.4. Number of Recipients in each cycle  
The axis shows the number of winners in each cycles,  
Drawn by the author

Figure 2.5. illustrates the global distribution of all award recipients across continents. It highlights the number of winners in each country, with Turkey boasting the highest count of 15 recipients.



● Turkey	14	● Palestine	5	● China	2	● Ethiopia	1
● Saudi Arabia	9	● Pakistan	4	● Qatar	1	● Spain	1
● Iran	8	● Senegal	4	● Kuwait	1	● Austria	1
● Indonesia	8	● Lebanon	4	● Niger	1	● Sudan	1
● Bangladesh	8	● Yemen	4	● France	1	● Denmark	1
● Tunisia	7	● Burkina Faso	3	● Mauritania	1	● Russian Federation	1
● Egypt	7	● Mali	2	● Uzbekistan	1	● Bahrain	1
● India	6	● Syria	2	● Singapore	1	● United Arab Emirate	1
● Malaysia	6	● Bosnia-Herzegovina	2	● cyprus	1		
● Morocco	5	● Jordan	2	● Guinea	1		

Figure 2.5. The geographic distribution of all award recipients, with numerical values representing the quantity of winners in each country.

Drawn by the Author

The winners, they can be classified into nine main categories: 1. Conservation and Restoration of Buildings 2. City Planning and Rehabilitation 3. Development Projects 4. Environment 5. Housing 6. Institution 7. Public Buildings and Spaces 8. Industry 9. Infrastructure. Figure 2.6., Figure 2.7., and Figure 2.8. present the distribution of winners across these categories for each cycle. The winner

classifications have been divided into three charts instead of one for easier readability.

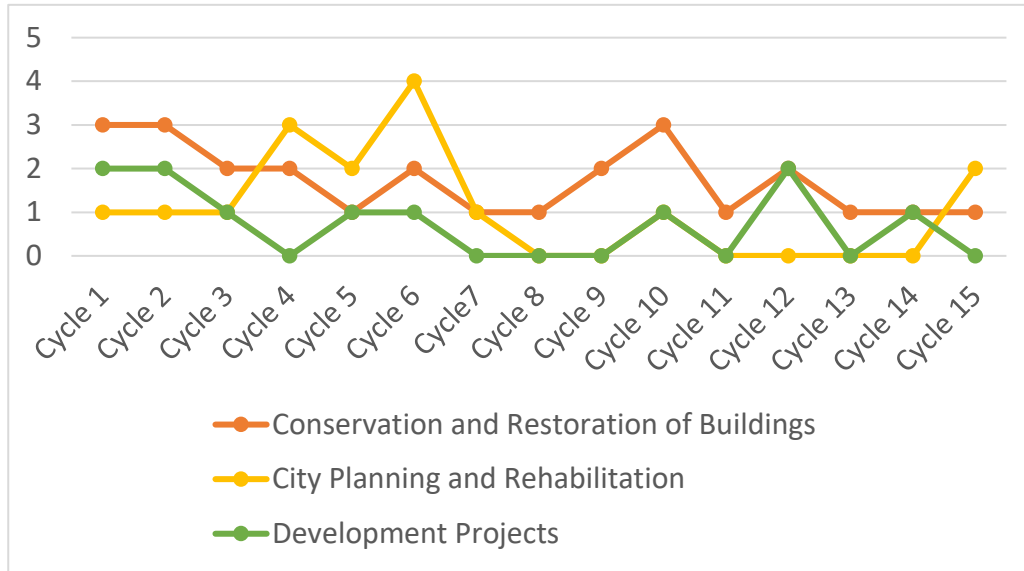


Figure 2.6. Categories of the winners  
Drawn by the author

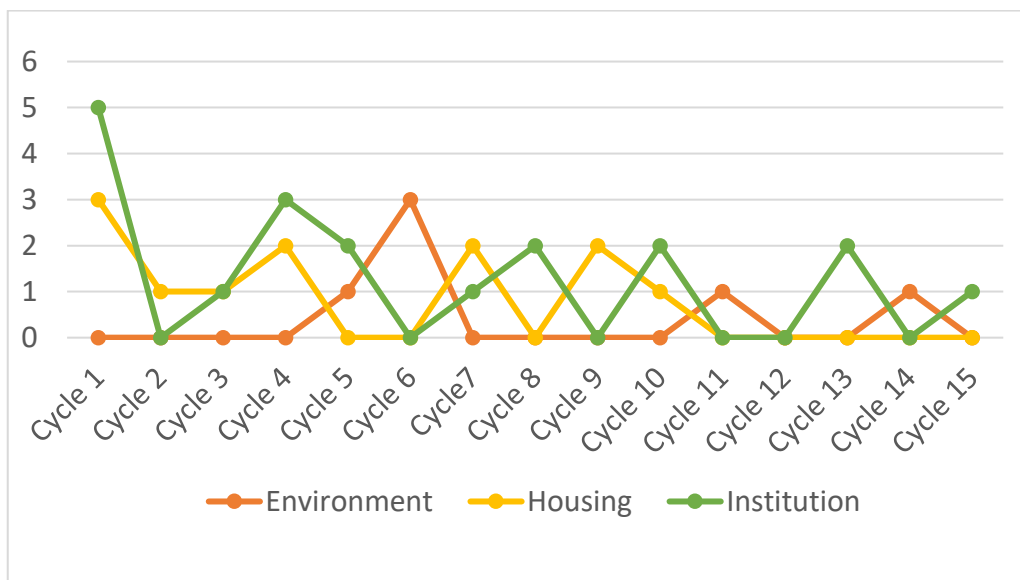


Figure 2.7. Categories of the winners  
Drawn by the author

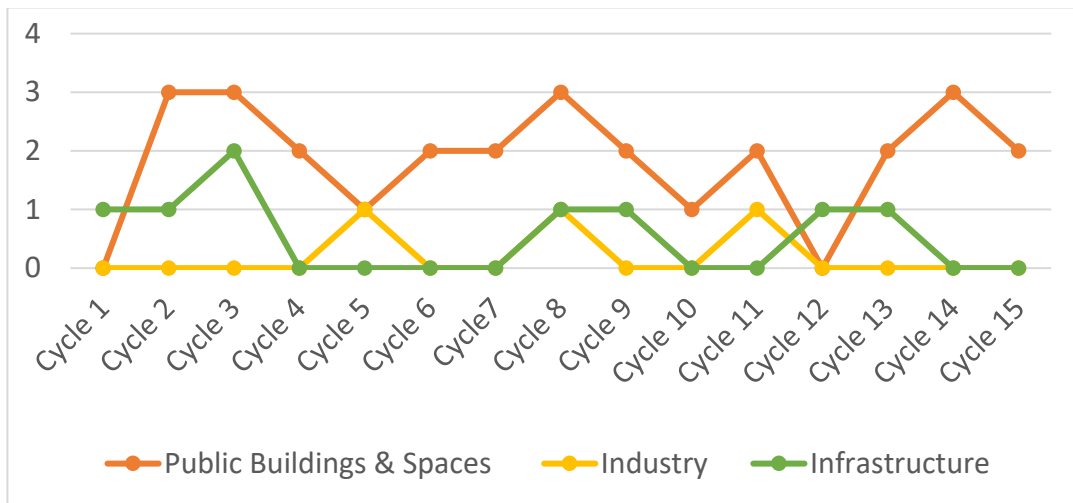


Figure 2.8. Categories of the winners  
Drawn by the author

### 2.3.3 Synoptic Review Of 15 Award Cycles

Following is an overview of 15 cycles of AKAA, including award recipients, members of Master Jury and Steering Committee and a summary of all publications with corresponding keywords.

#### 2.3.3.1 Cycle 1: 1978-1980

##### Award Recipients:

Agricultural Training Centre, Senegal - Ali Qapu, Chehl Sotoun & Hasht Behesht, Iran - Conservation of Sidi Bou Saïd, Tunisia - Courtyard Houses, Morocco - Ertegin House, Turkey - Halawa House, Egypt - Intercontinental Hotel & Conference Centre, Saudi Arabia - Kampung Improvement Programme, Indonesia - Medical Centre, Mali - Mughal Sheraton Hotel, India - National Museum, Qatar - Pondok Pesantren Pabelan, Indonesia - Rüstem Pasa Caravanserai, Turkey - Turkish Historical Society, Turkey - Water Towers, Kuwait





Figure 2.9. Agricultural Training Centre, Senegal  
Source: archnet.org



Figure 2.10. Ali Qapu, Chehl Sotoun & Hasht Behesht, Iran  
Source: archnet.org



Figure 2.11. Conservation of Sidi Bou Saïd, Tunisia  
Source: archnet.org



Figure 2.12. Courtyard Houses, Morocco  
Source: archnet.org



Figure 2.13. Ertegiin House, Turkey  
Source: archnet.org



Figure 2.14. Halawa House, Egypt  
Source: archnet.org



Figure 2.15. Intercontinental Hotel & Conference Centre, Saudi Arabia  
Source: archnet.org



Figure 2.16. Kampung Improvement Programme, Indonesia  
Source: archnet.org



Figure 2.17. Medical Centre, Mali  
Source: archnet.org



Figure 2.18. Mughal Sheraton Hotel, India  
Source: archnet.org



Figure 2.19. National Museum, Qatar  
Source: archnet.org



Figure 2.20. Pondok Pesantren Pabelan, Indonesia  
Source: archnet.org





Figure 2.21. Rüstem Pasa Caravanserai, Turkey  
Source: archnet.org



Figure 2.22. Turkish Historical Society, Turkey  
Source: archnet.org



Figure 2.23. Water Towers, Kuwait  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Titus Burckhardt, Sherban Cantacuzino, Giancarlo de Carlo, Muzharul Islam, Aptullah Kuran, Mona Serageldin, Soedjatmoko, Kenzo Tange, Mahbub ul-Haq, The Aga Khan, Nader Ardalan, Garr Campbell, Hugh Casson, Charles Correa, Hassan Fathy, Oleg Grabar, Dogan Kuban, William Porter

### **Official Publications of the Cycle**

#### **Report of the 1980 Award Master Jury (Holod & Rastorfer, 1983)**

Conservation and Restoration of Buildings 2. City Planning and Rehabilitation 3. Development Projects Important points:

- The award highlights the importance of projects that show "excellence" in architecture at every level, address various challenges including "social, economic, technical, physical, and environmental"; foster a deeper understanding of the fundamentals and values of "Muslim culture"; and possess the ability to encourage similar advancements in other parts of the Muslim world.
- Muslim world has lost its identity, language and is in a period of transition. A time marked by the reawakening interest in traditional "heritage," alongside "innovative" attempts to blend contemporary "technology" with "cultural continuity" across countries of varying economic statuses, coupled

with a pressing quest for architectural forms that are socially inclusive and cater to the needs of the predominantly “poor” population.

- In many cases, the winning projects signify not the pinnacle of "excellence" in architecture, but rather stages in an ongoing journey of exploration, a journey that remains unfinished as it approaches numerous promising new frontiers.
- Cost-effective housing, indigenous, and innovative solutions are noticed; Necessitating a reevaluation of what constitutes architectural "excellence" within a socio-economic “context”.

Keywords: Heritage, Continuity, Future, Language, Identity, Indigenous, Contextualism, Period of Transition, Technology, Innovative, Housing, Low-cost Housing, Less Privileged people

**Architecture and Community: Building in the Islamic World Today** (Holod & Rastorfer, 1983)

The book investigates how the blending of Islamic architectural traditions with modern technologies and methods can effectively address contemporary societal needs and challenges in the Islamic world. It showcases the winners of the first cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues.

Addressing societal needs:

- Finding innovative architectural solutions to resolve pressing problems of underprivileged populations in developing nations, with a particular emphasis on housing.
- Stressing the importance of culturally sensitive modern architecture that maintains Islamic identity and at the same time, meeting contemporary demands.

Integration of past and present:

- Advocates for a thoughtful unification of historical Islamic architectural practices with current trends to forge new, contextually relevant forms.
- Highlights architecture as a crucial means of asserting cultural identity amid pressures of modernization in developing nations.

#### Collaborative roles in architecture:

- Explores the collaboration between architect's creativity, local artisan's craftsmanship, and community needs, aiming to create spaces that are functional, spiritually enriching, and culturally significant.
- Emphasizes architecture's pivotal role in addressing broader societal issues like poverty, urbanization, and environmental preservation.

#### Global and cultural relevance:

- Through examining the awarded projects, the book calls for a global approach in developing architecture that balances both the practical and spiritual needs of humanity.
- Promotes a contribution to the global discourse on culturally relevant architectural practices, advocating for architecture that is both innovative and respectful of Islamic heritage.

Keywords: History/Past, Continuity, Change, Future, Identity, Symbolism, Diversity, Vernacular, Modern, Period of Transition, Regionalism, Conservation/Restoration, Technology, Innovative, Housing, Roles in Architecture, Less privileged People

#### **Related Publications of the Cycle**

##### **Toward an Architecture in the Spirit of Islam (Holod, 1978)**

The book is the proceedings of Seminar One in the series "Architectural Transformations in the Islamic World" conducted by AKAA. The seminar looks into the challenges and objectives of establishing new architectural paradigms that

embody the spirit of Islam, while considering the demands of the contemporary era and technological advancements. The emphasis is on the integration of traditional Islamic architectural principles with contemporary needs and technologies.

Key Themes and Issues Discussed:

- Establishing a theoretical or philosophical foundation for new architecture that mirrors the spirit of Islam, taking into account social, economic, and regional influences.
- Revitalization of traditional housing and appreciating its diversity.
- Exploration of new models for future Islamic cities considering historical precedents and innovative solutions.
- Addressing the demands posed by rapid urbanization and population expansion in Muslim countries, without simply imitating historical architectural styles.

Goals and outcomes:

- The promotion of architectural environments in the Islamic world that are not only modern but also reflect Islamic heritage and aesthetics.
- Redefining concepts of aesthetics, urban development, and regionalism within Islamic contexts, ensuring designs are beautiful and spiritually meaningful, without resorting to mimicry of past architectural traditions.

Keywords: History/Past, Heritage, Continuity, Change, Future, Identity, Symbolism, Diversity, Indigenous, Modern, Regionalism, Rehabilitation, Technology, Innovative, Housing, Roles in Architecture, Less privileged people

**Conservation as Cultural Survival** (Holod, 1980)

The book is the proceedings of Seminar 2 in the series “Architectural Transformations in the Islamic World” conducted by AKAA. The seminar tackles

the critical issue of preserving historic environments amidst the challenges of rapid modernization and urbanization and finding solutions for it.

Key Themes and Issues Discussed:

- Aims to explore strategies for ensuring the preservation of historic environments, highlighting specific problems and innovative solutions.
- Situates the discussion within a broader context of architectural transformations in the Islamic world.

Challenges in conservation:

- Preservation of buildings and urban patterns.
- The crucial role of archaeological surveys, architectural history, and urban planning in conservation efforts.
- The impact of socioeconomic factors, including the institution of the waqf (religious endowment), on building maintenance and preservation.
- Emphasizes the necessity for recording and preservation activities to be sensitive to the unique aspects of Islamic architecture.

Other seminar themes:

- The effects of rapid urbanization, demographic shifts, and tourism on conserving historic sites.
- Balancing modernization with the preservation of cultural identity.
- The integration of historical continuity with contemporary architectural practice.

Goals and outcomes:

- The seminar strives to define strategies for conserving the architectural heritage of the Islamic world.

- Ensures that this heritage continues to contribute to the physical and cultural landscape of contemporary societies, thereby playing a vibrant role.

Keywords: History/Past, Heritage, Continuity, Change, Future, Identity, Indigenous, Modern, Period of Transition, Regionalism, Rehabilitation, Conservation/Restoration, Housing, Roles in Architecture, Less privileged people

**Housing Process and Physical Form** (Safran, 1980a)

The book is the proceedings from Seminar 3 in the series "Architectural Transformations in the Islamic World," conducted by AKAA. The seminar focuses on the complex issues surrounding housing in the Islamic world especially against the rapid urbanization and the quest for identity through architectural forms and practices.

Key Themes and Issues Discussed:

- Exploring the role of housing in national development.
- Investigating the relationship between housing design and social reproduction.
- Examining the impact of urban housing projects on the architectural landscape of Muslim countries.
- Evolution of Housing: From a personal, community-based activity to a complex industry requiring specialized knowledge.
- Raising concerns about identity and cultural independence in physical forms. For example, Adoption of international architectural styles by the elite and mass housing projects, often clashing with local materials and traditions.
- Discussing low-income housing and participatory design processes to meet the challenges faced by urban and rural populations in the developing world.
- Questioned the existence of a unified concept of Islamic urbanism or housing across the diverse Muslim world.

- Discussion on integrating Islamic principles with regional architectural practices to reflect Muslim identity while addressing contemporary challenges.

Goals and outcomes:

- The seminar concluded without definitive answers but highlighted the need for a multifaceted approaches to housing in the Muslim world.
- Emphasized balancing professional interventions with community-based initiatives for future inquiries.

Keywords: Future, Modern, Sustainability, Innovative, Housing, Roles in Architecture, Low-cost Housing, Replicability, Less privileged people

### **Architecture as Symbol and Self-Identity (Katz, 1980)**

The book is the proceedings from Seminar 4 in the series "Architectural Transformations in the Islamic World," conducted by AKAA. It explores the role of architecture in articulating identity and belonging within the Islamic world, addressing the challenges posed by modernization and the quest for cultural and architectural identity.

Key Themes and Issues Discussed:

- Symbolism in Islamic architecture
- Search for identity through architectural forms.
- Challenges for architects and designers: The difficulty of crafting spaces that are both modern and reflective of Islamic heritage, with a focus on historical contexts, regional traditions, and the symbolic significance of elements like minarets, domes, and courtyards.
- Symbolic elements as cultural identifiers and preserving these symbols of identity in the face of globalization and modernization.

- Architecture expressing national identity: Monuments and government buildings in newly sovereign Islamic states express national identity.
- Mediation between past and present.

Keywords: History/Past, Continuity, Language, Identity, Symbolism, Modern, Roles in Architecture, Less privileged people

**Places of Public Gathering in Islam** (Safran, 1980b)

The book is the proceedings from Seminar 5 in the series "Exploring Architectural Transformations in The Islamic World," conducted by AKAA. It delved into the convergence of Islamic principles and modern architectural practices in shaping public spaces, emphasizing the role of architecture as both a functional necessity and a reflection of societal values and aspirations in the Islamic world.

Key Themes and Issues Discussed:

- Exploration of aesthetic and functional aspects of form in Islamic architecture
- Examined public buildings such as educational, recreational, and institutional structures through case studies, discussions, and workshops, focusing on designs that harmonize Islamic traditions with contemporary needs.
- Public buildings reflect and shape Muslim societies, integrating changes within the architectural narrative of Islam.
- The challenge of reconciling rapid urbanization and technological advancements with the values and historical continuity of Islamic architecture.
- The seminar served as a platform for broader discussions on the identity and evolution of Muslim societies through their built environment.

Goals and outcomes:



- Emphasized the need for architecture that respects historical values while adapting to future demands, promoting regional and eco-cultural designs over nationalistic or generic architectural approaches.
- Underlined the importance of public spaces in fulfilling utilitarian functions and maintaining cultural heritage, reflecting the dual challenges of meeting functional needs and preserving cultural identity in the changing landscapes of Islamic countries.

Keywords: History/Past, Heritage, Continuity, Future, Identity, Indigenous, Modern, Regionalism, Conservation/ Restoration, Technology, Innovative, Housing, Roles in Architecture, Low-cost Housing, Less privileged people

### 2.3.3.2 Cycle 2: 1981-1983

#### Award Recipients:

Azem Palace, Syria - Darb Qirmiz Quarter, Egypt - Great Mosque of Niono, Mali - Hafsia Quarter I, Tunisia - Hajj Terminal, Saudi Arabia - Nail Cakirhan Residence, Turkey - Ramses Wissa Wassef Arts Centre, Egypt - Residence Andalous, Tunisia - Sherefudin's White Mosque, Bosnia-Herzegovina - Tanjong Jara Beach Hotel, Malaysia - Tomb of Shah Rukn-i-'Alam, Pakistan



Figure 2.24. Azem Palace,  
Syria  
Source: archnet.org



Figure 2.25. Darb Qirmiz  
Quarter, Egypt  
Source: archnet.org



Figure 2.26. Great Mosque of  
Niono, Mali  
Source: archnet.org



Figure 2.27. Hafsia Quarter I, Tunisia  
Source: archnet.org



Figure 2.28. Hajj Terminal, Saudi Arabia  
Source: archnet.org



Figure 2.29. Nail Cakirhan Residence, Turkey  
Source: archnet.org



Figure 2.30. Ramses Wissa Wassef Arts Centre, Egypt  
Source: archnet.org



Figure 2.31. Residence Andalous, Tunisia  
Source: archnet.org



Figure 2.32. Sherefudin's White Mosque, Bosnia-Herzegovina  
Source: archnet.org



Figure 2.33. Tanjong Jara Beach Hotel, Malaysia  
Source: archnet.org



Figure 2.34. Tomb of Shah Rukn-i-'Alam, Pakistan  
Source: archnet.org

### Members of Master Jury and Steering Committee:

Turgut Cansever, Rifat Chadirji, Habib Fida-Ali, Mübeccel Kiray, Charles Moore, Ismaël Serageldin, Roland Simounet, James Stirling, Parid Wardi bin Sudin, The Aga Khan, Sherban Cantacuzino, Hugh Casson, Charles Correa, Hassan Fathy, Oleg Grabar, Renata Holod, Hasan-Uddin Khan, Dogan Kuban, Mohammed Makiya, Kamil Khan Mumtaz

## **Official Publications of the Cycle**

### **Report of the 1983 Award Master Jury (Cantacuzino, 1985)**

Important points:

- None of the jury members regarded the projects as being of equal achievement, value, or significance.

Keywords: History/Past, Continuity, Future, Diversity, Period of Transition, Conservation/ Restoration, Technology, Innovative, Housing, Rural Habitat, Low-cost Housing

### **Architecture in Continuity: Building in the Islamic World Today (Cantacuzino, 1985)**

This book provides a comprehensive overview of how contemporary projects within the Islamic world bridge the gap between tradition and modernity (integration of traditional architectural forms with modern functionalities). It showcases the winners of the second cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues.

Key Themes and Issues Discussed:

- The balance between preserving indigenous forms and providing for the future.
- The challenge of modernization and the influence of the Western postindustrial world on emerging Muslim countries.
- The conservation of the built environment versus new infrastructural needs, urban migration, and countryside depletion.
- The quest for architectural forms that maintain traditional cultures without sacrificing the benefits of modern technology.
- The role of architecture in reflecting the diversity and unity of Islamic cultures in the face of globalization and standardization.

- Illustrate the collaborative effort of architects, clients, builders, local craftsmen, artisans, and consultants toward maintaining integrity and spirit in construction.
- The book underscores the importance of an architectural dialogue that respects historical heritage while embracing the possibilities of the future, offering a vision for architecture that is both innovative and rooted in tradition.

Keywords: History/Past, Continuity, Change, Identity, Diversity, Functionality, Modern, Period of Transition, Innovative, Housing

### **Related Publications of the Cycle**

**The Changing Rural Habitat Vol 1** (Taylor, 1981a) **and The Changing Rural Habitat Vol 2** (Taylor, 1981b)

The books are the proceedings from Seminar 6 in the series "Architectural Transformations in the Islamic World," conducted by AKAAs. The seminar focused on the transformation of rural habitats in the Islamic world, its contemporary challenges and solutions.

### **Key Themes and Issues Discussed:**

- The impact of rapid economic growth on traditional rural architecture, with a focus on regions such as the Yemen Arab Republic, Dian Lui's cave dwelling, and the desert habitat of Cholistan.
- The role of local institutions and development projects in rural development, showcased through case studies of Pesantren in Java and socialist village experiments in Algeria.
- Innovations and challenges in rural housing development in China, planning for New Nubia, and architectural advancements in Senegal, highlighting a diverse array of responses to rural habitat changes.

- **Cultural Sensitivity and Sustainability:** Emphasized the importance of integrating traditional architectural wisdom with modern technologies to ensure sustainable development in rural areas.
- **Cross-Disciplinary Collaboration:** Advocated for a multidisciplinary approach, bringing together architects, planners, sociologists, and local communities to address the complex challenges of rural habitats.
- **Preservation and Innovation:** Discussed the balance between preserving cultural heritage and embracing innovative solutions to enhance the quality of rural life.

Keywords: History/Past, Continuity, Change, Future, Modern, Technology, Housing, Roles in Architecture, Rural Habitat, Less privileged people

**Reading the Contemporary African City** (Taylor, 1982)

The book is the proceedings from Seminar 7 in the series "Architectural Transformations in the Islamic World," conducted by AKAAs. It aimed to explore the architectural and urban planning transformations in the Islamic world, with a focus on African cities.

Aims of the seminar:

- Stimulate awareness of the vitality and diversity of Islamic cultural traditions.
- Explore urban development, architectural heritage, and socio-economic conditions shaping contemporary African cities.
- Understand the historical, cultural, and economic contexts of these cities.

Key Themes and Issues Discussed:

- Urban history and tradition in the Sahel.
- Ecology and ideology of cities on the edge of the desert.
- Challenges faced by contemporary African cities like Dakar and Pikine.

- Impact of colonial legacies, rapid urbanization, and cultural identity amidst modernization.
- Developmental Tools and Strategies Explored: Participative planning and self-help construction. - Integration of traditional practices into contemporary architecture.

Keywords: History/Past, Symbolism, Housing, Roles in Architecture, Rural Habitat, Less privileged people

### **Architecture and Identity** (Powell, 1983)

The book is the proceedings from a seminar in the series "Exploring Architectural Transformations in The Islamic World," conducted by AKAA.

Aims of the seminar:

- The primary aim was to discuss and find ways to incorporate cultural identity into architecture in the Islamic world, with a particular focus on Southeast Asia.

Key Themes and Issues Discussed:

- The quest for architectural identity amid globalization and modernization.
- Balancing traditional elements with modern architectural practices.
- The impact of cultural heritage on the built environment and architectural design.
- Case Studies: Presented from various countries, including Malaysia, Indonesia, Singapore, Thailand, and India, showcasing efforts to integrate culture and knowledge through architectural design.
- Panels and Discussions: Covered a wide range of topics related to architectural identity, from the challenges of incorporating traditional designs in modern contexts to the need for buildings that reflect local cultures and histories.

- Search for Identity: The seminar emphasized the importance of architecture that resonates with the cultural, geographical, and environmental uniqueness of each region.

Outcomes:

- Highlighted the collective aspiration to develop architecture that respects cultural heritage while embracing modern technologies.
- Stressed the role of architects, policymakers, and communities in fostering designs that reflect the identity of Islamic cultures.
- Encouraged dialogue, research, and collaboration to achieve a synthesis of traditional and modern architectural elements.

Keywords: History/Past, Change, Identity, Symbolism, Diversity, Indigenous, Modern, Housing, Roles in Architecture

**Development and Urban Metamorphosis Vol 1** (Evin, 1983a) **and Development and Urban Metamorphosis Vol 2** (Evin, 1983b)

The book is the proceedings from Seminar 8 in the series "Architectural Transformations in the Islamic World," conducted by AKAA. The book explores the intricate balance between modernization and the preservation of cultural identity in the context of architectural and urban development.

Cultural Identity and Architecture:

- Rapid urbanization and development, driven by economic growth, modern technology, and global media, have led to a loss of cultural characteristics and authenticity in architecture.
- The document highlights the risk of losing cultural identity through the adoption of standardized architectural forms that are unreflective of local traditions and environments.

### Challenges of Urban Planning and Development:

- Urban planners and architects face the challenge of creating spaces that are culturally relevant and environmentally appropriate.
- The tension between preserving architectural heritage and embracing modernity is evident, with a focus on how to incorporate modern construction technologies without sacrificing cultural values.

### Sustainability and Traditional Building Methods:

- The seminar emphasizes the importance of traditional building methods and materials, tailored to Yemen's social, economic, and ecological conditions, as sustainable development practices.
- It advocates for the use of local resources and indigenous construction techniques to maintain environmental and cultural integrity.

### Key Themes and Issues Discussed:

- The impact of development on society and the built environment.
- Conservation efforts and the balance between development and preserving heritage.
- Environmental design considerations in the Arab world.
- The role of infrastructure technology in urban settlement patterns.
- Yemen as a Case Study: Yemen's rich architectural heritage is examined as a reflection of its cultural identity and as a potential guide for sustainable urban development. The seminar examined specific challenges faced by Yemen, including rapid urbanization, housing shortages, and the deterioration of traditional urban fabric.
- Preservation of Cultural Heritage: A critical examination of development approaches is called for, emphasizing the need to enhance the quality of life and cultural continuity. The proceedings advocate for a balance between



tradition and modernity, suggesting that architecture and urban planning integrate cultural, social, and ecological responsiveness.

Keywords: History/Past, Change, Modern, Technology, Housing, Less Privileged people

### 2.3.3.3 Cycle 3: 1984-1986

#### Award Recipients:

Bhong Mosque, Pakistan - Conservation of Mostar Old Town, Bosnia-Herzegovina - Dar Lamane Housing, Morocco - Historic Sites Development, Turkey - Ismailiyya Development Project, Egypt - Kampung Kebalen Improvement, Indonesia - Restoration of Al-Aqsa Mosque, Jerusalem - Saïd Naum Mosque, Indonesia - Shushtar New Town, Iran - Social Security Complex, Turkey - Yaama Mosque, Niger



Figure 2.35. Bhong Mosque, Pakistan  
Source: archnet.org



Figure 2.36. Conservation of Mostar Old Town, Bosnia-Herzegovina  
Source: archnet.org



Figure 2.37. Dar Lamane Housing, Morocco  
Source: archnet.org



Figure 2.38. Historic Sites Development, Turkey  
Source: archnet.org



Figure 2.39. Ismailiyya Development Project, Egypt  
Source: archnet.org



Figure 2.40. Kampung Kebalen Improvement, Indonesia  
Source: archnet.org



Figure 2.41. Restoration of Al-Aqsa Mosque, Jerusalem  
Source: archnet.org



Figure 2.42. Saïd Naum Mosque, Indonesia  
Source: archnet.org

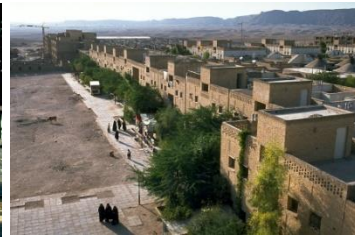


Figure 2.43. Shushtar New Town, Iran - Social Security Complex, Turkey  
Source: archnet.org



Figure 2.44. Social Security Complex, Turkey  
Source: archnet.org



Figure 2.45. Yaama Mosque, Niger  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Mahdi Elmandjra, Abdel Wahed el-Wakil, Hans Hollein, Zahir Ud-deen Khwaja, Ronald Lewcock, Fumihiko Maki, Mehmet Doruk Pamir, Soedjatmoko, Robert Venturi, The Aga Khan, Mohammed Arkoun, Charles Correa, Oleg Grabar, Hasan-Uddin Khan, William Porter, Ismail Serageldin

### **Official Publications of the Cycle**

#### **Report of the 1986 Award Master Jury (Serageldin, 1989)**

Important points:

- The jury's work highlighted a transitional period in architecture, with doubts emerging about the Modern Movement's assurances and a growing desire in the Third World for architecture reflecting their own identities.

- Key issues identified included urban growth, inadequate housing, decay of historic centers, and an increased focus on sociological issues and contextualism.
- The jury noted a crisis in creativity and innovation within the field, attributed to the climate of doubt and the need for reassessment.
- A reassessment of traditional values in modern contexts was emphasized, along with the importance of maintaining cultural continuity amidst change.
- The statement stressed the ethical role of architects in addressing social and urban challenges, especially in housing and the adaptation to rapid urban expansion in the Third World.
- Architectural education's role in preparing architects to tackle these challenges was highlighted as critical.
- The jury employed a methodology that sought to recognize diverse architectural expressions, assessing projects across various categories such as mosques, public buildings, housing, and conservation.
- Dissenting opinions within the jury reflected debates on the award's direction, particularly criticism of a perceived bias towards traditionalism and the vernacular, and the overlooking of projects with significant technological or design advancements.
- The statement concluded with reflections on the democratic and pluralistic approach of the jury process, emphasizing the importance of recognizing a broad spectrum of architectural achievements to address contemporary challenges.
- An attention was given to tourism and its implication on Muslim societies

Keywords: History/Past, Continuity, Change, Future, Identity, Symbolism, Diversity, Pluralism, Vernacular, Indigenous, Functionality, Modern, Contextualism, Period of Transition, Regionalism, Adaptive Re-use, Rehabilitation, Conservation/ Restoration, Technology, Sustainability, Innovative, Housing, Roles in Architecture, Education, Rural Habitat, Replicability, Less Privileged people

## **Space for Freedom: The Search for Architectural Excellence in Muslim Societies** (Serageldin, 1989)

This book provides a detailed look into AKAA in the first decade and its impact on architectural practices in Muslim societies. It showcases the winners of the 3<sup>rd</sup> cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues.

### **Key Themes and Issues Discussed:**

- To create an "intellectual space" where the imagination and architectural pursuit can transcend traditional styles or schools of thought.
- The book addresses the pivotal role of architects in societies experiencing rapid change, emphasizing the importance of architectural responses to societal realities and cultural expressions.
- AKAA's focus extends to pressing issues like identity, regionalism, and conservation of built heritage, topics relevant not only to Muslim societies but also to a global audience.
- Recognition of excellence
- The book showcases how the AKAA has fostered a discourse on architecture that intersects with social, cultural, and environmental concerns.

Keywords: History/Past, Heritage, Continuity, Language, Identity, Vernacular, Modern, Contextualism, Regionalism, Adaptive Re-use, Conservation/ Restoration, Technology, Innovative, Housing, Roles in Architecture, Education, Low-cost Housing, Replicability, Less privileged People

### **Related Publications of the Cycle**

**The Expanding Metropolis: Coping with the Urban Growth of Cairo** (Evin, 1985)

The book is the proceedings from Seminar 9 in the series "Architectural Transformations in the Islamic World," conducted by AKAAs. The book focuses on addressing the challenges posed by Cairo's rapid urban growth.

#### Key Themes and Issues Discussed:

- **Historical Evolution and Heritage:** Examines Cairo's rich history and diverse cultural heritage, highlighting the city's role as a crossroads of civilizations (Islamic, Pharaonic, Greek, Latin, Christian).
- **Urban Growth Challenges:** Addresses the implications of rapid urbanization, including housing shortages, infrastructure demands, and the threat to architectural and cultural heritage.
- **Conservation vs. Modernization:** Balances the need for preserving Cairo's historical and architectural legacy with the pressing requirements for modern infrastructure and living conditions.

#### Strategies for Sustainable Urban Development:

- **Future-Oriented Planning:** Proposes forward-looking strategies for managing urban expansion, emphasizing sustainability, and integration of new developments with historic contexts.
- **Housing and Transportation:** Discusses innovative solutions for housing and efficient transportation systems to improve living standards and reduce congestion.
- **Environmental Sustainability:** Highlights the importance of green spaces, pollution control, and sustainable practices to ensure environmental health.
- **New Towns Concept:** Advocates for the development of new towns around Cairo to relieve pressure on the historic core, suggesting a model for balanced urban growth.

#### Outcomes:

- The seminar concludes with a call for holistic urban planning that respects Cairo's unique identity while addressing the needs of its growing population.
- Emphasizes the collaboration between government, architects, urban planners, and the community to implement solutions that harmonize tradition and modernity.

Keywords: History/Past, Heritage, Regionalism, Conservation/Restoration, Innovative, Housing, Rural Habitat, Less Privileged people

### **Regionalism in Architecture** (Powell, 1985)

The book is the proceedings from a seminar in the series "Exploring Architecture in Islamic Cultures," conducted by AKAA. The book provides an insightful exploration into the integration of regionalism within the context of modern architectural practices, particularly in Islamic countries.

#### Key Themes and Issues Discussed:

- The critical response of regionalism to the universalizing trends of international modernism.
- Emphasis on vernacular architecture and its relevance to contemporary design.
- The architect's role in fostering cultural identity through building design and urban planning.
- Regionalism as an essential response to the dominant narrative of modernism, advocating for architecture that respects local conditions, cultures, and environmental contexts.

#### Outcome:

- The seminar and the book collectively underscore the importance of regionalism in architecture as a means to preserve cultural identity while embracing modernity.

Keywords: History/Past, Identity, Symbolism, Vernacular, Modern, Contextualism, Regionalism, Technology, Roles in Architecture, Rural Habitat

**Architecture Education in the Islamic World** (Evin, 1986)

The book is the proceedings from Seminar 10 in the series "Architectural Transformations in the Islamic World," conducted by AKAA. The seminar focused on the integration of Islamic culture and traditions within contemporary architectural education. Discussions emphasized the importance of balancing traditional Islamic principles with modern architectural practices.

Key Themes and Issues Discussed:

- Approaches to Education: The significance of educating Muslim architects that can blend Islamic traditions with modern architectural demands.
- Islamic Culture, Modernity, and Architecture: Exploring the intersection between Islamic cultural values and contemporary architectural innovation.
- Architecture as Art: Discussion on defining architecture within the Islamic context as an art form that reflects cultural and spiritual values.
- Technology, Form, and Culture: Evaluating the impact of technology on the form and cultural expression in Islamic architecture.
- Architecture and Society: The role of architecture in shaping societal values and responding to the social needs within the Islamic world.
- It highlighted the potential for architecture to serve as a mediator between the rich Islamic heritage and the requirements of contemporary society.

The discussions called for innovative teaching methodologies that would prepare students to contribute positively to the built environment, emphasizing the continuity of Islamic architectural traditions in a modern context.

Keywords: History/Past, Continuity, Identity, Symbolism, Diversity, Modern, Contextualism, Adaptive Re-use, Technology, Roles in Architecture

### 2.3.3.4 Cycle 4: 1987-1989

#### Award Recipients:

Al-Kindi Plaza, Saudi Arabia - Citra Niaga Urban Development, Indonesia - Corniche Mosque, Saudi Arabia - Grameen Bank Housing Programme, Bangladesh - Great Omari Mosque, Lebanon - Gurel Family Summer Residence, Turkey - Hayy Assafarat Landscaping, Saudi Arabia - Institut du Monde Arabe, France - Ministry of Foreign Affairs, Saudi Arabia - National Assembly Building, Bangladesh - Rehabilitation of Asilah, Morocco - Sidi El Aloui Primary School, Tunisia



Figure 2.46. Al-Kindi Plaza,  
Saudi Arabia  
Source: archnet.org



Figure 2.47. Citra Niaga Urban  
Development, Indonesia  
Source: archnet.org



Figure 2.48. Corniche Mosque,  
Saudi Arabia  
Source: archnet.org



Figure 2.49. Grameen Bank  
Housing Programme, Bangladesh  
Source: archnet.org

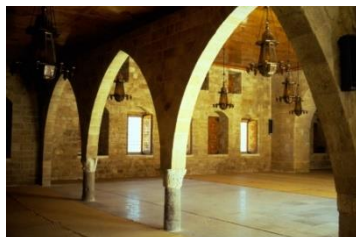


Figure 2.50. Great Omari  
Mosque, Lebanon  
Source: archnet.org



Figure 2.51. Gurel Family  
Summer Residence, Turkey  
Source: archnet.org

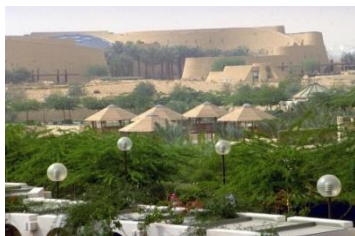


Figure 2.52. Hayy Assafarat  
Landscaping, Saudi Arabia  
Source: archnet.org

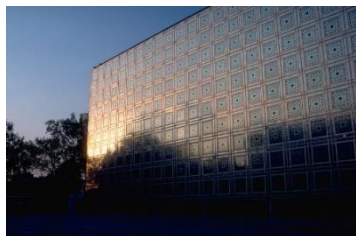


Figure 2.53. Institut du  
Monde Arabe, France  
Source: archnet.org



Figure 2.54. Ministry of Foreign  
Affairs, Saudi Arabia  
Source: archnet.org



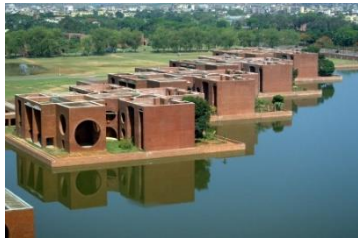


Figure 2.55. National Assembly Building, Bangladesh  
Source: archnet.org



Figure 2.56. Rehabilitation of Asilah, Morocco  
Source: archnet.org



Figure 2.57. Sidi El Aloui Primary School, Tunisia  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Esin Atil, Rasem Badran, Geoffrey Bawa, Charles Correa, Kamran Diba, Oleg Grabar, Saad Eddin Ibrahim, Hasan Poerbo, William Porter, The Aga Khan, Selma Al-Radi, Mohammed Arkoun, Hasan-Uddin Khan, John de Monchaux, Charles Moore, Ismail Serageldin

### **Official Publications of the Cycle**

#### **Report of the 1989 Award Master Jury (Steele, 1994)**

Important points:

- The jury discussed revivalism and acknowledged the need for further exploration of intelligent and tasteful revivalism in Islamic architecture.
- The jury's decisions serve as a judgment of quality, not necessarily ideology, reflecting the broad and diverse needs of Muslim communities.

Keywords: History/Past, Change, Future, Identity, Vernacular, Contextualism

#### **Architecture for Islamic Societies Today (Steele, 1994)**

The book showcases the winners of the 4th cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues.

Key Themes and Issues:

- The book underscores the dual mission of celebrating architectural excellence within Islamic societies and inspiring innovation that respects tradition while addressing contemporary needs.
- It presents AKAA as both a recognition platform and a catalyst for ongoing dialogue, learning, and innovation in architecture, aiming to bridge historical legacy with modern demands.

Keywords: History/Past, Future, Identity, Pluralism, Modern, Contextualism, Regionalism, Rehabilitation, Conservation/ Restoration, Housing

### **Related Publications of the Cycle**

#### **Criticism in Architecture** (Powell, 1989)

The book is the proceedings from 3rd seminar in the series "Exploring Architecture in Islamic Cultures" with a particular emphasis on architectural criticism, conducted by AKAA. The seminar aimed to bridge the gap between traditional and modern architectural practices and to foster a rich discourse on criticism within the architectural realm, especially in the context of the AKAA.

Key Themes and Issues:

- The necessity for a critical framework that can adapt to the cultural and regional diversities within the Islamic world to define critical criteria for selecting architectural excellence.
- The role of architectural criticism in promoting intellectual freedom and addressing the lack of critical discourse in various societies.
- The seminar brought together notable figures from both developing and developed countries, including editors of leading architectural publications and renowned critics, to deliberate on enhancing architectural criticism globally.

Challenges Highlighted:

- The discussions pointed to a significant challenge: the absence of a robust tradition of architectural criticism in many Islamic countries, which hampers architectural development.
- The seminar underscored the critical need for intellectual freedom as a prerequisite for flourishing architectural criticism, noting the serious lack of such freedom in many parts of the world.

Keywords: History/Past, Modern, Regionalism, Technology

**The Architecture of Housing** (Powell, 1990)

The book is the proceedings from 4th seminar in the series "Exploring Architecture in Islamic Cultures", conducted by AKAA.

Key Themes and Issues:

- The seminar highlighted the exchange of ideas on massive-scale housing provision in Third World's growing cities, focusing on: Community and individual efforts in housing - Redefining models of city growth beyond traditional perceptions influenced by colonial-era codes and regulations.
- The necessity for innovative housing models that accommodate the needs of rapidly urbanizing areas within Islamic cultures.
- The importance of community involvement and the availability of land in the development of affordable housing solutions.
- Discussions introduced the idea of the "barefoot" or community architect, advocating for a reevaluation of the architectural education system to better equip architects for tackling mass housing challenges.

Discussion Highlights:

- Innovative and successful strategies for sheltering the urban poor and the development of informal housing.

- The architecture of mass housing and the individual house, with a focus on the challenges of high-density urban housing prompted by high land costs.
- The book culminates in a discussion on the future directions of housing in Islamic cultures, referencing examples from countries like Pakistan and Indonesia to illustrate successful housing strategies.

Keywords: Future, Identity, Modern, Housing, Roles in Architecture, Less privileged people

### 2.3.3.5 Cycle 5: 1990-1992

#### Award Recipients:

Cultural Park for Children, Egypt - Demir Holiday Village, Turkey - East Wahdat Upgrading Programme, Jordan - Entrepreneurship Development Institute of India, India - Kairouan Conservation Programme, Tunisia - Kampung Kali Cho-de, Indonesia - Palace Parks Programme, Turkey - Panafrican Institute for Development, Burkina Faso - Stone Building System, Syria



Figure 2.58. Cultural Park for Children, Egypt  
Source: archnet.org



Figure 2.59. Demir Holiday Village, Turkey  
Source: archnet.org



Figure 2.60. East Wahdat Upgrading Programme, Jordan  
Source: archnet.org



Figure 2.61. Entrepreneurship Development Institute of India, India  
Source: archnet.org



Figure 2.62. Conservation Programme, Tunisia  
Source: archnet.org



Figure 2.63. Kampung Kali Cho-de, Indonesia  
Source: archnet.org



Figure 2.64. Palace Parks Programme, Turkey  
Source: archnet.org



Figure 2.65. Panafrican Institute for Development, Burkina Faso  
Source: archnet.org



Figure 2.66. Stone Building System, Syria  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Balkrishna Vitaldas Doshi, Frank O. Gehry, Renata Holod, Fumihiko Maki, Adhi Moersid, Azim Nanji, Ali Shuaibi, Dogan Tekeli, Saïd Zulfikar, The Aga Khan, Selma Al-Radi, Mohammed Arkoun, John de Monchaux, Arif Hasan, Ronald Lewcock, Charles Moore, Ismail Serageldin, Muhammad Yunus

### **Official Publications of the Cycle**

#### **Report of the 1992 Award Master Jury (Steele, 1992)**

Keywords: Language, Modern, Regionalism

#### **Architecture for a Changing World (Steele, 1992)**

The book showcases the winners of the 5th cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues. It provides a comprehensive look into the dynamic relationship between architecture and societal changes in Third World countries, with a focus on the Islamic World.

### Impact of Social, Political, and Environmental Upheavals:

- The book discusses how recent upheavals have disrupted traditional cultural structures in rural areas, leading to homelessness and marginalization.
- It highlights the phenomenon of large-scale urbanization as a response to these changes, emphasizing the critical role of architecture in addressing these issues.

### Essays and Contributions:

- The book features essays by experts in Islamic thought, architecture, and planning that place the projects within the context of major social transitions.
- An article by Hassan Fathy provides a historical perspective on urban contemporaneity, enriching the discourse with insights into the blending of tradition with modernity.
- The book critically examines architectural alternatives in deteriorating societies, presenting award-winning projects as exemplars of effective design responses.
- It advocates for a critical reevaluation of design priorities, urging the architectural profession to engage with the realities of poverty, housing inadequacies, and cultural heritage preservation.

Keywords: Continuity, Change, Language, Identity, Pluralism, Modern, Regionalism, Roles in Architecture

### **Related Publications of the Cycle**

#### **Expressions of Islam in Buildings** (Salam, 1990)

The book is the proceedings from 5th seminar in the series "Exploring Architecture in Islamic Cultures," conducted by AKAAs.

### Key Themes and Issues Discussed:

- The interplay of tradition vs. modernity in Islamic cultures and how this reflects in architecture.
- The architectural significance of mosques and their design evolution to meet contemporary needs.
- The role of women in Islamic architectural spaces, challenging traditional perceptions and advocating for inclusive design.
- Muslims in the West and their architectural contributions, focusing on the integration of Islamic architectural principles in a non-Islamic context.
- Highlighted the need for ijtihad (innovation) in Islamic architectural endeavors.
- Stressed the importance of tolerance and diversity within Islamic architecture, drawing upon the Indonesian example as a model.
- Engaged in discussions about redefining Islamic architecture beyond traditional forms, encouraging a dialogue between historical traditions and contemporary architectural practice.
- Addressed the complexities of representing Islamic identity in architecture, emphasizing the diversity of Muslim societies and the potential for architectural expression to reflect this plurality.

Keywords: Identity, Modern, Regionalism, Roles in Architecture

### **2.3.3.6 Cycle 6: 1993-1995**

#### **Award Recipients:**

Alliance franco-sénégalaise, Senegal - Aranya Community Housing, India - Conservation of Old Sana'a, Yemen - Great Mosque, Saudi Arabia - Hafsia Quarter II, Tunisia - Kaedi Regional Hospital, Mauritania - Khuda-ki-Basti Incremental Development Scheme, Pakistan - Landscaping of Soekarno-Hatta Airport, Indonesia - Menara Mesiniaga, Malaysia - Mosque of the Grand National Assembly, Turkey -



Re-Forestation Programme of METU, Turkey - Restoration of Bukhara Old City,  
Uzbekistan



Figure 2.67. Alliance franco-sénégalaise, Senegal  
Source: archnet.org



Figure 2.68. Aranya Community Housing, India  
Source: archnet.org



Figure 2.69. Conservation of Old Sana'a, Yemen  
Source: archnet.org



Figure 2.70. Great Mosque, Saudi Arabia  
Source: archnet.org



Figure 2.71. Hafsia Quarter II, Tunisia  
Source: archnet.org



Figure 2.72. Kaedi Regional Hospital, Mauritania  
Source: archnet.org



Figure 2.73. Khuda-ki-Basti Incremental Development Scheme, Pakistan  
Source: archnet.org



Figure 2.74. Landscaping of Soekarno-Hatta Airport, Indonesia  
Source: archnet.org



Figure 2.75. Menara Mesiniaga, Malaysia  
Source: archnet.org



Figure 2.76. Mosque of the Grand National Assembly, Turkey  
Source: archnet.org



Figure 2.77. Re-Forestation Programme of METU, Turkey  
Source: archnet.org



Figure 2.78. Restoration of Bukhara Old City, Uzbekistan  
Source: archnet.org

**Members of Master Jury and Steering Committee:**



Mohammed Arkoun, Nayyar Ali Dada, Darmawan Prawirohardjo, Peter Eisenman, Charles Jencks, Mehmet Konuralp, Luis Monreal, Ismail Serageldin, Alvaro Siza, The Aga Khan, Bernard Feilden, Frank O. Gehry, Arif Hasan, Renata Holod, Nurcholish Madjid, Ali Shuaibi, Dogan Tekeli

### **Official Publications of the Cycle**

#### **Report of the 1995 Award Master Jury (Davidson & Serageldin, 1995)**

Important points:

- The Award aims to intensify its critique of architectural and social challenges in the Muslim world, with implications for global discourse.
- From 442 nominations, 12 projects were selected, categorized under three themes: critical social discourse, critical architectural and urbanistic discourse, and innovative concepts.
- These themes are seen as universally relevant, contributing significantly to global architectural and social discussions.
- The jury emphasizes both the specific solutions of the awarded projects and their potential for wider application and replication.

Keywords: Future, Pluralism, Modern, Integration, Conservation/ Restoration, Innovative, Replicability

#### **Architecture Beyond Architecture (Davidson & Serageldin, 1995)**

The book showcases the winners of the 6th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues. The book delves into the evolving landscape of architecture within Islamic cultures, emphasizing the dynamic interplay between creativity, social transformations, and architectural practices.

Key Themes and Issues Discussed:

- The influence of Western architecture in Muslim societies and vice versa.
- The evolving definition of architecture in the face of modernization and globalization.
- The role and responsibility of architecture in Islamic societies, amidst rapid societal and environmental changes.
- The book urges a reevaluation of the dichotomies between 'Muslim' and 'Western' architectural practices, advocating for a more integrated and global approach to architectural discourse.
- It highlights the importance of architecture in mediating traditional values with the pressures of modernization, emphasizing the need for an architecture that can both reflect and influence social transformations.

Keywords: Heritage, Language, Symbolism, Modern, Regionalism, Integration, Conservation/ Restoration, Innovative, Housing, Roles in Architecture, Replicability, Less privileged People

### **Related Publications of the Cycle**

#### **Building for Tomorrow (Nanji, 1994)**

This book delves into the multifaceted relationship between architecture and the Islamic world, exploring how building practices can reflect and shape cultural identities and futures.

#### **Key Themes and Issues Discussed:**

- **Cultural and Intellectual Contexts:** It discusses the impact of global tensions and the shift in focus from ideological conflicts to cultural divides, emphasizing the potential for architecture to bridge these divides through transnational dialogue.
- Central to the book's discourse, this award exemplifies how architecture can go beyond aesthetics to engage with social, ethical, and environmental concerns, fostering a constructive discourse across the Muslim world.

- **Architecture and Conservation Practices:** Contributors explore the integration of modernity with tradition, highlighting conservation efforts and the expressive potential of Islamic identity through architecture.
- **Social Context and Challenges:** The book addresses the social implications of architectural practices, including the challenges modern Islamic architecture faces in being socially relevant and responsive.
- **Multi-dimensional Understanding of Muslim Architecture:** The text argues for recognizing Muslim architecture as a vibrant conversation among various cultures and traditions, emphasizing the need for a broader, more inclusive approach to architectural practice.
- **Future Directions:** "Building for Tomorrow" is not just a retrospective look but also a forward-looking discourse, urging the architectural community to consider the legacy of cultural diversity and the development of sustainable building practices for the future.

Keywords: History/Past, Future, Language, Identity, Modern, Regionalism, Integration, Conservation/ Restoration, Housing

### 2.3.3.7 Cycle 7: 1996-1998

#### Award Recipients:

Alhamra Arts Council, Pakistan - Lepers Hospital, India - Rehabilitation of Hebron Old Town, Hebron - Salinger Residence, Malaysia - Slum Networking of Indore City, India - Tuwaiq Palace, Saudi Arabia - Vidhan Bhavan, India



Figure 2.79. Alhamra Arts Council, Pakistan  
Source: archnet.org



Figure 2.80. Lepers Hospital, India  
Source: archnet.org



Figure 2.81. Rehabilitation of Hebron Old Town, Hebron  
Source: archnet.org



Figure 2.82. Salinger Residence,  
Malaysia  
Source: archnet.org



Figure 2.83. Slum Networking  
of Indore City, India  
Source: archnet.org



Figure 2.84. Tuwaiq Palace,  
Saudi Arabia  
Source: archnet.org



Figure 2.85. Vidhan Bhavan,  
India  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Mohammed Arkoun, Zaha Hadid, Saleh Al-Hathloul, Arif Hasan, Arata Isozaki, Fredric Jameson, Romi Khosla, Yuswadi Saliya, Dogan Tekeli, The Aga Khan, Selma Al-Radi, Balkrishna V. Doshi, Peter Eisenman, Charles Jencks, Adhi Moersid, Luis Monreal, Azim Nanji, Ali Shuaibi

### **Official Publications of the Cycle**

#### **Report of the 1998 Award Master Jury (Davidson, 1998)**

Important Points:

- The Jury aimed to recognize projects with global relevance and regional significance, avoiding repetition of themes from previous selections.
- Focus was on projects addressing contemporary crises like demographic pressure, environmental degradation, globalization, ethnic tensions, and the struggle for democracy.

- Seven projects were awarded, with a special emphasis on community rebuilding and the development of vital vernacular modern styles.

Keywords: Continuity, Change, Symbolism, Vernacular, Globalization, Modern, Contextualism, Regionalism, Conservation/ Restoration, Roles in Architecture

**Legacies for the Future** (Davidson, 1998)

The book showcases the winners of the 7th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues.

Key Themes and Issues Discussed:

- Cultural and Social Contexts: Unlike the often aesthetic-driven focus of Western architecture, architecture in Islamic societies is deeply intertwined with social and cultural contexts, addressing local and personal needs.
- Global Recognition: Through AKAAs, the book highlights architects and projects that have successfully addressed social needs while demonstrating architectural excellence. Notable winners include Balkrishna Doshi, Ken Yeang, Jean Nouvel, Louis Kahn, Henning Larsen, and Hassan Fathy.
- Humanist Architecture: Projects featured range from the rehabilitation of politically charged areas, like Hebron's Old Town, to facilities serving marginalized communities, such as hospitals for lepers, showcasing architecture's potential to address complex social issues with sensitivity and innovation.

Critical Perspectives:

- New Pragmatism: The book introduces the concept of a "new pragmatism" in architecture that incorporates moral and critical dimensions, moving beyond the ideological drives of early modernism. This pragmatism is seen as a form of resistance to global capital's homogenizing forces, emphasizing the importance of context-specific and socially conscious design.

- **Social Conscience in Architecture:** It argues for architecture with a social conscience, capable of contributing positively to its community by resisting the pressures of globalization through designs that are locally relevant and socially meaningful.

#### Contributions to the Field:

- **Resistance to Globalization:** "Legacies for the Future" calls for an architecture that not only responds to the physical needs of society but also acts as a form of resistance against the cultural and social erosions brought about by globalization.

**Moral and Critical Resistance:** The book promotes an architecture that challenges the status quo, advocating for designs that consider 'what could be,' grounded in material reality and social responsibility.

**Keywords:** Continuity, Change, Future, Language, Vernacular, Modern, Regionalism, Conservation/ Restoration, Sustainability, Globalization

#### **Related Publications of the Cycle**

##### **Shelter - The Access To Hope (O'Reilly, 1997)**

The book offers in-depth insights into urban development, housing, and the challenges of rapid urbanization in the United Nations Conference on Human Settlements (Habitat II).

#### Key Themes and Issues Discussed:

- The pressing need for adequate housing and sustainable urban development in the face of rapid urbanization.
- The recognition that urban overcrowding, deteriorating city conditions, and inadequate housing pose significant health and social issues for millions globally.

- The acknowledgment that nearly half of the world's population lives in cities, with this number expected to double in thirty years, exacerbating housing crises and urban challenges.
- Emphasizes the importance of collaboration among governments, non-governmental organizations (NGOs), the private sector, academia, and local authorities.
- Highlights the Habitat II Agenda as a plan of action for sustainable human settlements, advocating for integrated approaches and partnerships at both local and national levels.
- Addresses financial barriers to housing for the poor, emphasizing the significance of human dignity, community values, and the right to decent housing.

Keywords: Modern, Regionalism, Housing, Roles in Architecture, Less privileged People

### 2.3.3.8 Cycle 8: 1999-2001

#### Award Recipients:

Aït Iktel, Morocco - Bagh-e-Ferdowsi, Iran - Datai Hotel, Malaysia - Kahere Poultry Farming School, Guinea - New Life for Old Structures, Iran - Nubian Museum, Egypt - Olbia Social Centre, Turkey - SOS Children's Village, Jordan



Figure 2.86. Aït Iktel, Morocco  
Source: archnet.org



Figure 2.87. Bagh-e-Ferdowsi,  
Iran  
Source: archnet.org



Figure 2.88. Datai Hotel,  
Malaysia  
Source: archnet.org



Figure 2.89. Kahere Poultry Farming School, Guinea  
Source: archnet.org



Figure 2.90. New Life for Old Structures, Iran  
Source: archnet.org



Figure 2.91. Nubian Museum, Egypt  
Source: archnet.org



Figure 2.92. Olbia Social Centre, Turkey  
Source: archnet.org



Figure 2.93. SOS Children's Village, Jordan  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Darab Diba, Abdou Filali-Ansary, Dogan Hasol, Mona Hatoum, Zahi Hawass, Ricardo Legorreta, Glenn Murcutt, Norani Othman, Raj Rewal, The Aga Khan, Selma Al-Radi, Charles Correa, Kenneth Frampton, Frank O. Gehry, Zaha Hadid, Luis Monreal, Azim Nanji, Ali Shuaibi

### **Official Publications of the Cycle**

#### **Report of the 2001 Award Master Jury (Baker, 2001)**

Important points:

- The jury focused on selecting architectural designs that improve the living conditions in various Islamic societies, with an emphasis on environmental



sustainability, equality, cultural and historical respect, and the promotion of human rights.

- The chosen projects were notable for their ability to enhance the livelihoods of underprivileged communities by boosting productivity, improving living conditions, and providing access to contemporary cultural and communicational tools.
- The collaboration between those who have benefited from the modern economy and rural areas has been instrumental in reversing the trends of migration and resource depletion.
- The influence of tourism on contemporary economies was also a key consideration, with a focus on architectural works that are environmentally friendly and culturally integrated.

Keywords: Identity, Vernacular, Contextualism, Conservation/ Restoration, Sustainability, Roles in Architecture, Education

### **Modernity and Community: Architecture in the Islamic World (Baker, 2001)**

The book showcases the winners of the 8th cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues. The book is a comprehensive exploration of how architecture in the Islamic world navigates the complexities of modernization while preserving community and cultural integrity.

Key Themes and Issues Discussed:

- Promoting local building traditions.
- Rehabilitating urban and rural environments.
- Introducing innovative architectural languages and methodologies.
- The challenge of modernity and globalization in preserving local architectural identities.
- The importance of integrating modern technologies with vernacular forms to maintain cultural and environmental sustainability.

- The role of architecture in societal development, highlighting how thoughtful design can improve living conditions and foster community cohesion.
- It promotes a deeper appreciation for the cultural significance of architecture in shaping communal identities and environments in the face of globalization.
- Notable Contributions: Geoffrey Bawa highlighted for his influential work that blends modern architecture with local traditions, especially in Sri Lanka. His projects are celebrated for their sensitivity to the environment and cultural context.

Keywords: Continuity, Identity, Modern, Regionalism, Conservation/ Restoration, Sustainability, Roles in Architecture, Education, Less privileged People, Globalization

### 2.3.3.9 Cycle 9: 2002-2004

#### Award Recipients:

B2 House, Turkey - Bibliotheca Alexandrina, Egypt - Old City of Jerusalem Revitalisation Programme, Jerusalem - Petronas Office Towers, Malaysia - Primary School, Burkina Faso - Restoration of Al-Abbas Mosque, Yemen - Sandbag Shelters, Iran



Figure 2.94. B2 House, Turkey  
Source: archnet.org

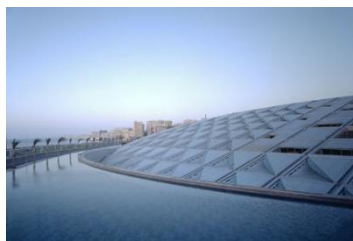


Figure 2.95. Bibliotheca Alexandrina, Egypt  
Source: archnet.org



Figure 2.96. Old City of Jerusalem Revitalisation Programme, Jerusalem  
Source: archnet.org



Figure 2.97. Petronas Office Towers, Malaysia  
Source: archnet.org



Figure 2.98. Primary School, Burkina Faso  
Source: archnet.org



Figure 2.99. Restoration of Al-Abbas Mosque, Yemen  
Source: archnet.org



Figure 2.100. Sandbag Shelters, Iran  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Ghada Amer, Rahul Mehrotra, Farshid Moussavi, Modjtaba Sadria, Reinhard Schulze, Elias Torres Tur, Billie Tsien, Jafar Tukan, The Aga Khan, Akram Abu Hamdan, Charles Correa, Abdou Filali-Ansary, Jacques Herzog, Glenn Lowry, Mohsen Mostafavi, Babar Khan Mumtaz, Peter G. Rowe

### **Official Publications of the Cycle**

#### **Report of the 2004 Award Master Jury (Baker, 2004)**

#### **Important Points:**

- The Jury identified four key areas of social meaning, posing them as questions to explore through architecture: Historical Complexity - Private and Public Integration - Expression of Individuality - Global Influence on Local Architecture

- The Jury emphasized the social, cultural, and environmental impacts of projects, analyzing the balance between intention and realization, and the integration of projects within their environments.
- The plurality of architecture in the Muslim world is underscored by its varied discourses, approaches to restoration that emphasize cultural pluralism, and the diversity of forms produced by different environments.

Keywords: History/Past, Diversity, Pluralism, Functionality, Modern, Contextualism, Integration, Conservation/ Restoration, Technology, Innovative

**Architecture and Polyphony: Building in the Islamic World Today** (Baker, 2004)

The book showcases the winners of the 9th cycle of AKAA, alongside the Jury's statement and scholarly papers related to the award's focal issues. The book offers a comprehensive look into the evolving landscape of architecture within the Islamic world.

Key Themes and Issues Discussed:

- Addresses issues of cultural identity, pluralism, and the integration of contemporary demands with traditional architectural values.
- Emphasizes a renewed sense of confidence in Muslim contributions to architecture and society, retaining cultural specificity and identity.
- Discusses threshold criteria for award selection, including resourceful use of materials, environmental sensitivity, and social and ethical responsibility.
- Explores current architectural practice issues such as power symbolization, public and private space articulation, and cultural identity representation.

Keywords: Language, Identity, Symbolism, Diversity, Pluralism, Vernacular, Functionality, Globalisation, Conservation/ Restoration, Technology, Innovative, Housing, Roles in Architecture, Rural Habitat

## **Related Publications of the Cycle**

### **Iran Architecture for Changing Societies (Jodidio, 2004)**

This book is the proceedings from an international seminar that encompasses a detailed exploration of the intricate balance between historic preservation and the demand for modern architecture in Iran.

#### **Key Themes and Issues Discussed:**

- **Historic Preservation:** Emphasizes the importance of safeguarding Iran's rich historical and architectural legacy, including efforts in cities like Yazd.
- **Contemporary Architecture and Urban Planning:** Discusses the need for innovative solutions to accommodate Iran's modern societal needs, with a focus on sustainable development and integrating new technologies.
- The importance of an integrated approach was highlighted, proposing that the past should inform and enrich contemporary architectural practices and urban development.
- Discussions underscored the impact of globalization on architecture, advocating for a synthesis of traditional values and modern design principles.

**Keywords:** Heritage, Continuity, Change, Pluralism, Modern, Regionalism, Conservation/ Restoration, Technology, Sustainability, Housing, Roles in Architecture

### **2.3.3.10 Cycle 10: 2005-2007**

#### **Award Recipients:**

Central Market, Burkina Faso - Moulmein Rise Residential Building, Singapore - Rehabilitation of the Old City, Yemen - Rehabilitation of the Walled City, Cyprus - Restoration of the Amiriya Complex, Yemen - Royal Embassy of the Netherlands,

Ethiopia - Samir Kassir Square, Lebanon - School in Rudrapur, Bangladesh -  
University of Technology Petronas, Malaysia

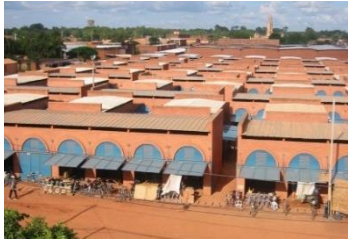


Figure 2.101. Central Market,  
Burkina Faso  
Source: archnet.org



Figure 2.102. Moulmein Rise  
Residential Building, Singapore  
Source: archnet.org



Figure 2.103. Rehabilitation of  
the Old City, Yemen  
Source: archnet.org



Figure 2.104. Rehabilitation of  
the Walled City, Cyprus  
Source: archnet.org



Figure 2.105. Restoration of the  
Amiriya Complex, Yemen  
Source: archnet.org



Figure 2.106. Royal Embassy  
of the Netherlands, Ethiopia  
Source: archnet.org



Figure 2.107. Samir Kassir  
Square, Lebanon  
Source: archnet.org



Figure 2.108. School in  
Rudrapur, Bangladesh  
Source: archnet.org



Figure 2.109. University of  
Technology Petronas, Malaysia  
Source: archnet.org

### Members of Master Jury and Steering Committee:

Homi K. Bhabha, Okwui Enwezor, Homa Farjadi, Shirazeh Houshiary, Sahel Al-Hiyari, Han Tümertekin, Rashid Khalidi, Kenneth Yeang, The Aga Khan, Omar Akbar, Glenn Lowry, Mohsen Mostafavi, Jacques Herzog, Farshid Moussavi, Hani Rashid, Modjtaba Sadria, Billie Tsien

## **Official Publications of the Cycle**

### **Report of the 2007 Award Master Jury (Johnston, 2007)**

#### Important Points:

- Main themes: Muslim Societies/Muslim Realities - Restoration, Conservation and Contemporaneity - Scale and Variety – Sustainability
- The theme "Muslim Societies/Muslim Realities" encourages cultural revision and intercultural communication, acknowledging change and challenging circumstances unique to contemporary Muslim contexts.
- Restoration and conservation are seen as ongoing processes that contribute to contemporaneity rather than merely preserving the past.
- Scale is considered an ethical issue, with architectural interventions responding to site-specificity and fostering a sense of locality.
- Sustainability is emphasized as balancing ambitions with natural resource limitations, fostering environments for survival, well-being, and shared expression, and rejecting authoritarian claims.
- Architectural excellence is scrutinized through the uniqueness of each project, including materials, design solutions, and functional attributes, while creating a narrative that showcases a community of excellence through juxtaposition.

Keywords: History/Past, Change, Identity, Functionality, Homogenization, Globalization, Rehabilitation, Conservation/ Restoration, Technology, Sustainability, Housing, Rural Habitat

### **Intervention Architecture: Building for Change (Johnston, 2007)**

The book showcases the winners of the 10th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues.

#### Key Themes and Issues Discussed:

- The book features essays and reflections on various aspects of architecture and urbanism, such as ecological urbanism, the significance of memory in cities, and the concept of hybrid identities.
- Contributors explore the theoretical underpinnings of architecture's potential to influence society, offering insights into the profession's ethical and cultural dimensions.

The book positions AKAA as a catalyst for innovation and change, encouraging a future where architecture contributes to the well-being of societies and the environment. This compilation showcases the multifaceted approach of AKAA towards fostering an architecture that is responsive to the needs of society, engaging with cultural heritage and contemporary challenges, and promoting sustainability and innovation.

Keywords: Change, Identity, Pluralism, Functionality, Globalisation, Modern, Contextualism, Period of Transition, Technology, Sustainability, Innovative

### **Related Publications of the Cycle**

**Architectural Criticism and Journalism Global Perspectives** (Al-Asad & Musa, 2006)

The book is a comprehensive exploration of the interface between architecture, criticism, and journalism.

#### Key Themes and Issues Discussed:

- The critical role of architectural criticism in validating and influencing architectural work, referencing historical critics and the evolution of architectural journals.
- The perceived crisis within architectural criticism today, characterized by challenges in impacting the architectural profession and the public discourse.



- Advocates for the significant role of critics in making architecture accessible and comprehensible to a broader audience, thereby contributing to a richer public understanding of the built environment.
- Includes essays that reflect a broad geographic and cultural spectrum, from North and Central America to Europe, Africa, and various parts of Asia. This diversity underscores the varied stages and challenges in the evolution of writing about architecture across different contexts.
- Addresses both the history and future of architectural criticism, considering the survival of print publications, the emergence of digital platforms, and the ongoing need for critical discourse in architecture.

Keywords: History/Past, Change, Functionality, Modern, Contextualism, Integration, Roles in Architecture

### 2.3.3.11 Cycle 11: 2008-2010

#### Award Recipients:

Bridge School, China - Ipekyol Textile Factory, Turkey - Madinat al Zahra Museum, Spain - Wadi Hanifa Wetlands, Saudi Arabia - Revitalisation of the Recent Heritage of Tunis, Tunisia



Figure 2.110. Bridge School, China  
Source: archnet.org



Figure 2.111. Ipekyol Textile Factory, Turkey  
Source: archnet.org



Figure 2.112. Madinat al Zahra Museum, Spain Source: archnet.org



Figure 2.113. Wadi Hanifa Wetlands, Saudi Arabia  
Source: archnet.org



Figure 2.114. Revitalisation of the Recent Heritage of Tunis, Tunisia  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Souleymane Bachir Diagne, Omar Abdulaziz Hallaj, Salah M. Hassan, Faryar Javaherian, Anish Kapoor, Jean Nouvel, Alice Rawsthorn, Basem Al Shihabi, Yu Kongjian, The Aga Khan, Homi K. Bhabha, Norman Foster, Glenn Lowry, Rahul Mehrotra, Mohsen Mostafavi, Farshid Moussavi, Han Tümertekin, Mohammad al-Asad

### **Official Publications of the Cycle**

#### **Report of the 2010 Award Master Jury (Mostafavi, 2011)**

Important Points:

- Central concerns include the intersection of identity and pluralism in a globalized world, where memory, heritage, and belonging are at risk.
- Challenges for Muslim societies include environmental issues, neglect of rural communities, rapid industrialization, urban infrastructure deterioration, and concerns about heritage and memory.
- The themes identified in the jury deliberations for the scope of the Award include: Ecological Sensitivity and Innovation - Preservation and Reclamation of Recent Heritage - Enlightened Design for Workplaces - Cultural Heritage Preservation - Innovative Small-Scale Projects

Keywords: History/Past, Heritage, Change, Identity, Diversity, Pluralism, Functionality, Globalization, Modern, Contextualism, Technology, Innovative, Education, Rural Habitat, Replicability

### **Implicate & Explicate: Aga Khan Award for Architecture** (Mostafavi, 2011)

The book showcases the winners of the 11th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues. The book on AKAAs provides insights into the award's philosophy and its impact on the field of architecture and urban planning. It highlights the critical need for sharing knowledge on the successes and failures in architecture to learn from history and improve future projects.

#### Key Themes and Issues Discussed:

- Discusses the "implicate" and "explicate" order concepts introduced by Mohsen Mostafavi in architecture.
- The Implicate Order of Architecture by Mohsen Mostafavi: Explores the deeper values of architecture beyond aesthetics, focusing on its impact on society. And asserts that design excellence combines advances in disciplinary knowledge with the spatial qualities and everyday performance of buildings.
- Advocates for architecture that supports societal improvement, showcasing projects that excel despite constraints like budget and resources.
- The book includes essays and reflections on various aspects of architecture and its role in addressing postcolonial realities, social advocacy, and environmental sustainability.

Keywords: Heritage, Pluralism, Functionality, Modern, Contextualism, Conservation/ Restoration, Sustainability, Housing, Roles in Architecture

### **Workplaces: The Transformation of Places of Production. Industrialization and the Built Environment in the Islamic World** (Al-Asad, 2010)

The book offers a comprehensive exploration of how industrialization intersects with architecture and urban development in the Islamic world. Through a collection of essays, photo essays, and discussions stemming from a seminar organized by

AKAA, the book aims to ignite a discourse on the architectural and urban impacts of industrial spaces in Muslim-majority countries.

Key Themes and Issues Discussed:

- The book examines industrial architecture's role in reflecting and shaping socio-economic and cultural shifts within the Islamic world, from early modernization efforts to contemporary globalized production paradigms.
- The evolution from purely functional industrial spaces to environments that consider aesthetic, human, and environmental factors.
- Case studies highlighting the adaptive reuse of industrial buildings, transforming them into cultural and educational spaces, thus integrating them into the urban fabric and contributing positively to community life.
- A critical look at how globalization has shifted manufacturing to countries with cheaper labor and laxer environmental regulations, affecting the architectural and urban landscapes of these regions.

Keywords: Heritage, Functionality, Modern, Contextualism, Conservation/Restoration, Sustainability, Housing, Roles in Architecture

### **Related Publications of the Cycle**

#### **Multiple Modernities in Muslim Societies (Sadria, 2009)**

The book delves into a comprehensive examination of modernity within the context of Muslim civilizations, prompted by the initiatives of AKAA. It Aims at exploring the tangible elements of

Key Themes and Issues Discussed:

- Challenges conventional, monolithic views of modernity, proposing a discourse that recognizes the multiplicity of modern experiences within the Muslim world.

- Contrasts problem-solving approaches with problem-posing strategies in addressing issues of modernity.
- Encourages a critical examination of methodologies used in understanding modernity, advocating for an interdisciplinary exploration that reflects the realities of modern Muslim societies.

Keywords: Heritage, Language, Identity, Pluralism, Functionality, Homogenisation, Globalisation, Modern, Contextualism, Innovative, Housing, Roles in Architecture, Rural Habitat

### 2.3.3.12 Cycle 12: 2011-2013

#### Award Recipients:

Hassan II Bridge, Morocco - Islamic Cemetery, Austria - Rehabilitation of Tabriz Bazaar, Iran - Revitalisation of Birzeit Historic Centre, Palestine - Salam Cardiac Surgery Centre, Sudan



Figure 2.115. Hassan II Bridge, Morocco  
Source: archnet.org



Figure 2.116. Islamic Cemetery, Austria  
Source: archnet.org



Figure 2.117. Rehabilitation of Tabriz Bazaar, Iran  
Source: archnet.org



Figure 2.118. Revitalisation of Birzeit Historic Centre, Palestine  
Source: archnet.org



Figure 2.119. Salam Cardiac Surgery Centre, Sudan  
Source: archnet.org

### **Members of Master Jury and Steering Committee:**

David Adjaye Obe, Howayda Al-Harithy, Michel Desvigne, Mahmood Mamdani, Kamil Merican, Toshiko Mori, Wang Shu, Shahzia Sikander, Murat Tabanlıoğlu, The Aga Khan, Mohammad al-Asad, Glenn Lowry, Mohsen Mostafavi, Homi K. Bhabha, Farshid Moussavi, Rahul Mehrotra, Omar Abdulaziz Hallaj, Norman Foster, Han Tümertekin

### **Official Publications of the Cycle**

#### **Report of the 2013 Award Master Jury (Mostafavi, 2013)**

Important Points:

- Dominant themes included: 1. Restoration: Viewed as revitalizing and adapting tradition, rather than preserving spaces and artifacts as relics. 2. Integration: Unifying fragmented environments, both urban and rural. 3. Excellence in Low-Budget Design: Pursuing high-quality design within budget constraints. 4. Solemn Dignity of Death: Embracing death to affirm life, emphasizing the living.
- The challenge is to balance functionality with beauty and sustainability in architecture, even in low-budget projects, such as repurposing decommissioned containers for health facilities.

Keywords: History/Past, Heritage, Change, Identity, Functionality, Modern, Contextualism, Integration, Rehabilitation, Conservation/ Restoration, Sustainability, Innovative, Roles in Architecture, Rural Habitat, Low-cost Housing

#### **Architecture is Life (Mostafavi, 2013)**

The book showcases the winners of the 12th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues. It explores the intricate relationship between architectural practices and their impacts on societal and individual well-being.

#### Key Themes and Issues Discussed:

- It emphasizes culture as a vital element of social development, with architecture being a tangible manifestation of culture.
- It features a diverse range of projects, from urban infrastructure and dwelling to conservation and resilience, showcasing innovative and sustainable solutions.
- Each project is evaluated for its innovative use of materials, design excellence, and positive community impact.
- The book argues that the selected projects not only address immediate needs but also contribute to the broader discourse on sustainable and responsive design.
- It emphasizes the role of architecture in navigating the duality between tradition and innovation, local identity, and global challenges.

Keywords: Identity, Contextualism, Regionalism, Rehabilitation, Conservation/Restoration, Sustainability, Innovative, Housing, Roles in Architecture

#### **Related Publications of the Cycle**

##### **Homogenisation of Representations (Sadria, 2012)**

The book is a comprehensive exploration of the themes of homogenization in architectural and urban representations, particularly within the context of Muslim societies. It stems from a workshop organized by AKAA, focusing on the effects of globalization and homogenization on architecture and urban planning.

#### Key Themes and Issues Discussed:

- The impact of globalization on architectural representation and urban planning.

- How mobility of architectural scholars and cross-fertilization of ideas contribute to a universalized approach, potentially overlooking regional contexts.
- Examination of homogenization processes and their limitations or negation of pluralism and diversity in modern architectural landscapes.
- The book scrutinizes the extent to which architectural awards and recognitions may contribute to homogenizing trends.
- It debates the tension between the need for architectural originality, locality, and integration into specific social and cultural fabrics versus global homogenizing trends.
- Contributors consider movements towards differentiation and resistance to homogenization in architecture, offering perspectives on fostering a diverse architectural landscape.

Keywords: Heritage, Pluralism, Functionality, Homogenisation, Globalization, Modern, Sustainability, Innovative

### 2.3.3.13 Cycle 13: 2014-2016

#### Award Recipients:

Bait Ur Rouf Mosque, Bangladesh - Friendship Centre, Bangladesh - Hutong Children's Library & Art Centre, China - Issam Fares Institute for Public Policy and International Affairs, Lebanon - Superkilen, Denmark - Tabiat Pedestrian Bridge, Iran



Figure 2.120. Bait Ur Rouf Mosque, Bangladesh  
Source: archnet.org



Figure 2.121. Friendship Centre, Bangladesh  
Source: archnet.org



Figure 2.122. Hutong Children's Library & Art Centre, China  
Source: archnet.org





Figure 2.123. Issam Fares Institute for Public Policy and International Affairs, Lebanon  
Source: archnet.org



Figure 2.124. Superkilen, Denmark  
Source: archnet.org



Figure 2.125. Tabiat Pedestrian Bridge, Iran  
Source: archnetorg

### **Members of Master Jury and Steering Committee:**

Suad Amiry, Emre Arolat, Akeel Bilgrami, Luis Fernández-Galiano, Hameed Haroon, Lesley Lokko, Mohsen Mostafavi, Dominique Perrault, Hossein Rezai, The Aga Khan, David Adjaye Obe, Mohammad al-Asad, Francesco Bandarin, Hanif Kara, Kamil Merican, Azim Nanji, Gülru Necipoglu, Yu Kongjian, Brigitte Shim

### **Official Publications of the Cycle**

#### **Report of the 2016 Award Master Jury (Mostafavi, 2016)**

Keywords: Modernity, Continuity, Pluralism, Diversity, Language

#### **Architecture and Plurality (Mostafavi, 2016)**

The book showcases the winners of the 13th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues. It centers around the idea of pluralism in architecture, examining how the built environment can engage with and reflect the diversity of societies, especially within the context of AKAAs.

#### **Key Themes and Issues Discussed:**

- Mass migration and the movement of peoples have created new societal challenges, including the integration of diverse communities and the creation of cohesive, pluralistic societies.
- Projects are highlighted for their innovative approaches to public space and community engagement.

- Each project is lauded for its unique response to specific challenges, whether creating inclusive public spaces, integrating with historical contexts, or addressing the needs of diverse user groups.
- It emphasizes the importance of collaborative efforts between architects, clients, and communities in achieving designs that enhance the built environment and everyday lives.

Keywords: Heritage, Identity, Pluralism, Vernacular, Functionality, Modern, Sustainability, Roles in Architecture, Education

### **Related Publications of the Cycle**

**Shaping Cities. Emerging Models of Planning Practice** (Al-Asad & Mehrotra, 2016)

The book offers insights into the evolution of urban planning practices.

Key Themes and Issues Discussed:

- **Integration of Disciplines:** The book emphasizes how planning, conservation, engineering, landscaping, slum upgrading, and innovative building technologies have become integral to architectural discourse, moving beyond standalone disciplines.
- **Quality of Life:** There's a central focus on projects that not only demonstrate architectural excellence but also significantly improve the quality of life, showcasing AKAA's commitment to this ideal.
- **The traditional, static models of urban planning are contrasted with more dynamic, inclusive, and participatory approaches, highlighting the inadequacy of the former in addressing contemporary urban challenges.**
- **Community Engagement and Sustainability:** These case studies underscore the importance of community engagement, sustainability, and resilience against socio-economic and environmental challenges.

- Challenges: Rapid Urbanization - Innovative Models of Practice - Interdisciplinary Collaboration.

Keywords: Heritage, Modern, Contextualism, Sustainability

### 2.3.3.14 Cycle 14: 2017-2019

#### Award Recipients:

Alioune Diop University Teaching and Research Unit, Senegal - Arcadia Education Project, Bangladesh - Palestinian Museum, Palestinian - Public Spaces Development Programme, Russian Federation - Revitalisation of Muharraq, Bahrain - Wasit Wetland Centre, United Arab Emirates



Figure 2.126. Alioune Diop University Teaching and Research Unit, Senegal  
Source: archnet.org



Figure 2.127. Arcadia Education Project, Bangladesh  
Source: archnet.org



Figure 2.128. Palestinian Museum, Palestinian  
Source: archnet.org



Figure 2.129. Public Spaces Development Programme, Russian Federation  
Source: archnet.org



Figure 2.130. Revitalisation of Muharraq, Bahrain  
Source: archnet.org



Figure 2.131. Wasit Wetland Centre, United Arab Emirates  
Source: archnet.org

#### Members of Master Jury and Steering Committee:

Anthony Kwame Appiah, Meisa Batayneh, David Chipperfield, Elizabeth Diller, Edhem Eldem, Mona Fawaz, Kareem Ibrahim, Ali M. Malkawi, Nondita Correa Mehrotra, The Aga Khan, David Adjaye, Mohammad al-Asad, Emre Arolat,

Francesco Bandarin, Hanif Kara, Azim Nanji, Nasser Rabbat, Brigitte Shim, Marina Tabassum

## **Official Publications of the Cycle**

### **Report of the 2019 Award Master Jury (Lepik, 2019)**

Important Points:

- The architecture profession faces a relevance crisis amid global challenges like climate change, economic and digital inequalities, and societal upheavals.
- The Master Jury prioritized design processes and the role of architects as facilitators in community engagement, valuing both architectural excellence and environmental considerations.
- Criteria for project selection included leadership, collaborations, open-endedness, and good governance, focusing on projects that involve community and address broader societal challenges.
- The importance of involving younger generations was noted, with an emphasis on providing opportunities for emerging architects and fostering inclusive multi-generational learning.
- The Master Jury's selection criteria led to a shortlist of projects by both new and experienced designers, with a strong commitment to inclusive design processes and interventions emphasizing cultural plurality.
- Dominant themes for the award cycle included living heritage, ecological resiliency and recovery, and thriving and inclusive commons, integrated across projects spanning three continents.
- The Master Jury's deliberations reflected values of cultural identity, adaptability, collaboration, community purpose, and public good.
- The selection process was thorough, involving field visits by reviewers to ensure accurate evaluation of projects, highlighting the meticulous organization and effort behind the award process.

Keywords: Heritage, Language, Identity, Diversity, Pluralism, Functionality, Globalization, Contextualism, Regionalism, Integration, Conservation/ Restoration, Technology, Sustainability, Innovative, Roles in Architecture, Rural Habitat, Low-cost Housing

**Architecture in Dialogue: Aga Khan Award for Architecture** (Lepik, 2019)

The book showcases the winners of the 14th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues.

Key Themes and Issues Discussed:

- Critical role of dialogue and collaboration among architects, planners, and communities in understanding and utilizing resources, social and cultural contexts.
- Advocates for architects to engage in ethical practices, addressing the needs of diverse communities and promoting inclusivity.
- The urgency in finding appropriate solutions for rapid urbanization, climate change, and social inequalities.
- The Aga Khan Award highlights the importance of architecture in the Anthropocene era, focusing on sustainable use of resources and ethical considerations.
- Selected Projects showcases innovative architectural projects that address critical issues such as the revitalization of historical urban areas, creation of educational and civic spaces, and solutions to environmental challenges.
- These projects exemplify the potential of architecture to enhance community, cultural identity, and sustainability.
- Recognizes architecture's potential to foster social change, encouraging architects to actively participate in developing solutions for underrepresented communities.

Keywords: Identity, Modern, Sustainability, Roles in Architecture

## **Related Publications of the Cycle**

### **Architecture of Coexistence: Building Pluralism (Akšamija, 2020)**

The book explores the intersection of architecture and pluralistic society, focusing on the role of architecture in fostering coexistence within diverse communities.

#### **Key Themes and Issues Discussed:**

- **Focus on European Architecture Influenced by Islamic Communities:** It investigates contemporary architecture's impact on and by Muslim communities in Europe.
- **Pluralism and Coexistence:** The book examines architecture's capacity to support diverse communities and foster peaceful coexistence.
- **European-Islamic Identity:** It explores how architecture can both express and create a European-Islamic identity, impacting social integration and understanding.
- **Social Impact:** Through a multidisciplinary lens, the text delves into architecture's social medium role, positively influencing communities.
- **Aesthetics and Understanding:** Discussion on the role aesthetics play in promoting pluralism and a better understanding between cultures.
- **The projects highlighted in the book demonstrate architecture's ability to mediate societal tensions related to migration, identity, visibility, and inclusion.**

**Keywords:** Change, Identity, Diversity, Pluralism, Homogenisation, Globalisation, Modern, Integration

### **2.3.3.15 Cycle 15: 2020-2022**

#### **Award Recipients:**

Banyuwangi International Airport, Indonesia - Kamanar Secondary School, Senegal  
 - Community Spaces in Rohingya Refugee Response, Bangladesh - Argo  
 Contemporary Art Museum and Cultural Centre, Iran - Renovation of Niemeyer  
 Guest House, Lebanon - Urban River Spaces, Bangladesh



Figure 2.132. Banyuwangi International Airport, Indonesia  
 Source: archnet.org



Figure 2.133. Kamanar Secondary School, Senegal  
 Source: archnet.org



Figure 2.134. Community Spaces in Rohingya Refugee Response, Bangladesh  
 Source: archnet.org



Figure 2.135. Argo Contemporary Art Museum and Cultural Centre, Iran  
 Source: archnet.org



Figure 2.136. Renovation of Niemeyer Guest House, Lebanon  
 Source: archnet.org



Figure 2.137. Urban River Spaces, Bangladesh  
 Source: archnet.org

### **Members of Master Jury and Steering Committee:**

Amale Andraos, Sibel Bozdoğan, Nada Al Hassan, Kazi Khaleed Ashraf, Kader Attia, Lina Ghotmeh, Francis Kéré, Anne Lacaton, Nader Tehrani, Sheikha Mai Bint Mohammed Al Khalifa, Emre Arolat, Meisa Batayneh, David Chipperfield, Souleymane Bachir Diagne, Nasser Rabbat, Marina Tabassum, Sarah M. Whiting

### **Official Publications of the Cycle**

**Report of the 2022 Award Master Jury (Whiting, 2022)**

Important points:

- Diversity: Appreciated in scales, typologies, geographies, and cultures, reflected in the 20 shortlisted projects covering a range from Senegal to Indonesia, and in various architectural types.
- Sensible Use of Resources: Projects that respond to climate challenges, sustainability, ecology, and energy efficiency, harmonizing with nature and the local landscape.
- Community Involvement: Valued real participation in both the creation and use of architectural spaces, fostering community empowerment and addressing post-colonial imbalances.
- Healing and Therapeutic Spaces: Discussion on architecture's role in healing traumatized communities and fostering a sense of dignity.
- Adaptive Reuse and Conservation: Focused on the importance of preserving modern heritage and the potential of architecture to allow for change and adaptability, emphasizing the critical need for conservation over demolition.

Keywords: History/Past, Heritage, Change, Language, Identity, Diversity, Functionality, Modern, Contextualism, Adaptive Re-use, Rehabilitation, Conservation/ Restoration, Technology, Sustainability, Innovative, Housing, Roles in Architecture, Less Privileged people

### **Inclusive Architecture** (Whiting, 2022)

The book showcases the winners of the 15th cycle of AKAAs, alongside the Jury's statement and scholarly papers related to the award's focal issues. The book presents a comprehensive look into how architecture and urban planning are evolving to meet the challenges of the 21st century with a focus on inclusivity and sustainability.

Key Themes and Issues Discussed:

- Post-Covid Era Impact on Built Environment



- Globalization: Authored by Sarah M. Whiting, this section critiques the superficial inclusivity facilitated by technological advancements and calls for a more profound engagement with architecture.
- It showcases projects that exhibit a new inclusivity model, incorporating ethical considerations and embracing the needs of the "have-nots" alongside the "haves".

Keywords: Globalization, Vernacular, Modern, Sustainability, Technology, Innovation, Identity

### 2.3.4 ACAA Cycle Interrelations

To understand the interrelations of ACAA cycles, it is essential to first delve into the first three cycles.

**First Cycle:** The activities of the first cycle were extensive; it featured a concentrated sequence of 5 seminars. These seminars played a crucial role in building a significant network of concerned architects and non-architects, who became informed about the existence of the Award and its areas of interest. These seminars were instrumental in defining the intellectual landscape of this network, quickly pinpointing the shortage of critical data and analysis. Using this network, ACAA was able to collect an invaluable trove of data on architectural matters within Muslim countries (Serageldin, 1989, p. 20). These data were not only in architecture, but also history and social aspects as well. Guiding the award on how to intervene in the built environment of Muslims.

Since non-architects, such as philosophers, policymakers and historians were involved in these seminars, different approaches to the concerns of the award were created. Approaches that shaped the characteristic of ACAA in future. First was the diverse range of issues addressed in the award; seminars ranged from subjects of identity in cities to economy of building and restoration projects. Second was the

participation of elites from different fields that solidified the Award's steadfast dedication to excellence in all aspects of its operations. And last and most crucially, the inclusion of a wide range of perspectives and opinions and the promotion of debates, Kuban and Nasr's heated debate in the first seminar is a perfect example of this. A valid critic towards these debates is that they often failed to find an answer and remained as only opposing views.

“Islam as Symbol and Self-Identity” can be recognized as the most important seminar in this cycle. The event showcased thoroughly prepared materials and debates, providing a stimulating intellectual exchange, but many issues remained unresolved because of the lack of universally accepted terminology, methodologies, and frameworks. While non-architects brought new approaches, their lack of familiarity with the issues of architecture of the day failed them in some aspects. Connecting past to present, linking conceptual to visual were some of these problems. Nonetheless, everyone benefited from these outstanding interdisciplinary interactions. Despite their innovative insights, the first five seminars varied in depth and focus, leaving key issues like urban planning less explored, notably in discussions on public spaces.

The seminars briefly touched on, but did not deeply explore, the crucial link between pervasive poverty and architectural expression in the Muslim world, where the prevailing architectural language often reflects magnificence, missing a critical connection to mass shelter and environmental concerns, despite notable calls for addressing this disconnect and highlighting vernacular architecture's relevance. The seminars also overlooked the rural environments where most Muslims reside and how urbanization in the Muslim world shapes architectural possibilities. These oversights were addressed in the next cycles, building on the significant intellectual progress made in the first cycle.

However, it must be mentioned that, despite the insights and sharp observations, the majority of topics were approached in a descriptive manner rather than through in-

depth analysis. Overall, these five seminars significantly showed that the ACAA extended beyond awarding prizes, emphasizing its commitment to a broad and deep intellectual exploration integral to its mission.

The themes of the winners in the first cycle could be categorized as:

- Foundations for future architectural growth within society
- Pursuit of a consistent harmony with historical context
- Efforts to maintain traditional heritage
- Conservation
- Exploring Modern Applications of Traditional Styles
- Innovative approaches
- Exploration of Suitable Building Techniques

The selected winners showcased the Award's flexibility, rewarding diverse approaches from slum improvements to high-tech and restoration projects, emphasizing these as commendable efforts in a continuous quest, rather than final answers.

Overall, the first cycle created a framework for the rest of the award history.

**Second Cycle:** Moving from the first to the second cycle, the ACAA tradition of refreshing the Steering Committee and Master Jury was established to balance innovation with consistency. The Secretariat was also reformed. The office of the Convener, first held effectively by Renata Holod and briefly by Hasan-Uddin Khan (now both joining the Steering Committee), was replaced by a Secretary General and a Deputy Secretary General. Said Zulficar became Secretary General and Suha Ozkan became Deputy Secretary General.

The second cycle's seminars introduced new locations and perspectives, broadening the core group's understanding of Muslim societies' diversity and expanding the Award's global network. The seminar series expanded the Award's exploration into rural and urban contexts, enriching its intellectual base without groundbreaking

revelations. It bridged gaps from the first cycle and set a broad foundation for future work, while also broadening networks with professionals and communities across the Muslim world, offering insights into its diversity and challenges, and highlighting unique architectural and cultural aspects from China to Sub-Saharan Africa.

The three seminars, spanning five volumes, significantly contributed to the knowledge base surrounding the Award but offered limited novel theoretical insights, except for the Dakar seminar. This seminar uniquely focused on "reading" urban environments, interpreting changing symbols amidst socio-economic and demographic shifts. While marking a critical inquiry into significant challenges in the Muslim world, the Dakar seminar's outcomes remained open-ended, underscoring the need for more foundational work in terminology, methodology, and analysis to achieve conclusive results.

The China and Sana'a seminars achieved their targeted goals by exploring novel contexts and addressing recurrent themes within the Award's discussions. These themes included the complex and oversimplified dichotomy between modernity and tradition, conservation challenges in rapidly evolving cities, perceptions of progress among elites in Muslim and developing countries, the relationship between Islam and technology, and the architect's role in societal change.

The Kuala Lumpur seminar in 1983, focusing on "Architecture and Identity," marked a key moment in the series on "Exploring Architecture in Islamic Cultures." Charles Correa emphasized the pluralism in identity expression, a core idea for the Award. Mona Serageldin's discussion on Middle Eastern housing and popular taste built on themes from Jean-Jacques Guibbert's earlier work. The seminar set the stage for later debates on "populism" versus "popular" in architecture, which would intensify by the 1986 awards.

Going through the official book of the cycle *Architecture in Continuity* and the cycle seminars four issues are faced by the Master Jury.

1. On Restoration and Conservation: Despite clear differences between conservation and new construction, the award deemed it crucial to honour conservation efforts, especially as architectural heritage faces threats globally. The Jury concurred that restoration requires a skill set distinct from new building design, emphasizing historical accuracy, technical mastery, and respect for original methods over contemporary creativity. Successful conservation often demands the practitioner's ability to remain inconspicuous, preserving the original creator's intent rather than showcasing their own style or signature. In the context of Muslim societies seeking identity amidst rapid changes, preserving historical continuity is vital for fostering a modern reinterpretation of the past that respects cultural norms. The 1983 Jury, acknowledging the importance of these efforts, awarded three projects that each represented a unique approach to conservation, underscoring the need for their recognition.

2. On the Social Merit of Projects: The AKAAs debates have consistently circled around the social significance of architectural projects, balancing the need for social impact against architectural excellence. On one hand, projects are seen within their societal context, emphasizing the importance of addressing social and economic issues. On the other hand, the architectural perspective champions aesthetic and design excellence as primary, even if it means focusing on projects with limited direct social benefits. The 1983 Jury's selections aimed to blend these views, recognizing projects that combined social relevance with architectural integrity, without fully prioritizing one over the other. This approach reflects the Award's broader mission to appreciate the diverse realities of the built environment in Muslim contexts, beyond simplistic binaries.

3. On recipients of the 1983 cycle being independent from the first cycle: The 1983 Awards were not entirely independent of the 1980 cycle, as the selection of winners builds upon previous themes to convey the Award's overarching message. While it wouldn't be practical to award similar projects in every cycle, the inclusion of projects with variations on the previous themes ensures the continuity of the Award's

commitment to social issues, including poverty alleviation, without repeating the exact type of projects.

4. On the number of recipients: While some favoured limiting award winners to enhance prestige, the Award recognized the diverse architectural responses across the Muslim world—from simple designs in Sahelian Africa to complex projects in Saudi Arabia—reflecting varied climates and cultures. This diversity, challenging for some Western observers to categorize, underscores the Award's commitment to showcasing a wide range of solutions and approaches, rather than endorsing a single architectural style or method, thereby maintaining its ethos of encouraging diverse visions for a better future.

**Third Cycle:** By 1986, the Steering Committee recognized that the collective achievements of the awarded projects from 1980 and 1983 outlined both achievements and gaps in architectural practices reflecting cultural continuity, authenticity, societal relevance, and architectural excellence. These qualities were evident in structures ranging from modest ones in Niger and Mali to sophisticated ones in Saudi Arabia and Kuwait. Yet, there remained significant areas, such as industrial, landscaping, and office buildings, where more exemplary works needed to be highlighted. In response, a major effort to identify standout projects in these categories was launched, alongside a brief for the Master Jury focusing on three main concerns: preserving Islamic architectural heritage, social housing and community efforts, and excellence in contemporary architecture.

Despite progress in understanding architecture's context in the Muslim world, the Award hadn't fully tackled the urban challenges seen in megacities like Cairo, Jakarta, and Karachi, where rapid urbanization and demographic pressures present unique challenges. To address this, the third cycle initiated with a seminar in Cairo in 1984, focusing on urban growth and bringing together a diverse mix of stakeholders from decision-makers to concerned citizens, fostering a collaborative discussion on these pressing urban issues.

The seminar on Cairo's urban growth explored: 1) Cairo's historical context and its impact on contemporary issues, beyond just conservation, reflecting on its profound legacy; 2) the institutional frameworks influencing urban planning decisions, focusing on the non-physical dimensions of design; 3) the potential and challenges of new towns as solutions to urban sprawl, highlighting the clash between architects' visions and the realities of financial and political constraints; and 4) the global nature of urban challenges, illustrated through comparisons with cities like Casablanca, Bombay, and Karachi, underscoring common issues faced by rapidly urbanizing cities in the developing world.

In the second international seminar of this cycle, the AKAAs shifted focus towards a new area: architectural education in the Muslim world. After initially exploring architectural themes across various contexts, the Award sought to delve into the foundations of architect training. This move, while capitalizing on the established seminar format that attracted global experts, also aimed to maintain the Award's commitment to open discussion. The Aga Khan Program for Islamic Architecture contributed its insights, yet its role was understated to preserve the seminar's broad and inclusive approach.

The seminar's framework focused on identifying the core issues in Muslim world architecture, determining the architect's role in addressing these issues, the skills needed, and the educational requirements to equip architects for this role. This approach reflects the Steering Committee's belief in starting with the specific challenges of the Muslim world to shape architectural education, rather than adapting global educational models. This strategy emphasizes understanding local needs and fostering self-awareness, while still valuing international training and exchange for cultural continuity and innovation in architecture.

The seminar adopted a proven format of general presentations, case studies, working groups, and a final plenary session, focusing on themes like Islamic culture's interaction with modernity and architecture, the artistic aspect of architecture, and

the relationship between technology, society, and architectural practice. Like the first seminar of AKAA, the discussions sparked significant engagement without leading to definitive conclusions. The variety in case studies enriched the debate, and the working groups facilitated meaningful exchanges. Acknowledging the depth of the discussion and the questions it raised, the Aga Khan promised to reconvene on the subject, highlighting the seminar's significant impact and the ongoing nature of the inquiry.

The third seminar of the cycle focused on Regionalism in Architecture, building on the success of a previous seminar in Kuala Lumpur to broaden the discourse on regionalism among architects. The participation of international experts and members of the Award Steering Committee facilitated a global exchange of ideas and fostered regional discussions.

These seminars in the initial cycles of AKAA addressing complex issues, don't propose definitive answers but rather, create a framework for the future of the award. They continued the award's pioneering journey into understanding architecture's role in Muslim societies' cultural continuity and regional identity.

**Other Cycles:** As the Award progresses, it faces the challenge of deepening its critical analysis across various key areas. This involves developing a systematic approach to understanding core concepts like community, culture, Islam, and urbanism, to refine the foundation for architectural criticism in the Muslim world. This effort is crucial, not for academic intricacy but to enhance meaningful, structured dialogue. Additionally, the Award aims to delve deeper into the essence of architectural design (creativity, imagination, knowledge, and talent). It also seeks to examine cultural continuity within contemporary Muslim societies more analytically, beyond descriptive studies, to better understand the architect's role in societal evolution. These steps are pivotal in establishing a comprehensive and insightful framework for architectural criticism moving forward.



Architectural endeavours inherently seek to transform the environment, with each building situated within a specific physical context—topography, climate, and the surrounding environment—that influences its architectural quality beyond mere utility. Beyond this, architectural criticism examines how buildings resonate with and contribute to societal heritage, reflecting and advancing cultural identity amid rapid change. In an interconnected world, architecture is also evaluated based on its engagement with global trends and its impact on or contribution to these dynamics. Examples include the influence of Western architects in the Muslim world and vice versa, highlighting debates around modernism, regionalism, and the use of technology. Architects like Rifat Chadirji and Hassan Fathy have sought to reconcile contemporary design with regional heritage, contributing to ongoing discussions about architecture's role in expressing and shaping societal values.

Architectural awarding requires a nuanced, multi-layered approach that includes evaluating a building's functionality and aesthetics, its relationship with the physical and cultural environment, its position within global architectural discourse, and its significance within its local or regional intellectual context. This complex form of criticism must consider how a building harmonizes with its surroundings, reflects cultural heritage, engages with international styles and ideas, and contributes to or challenges regional intellectual debates. Particularly in the Muslim world, where diversity and unity coexist, this analysis must navigate the balance between modernity and tradition, the interpretation of cultural legacy through contemporary perspectives, and the dynamic between societal cohesion and fragmentation. While these discussions share common themes across the Muslim world, the specific issues and the public and intellectual response to them can vary significantly by region and over time, offering a rich, varied tapestry of architectural expression and critical discourse.

In today's Muslim world, societies are grappling with poverty while navigating the challenges of modernization and the quest to redefine their identities against the backdrop of dominant Western culture. The urgent need for basic necessities like

shelter makes mass housing a critical issue, overshadowing the focus on individual or middle-class housing and highlighting the significant role of architecture in addressing societal needs. Additionally, the clash between elite aesthetic preferences and the broader public's taste is becoming increasingly ideological, reflecting deeper cultural dissonances. This tension, emblematic of the broader struggle within Muslim societies to maintain cultural integrity amidst rapid change, underscores the necessity for intellectuals to engage deeply with the process of redefining cultural symbols for contemporary relevance.

The integration of modern technology into traditionally structured societies is a complex issue that extends beyond mere functionality and adaptation in architecture. It also challenges aesthetic norms and clashes with the semantic disarray arising from crumbling traditional symbols. The key lies in harnessing technology to forge new cultural symbols, akin to how the modern movement reshaped architecture globally, prompting a richer, more authentic contemporary cultural expression within the Muslim world. This perspective demands a shift in how architects, critics, and the wider intellectual community perceive and engage with architecture, linking directly to architectural education and its role in fostering an open intellectual environment. This approach is crucial for advancing the discourse around architecture and underscores the Award's commitment to enriching architectural thought and practice.

This overview of AKAA shows two points, first that the three first cycles are the framework in which the award defined itself and continued to progress from and second, it emphasizes that the prizes represent just a fraction of its comprehensive intellectual journey.

## CHAPTER 3

### UNDERLYING NARRATIVES IN AKAA

This chapter delves into the multifaceted issues addressed by AKAA, examining four main themes that have been central to its discourse and recognition over the years. Through a comprehensive analysis of the AKAA's publications, seminars, and recipient projects, the chapter seeks to uncover the changing priorities and concerns within the field of architecture as reflected by this prestigious award.

To guide the exploration of AKAA's thematic focus, insights from previous research that have examined the award's impact and significance within the architectural community have been used. Notably, studies such as Keser's "*Architecture, Community and the Aga Khan Award for Architecture*" (2021) provide valuable insights into the role of the AKAA in fostering community engagement and social inclusion through architectural design. Similarly, works such as "*Building New Thoughts: The Aga Khan Award for Architecture*" (1995) by Fatima Amir Hirji and "*Re-thinking Islamic Architecture: A Critique of the Aga Khan Award for Architecture through the Paradigm of Encounter*" (2005) by Katharine A.R. Bartsch offer critical perspectives on the AKAA's approach to architectural discourse and its implications for Islamic architecture.

Furthermore, research such as "*The Aga Khan Award for Architecture and the Creation of an Islamic Built Identity, 1976-2007*" (2009) by Malcolm Munkittrick and "*The Issue of Identity in the Islamic Intelligentsia and the Aga Khan Architectural Awards*" (1999) by Özlem Erdoğan Erkarlan shed light on the issue of identity within the context of the AKAA. These studies explore how the award has contributed to the construction of an Islamic built identity and the ways in which architectural projects recognized by the AKAA engage with questions of cultural identity and heritage preservation.

Building upon the insights and methodologies employed in these previous studies, this chapter aims to deepen our understanding of the AKAA's thematic focus by examining four key issues: identity, regionalism, sustainability, and social responsibility. By analyzing the AKAA's publications, seminars, and recipient projects through the lens of these thematic frameworks, it is aimed to uncover the underlying narratives and discourses that have shaped architectural practice and discourse within the context of the AKAA.

### **3.1 Visualization of Underlying Narratives**

Going through the literature review of the award, it can be seen that the main subjects and issues of the award such as Identity has been studied over before. What lacks is an integration of data analysis and visualization to give an overall view. The methodology used in this chapter, enhances the credibility and rigour of research findings and also enables the transformation of subjective observations into objective insights. In this study, by analyzing the data and using visualization techniques, it is intended to illuminate patterns, trends and relationships within the data. In doing so, contributing to a more comprehensive understanding of the award history and progression will be possible.

This methodology employs elements of both interpretative and positivist paradigms. In this context, interpretative research emphasizes on a subjective interpretation reading and the exploration of underlying meanings, values, and perspectives. In this study qualitative methods are used to gain a deeper understanding of the keywords detected from the data, this was done in the previous chapter and keywords were extracted for each book. The first three cycles included most of the keywords, Figure 3.1. clearly demonstrates this claim. As time passes new keywords are introduced in the literature of the award, which shows continuing the transformation of the award. This is discussed in the end of this chapter.

Interpretative analysis can help uncover insights that go beyond mere numerical data, enriching the overall understanding of the subject matter. On the other hand, positivism refers to the approach of collecting and analyzing empirical data. The aim is to uncover objective truths or regularities. To achieve this, data has been collected from various sources related to ACAA. Quantitative data can be used to identify patterns or correlations, providing concrete evidence to support research conclusions (The employment of this method is explained in detail later in this chapter).

The integration of quantitative and qualitative information allows for a more holistic approach. It can help capture both the contextual nuances and trends inherent in the award. It is important to note, the interviews in the appendix with official award executives (secretary general and director) provide an affirmation of the data analysis results from their experience and perspectives.

### **3.2 Keywords and Underlying Narratives of ACAA**

The 41 books of ACAA encompass a wide array of topics and issues. In this study, these materials have been categorized into four groups: 1. Jury statements 2. Official books 3. Related books to each cycle 4. Award recipient descriptions. The official book of each cycle includes the jury statement and award recipient descriptions specific to that cycle. However, in order to conduct a more thorough examination in this study, the jury statement and award recipient descriptions has been analyzed separately and independently.

The most effective approach to dissecting this extensive collection of sources is to begin with the Master Jury statements. Since these statements, containing direct input from the Master Jury, succinctly encapsulate the agenda and criteria of each award cycle. By carefully analyzing these statements, the recurrent keywords have been identified so as to highlight the primary concerns addressed by the award.

The keywords gathered from the Master Jury statements over the 15 award cycles are as follows:

History/Past - Heritage - Continuity - Change - Future - Language - Identity - Symbolism - Diversity - Pluralism - Vernacular - Indigenous - Functionality - Homogenisation - Globalisation - Modern - Contextualism - Period of Transition - Regionalism - Adaptive Re-use - Integration - Rehabilitation - Conservation/Restoration - Technology - Sustainability - Innovative - Housing - Roles in Architecture - Education - Rural Habitat - Low-cost Housing - Replicability - Less Privileged people

Notes on the keywords:

Excluding terms like "Development," "Built Environment," "Urban Issues," and "Islamic Architecture" was necessary as they appear almost repeatedly in each cycle and are overly broad in scope.

Modern has been used in a general definition and includes terms such as “modernity”, “modernism”, “modernization” and “modern architecture”. While these terms inherently carry distinct concepts and meanings, in the context of the award, they are consistently employed not in opposition to each other but rather in relation to tradition and the architectural practices of the past.

The concept of "Critical Regionalism" has been addressed within the award. However, while “Regionalism” focuses primarily on celebrating and incorporating local architectural traditions (Vernacularism), “Critical Regionalism” expands on this approach with a more critical and reflective engagement with both local and global influences. So, “Critical Regionalism” can be seen as a correction and continuation of “Regionalism”, offering a more nuanced and theoretically informed approach to architecture that addresses the complexities of contemporary architectural practice. The term "Regionalism" in keywords refers to both concepts.

The term "Sustainability" has been employed since the inception of the award. However, it's worth noting that the interpretation and significance of this term have evolved over time. The definition of sustainability in architecture has evolved from

a focus on environmental concerns to a more holistic understanding that integrates environmental, social, and economic considerations into architectural practice.

"Roles in Architecture" encompasses the involvement of clients and users in the project, including their participation during the construction phase as well as their responsibilities following project completion.

In Chapter 3, it's observed that these keywords are interconnected and are occasionally employed simultaneously for a deeper discussion. However, to enhance a better understanding and establish clearer relationships, they have been categorized into four groups based on their similarity and usage in the texts. These groups are termed "Underlying Narratives" (UN) of the award and in each one some keywords seem to be the main focus. The Underlying Narratives with the main keywords of each one highlighted are as follows:

**Underlying Narrative 1 - Identity and Pluralistic Approaches (UN1):** History/Past – Heritage – Continuity – Change – Future – Language – **Identity** – Symbolism – Diversity – **Pluralism**

**Underlying Narrative 2 - Modernity and Regionalism (UN2):** Vernacular – Indigenous – Functionality – Homogenisation – Globalisation – **Modern** – Contextualism – Period of Transition – **Regionalism**

**Underlying Narrative 3 - From Restoration and Conservation to Sustainable Architecture (UN3):** Adaptive Re-use – Integration – Rehabilitation – **Conservation/Restoration** – Technology – **Sustainability** – Innovative

**Underlying Narrative 4 - Roles and Social Responsibility and Education (UN4):** **Housing** – **Roles in Architecture** – Education – Rural Habitat – Low-cost Housing – Replicability – Less Privileged people

Table 3.1., Table 3.2., Table 3.3., and Table 3.4. show the keywords found in the Jury Statements:

UN1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
History/Past		•	•	•					•	•	•	•			•
Heritage	•										•	•		•	•
Continuity	•	•	•				•						•		
Change			•	•			•			•	•	•			•
Future	•	•	•	•		•									
Language	•				•								•	•	•
Identity	•		•	•				•		•	•	•		•	•
Symbolism			•				•								
Diversity		•	•						•		•		•	•	•
Pluralism			•			•			•		•		•	•	

Table 3.1. Keywords of Underlying Narrative 1 found in the Jury Statements of each cycle  
 Drawn by the Author

UN2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vernacular			•	•			•	•							
Indigenous	•		•												
Functionality			•						•	•	•	•		•	•
Homogenisation										•					
Globalisation							•			•	•			•	
Modern			•		•	•	•		•		•	•	•		•
Contextualism	•		•	•			•	•	•		•	•		•	•
Period of Transition	•	•	•												
Regionalism			•		•		•							•	

Table 3.2. Keywords of Underlying Narrative 2 found in the Jury Statements of each cycle  
 Drawn by the Author



UN3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Adaptive Re-use			•												•
Integration						•			•			•		•	
Rehabilitation			•							•		•			•
Conservation/ Restoration		•	•			•	•	•	•	•		•		•	•
Technology	•	•	•						•	•	•			•	•
Sustainability			•					•		•		•		•	•
Innovative	•	•	•			•			•		•	•		•	•

Table 3.3. Keywords of Underlying Narrative 3 found in the Jury Statements of each cycle  
 Drawn by the Author

UN4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Housing	•	•	•							•					•
Roles in Architecture			•				•	•				•		•	•
Education			•					•			•				
Rural Habitat		•	•							•	•	•		•	
Low-cost Housing	•	•										•		•	
Replicability			•			•					•				
Less Privileged people	•		•												•

Table 3.4. Keywords of Underlying Narrative 4 found in the Jury Statements of each cycle  
 Drawn by the Author

Notes on Table 3.1., Table 3.2., Table 3.3., and Table 3.4.:

- Jury statements of cycles 3 and 15 were extensive and covered a wide range of issues.

After identifying the keywords in the jury statements, they were further analyzed within the other writings associated with the award (official books, related books, and winner descriptions). The subsequent tables illustrate the findings.

Table 3.5., Table 3.6., Table 3.7., and Table 3.8. show the keywords found in the official books for each cycle:

UN1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
History/Past	•	•	••	••											
Heritage			••			•					•		•		
Continuity	•	••	•		••		••	•							
Change	•	••			••		•			••					
Future	•			••			••								
Language			••		••	•	•		••						
Identity	••	••	••	••	•			•	•	•		•	•	•	•
Symbolism	••					•			•						
Diversity	•	•							•						
Pluralism				•	•				••	•	•		••		

Table 3.5. Keywords of Underlying Narrative 1 found in the official book of each cycle  
 “•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
 Drawn by the Author

UN2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vernacular	•		••				•		•				•		•
Indigenous															
Functionality		•							•	•	•		•		
Homogenisation															
Globalisation		•				•	•	•	•	•					•
Modern	•	••	••	•	•	•	••	••		••	•		•	•	•
Contextualism			••	•						•	•	•			
Period of Transition	•	•								•					
Regionalism	•		••	••	•	••	•	•				•			

Table 3.6. Keywords of Underlying Narrative 2 found in the official book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

UN3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Adaptive Re-use			••								•				•
Integration		•				•			•				•		
Rehabilitation				•								•			
Conservation/Restoration	••		••	••		••	•	•	•		••	••			
Technology	•		••						•	•					•
Sustainability							•	•		•	••	••	••	••	•
Innovative	•	•	••			••			••	•		••		••	•

Table 3.7. Keywords of Underlying Narrative 3 found in the official book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

UN4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Housing	••	•	••	•		•			•		••	••			
Roles in Architecture	••		••		•	•		••	•		••	•	•	•	
Education			••					•					•		
Rural Habitat									•						
Low-cost Housing			•												
Replicability			•			•									
Less Privileged people	••		•			•		••							

Table 3.8. Keywords of Underlying Narrative 4 found in the official book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

Table 3.9., Table 3.10., Table 3.11., and Table 3.12. display the keywords found in the related books for each cycle. In instances where multiple related books are present in a single cycle, they have been consolidated into the same cycle but are presented in separate rows for simplicity.

UN1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
History/Past	•• •• • •	• •• • •	•• • ••	•		•		/		•					/
Heritage	•• • •		••					/	•		•	•	•		/
Continuity	• • • •	• •	•					/	••						/
Change	•• •	•• • • ••						/	••	•				•	/
Future	•• •• • •	•		•		•		/							/
Language	••					•		/			•				/
Identity	• • •• •	•• •• •	• ••	•	•	•		/			•			•	/
Symbolism	•• ••	••	• ••					/							/
Diversity	•	•	•					/						•	/
Pluralism								/	•		•	•		••	/

Table 3.9. Keywords of Underlying Narrative 1 found in the related book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

UN2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vernacular			•												
Indigenous	• • • •	•													
Functionality										•	•	•			
Homogenisation											•	••		•	
Globalisation	•	•							•		•	•		•	
Modern	• • • ••	• • • •	• •• • •	• •	••	•	•		••	•	••	•	••	•	
Contextualism			• •							••	•		•		
Period of Transition	•														
Regionalism	• •• • •		•• •	•	•	••	•		••						

Table 3.10. Keywords of Underlying Narrative 2 found in the related book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

UN3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Adaptive Re-use			•					/							/
Integration	• •	•	• •		•	•		/	•	•				•	/
Rehabilitation	•• ••		••					/							/
Conservation/ Restoration	•• •	• •	•			••		/	•						/
Technology	• •	•• ••	• ••	•				/	•						/
Sustainability	• •							/	•			•	••		/
Innovative	• • •	• •	•					/			•	•		•	/

Table 3.11. Keywords of Underlying Narrative 3 found in the related book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

UN4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Housing	• • •• ••	•• •• ••	•• •• •	••		•	••	/	•		•				
Roles in Architecture	• • • •• ••	• •	• ••	••	••		•	/	•	•	•				
Education			••					/							
Rural Habitat		•• ••	• •					/			•				
Low-cost Housing	• •							/							
Replicability	•		•					/							
Less Privileged people	• • • • •	• •	• •	••			••	/							

Table 3.12. Keywords of Underlying Narrative 4 found in the related book of each cycle  
“•” indicates the presence of the keyword, “••” indicates the keyword being a main topic  
Drawn by the Author

Note on Table 3.9., Table 3.10., Table 3.11., and Table 3.12.:

The 8<sup>th</sup> and 15<sup>th</sup> cycles didn't have a related book published.

Table 3.13., Table 3.14., Table 3.15., and Table 3.16. display the keywords found in the descriptions of award recipients for each cycle. Since every cycle has multiple winners, they have been consolidated into the same cycle but are presented in separate rows for simplicity.



UN1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
History/Past		• •				• • •		•	• •						
Heritage	• • •	•	•	•			•		• •		• •	• •	•	• •	•
Continuity		• • • • •	•		•		•								
Change		•													
Future		• •				• • •		•							
Language					• • • •	• • • •	• •	• •		•			•	• •	
Identity	• • •	• •	•	• •	•	• •	• •	• • •	• •	•		•	• •	• •	
Symbolism	•	•	• • •	•		• •	•	• •	•			•	•		
Diversity															
Pluralism										• •	•	•	•		

Table 3.13. Keywords of Underlying Narrative 1 found in the description of award recipient  
 Drawn by the Author

UN2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vernacular	• • •	• • • •	• • •	• •	•		• •	• •	• •	•					
Indigenous	• •	• • • •					• • •								
Functionality										• •					
Homogenisation															
Globalisation															
Modern	•	• •	• • •	• • •	•	• •	• •	• • • •	• • • •		• •	•	• •	• •	• •
Contextualism			•												
Period of Transition			•												
Regionalism	• • •		• • • •	•		•		• • • •	•						

Table 3.14. Keywords of Underlying Narrative 2 found in the description of award recipient  
 Drawn by the Author

UN3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	
Adaptive Re-use			•												• •	
Integration												•				
Rehabilitation	•	•		•	•	• •	•			• •		• •			•	
Conservation/ Restoration	• • • •	• •	• •	• •	• •	• •	•	• •	• •	• • •	•	• •	•	•	•	
Technology	• • •	• •		• •		• •	• •		• • •	•	•	•	•	• •	•	
Sustainability	• • •					•	• •	• •		•	• •				• • •	•
Innovative	• • •		• • •	• • •		• • • • •	• •	• •	• •	• • • •			•	• •		

Table 3.15. Keywords of Underlying Narrative 3 found in the description of award recipient  
 Drawn by the Author

UN4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Housing	•	•	•	•	•	•	•		•	•					•
	•	•	•	•	•	•									
	•		•		•	•									
Roles in Architecture	•	•	•	•	•	•	•	•	•	•		•		•	•
	•	•	•	•		•				•					•
	•		•	•											•
Education	•							•	•	•			•	•	
	•							•	•	•					
Rural Habitat			•					•	•		•				
Low-cost Housing	•				•	•								•	
	•					•									
Replicability	•														
Less Privileged people	•	•	•	•	•	•	•		•			•			•
	•		•	•	•	•									•
	•		•		•	•									

Table 3.16. Keywords of Underlying Narrative 4 found in the description of award recipient  
 Drawn by the Author

In this study, after identifying keywords from all sources, priority was given in the following order: first to Jury Statements, then to Award Recipients, followed by Official Books, and finally to Related Books. Comprehensive tables (Table 3.17., Table 3.18., Table 3.19., and Table 3.20.) for keywords were subsequently created based on this prioritization.

UN1	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
History/Past	•	•	•	•											
Heritage	•	•	•								•				
Continuity	•	•	•				•								
Change			•				•			•					
Future				•											
Language					•	•									
Identity	•	•	•	•	•			•							
Symbolism	•	•	•												
Diversity		•													
Pluralism								•	•	•	•	•	•	•	

Table 3.17. Keywords of Underlying Narrative 1 in each cycle  
 Drawn by the Author

UN2	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vernacular			•				•								
Indigenous	•														
Functionality									•	•	•	•		•	•
Homogenisation															
Globalisation														•	
Modern	•	•	•		•	•	•	•		•	•		•	•	•
Contextualism			•	•							•	•	•	•	
Period of Transition	•	•													
Regionalism			•	•	•	•	•	•							

Table 3.18. Keywords of Underlying Narrative 2 in each cycle  
 Drawn by the Author

UN3	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Adaptive Re-use			•												•
Integration						•						•		•	
Rehabilitation			•							•		•			•
Conservation/ Restoration	•	•	•			•	•	•	•	•		•	•	•	•
Technology	•	•	•						•					•	
Sustainability								•			•	•	•	•	•
Innovative	•	•	•			•			•			•			

Table 3.19. Keywords of Underlying Narrative 3 in each cycle  
Drawn by the Author

UN4	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Housing	•	•	•	•	•	•	•			•					•
Roles in Architecture	•		•	•	•		•	•			•	•	•	•	•
Education			•					•			•		•		
Rural Habitat	•	•	•							•	•				
Low-cost Housing	•											•		•	
Replicability			•			•									
Less Privileged people	•		•												•

Table 3.20. Keywords of Underlying Narrative 4 in each cycle  
Drawn by the Author

Notes on Table 3.17., Table 3.18., Table 3.19., and Table 3.20.:

- As evident from Table 3.17. in Underlying Narrative 1, the initial third (especially in 1980's) exhibits a significant emphasis on issues directly associated with "Identity", which serves as the primary subject in award

discussions. Over time, this focus diminishes, with “Pluralism”, a more inclusive topic, replacing “Identity”.

- Upon reviewing Table 3.18. for Underlying Narrative 2 and taking into account the preceding tables for Underlying Narrative 2, it becomes apparent that “Modern” consistently remains one of the central concerns for the award. Initially, while “Regionalism” emerges as a key companion to the theme of “Modern” and “Identity” from the third cycle, it garners significant attention during the 1990s and early 2000s. However, this emphasis abruptly ceases and is replaced by a focus on “Functionality” and “Contextualism”.
- Just like Underlying Narrative 2, Underlying Narrative 3, as depicted in Table 3.19., demonstrates that “Conservation and Restoration” consistently rank among the primary concerns for the award. In the early cycles, “Conservation and Restoration” are discussed in conjunction with topics such as “Technology” and “Innovation”. However, in the most recent five cycles, “Sustainability” emerges as a central theme of the award, encompassing discussions related to both “Conservation and Restoration” as well as independent sustainability initiatives.
- In Table 3.20., concerning Underlying Narrative 4, the topic of "Roles in Architecture" is consistently discussed throughout the cycles. Additionally, it is evident that in the initial period, "Housing" projects hold significance, with supporting agendas such as "Less Privileged people," "Replicability," and "Rural Habitats." However, in the latter half, the focus on Housing projects diminishes, with fewer large-scale and complex projects receiving attention. Nonetheless, independent and smaller-scale housing projects continue to win the award.

To facilitate further analysis, Table 3.17., Table 3.18., Table 3.19., and Table 3.20. were combined into a single chart (Figure 3.1.) to present the data in an alternative format.

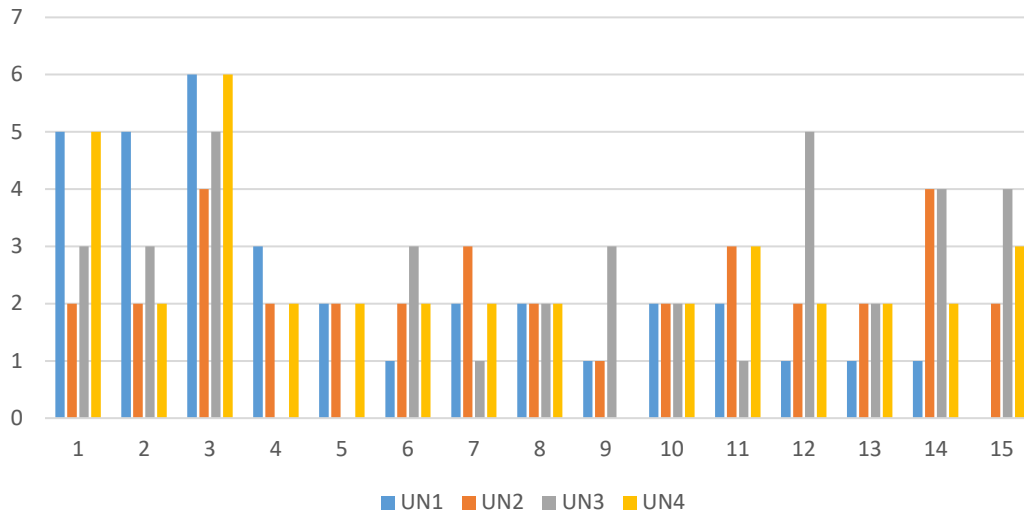


Figure 3.1. Number of each Underlying Narrative in each cycle  
 Drawn by the Author

In Figure 3.1., it's noticeable that the Underlying Narratives in the initial three cycles, particularly Cycle 3, exhibit a higher count. This can be attributed to the greater number of publications and discussions during these periods. Additionally, these publications serve as foundational texts that cover a wide range of topics. Notable books such as *"Toward an Architecture in the Spirit of Islam"* (1978), *"Architecture as Symbol and Self-Identity"* (1979), *"Architecture in Continuity"* (1985), and *"Space for Freedom"* (1989) contribute to laying this foundation. However, it's important to note that the topics discussed and emphasized in the award undergo changes and are updated to reflect contemporary discussions and concerns.

Regarding the Underlying Narratives, all four groups, particularly the first three as highlighted in the literature review in this chapter, represent interconnected topics. Discussions on Regionalism and Conservation are rooted in Identity issues. Therefore, for a more comprehensive analysis, it's imperative to examine them together. Looking at the most significant keywords in each Underlying Narrative, it becomes evident that in the 1980s, Identity emerged as the primary keyword and focus of the award. Within the realm of Identity-related subjects, Regionalism



emerged as the predominant topic, dominating the theoretical discourse from the 1990s until the mid-2000s. This marks the first significant "turning point" in the approach of the AKAAs, indicating a shift from a predominantly theoretical approach to theories that are more practically applicable. In the mid-2000s, Regionalism gradually gives way to discussions on Sustainability, representing another notable "turning point." This shift reflects a transition from theoretical approaches to more functional and practical considerations within the award's discourse.

### **3.3 Identity and Pluralistic Approaches**

The issue of identity can often be a polarizing matter and through the award cycles many approaches have been taken to define it, resulting in pluralistic definitions. It isn't a singular pattern. It can't be, even within what might appear as a uniform culture or nation to external observers, there exists diversity. For example:

"Interrogating the notion of identity in contemporary literature divulges several positions. Correa (1983) defines identity as a process, not a found object, and not a self-conscious process. He avows that our search for identity could give us a much greater sensitivity not only to our environment, but to ourselves and to the society in which we live. On the contrary, Castells (2004) argues that identity is a process of construction of meaning on the basis of giving priority to a set of cultural attributes over other sources of meaning; it is fundamental to the dynamic of societies. In essence, the position of Castells is that identity is constructed and is a process of choice, while for Correa it is natural, a spontaneous process that reflects the spirit of the time and of place" (Salama, 2012, p. 177)

Identity consist of the qualities and viewpoints of a person or an object that demonstrate their differences from others. In cultural terms, it can be defined as a strong sense of belonging to a distinct community or group. In regard with

philosophy, the identity of a physical object could be characterized by three qualities: permanence, distinction, and recognition (Salama, 2012, p. 177).

Articulating cultural identity using architecture and urban buildings conserves a significant place within architectural and urban theories. Also, there are theoreticians that consider identity as a human requirement; some define it as a method of producing meaning by giving precedence by prioritizing specific cultural attributes above alternative sources of meaning. In architectural terms, identity could be defined as "the collective set of characteristics by which a building or an urban tissue is definitively recognized" (Salama, 2011, p. 178). In the Western world, identity in architecture and the differences don't seem to be a matter of important concern within architectural discourses in the same manner as the Muslim world (their concern is more with formal aspects). On the other hand, the examination of architectural identity in the Islamic societies is usually accepted as one of the persistent themes that keeps resurfacing on intellectual and academic discourses. This is largely because the cultural singularity and plurality of the Islamic societies have resulted in a "sacred symbolism" that is often challenging to understand, especially by Western cultures. Architects and designers are regularly influenced by "constructed identities" that highlight a logical relationship between tradition and modernity. While they must design in accordance with the traditional values, they also need to design with a distinctiveness in modern times (Salama, 2012, p. 180).

Since its inception, AKAA has introduced a fresh and broad perspective on the elements that constitute architecture to both architectural experts and the general population. The winners of the first cycle tackled a diverse array of topics, encompassing everything from restoration to improving poor housing, and incorporated designs based on both tradition and modernism. Not just architects but also constructor and clients were praised. "Collectively, these projects conveyed the pluralism of societies in nations where Muslim communities hold substantial influence, spanning from Indonesia to Morocco" (Mostafavi, 2016, p. 6).

Subsequent Master Juries have continued to adopt this pluralistic approach, addressing a range of concerns highlighted by a Steering Committee in the next

cycles. The award was established "to recognize the principal function of architecture in enhancing the quality of life within rapidly evolving Muslim communities". A noteworthy facet of such transformation is the immigration of people from their native land. From time to time involuntary, sometimes by choice, this massive movements – The shift from rural to urban regions or across different countries and continents has bestowed societies that have historically been monocultural with fresh characteristics moulded by intricate layers of identities (Mostafavi, 2016, p. 6).

AKAA's prevalent rhetoric of identity in the Islamic world which is distinguished from the West, and yet the relationship of the AKAA with Western intellectuals, institutions and discourses, (Discourses of continuity, Language, history and typology, heritage, symbolism, pluralism and even regionalism and conservation roles in architecture) imprint a relationship between architecture and identity, sharing an expectation to build architecture as an expression of Islam. Emphasis is given to "cultural continuity and cultural authenticity," identified by Ismail Serageldin as a collective message of the Award (Serageldin, 1989, p. 57).

This probing into cultural continuity finds a corollary concern with cultural authenticity in new buildings. The issue is not whether the structure conforms exactly to the criteria of the past; it clearly cannot do so and remain relevant to today's concerns. Instead, the issue is whether the designer has learnt the lessons of the past, internalized them, and used them as input, although partial, in defining the solution to a contemporary problem for contemporary clients (Serageldin, 1989, p. 57).

This pluralism is not limited to projects. "*Space for freedom*" enables the articulation of plural perspectives on identity. Through their juxtaposition, the Award presents a conceptual space to re-think the relationship between architecture and Islam that is "multiple, shifting" (Salama & El-Ashmouni, 2020, p. 82). To understand the award process, it is imperative to go through the initial seminar discussions between the scholars of different backgrounds.

### **Tradition vs. Modernity in Architecture**

In his insightful essay on ACAA, Ismail Serageldin criticizes what he calls the "tired and tiresome" discourse that often puts tradition against modernity. He argues that this debate, which is prevalent in discussions about Muslim cultures, oversimplifies complex issues and reduces them to simplistic categories (Serageldin, 1989, pp. 57-58).

Serageldin's standpoint is that this debate is technically and critically flawed. As it tends to stifle rational discourse and raise impassioned arguments. However, it must be recognized that this polarization between tradition and modernity arises from historical circumstances and represents existing ideological positions rooted in rational discourse.

But here's the catch; dismissing this debate as futile overlooks its significance. It serves to bring attention to numerous dilemmas within Muslim societies. It's no accident that the theme of tradition versus modernity has persisted in the Aga Khan Award seminars and discussions.

To understand the broader context and the complex issues at play in the realm of architecture for Muslim societies, it helps to explore how the ACAA initially addressed this tension and identified crucial issues to tackle in response to the Aga Khan's challenge.

### **Constructing a Modern Muslim Identity**

Exploration of the intricate relationship between tradition and modernity leads to delving into the ideological dimensions that have shaped Muslim identity through architecture. The roots of this tension can be traced back to the nationalist Muslim movements of the 1960s and 70s. These movements were primarily driven by specific political, economic, and cultural interests, often reacting against Western influences. They embraced ideas like progress and capitalism, imported from the West (Holod, 1978, p. 11).

In critiques of modernism, especially concerning urban environments. Modern architecture is often blamed for creating disconnected, placeless cities that lack

cultural roots. The 20th century brought global shifts that further challenged traditional identities (Holod, 1978, p. 11).

Despite being geographically and symbolically aligned with the West, the ACAA took a unique approach to address the built environment of the Muslim world. It sought to draw upon architectural expertise from both Western and Muslim contexts.

Within the ACAA seminars, one response that gained attention was a call for a "return to tradition," advocated by Seyyed Hossein Nasr, a philosopher and historian of Islamic science. Nasr believed that the crisis in the Muslim built environment resulted from the influence of "foreign" architecture in Muslim cities, conflicting with traditional Islamic tenets. He argued that modern architects, trained in the West, lacked the traditional Islamic approach, which he felt "never separates beauty from utility" (Nasr, as cited in Holod, 1978, p. 2).

Nasr believed that Western secularism and modernization had led to a desacralization and fragmentation of the Muslim world, displacing spirituality, sacred knowledge, and the religious imagination. He called for architects to embrace Islamic principles, infuse spirituality and wisdom into their work, and return to a cosmological foundation.

However, Dogan Kuban, a secular architect-historian challenged Nasr's views. Kuban argued that architecture and urban issues are influenced by complex social, economic, and political factors. He questioned whether an "Islamic" architecture could represent the diverse Muslim world and raised concerns about elitism (Nasr, as cited in Holod, 1978, p. 2).

These debates within the ACAA in regard to identity are around three key themes: Formalism, Symbolism, and Heritage. And it reflects the pluralism and multifaceted nature of Islamic architecture and identity.

### **Debates on the Islamic City**

Seyyed Hossein Nasr contrasts the modern city with his idealized vision of the Islamic city. In his view, the Islamic city is a unified and harmonious space where

all aspects of life including the mosque, madrasa, bazaar, and family dwellings are closely interconnected and guided by divine norms. He criticizes the modern city for its fragmentation, rationality and monosemantic nature primarily serving industry and commerce (Nasr, as cited in Holod, 1978, p. 115).

However, it's important to note that Nasr's portrayal of both the modern and Islamic cities is somewhat abstract and essentialist and it lacks consideration of their diverse historical, socio-economic, and cultural contexts.

Jaques Berque a sociologist, challenges Nasr's model within the same seminars. Rather than an accurate representation of Islamic cities, he sees it as oversimplified and influenced by Western simplifications; Berque suggests a more contextual approach, emphasizing social and historical analysis. He proposes elements like balance, light, shade, order, and hierarchy as key to understanding the Islamic city. But he also acknowledges that these elements are somewhat abstract and may not define a distinct "Islamic" architectural language applicable to all Muslim cities (Berque, as cited in Holod, 1978, p. 116).

These debates within the seminars highlight the complexity of defining an "Islamic" architectural identity and the challenges of reconciling the diverse urban environments within the Muslim world. This brings us to the second theme, the symbolic expression of Islamic architecture.

### **Debates on Islamic Symbols in Architecture**

Oleg Grabar initiates this discussion by asking if there is a visually perceptible system of Islamic symbols and signs in architecture. He explores whether such a system originates from the Koran, historical sources, or specific regions within the Islamic world (Grabar, as cited in Katz, 1978, pp. 6-7).

Seyyed Hossein Nasr and Fazlur Khan argue that the principles of traditional Islamic architecture are rooted in the Koran, shaping both Muslim life and their environment (Nasr & Khan, as cited in Holod, 1978, p. 116). However, Grabar warns against a literal interpretation and suggests that Islamic culture may express itself through

sounds, history, and way of life, rather than predefined forms (Grabar, as cited in Katz, 1978, p. 7). Nader Ardalan believes that a distinct Islamic architectural vocabulary can be derived from mosques, combined with cultural and regional elements. He proposes a "pattern language" to connect with historical traditions (Ardalan, as cited in Katz, 1980, p. 18).

Mohammed Arkoun challenges the notion of a continuous and symbolic Islamic architectural language. He asserts that an object's meaning is based on how it is used. Arkoun cites the example of post-colonial Algeria, where the disruption of traditional symbols led to a semantic disorder in the urban fabric. Arkoun questions the search for a uniquely Islamic visual language, emphasizing the need to construct a new language for the built environment in Muslim countries, given their present economic, social, and geopolitical challenges (Grabar, as cited in Katz, 1978, p. 106).

These debates underline the complexity of defining an Islamic architectural identity and its relation to the broader cultural and socio-economic context.

### **Heritage and the Conservation of Muslim Identity**

The tension between tradition and modernity continues to be a central theme in the discussions surrounding the role of conservation in shaping Muslim identity. One of the central questions is the value of conservation in enhancing Muslim identity. How can the past hold meaning for the present, especially considering the discontinuity between past and present? Additionally, what is being conserved, at what cost, under what conditions, and for whom?

Dogan Kuban confronts this tension by highlighting the socio-economic and political factors that influence conservation policies. He questions whether any traditional culture can survive intact in the face of industrialization and unchecked modernization. Kuban criticizes policies that prioritize industry at the expense of the natural, cultural, and built environment (Kuban, as cited in Holod & Rastorfer, 1983, p. 33).

Ronald Lewcock, on the other hand, sees several benefits in conservation. He argues that it can counter the alienating effects of modernization, fostering self-respect and pride in heritage. Lewcock emphasizes the importance of practical considerations in preservation, such as using local materials and technology (Lewcock, as cited in Nanji, 1994, p. 63).

However, the idea that conservation alone can restore Muslim identity is challenged. Some participants argue that traditional building forms encourage traditional lifestyles, but others question whether preserving such lifestyles is desirable for contemporary Muslim societies. The notion of "continuity" plays a significant role in these discussions, emphasizing a stable and unchanging identity. Yet, this notion overlooks the dynamic and fragmented nature of identities, which evolve in response to changing historical, political, and economic circumstances.

In summary, the debates surrounding conservation and heritage preservation highlight the complex interplay between tradition, modernity, and Muslim identity, with varying viewpoints on the role of conservation in shaping contemporary societies.

### **Muslim Identity and the Built Environment**

A lot of debates within AKAA seminars revolve around the challenge of defining an Islamic architecture for Muslim societies. These debates are deeply rooted in the tension between tradition and modernity.

Traditionally, responses call for a return to so-called Islamic principles of architecture, often emphasizing abstract architectural concepts such as unity and beauty. On the other side, responses influenced by modernity question the relevance of seeking a visually distinct language of Islamic architecture in today's socio-economic context. These ideological positions have generated heated discussions.

For example, during one seminar, Dogan Kuban questioned whether there is a universal Islamic architecture with distinguishable features across regions. In contrast, Seyyed Hossein Nasr argued that a logical connection exists between



Islamic architectural elements in different regions (Kuban & Nasr, as cited in Holod, 1978, pp. 115-117).

These debates underscore the complexity of the issue. Architecture isn't confined to aesthetics alone; it's influenced by social, economic, and political factors that shape its production and use. This complexity challenges the idea of defining Muslim identity and culture solely through architectural forms.

The central issue remains the crisis of the built environment in the Muslim world, brought about by the impact of modernization. Modernization has introduced socio-economic and cultural challenges, but blaming it as the sole culprit and engaging in ideological debates oversimplifies the problems faced by Muslim countries.

Moreover, radical changes in the global economy, media, and technology have disrupted traditional lifestyles and environments in many Muslim countries. This disruption leads to socio-economic discontinuity and a rupture with architectural history.

To address this crisis, the AKAA seminars seems to have shifted the focus away from architecture as mere form and ideology and towards function and pragmatism. This redirection acknowledges the widespread crisis of the Muslim built environment and its need for a new approach to meet contemporary social needs. And this is where the first turning point happens. A shift from identity as the main issue to regionalism.

### **Complexity and Pluralism**

In regard with complexity and pluralism, AKAA has consistently emphasized the diversity of Muslim communities and celebrated architectural excellence across various regions, including Yemen, Kuwait, Tunisia, Sub-Saharan Africa, and Iran. Unlike traditional awards that focus solely on iconic monuments, AKAA sets itself apart by recognizing a wide range of architectural endeavours.

Analysis of the award shows the changing concept of pluralism within AKAA. This transformation encompasses diversity in project types, geographical locations,

discourses, and the lessons they offer. Pluralism in AKAA is not limited to architectural diversity but also extends to addressing critical issues such as architectural heritage, poverty, cultural identity, environmental awareness, and continuity with the past.

AKAA's unique role as a forum for presenting diverse architectural issues within one platform distinguishes it from other architectural debates. It encourages inclusive discussions, bridging gaps between traditionalism and modernity, and recognizing the value of both perspectives. Over time, AKAA has shifted its focus towards social responsibility, innovation, and community participation, reflecting a commitment to addressing global concerns.

### **Reevaluating Islamic Architecture**

The award seminars have grappled with the question of defining Islamic architecture for Muslim societies. These seminars have been instrumental in shaping the discourse around this critical topic.

One significant aspect of these discussions is the wide spectrum of responses they've generated. Some participants have sought to establish a clear-cut and visually identifiable Islamic architectural style, while others have focused on addressing pressing socio-economic issues within Muslim communities.

These debates have been marked by key polarizations, such as the tension between tradition and modernity, the clash between East and West, and the challenge of reconciling continuity with discontinuity. Notably, some participants argue for a pragmatic approach, emphasizing contemporary concerns within an Islamic context, while others advocate for recognizing and incorporating the architectural and cultural heritage of the Islamic world.

What sets these seminars apart is the depth and diversity of the dialogue among scholars, architects, planners, economists, and policymakers. The spirited exchanges have shed light on the complexity of the issues at hand.

In conclusion, these seminars have significantly contributed to the ongoing discourse on Islamic architecture. While there's no definitive answer yet, they've propelled us to think critically about the future of the Muslim built environment, bringing us one step closer to meaningful responses."

### **3.3.1 Examples of Identity and Pluralistic Approaches in the Award Recipients**

**Conservation of Sidi Bou Saïd, Tunis, Tunisia. 1980** (Holod & Rastorfer, 1983, pp. 103-107)

Sidi Bou Saïd's distinctive blue-and-white architecture is a defining aspect of Tunisia's cultural identity. The area conservation project seeks to preserve this identity and prevent the loss of cultural character due to gentrification.

By conserving the entire village, including its architecture, streetscape, and cultural traditions, the project ensures the continuity of Sidi Bou Saïd's unique character.

Sidi Bou Saïd represents a significant part of Tunisia's cultural heritage, and the project's goal is to protect and celebrate this heritage.



Figure 3.2. Conservation of Sidi Bou Saïd, Tunis, Tunisia. 1980  
Source: Archnet.org



Figure 3.3. Conservation of Sidi Bou Saïd, Tunis, Tunisia. 1980  
Source: Archnet.org



Figure 3.4. Conservation of Sidi Bou Saïd, Tunis, Tunisia. 1980  
Source: Archnet.org

**Al-Kindi Plaza, Riyadh, Saudi Arabia. 1989** (Steele, 1994, pp. 95-99)

This project demonstrates the significance of formal continuity in urban design. It strives to maintain visual and architectural links to the historical context, even when the immediate activities within the complex may differ from historical practices. The architectural identity is maintained to provide a sense of place and connection.

These projects collectively illustrate how architects and urban planners navigate the complex interplay between historical continuity, identity preservation, and modern functionality. They showcase the adaptation of historical typologies and cultural elements to create meaningful, contemporary architectural and urban designs that resonate with the past while meeting the needs of the present.



Figure 3.5. Al-Kindi Plaza, Riyadh, Saudi Arabia. 1989

Source: Archnet.org

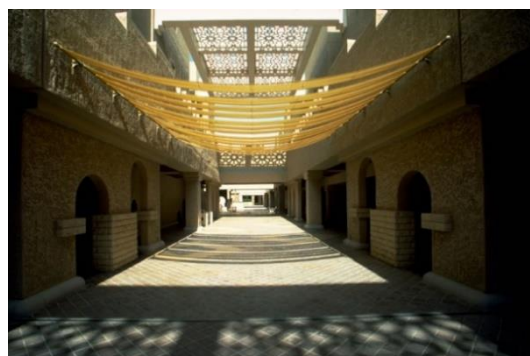


Figure 3.6. Al-Kindi Plaza, Riyadh, Saudi Arabia. 1989

Source: Archnet.org



Figure 3.7. Al-Kindi Plaza, Riyadh, Saudi Arabia. 1989

Source: Archnet.org

### 3.4 Modernity and Regionalism

In the realm of architecture, Regionalism is a concept that resonates with the Aga Khan's approach, emphasizing the importance of creating architecture that is well-suited to a specific region, its people, and their way of life. This theory, introduced by Alexander Tzonis in the early 1980s, emerged as a response to the dominance of Postmodernism following World War II, which marked a departure from the minimalist International Style of Modernism (Tzonis, 2003, p. 10).

Tzonis defines regionalism as an architectural approach that prioritizes the unique identity of a particular place over universal design principles. Regionalist architecture seeks to represent distinct cultures and their aspirations, often resisting external influences. It places a strong emphasis on the 'sense of place' and the need for architecture to harmonize with its natural and cultural surroundings (Tzonis, 2003, p. 10).

Historical examples, such as Niccolò de' Crescenzi's Roman building incorporating classical elements long after their practical use, illustrate early instances of regionalism. This approach was characterized by the belief that architecture should reflect the identity of a region, even if it meant diverging from prevailing architectural trends.

During the 19th century, regionalism took on new forms, with experts identifying common elements in regional architecture and the commissioning of structures to assert a region's identity. Often tied to ethnic-based nationalist movements, this period saw a struggle against central authorities. Lewis Mumford's perspective in the early 20th century shifted regionalism toward a more nuanced approach. He believed that regional architecture should engage with universal ideals rather than resisting them outright. Mumford emphasized understanding and adapting the spirit of the past to contemporary needs, making architecture practical and reflective of community values (Lefavre, 2003, p. 34).

AKAA places a strong emphasis on regionalism, utilizing strategies like conservation and typology to preserve and revitalize the cultural identity of various communities while maintaining visual continuity. The awarded projects often draw attention to the rich regional diversity within the Muslim world, making it an implicit focus in many discussions since the Award's inception.

Numerous seminars organized by AKAA have delved into the theme of regionalism, exploring concepts like architecture and identity in Kuala Lumpur, Malaysia (1983), regionalism in architecture in Dacca, Bangladesh (1985), and criticisms in architecture in Yafra Malta (1989). International seminars, such as "*The Changing Rural Habitat*" in Beijing, China (1982), and "*Reading the Contemporary African City*" in Dakar, Senegal (1983), have also prominently featured debates on regionalism.

AKAA has recognized various projects for their innovative responses to regional challenges, ranging from the construction of new mud-brick mosques in West Africa to the development of the Sheraton Hotel in Agra, India. In its early years, AKAA's attention to architectural practices in the developing world distinguished it from contemporary architectural discourse.

However, it's important to note that AKAA is not alone in advocating regionalism within the field of architecture, and regional discourse existed before the Award's establishment. This discourse encompasses a wide range of ideas and is exemplified

by diverse AKAAs awards. It reflects different attitudes toward site considerations, extending beyond local resources or skills.

Two prominent poles within this spectrum are vernacularism, aligned with Bernard Rudofsky's concept of "Architecture without Architects," and modern regionalism, resonating with Kenneth Frampton's idea of "Critical Regionalism" (Ozkan, as cited in Davidson & Serageldin, 1995, p. 166). The selection of Hassan Fathy and Rifat Chadirji for the Chairman's Award in 1980 and 1986, respectively, aptly showcases these poles and underscores their significance (Ozkan, as cited in Powell, 1985, pp. 8-16).

While AKAAs has continued to champion regionalism, architectural journalism has increasingly focused on locally inspired practices, particularly as global awareness grows regarding resource depletion, environmental degradation, ecological limits, and sustainable practices. This alignment with global sustainability goals presents both opportunities and challenges for AKAAs, as it strives to maintain its unique message within the evolving global context.

### **Vernacularism in Architecture**

Vernacular architecture holds a significant place in the world of architecture, and the Aga Khan Chairman's Award recognized this importance by presenting its first-ever award to Hassan Fathy. Fathy's lifetime dedication to the study of vernacular architecture, his concern for its potential extinction, and his pioneering work in revitalizing indigenous building technologies for self-build housing for disadvantaged communities were celebrated through this award. Notably, Fathy's work predates the renewed interest in vernacular-built environments, a subject that gained prominence through the contributions of scholars like Paul Oliver and Bernard Rudofsky (Oliver, 1997, p. xxiii).

Definitions of vernacular architecture highlight its close connection to environmental contexts and available resources. Paul Oliver defines vernacular architecture as encompassing the dwellings and all other buildings of a community. These structures

are customarily built by the owners or the community itself, using traditional technologies. Vernacular architecture is specifically designed to meet the needs of the cultures that produce them, accommodating their values, economies, and ways of life (Rudofsky, 1964).

Kenneth Frampton offers another perspective, defining vernacular architecture as architecture that is spontaneously produced by the combined interaction of climate, culture, myth, and craft. This definition underscores the organic nature of vernacular architecture's development (Frampton, 1985, p. 313).

More recently, scholars like Spiro Kostof advocated for a more inclusive and democratic view of architecture and architectural history. Kostof argued against excluding traditional built environments from the realm of architecture simply because they lacked "delight" in the Vitruvian sense. This perspective has contributed to an expanded discourse on traditional built environments (Kostof, 1995, pp. 14-15).

In the Aga Khan Award literature, the value of vernacular architecture is acknowledged for its practical responses to site considerations and its aesthetic appeal. It presents the built environment as a holistic space where both monumental structures and humble dwellings are valued. Rather than merely retrospective scholarship, the literature foregrounds the instrumental aspects of vernacular architecture, highlighting principles that can be replicated in other contexts. This approach reflects the Award's commitment to promoting architectural solutions that benefit communities and contribute to their cultural identity and sustainability.



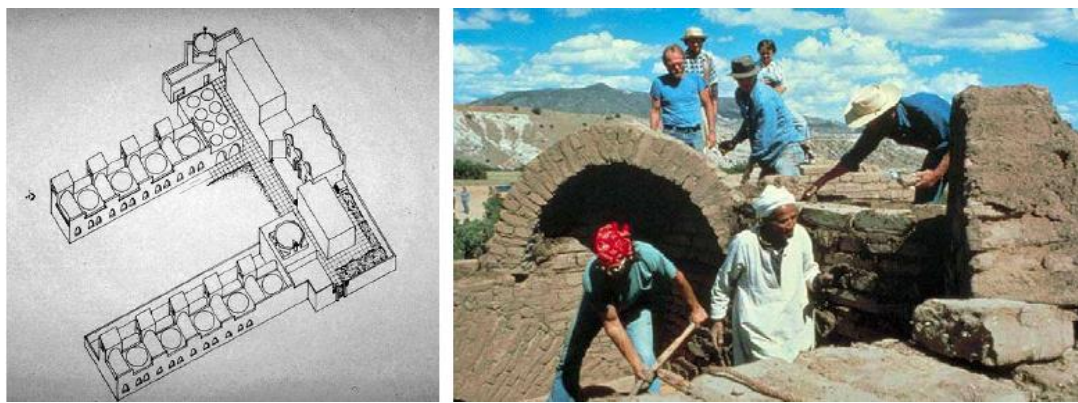


Figure 3.8. Hassan Fathy. New Gourna. 1946-1947

Source: [https://www.researchgate.net/figure/Hassan-Fathy-New-Gourna-1946-1947-Source-Aga-Khan-Trust-for-Culture\\_fig5\\_263539332](https://www.researchgate.net/figure/Hassan-Fathy-New-Gourna-1946-1947-Source-Aga-Khan-Trust-for-Culture_fig5_263539332)

### **Hassan Fathy**

Hassan Fathy (1900-1989) was a didactic architect whose principles aligned with the AKAAs focus on aesthetics, practicality, and ethics. His work was shaped by Egypt's intellectual climate, where he pioneered rural solutions during the nation's pursuit of independence.

Fathy sought to reverse the destruction of traditional architecture, emphasizing cultural authenticity and local materials. He championed self-build housing and left a global impact, despite facing challenges. His influence is acknowledged by AKAAs winners, and he's celebrated for blending the past with the present in architectural expressions of identity (Serageldin, 1989, p. 41). Below are some examples of winners influenced by Fathy's work.



Figure 3.9. Ramses Wisa Wassef, influenced by Fathy, uplifts impoverished communities' identity and livelihood. Ramses Wissa Wassef Arts Centre, Egypt. 1983  
Source: Archnet.org



Figure 3.10. Ramses Wisa Wassef, influenced by Fathy, uplifts impoverished communities' identity and livelihood. Ramses Wissa Wassef Arts Centre, Egypt. 1983  
Source: Archnet.org



Figure 3.11. Mopti Medical Centre, Mali. 1980  
Source: Archnet.org



Figure 3.12. Mopti Medical Centre, Mali. 1980  
Source: Archnet.org



Figure 3.13. Pondok Pesantren, Indonesia. 1980  
Source: Archnet.org



Figure 3.14. Pondok Pesantren, Indonesia. 1980  
Source: Archnet.org

Projects like the Mopti Medical Centre (Mali) and Pondok Pesantren (Indonesia) prioritize local constraints.



Figure 3.15. Niono Mosque (Mali)  
preserve local building technology and  
involve collective participation. Great  
Mosque of Niono, Mali. 1983  
Source: Archnet.org



Figure 3.16. Niono Mosque (Mali)  
preserve local building technology and  
involve collective participation. Great  
Mosque of Niono, Mali. 1983  
Source: Archnet.org



Figure 3.17. Halawa House  
Source: Archnet.org



Figure 3.18. Halawa House  
Source: Archnet.org



Figure 3.19. Corniche Mosque  
Source: Archnet.org

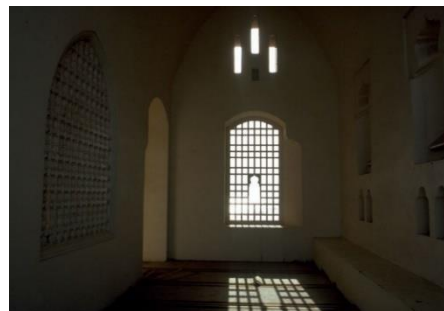


Figure 3.20. Corniche Mosque  
Source: Archnet.org

Abdel Wahed el-Wakil reinterprets Egyptian architecture, raising questions about indigenous responses. He rejects international technologies, advocating for vernacular architecture and critiquing Modernism. Abdel Wahed el-Wakil, Egyptian Architect won AKAAs twice in 1980 and 1989 for Halawa House and Corniche Mosque.

### **Navigating Boundaries**

In a world where cultures increasingly intersect and influence each other, defining an 'authentic' cultural expression has become a challenging endeavour. Hasan-Uddin Khan raises questions about the feasibility of preserving pure, untouched vernacular architecture. He argues that in today's globalized context, cultures evolve through continuous interaction, blurring the lines of what constitutes authenticity (Powell, 1985, pp. 167-168).

Regionalism in architecture is not solely defined by resistance to international influences. Ozkan suggests that it encompasses a spectrum of responses. Some architects resist modernism as a means of preserving their cultural identity, while others accept certain aspects of modernity as symbols of progress. This tension between resistance and acceptance shapes the essence of regionalism. (Ozkan, as cited in Powell, 1985, p. 16).

AKAA actively promotes architects who navigate the boundary between regional and international architectural possibilities. These architects embrace modern technology and global influences while preserving their cultural and regional identities. They create a dialogue between these two worlds, demonstrating that modern regionalism is a dynamic approach that allows cultures to evolve while staying rooted in their traditions (Kuban, as cited in Katz, 1980, pp. 12-13).

Expressing Islamic identity through architecture requires a delicate balance between tradition and modernity. The AKAA consistently conveys this message by recognizing architects who successfully achieve this equilibrium. In doing so, the award underscores the significance of modern regionalism as a means of visually expressing Islamic identity through architectural innovation.

### **Rifat Chadirji - Bridging Modernity and Tradition**

Rifat Chadirji, the recipient of the 1986 Chairman's Award, is lauded for his lifelong commitment to discovering a contemporary architectural language that harmonizes

Iraq's rich cultural heritage with the architectural principles of the 20th century. Chadirji's career began with his graduation in the United Kingdom in 1952, and it has been defined by his unwavering quest to create architectural designs that seamlessly bridge Iraq's traditional built environment with international technological advancements.

Central to Chadirji's philosophy is the concept of equilibrium between social needs and social technology. He contends that the introduction of machine-based technology and novel materials has disrupted this equilibrium, resulting in a loss of a coherent national architectural style in the post-war era. In contrast to some of his contemporaries, Chadirji rejects the idea of regressing to the past. Instead, he embraces the challenges and opportunities presented by universal technology. He believes that these experiences should serve as influential lessons for the next generation of architects.

Chadirji introduces the concept of "authentic modern regionalism," which involves abstracting formal principles and design concepts from Iraq's ancient Islamic architecture. He then amalgamates these elements with modern architectural principles and aesthetics. This fusion of tradition and modern serves as a cornerstone of his work and vision (Serageldin, 1989, pp. 197-199).

### **The Limits of Modern Regionalism**

AKAA has promoted visual continuity in various aspects, including conservation, typology, vernacular architecture, and modern regionalism. Conservation is not only valued for practical and economic reasons but also for its role in preserving cultural roots. It is seen as a means to maintain a Muslim self-image in the face of modernization and industrialization, countering feelings of alienation.

While many awarded projects adhere to principles of visual continuity by reinterpreting specific formal types, some stretch the boundaries of interpretation. These projects experiment with mass, scale, and materiality, challenging traditional definitions and pushing the envelope of architectural innovation.

Vernacularism and modern regionalism have been praised for their ability to resist universalizing forces that impact the built environment (Davidson & Serageldin, 1995, p. 7). Awarded projects are often commended for their thoughtful approach to local technology, materials, and environmentally sensitive design principles, which help mediate the effects of various elements and address resource issues.

However, in 1995, based on Kenneth Frampton's theory of "Critical Regionalism", Cynthia C. Davidson introduced a new critical direction for the AKAAs. She questioned the possibility of defining Islam in purely regional terms due to the pervasive influence of global media, industrialization, and the erosion of traditional boundaries. Davidson suggested that Islam itself defines a new idea of region, shaped by religion and communication rather than geography alone. This perspective recognizes that religion, through its practices, can create enclaves and boundaries that may not be limited to a specific geographic location but still represent the idea of place—a place of Islam (Davidson & Serageldin, 1995, pp. 7-8).

Davidson advocated for architectural projects that resist global forces and move away from nostalgic reinterpretations of traditional architecture. She proposed an architecture that mediates between the universal and the particular, seeking to redefine both place and the role of architecture in a changing world (Davidson & Serageldin, 1995, pp. 7-8).

### **Critical Regionalism**

From the beginning of the award, there are discussions about "Islamic architecture" and whether such an architecture exists or not. In almost all of these discussions "Islamic architecture" faces modern architecture as an opposition. Modern architecture brings with itself advantages and disadvantages to the table, resulting in the need to identify and redefine concepts of aesthetics, urbanism and regionalism within Islam. Of these concepts, regionalism is addressed more deeply. The notion of "Critical Regionalism" (which in return is based on Paul Ricoeur's "Universal Civilization and National Cultures") developed by Kenneth Frampton (as an

influential figure for the award for his role as one of the Steering Committee member's) can be used to relate these topics.

The establishment of Aga Khan Award was simultaneous with the climax of discourses of contemporary architecture theory with modernism at the center of it. Using Paul Ricoeur's rhetoric, in 1970s, modernism could be recognized as an "Universal Civilization" that was integrating itself with architecture all around the world. Ricoeur believed that, while taking part in universal civilization is necessary, national cultures should be cherished as well. "His use of the terms "universal" and "national" was virtually framed by the ideas of "modernity" and "traditionality". Ricoeur penetrated into one of the absolute dilemmas of modern societies, the crucial choice between free access to progress (often at the expense of cultural resources) and retreat to cultural sources, frequently at the risk of hindering progress" (Asatekin & Balamir, 1990, p. 63). He explains:

"Only a faith which values time and change and puts man in the position of a master before the world, history and his own life, seems fit to survive and endure. Otherwise, its fidelity to the past will be nothing more than a simple folkloric ornamentation. The problem is not simply to repeat the past, but rather to take root in it in order to ceaselessly invent" (Ricoeur, 2007, p. 282)

Ricoeur shows that what motivates nationalist movements to function efficiently is a "mythical nucleus" grounded in an "ideologically driven paradigm". With the intention of getting to the source of such an ideological discourse, it is necessary, Ricoeur says, to surpass the "layer of images and symbols which make up the basic ideals of a nation or national" (Ricoeur, 2007, p. 271) By demystifying universal (modernity) and national (traditionality), Kenneth Frampton develops his "Critical Regionalism" along this line of thought. He uses modern architecture and geographical and cultural context for an approach in architecture that emphasizes on light, climate, topography and on tectonic form. Frampton draws on phenomenology for his argument (Frampton, 1983, p. 27).



In "Towards a Critical Regionalism: Six Points for an Architecture of Resistance" (1983), Frampton tries to reintegrate fundamental architectural elements like "topography", "tactile qualities", "lighting", "climate", and "tectonics".

By analyzing the award in both its publications and winners, approaches quite similar to Critical Regionalism can be found. The award, in regard with the built environment addresses three different architectural challenges of Muslim world. First, the need to protect the heritage at risk, second is the need to deal with the needs of the poor and third is the need to address the creation of a new architectural vocabulary and language for societies to redefine themselves against the rapidly changing world around and within them (Nanji, 1994, p. 13); for example, the thoughtless applications of modern architecture, which is indifferent towards any locality or context (environmental, cultural, etc) is a major problem. The award constantly tries to counter these challenges. Why Critical Regionalism is the answer? The answer might be Frampton's own words:

"The fundamental strategy of Critical Regionalism is to mediate the impact of universal civilization with elements derived indirectly from the peculiarities of a particular place. It is clear from the above that Critical Regionalism depends upon maintaining a high level of critical self-consciousness. It may find its governing inspiration in such things as the range and quality of the local light, or in tectonic derived from a peculiar structural mode, or in the topography of a given site" (Frampton, 1983, p. 21)

Regionalism in architecture emphasizes the importance of responding to and expressing the unique cultural, environmental, and historical characteristics of a specific region or locality. Regionalist architects often draw inspiration from local vernacular architecture, materials, and building techniques to create buildings that are rooted in their context. Regionalism celebrates the diversity of regional architectural traditions and seeks to promote a sense of identity and belonging within a community. On the other hand, Critical regionalism emerged in the late 20th century as a response to the perceived limitations of simplistic regionalism and



universal modernism. Critical regionalism, as proposed by architectural theorist Kenneth Frampton, advocates for an approach that combines the contextual responsiveness of regionalism with critical engagement with broader cultural, social, and technological influences.

- Critical regionalist architecture seeks to transcend mere imitation of local traditions and instead promotes a more nuanced understanding of place that incorporates both local and universal aspects.
- Critical regionalism emphasizes the synthesis of modern technology and materials with traditional building techniques and cultural symbolism, aiming to create buildings that are both rooted in their context and responsive to contemporary global conditions.

This shift in emphasis within the ACAA literature reflects broader discussions about local agency and debates over architecture's disciplinary boundaries. It aligns with a growing trend of redefining identity within the context of our interconnected global society. In summary, Critical Regionalism highlights the importance of context, culture, and identity in architecture, aligning with the Aga Khan's philosophy.

### **3.4.1 Examples of Modernity and (Critical) Regionalism in the Award Recipients**

Danish architect Henning Larsen's Ministry of Foreign Affairs Building in Riyadh, Saudi Arabia, initially did not receive recognition but was later honoured in 1989. The project aimed to blend traditional Islamic design principles with a contemporary architectural language.

The design principles incorporated elements like courtyards, geometric patterns, and Islamic-inspired forms. However, materials and labour were sourced from an international context.

Architect Habib Fida 'Ali acknowledged the validity of modernist principles but emphasized the limitations of tradition and heritage in design. He critiqued Larsen's building for dedicating a significant portion of space to circulation areas, arguing

that it prioritized traditional forms over functional office spaces (Steele, 1994, pp. 116-125).



Figure 3.21. Ministry of Foreign Affairs Building, Riyadh, Saudi Arabia. 1989  
Source: Archnet.org



Figure 3.22. Ministry of Foreign Affairs Building, Riyadh, Saudi Arabia. 1989  
Source: Archnet.org

In 1995, Jordanian architect Rasem Badran was honoured for his work on the Great Mosque and the redevelopment of Riyadh's Old City Center in Saudi Arabia. This project aimed to breathe new life into the city centre while respecting traditional urban patterns and the Islamic faith.

Badran's architectural innovation sought to reinterpret the spatial character of traditional Najdi architecture, which featured mud-brick construction, flat roofs, and ornamental details. His approach drew inspiration from extensive research into mosque typology and local traditions.

The design was also attuned to the harsh Najdi climate and local social behaviours. However, some critics argue that the project's large scale and differences in materials and requirements compromised the traditional character (Davidson & Serageldin, 1995, pp. 84-93).



Figure 3.23. Great Mosque of Riyadh and the Old City Center Redevelopment, Riyadh, Saudi Arabia. 1995. Source: Archnet.org

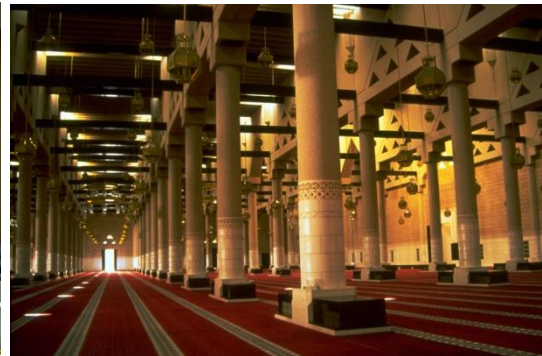


Figure 3.24. Great Mosque of Riyadh and the Old City Center Redevelopment, Riyadh, Saudi Arabia. 1995. Source: Archnet.org

Turgut Cansever's work, the Turkish Historical Society in Ankara, is celebrated for its ability to seamlessly blend modern materials and technology with expressions of Islamic and national identity. In his writings, Cansever strongly criticizes modern architecture but also emphasizes the importance of reconciling Islamic identity with modernism. The ACAA recognizes Cansever's talent in achieving this delicate balance, particularly in his Turkish Historical Society project, which is likened to a "contemporary madrasa" (Holod & Rastorfer, 1983, pp. 143-147).



Figure 3.25. Turkish Historical Society, Ankara, Turkey. 1980  
Source: Archnet.org



Figure 3.26. Turkish Historical Society, Ankara, Turkey. 1980  
Source: Archnet.org

### **3.5 From Restoration and Conservation to Sustainable Architecture**

Various methodologies have been embraced at different occasions for the conservation of urban heritage and historical buildings, the majority of which have endeavoured to reconnect the historical context of a given area with its people and their socio-cultural values. According to Salama, "These approaches may vary and sometimes contradict each other, but each is supported by implicit and explicit motivations" (Salama & El-Ashmouni, 2020, p. 72).

Some important historical structures or entire sites are frequently appreciated as a cause of national identity and pride. As a reaction to different external powers, like colonization, modernization, and globalization, numerous nations in Asia, the subcontinent, and the Indo-Pacific, including the Islamic world, try to recover and shield their heritage from decline and neglect. Different conservation approaches were accordingly embraced, including "the restoration of monuments", "conservation as anti-restoration", "adaptive reuse", and "urban rehabilitation and revitalization". A significant number of these projects have been perceived by different conservation and heritage organizations for their positive effect on reconnecting people with their historical past and their built legacy, as well as providing project ownership and a better quality of life for local communities (Salama & El-Ashmouni, 2020, p. 74).

The restoration of monuments is always connected with structures that are deemed of great historical importance and which usually reflect a certain historical era. Some ancient monuments go back to the early founding of some cities; these thus represent the successive civilizations that have contributed to their built heritage. Such monuments can be large compounds, such as the pyramids of Giza, Egypt, the Nabatean limestone carved structures of Petra, Jordan, or the Roman city of Leptis Magna in Libya. These historical sites are regarded as records of history and clearly represent the importance of conservation, in which no changes, alterations, or additions are allowed. Although these examples are greatly appreciated as historical testimonies, some people controversially view them as dead cities that have no real

connection with contemporary societies. The restoration of monuments also includes smaller structures, which are often religious buildings or palaces located within central locations; some awarded examples are the Salah Al-Din Citadel, in Aleppo, Syria (now seriously damaged by the war); the Al Qaraouiyine Mosque, Morocco; the Nagaur Fort, in Rajasthan, India; and Rustam Pasha Caravanserai in Turkey. These historical buildings are considered important symbols of cultural identity; they are preserved in isolation from their urban context and the socio-economic state of the inhabitants.

Whether a whole city or a portion of it is targeted for the rehabilitation and preservation of its architectural heritage, rehabilitation here is perceived in a holistic urban approach rather than on an individual building's scale (Mahdy, 2017, p. 98). Examples of this approach include the rehabilitation of Hebron Old Town, Palestine; the Hafsia Quarter in the Medina of Tunis, Tunisia; and the walled city of Nicosia, Cyprus. Although cultural significance is important in the rehabilitation of such structures, fulfilling the present needs of the residents and engaging the local community is given equal value. Thus, The process of rehabilitating structures for adaptive reuse endeavours to find a middle ground between preserving the archaeological and aesthetic significance of architectural heritage on one side and considering the socio-economic and socio-cultural values of the community on the other.

According to Tiesdell:

“revitalisation of historic urban quarters involves two processes, which inevitably conflict: the rehabilitation of buildings and areas which seeks to accommodate the consequences of economic change, and preservation which seeks to limit change and to protect the character of historic buildings and areas” (Tiesdell, Oc, & Heath, 1996, p. 166)

Hence, rehabilitation is primarily linked to heritage revitalization, which considers built heritage as national resources that should be preserved and utilized to achieve sustainable urban development. This approach is supported by the view that

historical structures were built to fulfil the needs of the people under certain circumstances. For these structures to remain viable, as circumstances and needs change, they need to be transformed to accommodate new purposes, uses, and functions for residents and stakeholders alike (Salama & El-Ashmouni, 2020, p. 75).

If part of the award is focused on restoration and conservation, there is another part focused on sustainability. Since the Rio Summit in 1992,

"sustainability has gained momentum in various disciplines. The World Commission on Environment and Development defined the term as meeting the needs of the present without compromising the ability of future generations to meet their own needs" (World Commission on Environment and Development Report, 1990, p. 8)

Sustainability has become a dominant concern in the discourse of architecture and urbanism, which is due to the awareness of the destructive impacts of human interventions, such as "global warming", "decline of natural resources", "pollution", "ozone depletion", and "deforestation". "It is ascertained that conventional buildings inefficiently consume large amounts of energy and generate large amount of waste during their construction process and their occupation and operation" (Howe, 2010, p. 5). As a result, a number of approaches were established to conceptualize sustainability, such as "sustainable architecture", "ecological design", and "green buildings". Even though different scholars separately developed these terms, green architecture and sustainable design are often used interchangeably.

"Irrespective of the debate that distinguishes between these terms as two different approaches, they are generally used to refer to the architectural movement that minimizes the impact of any interventions on the environmental and ecological levels. Both are meant to increase the design value while fulfilling the needs of present and future generations" (Salama & El-Ashmouni, 2020, p. 119).

Similarly, "sustainable design is defined as a philosophy of designing buildings in such a way that complies with the principles of social, economic, and ecological sustainability." According to McLennan, " Sustainable design is a mindset aiming to optimize the quality of constructed spaces while reducing or eradicating adverse effects on the nature" (McLennan, 2004, p. 25). This description features a few significant issues; the first is that "sustainable design is not an aesthetic exercise or a trend that can go out of style. Rather it is a philosophy that can be used on any building type at any scale, at any given time". The second is that "the major goal of this philosophy is to enhance quality through creating better buildings and places to inhabit". The third is the most important goal, which is "eliminating negative impacts on the natural environment through skilful and sensitive design solutions". "The innovation in design solutions is of immense importance to sustainable architecture, besides its main focus on reducing energy consumption and preventing environmental damage" (McLennan, 2004, p. 25).

"Green, sustainable, or ecological architecture is much more than reducing the negative environmental impact of buildings. It is a philosophy, process, approach, and practice that seeks to redefine the way buildings are designed, built, and operated to be more responsible to the environment and to the people. The principles of sustainability have been adopted and contextualized by many architects who strive to contribute to the environmental agenda" (Salama & El-Ashmouni, 2020, p. 121)

As seen in the brief definitions of both restoration and sustainability, while their focuses are completely different; their final objective (to achieve sustainable development in built environment) is the same.

Overall, in all narratives, they don't disappear totally but a matter of change of emphasis based on the needs of the era happens.

While the Award focuses on shifting the architectural norms of the region from mimicry of alien Western forms to designing within an "appropriate" Islamic aesthetic, the search for the latter must start with the past, for Islam today is the

summation of centuries of development. Thus, we find in the ACAA profile a noticeable awareness of the past, manifest here in the awarding of a number of projects that in each case aspire to preserve the built record of a former time through restoration efforts.

### 3.5.1 **Authenticity in Restoration**

The ACAA emphasizes authenticity in restoration efforts, referring to a commitment to approximate the building materials and methods used at the time of a building's original construction. This commitment is especially noticeable in the use of traditional materials and techniques.

#### **Restoration of Amiriya Complex, Yemen. 2007** (Johnston, 2007, pp. 82-97)

The restoration project, led by Dr. Selma Al-Radi and funded by Yemen and The Netherlands, aimed to restore the complex's structural integrity. Traditional building techniques were employed, including the use of qudad, a lime mortar and volcanic composite.

The restoration team emphasized traditional materials. For instance, they replaced rotted ceiling support beams with timber from the same tree species originally used. Walls were repaired using mud and straw, and stone was restored using an indigenous method called "unstitch-stitch."

The restoration of the Amiriya complex led to a renewed local appreciation of architectural aesthetics in Yemen. It served as an example of preserving historical authenticity while adapting to modern needs, contributing to the development of a distinctly Yemeni architectural aesthetic.





Figures 3.27. Restoration of Amiriya Complex, Rada, Yemen. 2007. Source: Archnet.org



Figures 3.28. Restoration of Amiriya Complex, Rada, Yemen. 2007. Source: Archnet.org



Figures 3.29. Restoration of Amiriya Complex, Rada, Yemen. 2007. Source: Archnet.org

### 3.5.2 Adaptive Reuse

The ACAA emphasizes the importance of adaptive reuse, which involves finding new purposes for old buildings. It's a way of accommodating the new within the old, using historical structures for contemporary functions.

#### **Qatar National Museum, Qatar. 1980** (Holod & Rastorfer, 1983, pp. 163-172)

The project was established during the oil boom of the 1960s and 1970s to preserve heritage in the face of changing lifestyles. The museum is housed in the Amiri Palace, the former seat of the ruling Al-Thani family.

Significant changes were made to adapt the complex for museum use. Courtyard walls were removed to create a unified space. Some damaged buildings were rebuilt

using traditional and modern materials. Decorative elements were simplified or embellished to preserve the complex's ambiance.

New buildings for the museum were added without overshadowing the old palace. Architectural decisions, like sinking one building floor underground and rendering exteriors white, respected the historical context while accommodating contemporary needs.



Figures 3.30. National Museum,  
Doha, Qatar. 1980  
Source: Archnet.org



Figures 3.31. National Museum,  
Doha, Qatar. 1980  
Source: Archnet.org



Figures 3.32. National Museum,  
Doha, Qatar. 1980  
Source: Archnet.org

### 3.5.3 Rehabilitation and Sustainability

AKAA places a strong emphasis on the ability of projects to contribute to the community. This contribution often takes the form of social or economic Rehabilitation, such as employing local craftsmen, reviving traditional crafts, or creating tourist attractions. Sustainability and long-term involvement in restoration and preservation efforts are also crucial factors.

**Ali Qapu, Chehel Sutun, Hasht Behesht, Iran. 1980** (Holod & Rastorfer, 1983, pp. 183-197)

This project is the restoration of Safavid palace buildings in Isfahan by Italian organization ISMEOQ trained young Iranian experts. It encouraged the establishment of Iran's construction department with skilled workers in various trades. Students of the Isfahan School of Fine Arts were involved in painting restoration. The project aimed to create a skilled workforce and promote future employability on similar projects in Iran.



Figure 3.33. Ali Qapu, Chehl Sotoun & Hasht Behesht, Isfahan, Iran. 1980  
Source: Archnet.org



Figure 3.34. Ali Qapu, Chehl Sotoun & Hasht Behesht, Isfahan, Iran. 1980  
Source: Archnet.org

**Old City of Jerusalem Revitalisation Programme, Palestine. 2004** (Baker, 2004, pp. 84-100)

The project aimed to educate the public about historic buildings and involve them in the restoration process. This program included documentation, meetings, workshops,

lectures, and summer camps to instil community pride in the Old City. Future plans include a public information centre and the Jerusalem Institute for the Preservation of Architectural Heritage in Palestine.



Figure 3.35. Old City of Jerusalem Revitalisation Programme, Jerusalem. 2004  
Source: Archnet.org



Figure 3.36. Old City of Jerusalem Revitalisation Programme, Jerusalem. 2004  
Source: Archnet.org

### **Rehabilitation of Shibam, Yemen. 2007** (Johnston, 2007, pp. 34-49)

Focused on creating new economic and social structures to revitalize the city. A subsidy was provided to the inhabitants of the oldest buildings to undertake their own restoration projects. This led to a newfound interest in the community and its culture, skill development, and improved quality of life.



Figure 3.37. Shibam Urban Development Project, Shibam, Yemen. 2007  
Source: Archnet.org



Figure 3.38. Shibam Urban Development Project, Shibam, Yemen. 2007  
Source: Archnet.org

It is important to note that in the recent cycles, new projects that have a sustainable approach not just for conservation but also for new buildings and these types of projects are favoured more.

### **3.6 Roles and Social Responsibility and Education**

AKAA has a strong focus on promoting architectural projects that set new standards of excellence in various dimensions, particularly emphasizing the social aspect of architecture. It recognizes that excellence in architecture should align with a community's social needs and should contribute to improving people's living conditions. Here are key points regarding the AKAA's approach to architecture and social responsibility:<sup>5</sup>

**Social Responsibility in Architecture:** The AKAA highlights the importance of social responsibility in architecture. It challenges the architectural community to reconfigure the relationship between architectural excellence and social responsibility. It emphasizes that architects should not ignore the socioeconomic environment when pursuing design excellence.

**Recognition of Slum Development:** In its early years, the AKAA made a significant statement by awarding projects related to slum development and low-income housing. This was a departure from traditional architectural awards and signalled the importance of addressing social issues through architecture.

**Community Participation:** The AKAA recognizes the value of community participation in the design and construction process. It emphasizes that the contributions of clients, users, architects, and craftsmen are essential to the design

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<sup>5</sup> The information of this part been adopted from a study by Elif Keser on AKAA and community (*Architecture, community and the Aga Khan Award for Architecture*).



process. When these contributions are balanced and effectively integrated, it leads to projects that are responsive to the needs of the population.

**Long-Term Social Progress:** The AKAA's goal extends beyond merely highlighting architectural excellence. It aims to encourage the creation of projects that contribute to long-term social progress. These projects should not only be well-designed but should also enhance the quality of life in the communities they serve.

**Emphasis on Local and Cultural Needs:** AKAA considers how architectural designs meet the local and cultural needs of communities. The adaptation of architecture to local contexts and cultural requirements is seen as crucial.

**Evaluation of the Entire Process:** In addition to the final outcome, the AKAA evaluates the entire architectural process, from design and construction to usage after completion. This comprehensive approach ensures that the project not only looks good on paper but also functions effectively and positively impacts the community.

The projects recognized by the AKAA often fall into categories such as participatory architecture, urban upgrading, and historical revitalization. These categories reflect the award's commitment to projects that actively contribute to social development and community well-being.

The award places a strong emphasis on social responsibility and the positive impact of architectural projects on communities. It encourages architects to consider the socioeconomic context, involve communities in the design process, and create designs that respond to local needs and culture. The AKAA's recognition of projects in categories related to social development underscores its commitment to advancing architecture for the betterment of society.

### **3.6.1 Participatory Architecture**

Participation stands for the members of a community being trained in construction and work to satisfy the spatial needs of a community such as a school, a hospital, or

a home. By using existing resources, participatory architecture seeks to inspire communities in exploring their ability to solve problems related to the built environment. Communities can overcome challenges in this manner by using local labour and services while incurring minimal costs. Members may increase their economic potential by practising a trade.

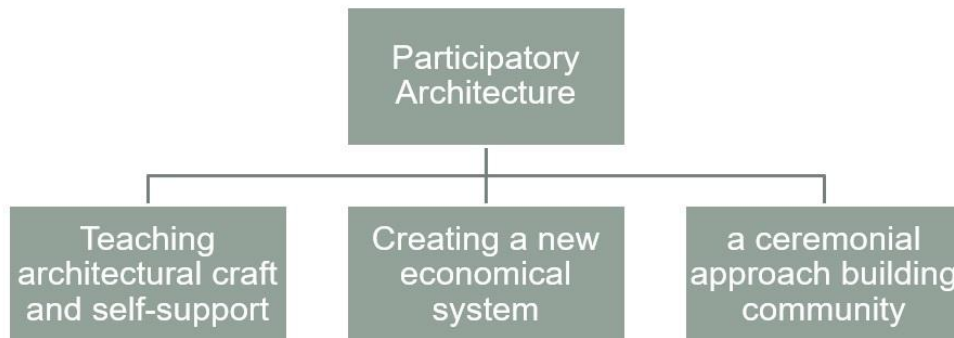


Figure 3.39. Participatory Architecture

Drawn by Elif Keser

**Meti School, Bangladesh. 2007** (Johnston, 2007, pp. 34-49)

**Architect's Multi-Faceted Role:** Anna Heringer took on multiple roles in the project, including that of a teacher and organizer, in addition to her role as a designer. She actively engaged with the local community, teaching them how to build a school using local materials and innovative techniques. Anna Heringer sees herself not only as an architect but also as a social worker and activist. Her work demonstrates how architects can have a broader impact on issues such as local traditions, sustainability, employment, and social organization.



Figure 3.40., Figure 3.41., Figure 3.42., Figure 3.43., Figure 3.44., & Figure 3.45.

Meti School, Rudrapur, Bangladesh. 2007. Source: Archnet.org

**Environmental Sustainability:** The project is lauded for its environmental sustainability, using earthbound materials such as loam and straw combined with



bamboo and nylon lashing. This approach is seen as a model for sustainable building globally.

**Community Empowerment:** Beyond the architectural aspects, the project is significant for showing how a community can get organized and work together. It provided employment opportunities for villagers during construction, aligning with the goals of the local NGO, Dipshika, to enhance rural life and minimize migration to cities.

**Social Impact:** Anna Heringer's approach to architecture extends beyond building design. She initiated the Dipdii Textiles project, aimed at providing jobs for women in rural Bangladesh. This project addresses the issue of female employment and migration to cities for factory work, contributing to social improvement.

**Teaching architectural craft and self-support:** the METI School project in Rudrapur, Bangladesh, and Anna Heringer's approach to architecture highlight the importance of community engagement, environmental sustainability, and social impact in architectural practice. Heringer's work serves as an inspiring example of how architects can address pressing social and environmental challenges through their designs and actions.

**The Grameen Bank Housing Project, Bangladesh. 1989** (Steele, 1994, pp. 60-71)



Figure 3.46., Figure 3.47., Figure 3.48., & Figure 3.49. The Grameen Bank Housing Project, Bangladesh. 1989. Source: Archnet.org

The Grameen Bank Housing Programme in Bangladesh, which received AKAAs in 1989, represents a unique and innovative approach to housing and community development. While there is no traditional role for an architect in this project, the concept of architecture itself plays a crucial role in shaping an alternative economic system and fostering social development. Here are the key points from the passage:

**Innovative Economic System:** The project is primarily recognized for its innovative economic system, rather than the involvement of an architect or architectural design. Muhammad Yunus, an economics professor and the driving force behind the project, proposed a new economic model for affordable housing.

**Grameen Bank:** The Grameen Bank is a micro-finance community development bank in Bangladesh that supports the poor and encourages them to take personal initiative to overcome poverty. The housing program is closely tied to a socio-

economic process that involves men, women, and children in income-generating activities and house construction.

**Empowerment and Social Impact:** The program's focus on empowering marginalized communities, especially women, has led to significant improvements in health conditions and educational opportunities. The fact that beneficiaries of the program repaid 98 percent of their loans, including interest, highlights its success.

**Integrated Development Process:** What began as a housing-loan scheme evolved into an integrated development process. The project not only provided housing but also contributed to social development, particularly for women.

**Basic Housing Modules:** The physical properties of the houses are described as basic and standard modules. The technical report includes details about building materials and quantities allocated to each family. While these houses may be considered "shelters" rather than highly qualified houses, their simplicity does not diminish the value of the project.

**Community Collaboration:** Neighbors collaborated in building each other's homes, and organizing people in small, disciplined groups was a precondition for participation in the program. This collaborative approach contributed to the successful repayment rates of loans and rapid construction of houses.

**Women's Empowerment:** Women use their homes as workplaces, leading to improved working conditions and increased income. This aspect of the project significantly empowers women economically and socially, demonstrating how architecture can be a tool for strengthening a society.

**Creating a New Economical System:** the Grameen Bank Housing Programme is recognized for its innovative economic system, social empowerment, and community collaboration. It demonstrates how architecture, even without a traditional architect's role, can have a profound impact on society by addressing housing needs and contributing to social and economic development, particularly for marginalized communities.

**Cultural Park for Children, Egypt. 1992** (Steele, 1992, pp. 104-120)



Figure 3.50., Figure 3.51., Figure 3.52., & Figure 3.53. Cultural Park for Children, Cairo, Egypt. 1992. Source: Archnet.org

**Community Participation:** The architect, Abdelhalim Ibrahim Abdelhalim, actively engaged with the local community to overcome challenges during the project's production phase. He recognized the need for direct communication with people who had limited access to news and information.

**Groundbreaking Ceremony as a Festival:** Instead of a traditional groundbreaking ceremony, Abdelhalim transformed it into a festival. The ceremony aimed to raise public awareness by presenting a real-scale model of the project, allowing the community to understand the park's design. This model was created in collaboration with the people of the region on the project's own plot.

**Participatory Rehearsal:** Dancers, musicians, artists, and children were invited to participate in the ceremony. Children rehearsed games and performances on a stage that served as a model for the project. Changes to the project's design were made during this process, improving it with each iteration.

**Real Communication:** The ceremony created a real and meaningful dialogue between guest officials, the surrounding community, and the architect. This open communication allowed the community to share creative ideas and concerns about the project.

**Wholeness Through Community Action:** The architect emphasized that the action of the community added a sense of wholeness to the project that would not have existed otherwise. This highlights the value of community involvement in the design and construction process.

**Revitalization and Community Pride:** The jury report emphasized the project's significance in revitalizing an abandoned area, using historical references, and fostering a renewed sense of community. Residents took pride in both their neighbourhood and the park.

**Social Responsibility:** The architect's innovative approach demonstrated a strong sense of social responsibility. He actively involved the public and artists in the design and construction process, challenging traditional practices of official groundbreaking ceremonies.

**A ceremonial approach building community:** the Cultural Park for Children project in Egypt is noteworthy for its emphasis on community participation, the transformation of a groundbreaking ceremony into a festival for public engagement, and the architect's commitment to social responsibility. This project serves as an example of how architecture can play a role in building and strengthening communities, going beyond traditional design and construction processes.



### 3.6.2 Urban Upgrading and Community Development



Figure 3.54. Urban Upgrading and Community Development

Drawn by Elif Keser

The main aim of such projects is to raise living standards for the inhabitants. Over the years (between 1980 cycle and 2004 cycle), while the number of awards given to urban upgrading had decreased as the award moved into its 2004 cycles we see that the number of awards given to urban restoration and redevelopment programs in historical areas has increased.

**Citra Niaga Urban Development project, Indonesia. 1989** (Steele, 1994, pp. 72-79)



Figure 3.55. Citra Niaga Urban Development, Samarinda, Indonesia. 1989

Source: Archnet.org



Figure 3.56. Citra Niaga Urban Development, Samarinda, Indonesia. 1989

Source: Archnet.org

**Private Sector and Community Partnership:** The project was initiated by the local mayor in response to issues of unemployment and slums resulting from migration. Private "developers," including architects from PT Griyantara Architects, collaborated with the community to find solutions to housing and commerce needs.

**Transforming Slum Areas:** The Citra Niaga project successfully transformed a slum area into a multi-use commercial complex. Importantly, it did so while respecting the legal rights of shop owners and addressing the needs of "kaki lima" (pavement hawkers) who required a space to sell their products.

**Integration of Formal and Informal Markets:** The project integrated both formal shopping markets and informal open-air street markets. It did not involve displacing the people who worked there but protected their interests. This approach was not about demolition and rebuilding but rather a co-development project.

**Socially Sustainable Commercial Real Estate:** The project demonstrated the feasibility of creating socially sustainable commercial real estate in an already occupied area without permanently displacing users. It considered different commercial solutions for various income groups, including low-income owners, middle and high-income owners, and pavement hawkers.

**Housing Solutions:** Given the project's mixed residential and commercial displacement, housing needs had to be addressed for every income group. Low-income street vendors, in particular, faced challenges in finding suitable housing. NGOs helped street vendors form cooperatives and secure bank loans, using sales stalls as collateral to purchase land for housing on the city's outskirts.

**Private and Community Involvement:** The jury highlighted the project's uniqueness in being carried out through private and community involvement, without relying on financial or technical assistance from the government or foreign donors. This approach serves as a viable example for addressing similar challenges in other slums and urban centres.

**Private Sector for Improving Society:** the Citra Niaga Urban Development project showcases the potential for private sector collaboration with communities to address complex urban challenges, transform slum areas, and create socially sustainable solutions. It emphasizes the importance of respecting the rights and needs of existing residents and offers a model for inclusive urban development that can serve as inspiration for other projects facing similar issues.

**Aranya Community Housing project, India. 1995** (Davidson & Serageldin, 1995, pp. 64-71)

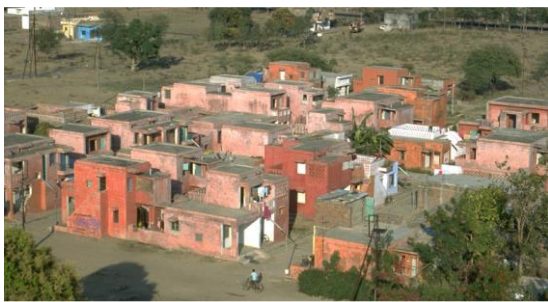


Figure 3.57. Aranya Community Housing, Indore, India. 1995. Source: Archnet.org



Figure 3.58. Aranya Community Housing, Indore, India. 1995. Source: Archnet.org



Figure 3.59. Aranya Community Housing, Indore, India. 1995. Source: Archnet.org

**Integration of Various Income Groups:** The primary goal of the Aranya project was to foster integration among different income groups within a shared housing complex. It sought to create a mixed-income community, which included



economically weak groups and higher-income residents. The project allocated 65 percent of the area to the economically disadvantaged group.

**Choice and Modulation:** Architect Balkrishna Doshi designed the project with a modulation that allowed homeowners to make choices based on their preferences. The size and designs of residences were shaped by personal choices, giving residents a sense of ownership and customization.

**Phased Development:** The project was executed in three phases over approximately six years. It eventually accommodated around 70,000 people in 6,500 dwellings. This phased approach allowed for variations and flexibility in housing options.

**Collaboration with Residents:** A significant feature of the project was the strong collaboration between the architect and the residents. Residents had housing options that improved their quality of life with minimal expenditure and aligned with their preferences.

**Vastushilpa Foundation:** Balkrishna Doshi established the Vastushilpa Foundation parallel to his architectural practice, focusing on improving the environmental quality of human settlements in India, particularly for the less privileged. The foundation aimed to bridge the gap between academics and professionals and played a key role in projects like Aranya.

**Site and Services Planning:** The project adopted a site and services planning approach, providing high-quality basic infrastructure while allowing residents to build their own housing incrementally. Residents had the freedom to choose building materials and add to their homes over time.

**Social Goals:** Beyond its design achievements, the project aimed to promote social goals, including cooperation, fraternity, tolerance, and self-help among residents from diverse religious and ethnic backgrounds. It created common spaces where people of various lifestyles and beliefs could interact and build cohesive social relationships.

**Sustainable Development:** Aranya exemplifies how architecture can contribute to sustainable development goals, addressing housing shortages and fostering social cohesion through well-designed and inclusive housing initiatives.

**Integration of A Variety of Income Groups:** the Aranya Community Housing project is a remarkable example of how architecture and housing design can be leveraged to create integrated and socially sustainable communities, particularly in regions with diverse income groups and backgrounds. It emphasizes resident involvement, choice, and collaboration while addressing the pressing issue of housing for the economically disadvantaged.

**Kampung Kali Cho-de project, Indonesia. 1992** (Steele, 1992, pp. 140-151)

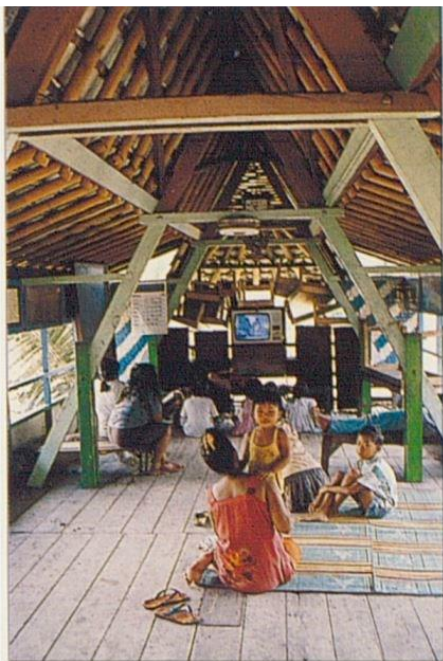


Figure 3.60. Kampung Kali Cho-de, Yogyakarta, Indonesia. 1992

Source: Archnet.org

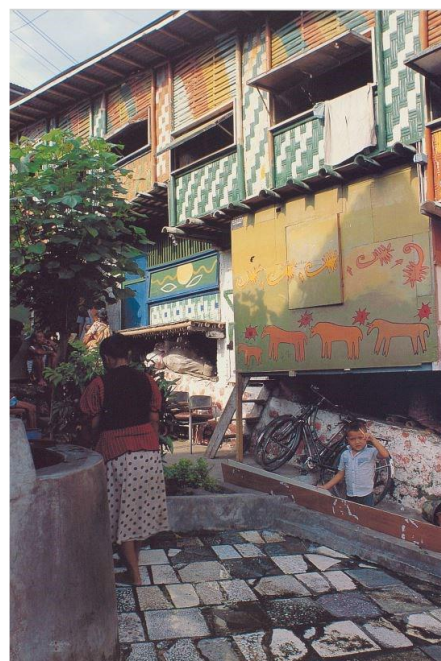


Figure 3.61. Kampung Kali Cho-de, Yogyakarta, Indonesia. 1992

Source: Archnet.org



Figure 3.62. Kampung Kali Cho-de, Yogyakarta, Indonesia. 1992

Source: Archnet.org

**Background and Objectives:** The project was part of a broader program aimed at improving the living conditions of approximately 30 families residing in the Kampung Kali Cho-de area. These families had long been excluded from mainstream society.

**Dignity and Self-Respect:** The award jury recognized the project for successfully endowing a marginalized population with dignity and self-respect. It legitimized a previously discredited neighbourhood, providing legal recognition to its residents.

**Use of Local Materials and Techniques:** The architect's use of local materials and traditional building techniques was appreciated. Despite its small scale, the project served as a humanitarian model for the world, even in challenging conditions.

**Community-Centred Approach:** Before constructing the houses, a community centre called the "House of the Brotherhood of Neighbors" was established. This centre played a crucial role in fostering an environment for discussing and addressing social issues related to the project. Social organization and construction training were prioritized.

**Improved Housing Conditions:** The project transformed the squatter settlements, previously consisting of cardboard and plastic sheets vulnerable to rain, into permanent residences made of timber and bamboo. Simple "A-frame" houses with bamboo joints and flooring were designed. Local community members received training from skilled workers and architects to construct their own homes.

**Impact on Society and Government:** The project's value extended beyond physical housing improvements. It raised awareness among both society and the government regarding the right to the city. It offered an alternative to displacement policies and instilled a sense of ownership in families who actively participated in building their homes.

**Social Reintegration:** The project successfully reintegrated individuals who had been excluded from society, teaching them to organize for a common goal. The community centre played a pivotal role in bringing residents together and forming a cooperative, serving as the starting point for the entire process.

**Facilitating Role of the Architect:** The architect played a crucial role as a facilitator between the government and society. He advocated for the community's rights and ideas in the face of government policies. This collaborative approach received recognition and support from AKAA.

**Multi-collaboration For Right to City:** the Kampung Kali Cho-de project demonstrates how architecture, combined with community engagement and advocacy, can empower marginalized communities, improve living conditions, and raise awareness about the right to the city. It serves as an inspiring example of addressing social and environmental challenges in informal settlements.

### **3.6.3 Historical Preservation / Revitalisation and Socio-Economic Revival**

Some projects focus on restoration and re-functionalization of existing structures in historic communities. These projects create new possibilities for the community living there by conserving historic settlements and ensuring cultural and economic



continuity. By examining these projects, I would like to explain that historical preservation can also be used as a way of solidarity architecture.



Figure 3.63. Historical Preservation / Revitalisation and Socio-Economic Revival

Drawn by Elif Keser

**Revitalisation of Birzeit Historic Centre project, Palestine. 2013** (Mostafavi, 2013, pp. 110-125)



Figure 3.64., Figure 3.65., Figure 3.66., & Figure 3.67. Revitalisation of Birzeit Historic Centre, Bir Zayt, Palestine. 2013. Source: Archnet.org

**Riwaq and Cultural Heritage Preservation:** Riwaq is an NGO founded by Palestinian architect and writer Suad Amiry. The organization's work extends to various Palestinian villages with historical significance. It seeks to preserve cultural heritage in a region where it is rapidly disappearing due to factors like Israeli occupation.

**Addressing a Disappearing Cultural Heritage:** The project acknowledges the rapid loss of cultural heritage in Palestine, with a new generation growing up without a comprehensive understanding of historical Palestine. It recognizes that expert efforts alone are insufficient to address this problem.

**Community Involvement:** Riwaq actively involves local organizations and residents in its preservation efforts. Unlike many historical conservation projects, which primarily involve experts, Riwaq engages the local community throughout the entire process.

**Social Development and Solidarity Architecture:** Riwaq's approach combines historical preservation with social development and solidarity architecture. It seeks to empower local citizens and enable them to take an active role in protecting their environment. This approach goes beyond merely preserving heritage; it fosters a sense of responsibility and belonging.

**Creating New Opportunities:** The project aims to revitalize local workshops, create business opportunities, and stimulate interest and investment in historical village centres. By doing so, it contributes to economic and social development in the region.

**Community Participation:** The planning phase of the project involves extensive community participation. Public meetings, collaborations with local universities, cemetery cleanups, and tree-planting activities engage residents, local NGOs, business owners, and other stakeholders in creating a shared vision for the future of the old town.

**Restoration and Job Creation:** The restoration of historical buildings is a labour-intensive process, leading to the creation of new job opportunities within the community. This not only enhances the physical state of the town but also increases community participation as a workforce.

**Diverse Public Spaces:** The rehabilitated historical buildings are transformed into spaces that support various public activities, fostering community engagement. Additionally, areas are allocated for municipal government, universities, schools, and commercial shops, which contribute to both social and economic development.

**Transformation and Dignity:** The project goes beyond restoring neglected historic buildings; it transforms the lives of the people involved and restores their dignity. It empowers local communities to reclaim their heritage and pursue their aspirations.

**Repairing the Historic Environment All Together:** the Revitalisation of Birzeit Historic Centre project exemplifies a holistic approach to cultural heritage preservation. It combines architectural restoration with community engagement, social development, and economic revitalization, offering an inspiring model for preserving cultural heritage in complex political contexts.

**Revitalisation of Muharraaq project, Bahrain. 2019** (Lepik, 2019, pp. 278-290)

**Collaboration and Community Interaction:** The project involves collaboration with architects, planners, researchers, and various professionals from different backgrounds. It focuses on upgrading public spaces to enhance social interaction within the local community.

**Open Platform for Engagement:** The project successfully establishes an open platform where citizens can actively engage with one another. It encourages interactions between professionals, public-private partnerships, and local businesses, fostering a sense of community.

**Economic and Social Development:** Beyond cultural renewal, the project contributes to the economic and social development of the region. It involves the

renovation of idle homes and streets, promoting commercial activity along the designated route. This economic revitalization benefits the local population.



Figure 3.68. Revitalisation of Muharraq, Muharraq, Bahrain. 2019  
source: Archnet.org



Figure 3.69. Revitalisation of Muharraq, Muharraq, Bahrain. 2019  
source: Archnet.org



Figure 3.70. Revitalisation of Muharraq, Muharraq, Bahrain. 2019  
source: Archnet.org

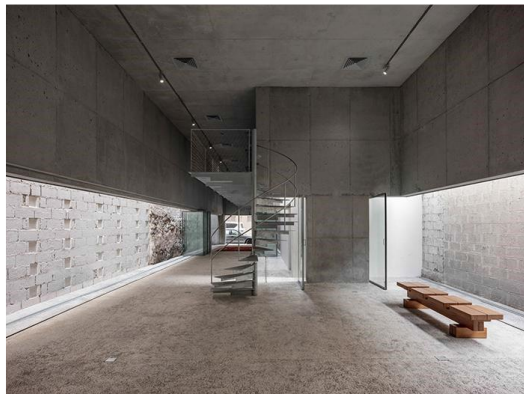


Figure 3.71. Revitalisation of Muharraq, Muharraq, Bahrain. 2019  
source: Archnet.org

**Street Enhancement:** Lighting elements and new urban furniture are added to the streets to improve the streetscape and create a more inviting atmosphere.



**Pearl Trade Theme:** The project draws inspiration from the history of pearl trading in the city and is named the "Pearl Route." The design incorporates historical materials, such as recycled coral stone and wood from demolished structures.

**Touristic Value:** The completed project increases the touristic value of the region. It provides a safe and engaging environment, allowing visitors to connect with the area's cultural heritage. The visitor route includes public spaces, residences, and local shops, contributing to the economic development of the region.

**Crime Reduction and Social Innovation:** The project is associated with lower crime rates in the area and promotes social innovation and revival. It leads to the development of a new social fabric, supported by exhibition spaces and museums.

**Upgrading of Public Spaces With Collaboration:** the Revitalisation of Muharraq project exemplifies how collaborative efforts in upgrading public spaces can lead to economic, social, and cultural development within a community. The project's focus on creating an open platform for community engagement and its contribution to the region's economic vitality make it a valuable endeavour within the scope of architectural conservation and community development.

### 3.7 **Conclusion: Shifting Architectural Trends: Exploring Identity, Regionalism, and Sustainability**

The analysis of the AKAA provides valuable insights into the evolving discourse within the realm of architecture, particularly during the 1980s, 1990s to mid-2000s, and from the mid-2000s to the present day. Through an examination of the themes of identity, regionalism, and sustainability as reflected in the AKAA, it becomes evident that these topics have been prevalent in AKAA discourse during these distinct periods.

#### **Identity in 1980s:**

The award initially focused on projects that highlighted cultural heritage, conservation, and the innovative use of traditional methods and materials. There was a strong emphasis on social and economic relevance, fostering Muslim cultural identity, and addressing the needs of less privileged populations. Keywords such as "Heritage," "Continuity," "Innovative Housing," and "Low-cost Housing" were prevalent, reflecting a focus on social sustainability and cultural preservation.

During the 1980s, the ACAA exhibited a pronounced focus on identity within the field of architecture. This emphasis on identity reflected broader societal and cultural trends of the time, characterized by a renewed interest in historical references, cultural heritage, and contextualism in architectural design. As evidenced by the ACAA's publications and discussions, architects and scholars during this period grappled with questions of identity, seeking to reconcile modernist principles with a more nuanced understanding of cultural specificity and place-making.

Academic sources support the notion that identity was a central concern in architectural discourse during the 1980s. For example, in his seminal work *"The Language of Post-Modern Architecture"* (Jencks, 1981), Charles Jencks discusses the revival of historical references and symbolism in postmodern architecture as a means of asserting cultural identity in response to the homogenizing forces of modernism. Similarly, Kenneth Frampton's *"Modern Architecture: A Critical History"* (Frampton, 1992) examines the tension between universal modernist principles and regional identity in architectural practice during this period.

The subject of identity in architecture exhibits notable differences between the East and West. In Western contexts, identity often revolves around formal aesthetics, where architectural expression emphasizes individualistic styles, innovation, and experimentation. Western architecture frequently explores novel forms and materials as a means of articulating cultural identity (Jencks, 1981). Conversely, in Eastern contexts, identity in architecture is deeply intertwined with cultural traditions, history, and social contexts. Eastern architecture tends to prioritize continuity with the past, incorporating symbolic elements, traditional building techniques, and

spatial configurations that reflect cultural values and societal norms (Kheng Soon, 2003). This dichotomy highlights the varying approaches to identity construction within architectural practice, reflecting broader cultural differences between East and West.

### **Regionalism in 1990s to Mid-2000s Architecture:**

The transition from the 1990s to the mid-2000s witnessed a shift in architectural discourse of AKAAs from identity as the main topic towards regionalism. This period was characterized by a renewed emphasis on local context, indigenous building traditions, the integration of vernacular elements in architectural design, addressing broader societal needs, integrating modern technologies with Islamic architectural traditions, and fostering community involvement. Projects recognized during this period began to reflect a more global perspective on Islamic architecture, with increasing attention to environmental concerns, and the integration of contemporary design practices. The AKAAs' focus on regionalism during these years reflected a growing recognition of the importance of place-specific approaches to architecture, as architects and scholars sought to address the cultural, social, and environmental complexities of diverse regions around the world.

Scholarly literature provides insights into the prevalence of regionalism in architectural discourse during the 1990s to mid-2000s. For instance, "*Critical Regionalism: Architecture and Identity in a Globalized World*" (Sanabria, 1999) by Sergio L. Sanabria examines critical regionalism in the context of globalization and discusses how architects in the 1990s responded to the challenges of cultural identity and place-making. Another example is "*Regionalism and Modernity: Architecture in Western Europe, 1914-1940*" (Lefaivre & Tzonis, 1997) edited by Liane Lefaivre and Alexander Tzonis; while this book primarily focuses on the early 20th century, it includes essays that discuss the influence of regionalism on architectural discourse in the 1990s.

In an interview in 2004, Suha Özkan, the Secretary General of the Award of the time, said that "from the beginning until the 2001 Award, was a strong thread of

regionalism. By that, I mean a way of practising modern architecture within a specific cultural, historical and geographic context". He then continues that "the striking change in the 2004 Award is that you don't have any regionalist projects". He called the 2004 cycle an experimentation and called for "new blood for jury and Steering Committee" (Suha Özkan, 2004). And so in the 2007 cycle we see a shift that is both apparent in winners and the statements explaining them.

### **Sustainability in Mid-2000s to Present Architecture:**

In 1995, Aga Khan in his speech for award ceremony claimed that the award has completed its journey and now have reached the competence and sophistication to deserve worldwide recognition (The Aga Khan, 1995). However, by the arrival of the new century, the award was looking at new problems and was trying to reinterpret itself with new approaches.

The most recent cycles have further expanded the award's focus to include critical contemporary issues such as climate change, rapid urbanization, social inequalities, and the integration of new technologies. There is a marked emphasis on innovation, environmental sustainability, and projects that foster inclusive communities. The recognition of projects has become more diversified, with a global reach and an acknowledgement of architecture's role in addressing humanitarian crises and promoting social cohesion. Keywords now include "Globalisation," "Sustainability," "Innovative," and "Inclusive Architecture," indicating a broader, more inclusive approach.

Before mid-2000s, sustainability in architecture primarily focused on energy efficiency, passive solar design, and resource conservation. Architects emphasized the use of environmentally friendly materials and integration of green technologies like solar panels and greywater recycling systems. Since mid-2000s, sustainability expanded to include social equity, economic viability, and resilience, alongside environmental considerations. The introduction of rating systems like LEED and BREEAM encouraged holistic design approaches and regulatory changes, promoting green building practices through standards and incentives.

From the mid-2000s to the present day, sustainability has emerged as a dominant theme in architectural discourse and practice. This shift reflects a growing awareness of environmental concerns, climate change, and the need for sustainable design solutions within the architectural profession. The AKAAs focus on sustainability during this period underscores the importance of incorporating ecological principles, energy-efficient technologies, and green building practices into architectural design and construction.

Academic literature corroborates the significance of sustainability in contemporary architectural discourse. For example, "*Sustainable Design: A Critical Guide*" by David Bergman (2008), "*The Routledge Handbook of Sustainable Design*" edited by Rachel Cooper, Chris Boyko, and Nick Till (2017) and "*Sustainable Construction: Green Building Design and Delivery*" by Charles J. Kibert (2016).

In the 2019 cycle, the Master Jury recognized that "the conventional practice of architecture faces a crisis of relevance" and named three main issues for the jury; 1) living heritage, 2) ecological resiliency and recovery, and 3) thriving and inclusive commons (Lepik, 2019). Once again trying to reinterpret itself, the award remains loyal to its initial conception that "the Aga Khan Architectural Award is not simply a prize; it is a process" (Aga Khan Development Network, 2019).

These shifts are in accordance with Larson's analysis of the radical shift from modernism to postmodernism in architecture. While this shift is not as radical as her findings, nonetheless it uncovers a subtler but equally significant transition within architectural discourse. Larson emphasizes the dramatic changes in both the theory and practice of architecture as driven by underlying social, political, and economic transformations (Larson, 1993, p. 6). Similarly, this research suggests a nuanced transformation in the discourse of the AKAAs, where the pivot towards Regionalism and later towards Sustainability signals a shifting emphasis that reflects broader socio-cultural and environmental contexts.



## CONCLUSION

In the introduction of the book *“The Rise of Awards in Architecture”* (Chupin et al., 2022), the complex dynamics of the proliferation of architectural awards are addressed, raising critical questions about the underlying reasons and the broader implications of this trend. Intentions that question the legitimacy of the increasing number of awards and the intentions behind their creation and also, significance of shift in recognizing excellence are introduced as the two reasons for this rise in award numbers. As for the second reason, the text probes whether the growth in the number of awards represents a shift in the criteria or understanding of architectural excellence. It wonders if this trend reflects changing values and priorities within the architectural community and beyond, indicating a broader transformation in how quality and achievement are perceived and celebrated (Chupin et al., 2022). This focus underscores the critical role that the pursuit of excellence plays within award programs. An analysis of AKAA reveals that, from its inception, striving for excellence has been the cornerstone of the award’s philosophy. This persistent commitment to outstanding architectural achievement not only defines the award’s purpose but also sets a benchmark for quality and innovation in the architectural field.

According to Chupin, Cucuzzella, and Adamczyk, there are two main types of awards in architecture, prizes attributed to individuals and prizes attributed to building realizations (Chupin et al., 2022). In this regard while AKAA has given prizes for individuals four times in its history, it is mainly a program designed for awarding building realizations. The award focuses on the recognition and celebration of specific architectural projects or built structures.

According to the authors of *“The Rise of Awards in Architecture”* (Chupin et al., 2022) this type of award is important for several reasons:

1. Recognition of Architectural Excellence
2. Promotion of Design Innovation, Construction Techniques, and Sustainable Practices
3. Public Awareness and Appreciation of Exemplary Projects
4. Improving Architect's Professional Reputation

In light of this information, the definitions of excellence in AKAA history gain importance. Based on the exploration of "excellence" as it appears across AKAA publications, several distinct yet interrelated definitions emerge, each highlighting a different facet of architectural excellence within the context of Muslim societies and beyond. Here's a synthesis of the thematic definitions identified:

- 1. Innovation and Cultural Resonance:** Excellence is not just about novel architectural forms but about innovations that resonate with the cultural and spiritual life of the community. It involves a deep understanding and reinterpretation of traditional motifs and practices in ways that speak to contemporary life, bridging past and present through design that is both reflective and forward-looking (Definition found in "*Architecture Beyond Architecture*" (1995) - "*Intervention Architecture: Building for Change*" (2007)).
- 2. Sustainability and Environmental Stewardship:** This definition emphasizes designs that proactively address the global challenge of climate change, utilizing renewable resources, and minimizing carbon footprints. Excellence here is about creating built environments that coexist harmoniously with nature, promoting biodiversity, and ensuring that future generations inherit a healthier planet (Definition found in "*Shaping Cities*" (2016) - "*Architecture in Dialogue*" (2019)).
- 3. Social Responsiveness and Impact:** Architectural excellence in this context is measured by the tangible impact on the community's well-being, addressing issues such as affordability, accessibility, and social equity. It's about designs that empower communities, foster social connections, and



provide spaces that support communal and individual growth (Definition found in “*Implicate & Explicate*” (2010) – “*Legacies for the Future*” (1998)).

4. **Urban Development and Transformation:** Here, excellence involves the revitalization of urban areas through thoughtful planning and design that encourages public interaction, green spaces, and cultural landmarks. It's about transforming cities into canvases of possibility, where each intervention contributes to a larger vision of urban harmony and vibrancy (Definition found in “*Development and Urban Metamorphosis Vol 1*” (1983) – “*Development and Urban Metamorphosis Vol 2*” (1983) – “*The Expanding Metropolis*” (1984) – “*Architecture in Continuity*” (1985) – “*Intervention Architecture: Building for Change*” (2007)).
5. **Pluralism and Inclusivity:** Excellence requires architectural spaces to be inclusive and adaptable, catering to the diverse needs of users regardless of age, ability, or background. It promotes a built environment where every individual feels valued and integrated, reflecting a society's commitment to equality and respect for diversity (Definition found in “*Shaping Cities*” (2016) – “*Architecture and Plurality*” (2016)).
6. **Climate Responsiveness:** Architectural excellence involves innovative design strategies that mitigate adverse climate impacts, such as incorporating passive cooling, sustainable water management, and energy-efficient materials. It's about designs that anticipate and adapt to changing environmental conditions, ensuring resilience and comfort (Definition found in “*Shaping Cities*” (2016) - “*Architecture in Dialogue*” (2019)).
7. **Dialogue and Participation:** This aspect of excellence emphasizes the role of architecture in facilitating conversations and collaborations among various stakeholders, from initial design stages through to completion. It values community input and participation, seeing the architectural process as a shared journey that enriches the final outcome (Definition found in “*Implicate & Explicate*” (2010) - “*Shaping Cities*” (2016) - “*Architecture and Plurality*” (2016)).

8. **Ethical and Humanitarian Considerations:** Excellence here is about prioritizing the well-being and dignity of individuals, especially those in vulnerable situations, through architecture that is safe, accessible, and supportive. It underscores the architect's responsibility to society, advocating for designs that uphold the highest ethical standards (Definition found in *“Architecture for a Changing World”* (1992) – *“Architecture is Life”* (2013) - *“Shaping Cities”* (2016) - *“Architecture and Plurality”* (2016)).
9. **Tradition and Modernity:** Balancing tradition with modernity involves a respectful integration of historical architectural practices with contemporary innovations, creating spaces that are rooted yet dynamic. This approach enriches the architectural landscape with diverse expressions that honour heritage while embracing the present and future (Definition found in *“Development and Urban Metamorphosis Vol 1”* (1983) – *“Development and Urban Metamorphosis Vol 2”* (1983) – *“The Expanding Metropolis”* (1984) – *“Architecture in Continuity”* (1985) – *“Intervention Architecture”* (2007) – *“Multiple Modernities in Muslim Societies”* (2009)).
10. **Technological Integration and Craftsmanship:** This definition highlights the fusion of advanced technologies with the artistry of traditional craftsmanship, enabling new forms of architectural expression and efficiency. It's about leveraging the best of both worlds to achieve designs that are at once innovative, aesthetically pleasing, and deeply human (Definition found in *“Architecture is Life”* (2013) - *“Shaping Cities”* (2016) - *“Architecture in Dialogue”* (2019)).

A definition that covers all these themes of excellence came from Farrokh Derakhshani in the interview by the author (Appendix 1). He said “Excellence is an approach. Excellence is the process”. He explained that excellence is not just the end result but also how it will impact the quality of people's life (Appendix 1). That's why slum upgrading projects such as Citra Niaga Urban Development or engineering projects like Water Towers in Kuwait or the reforestation project of Middle East Technical University are selected for the award. Their architectural contribution is

devoid of substantial significance or commentary, but they immensely affect the quality of life in their environment.

Collectively, these definitions of excellence paint a picture of an architectural practice that is multifaceted and holistic, balancing aesthetic, functional, ecological, and social considerations. ACAA, through its recognition of projects exemplifying these diverse aspects of excellence, encourages a comprehensive and nuanced understanding of what constitutes outstanding architecture in the service of human and environmental well-being.

ACAA plays a significant role in defining quality in architecture by serving as indicators of excellence, innovation, and relevance within the field. Here are several ways in which ACAA demonstrate the significance in defining quality in architecture:

1. Recognition by Peers and Experts
2. Promotion of Best Practices
3. Benchmark for Excellence
4. Shaping the Public Perception of Architectural Quality
5. Impact on Design Trends
6. Documentation of Architectural History
7. The ACAA as a Mediator and Educator

ACAA through its focus on ethical and socio-anthropological views on quality, offers a distinct lens through which quality in architecture can be defined and assessed. Unlike many other architectural awards that might prioritize disciplinary excellence or managerial metrics, the Aga Khan Award emphasizes inclusivity, social values, and the impact on communities, especially those in less privileged contexts. This approach not only broadens the scope of what is considered architectural quality but also highlights the role of architecture in addressing societal needs and enhancing human experiences (Chupin et al., 2022).

The Award's emphasis on ethical and socio-anthropological criteria for assessing architectural quality aligns with a broader understanding of architecture's role in society. This perspective prioritizes projects that respond to the cultural, social, and environmental contexts of their settings. By focusing on these aspects, the award underscores the importance of buildings and spaces that are not only aesthetically pleasing but also socially responsible and beneficial to the communities they serve and this challenges the traditional boundaries of architectural excellence by highlighting the significance of projects that:

- Utilize local resources and appropriate technology.
- Are sensitive to their environmental impact.
- Enhance the social fabric of communities.
- Address the needs and aspirations of societies, particularly those with a significant Muslim presence.

This approach to defining quality goes beyond mere aesthetics or technical achievement to encompass the project's broader societal impact. It acknowledges that high-quality architecture should contribute positively to the lives of its users and the environment.

The rigorous, nomination-based selection process of AKAA, involving on-site reviews and detailed expert analysis, ensures a thorough evaluation of projects. This process looks beyond imagery and superficial attributes, focusing instead on the functional, experiential, and contextual qualities of the submissions. Such a comprehensive approach helps in accurately assessing the multifaceted nature of architectural quality as defined by the award's ethical and socio-anthropological criteria.

By addressing some of the limitations identified in traditional architectural awards, such as a reliance on imagery and the absence of post-occupancy evaluations, AKAA strives for a more holistic and meaningful assessment of quality. It calls for a

reevaluation of criteria and processes in architectural awards to ensure they truly reflect excellence in the built environment. This reevaluation is crucial for bridging the gap between the intent of awards and their capability to define and measure quality accurately (Chupin et al., 2022).

The main media used by AKAA to define quality and excellence are its publications with a list of elite scholars. The discussions around the role of architectural book awards, as explored in the analysis of their literary ambition, sheds light on the multifaceted ways in which AKAA contribute to the field of architecture. According to Palombi, architectural book awards, much like their literary counterparts, are not merely accolades; they serve as pivotal platforms for elevating discourse, promoting scholarly work, and broadening the audience's understanding of architecture as a deeply intellectual and culturally significant discipline (Chupin et al., 2022). She explains architectural book awards accomplish the task of elevating discourse within the profession in several key ways:

- Encouraging Scholarly and Critical Writing
- Broadening the Audience
- Recognizing Diverse Voices

The ambition of award books and specially AKAA publications to achieve a status comparable to that of literary prizes speaks volumes about their role in recognizing and valorizing the intellectual and creative endeavors in architectural writing. The literary ambition of AKAA publications reflects a profound recognition of the value of architectural discourse. It acknowledges that writing about architecture—be it through history, theory, or critique—carries an intrinsic value comparable to literary works. Such an ambition serves multiple purposes: it enhances the intellectual fabric of the architectural profession, promotes a broader public understanding and appreciation of architecture, and recognizes the contributions of those who articulate the complex narratives of architecture. Through these awards, architectural publications are positioned as indispensable tools in shaping the intellectual

landscape of the discipline, underlining their utility in fostering a rich, inclusive, and enlightened architectural culture.

Moreover, the ACAA plays a pivotal role in the documentation of architectural history and the molding of design trends and discourses. Through its recognition of exemplary projects, the award not only bestows honour and prestige upon its recipients but also serves as a beacon, guiding the architectural profession towards emerging values and paradigms. This process of selection and awarding, fraught with discussions and negotiations among jurors, mirrors the larger conversations taking place within the architectural realm (Larson, 1993). It reflects the ongoing debates about aesthetics, functionality, and the societal roles of architecture. Consequently, the ACAA's influence extends beyond the mere acknowledgement of individual achievements; it acts as a catalyst for the dissemination of innovative design practices and ideas, inspiring architects worldwide to explore new directions and solutions. By documenting the achievements, trends, and milestones in architectural design, the award contributes to the collective memory and historical record of the profession, thereby shaping the architectural discourse and setting the stage for future explorations and innovations (Chupin et al., 2022).

ACAA exemplifies how professional organizations can act as bridges within the architectural community by fostering a dialogue between different sectors of the profession. Through its association with educational institutions like MIT, the Award influences architectural education and practice, ensuring the flow of ideas between the academic and professional realms. Moreover, its publications serve as a resource for both teaching and professional practice, reinforcing the shared ideals and standards of the profession.

Introducing the concept of the "design elite," encompassing architects, firms, and clients significantly shaping the architectural profession and the built environment, Larson explores how this elite operates within the architectural realm (Larson, 1993). The elite are an inseparable part of ACAA in clarifying the path. The award explores

the dynamics of the client-architect relationship, emphasizing how clients' preferences, demands and participation influence architectural designs.

Larson discusses how architects build connections with colleagues, clients, and industry professionals to advance their careers and secure projects (Larson, 1993). AKAAs also follow the same path, the award has created a large network of architects through its technical review teams and seminars. According to Larson Awards and recognition contribute to architect's careers within the design elite (Larson, 1993). This recognition and the considerable prize money attract architects and can influence career trajectories and firm prestige, showcasing excellence within the profession.

In the author's interview, Suha Ozkan noted that one of the Steering Committee's guidances for the Master Jury's was done in the form of seminars and at the same time, the lack of thematic seminars in Muslim societies, made the events significant and unique as well. But the most aspect of the seminars was to help, establish an important network of elites including intellectuals, practitioners, and decision-makers who were made aware of the presence of the Award and its concerns. In the intricate tapestry of architectural transformation, particularly within the context of AKAAs, the role of elites—be they theorists or practitioners—cannot be overstated. Esteemed figures such as Kenneth Frampton and Robert Venturi, with their theoretical contributions, alongside Zaha Hadid and Peter Eisenman, with their groundbreaking practical achievements, stand as monumental pillars in this domain. Their involvement in the AKAAs, either as members of the Master Jury or the Steering Committee, exemplifies the profound impact that such elites exert on setting and shifting architectural trends on a global scale. Larson elucidates this point by emphasizing that the influence of these elites extends beyond their architectural creations; their authority and insight permeate academic dialogues, professional bodies, and influential publications, thereby cultivating a fertile ground for the propagation of innovative ideas and standards of excellence within the architectural community (Larson, 1993).

The most important difficulty in the evaluation of the AKAA is the unclear edges between the personal opinions of the individuals involved in the program in any level and the official opinions of the program in general. The official publication and the seminar proceedings reflect the individual opinions and for this reason all views in these publications were examined even though they are conflicting, and the common points accepted as the official view of the AKAA.

In “*Behind the Postmodern Façade*” (Larson, 1993), Larson explains the ascendancy of modernist architecture as the prevailing paradigm during the mid-20th century. Modernism emphasized functionality, simplicity, and abstraction, revolutionizing architectural design principles. She explores how modernist ideals became pervasive on a global scale, influencing architectural thinking and practice. Larson highlights the core tenets of modernism, which included the rejection of historical architectural styles in favour of functionalism and abstraction.

Larson introduces postmodernism as a reaction to the perceived limitations of modernist architecture. Postmodernism challenged the strict functionalism of modernism and advocated for a return to historical references, ornamentation, and a more eclectic design approach. Larson discusses the challenges faced by modernism, both from within the architectural profession and from external factors such as shifting societal values and economic pressures. These challenges led to a reevaluation of modernist principles and paved the way for alternative architectural paradigms (Larson, 1993).

Similarly, in AKAA, the program from the beginning faces two opposing sides. One represents a modern architecture with new technologies and solutions and the other is a call for the past and culture of the society, an Islamic architecture. In short modernity vs tradition, and hence creating a question of identity. The challenges raised by Larson are also the concerning issues of the award and this shift of paradigm is evident.

Larson emphasizes the dynamic nature of architectural paradigms, highlighting how shifts from modernism to postmodernism were not abrupt but rather gradual



transitions marked by evolving design philosophies and competing ideologies (Larson, 1993).

AKAA tries to deepen the understanding of architecture by placing it within the broader context of Muslim societies and urban development. It emphasizes how economic, political, and social forces shape architectural practice and underscores the significant impact of urbanization, government policies, globalization, and societal factors on architectural design and landscapes. AKAA addresses how architects, as integral contributors to our environment, are challenged to address pressing issues while navigating the complex interplay between economics, politics, and societal needs in their designs. The discussions centers around the significant role of intellectual and ideological disputes within the architectural profession. These discursive battles are not merely academic or theoretical in nature; they are deeply intertwined with the profession's evolution, affecting its practices, norms, and the broader cultural landscape in which architecture operates.

Larson argues that these discursive battles are essential for understanding the dynamics of change within architecture. They reflect the profession's engagement with both its internal concerns and its response to external social, cultural, and political forces. Through these battles, architecture continuously reshapes its identity, values, and practices, reflecting and contributing to the evolution of the broader cultural landscape (Larson, 1993).

Incorporating Larson's framework, we can argue that the AKAA's discourse development mirror the broader architectural shifts she discusses but with a distinct focus on integrating culturally and environmentally responsive practices. This shift is less about an evolution, as seen from modernism to postmodernism in Larson's findings, and more about a deepening of the profession's engagement with the social and ecological imperatives of architecture. The AKAA's focus on Identity and subsequently on Sustainability illustrates a progressive enlargement of the architectural mandate—from a focus on aesthetic and regional identity to embracing

global sustainability challenges. This transition underscores an expanding realm of architectural responsibility and influence, echoing Larson's observation of how shifts in discourse are symptomatic of architects' changing roles and the conditions of their practice in response to the evolving demands of society.

Based on the findings presented in the previous chapter, it becomes evident that the concept of identity took centre stage in discussions surrounding AKAAs during the 1980s. This emphasis on identity is further underscored by the insights gleaned from Chapter 3, where the involvement of non-architects like Nasr highlights an Eastern approach characterized by a reverence for continuity, tradition, and symbolism. This emphasis on traditionalism, conservation, and identity, and ignoring modernity and modernism, especially in the third cycle is detected in the first decade (Ozkan, Appendix 1). This has led to projects like the Bhong Mosque in Pakistan, which has faced criticism for its perceived kitsch aesthetic.

In 1992, Sibel Bozdogan criticized that the award sometimes overlooks the critical engagement with more complex socio-political issues within architectural practices. A pertinent critique, now substantiated by referencing unsuccessful projects from the first decade, such as the transformation of the Rüstem Pasha Caravanserai Restoration in Turkey into a stable or the complete destruction of Pondok Pesantren Pabelan in Indonesia.

However, as the 1990s unfolded, a notable shift towards regionalism, a theme closely intertwined with identity, began to emerge. This transition marked a practical turn for the award, moving away from theoretical discourse towards the exploration of real-world, applicable solutions. This pivotal period can be regarded as a turning point for the AKAAs. Another significant shift occurred in 2004, where regionalism after becoming an outdated topic, took a backseat and sustainability emerged as a primary focus. Consequently, discussions shifted even further towards practical and formal design solutions. The decrease in the number of publications per cycle from earlier years to the recent cycles with only two publications, gives the notion that the award has transformed from theoretical debates towards a greater emphasis on

practical, solution-oriented approaches that address contemporary architectural challenges and as a process it will continue to develop.

It's crucial to observe that, while certain keywords recur within the award's literature, highlighting their ongoing relevance and progress, there's also a discernible introduction of new terms that encapsulate the evolving architectural discourse. This blend of continuity and innovation underscores a sophisticated integration of recurring keywords, a focal point of this study, with the fresh discourses of the day.

Notably, this emergence of new keywords becomes particularly pronounced during the latest phase of the award's progress—from the mid-2000s to the present. Among these dynamic terms are 'Complexity', 'Coexistence', 'Resistance', 'The Conscience of Architecture', 'Polyphony', 'Implicate & Explicate', 'Inclusive Architecture', 'Divergence', 'Dissonance', and 'Convergence'. Each of these keywords reflects a deepening engagement with the complexities and diversities of contemporary architectural thought, signalling a shift towards more inclusive, reflective, and multifaceted approaches to architectural design and its societal implications. Derakhshani calls this a “relevance to time” (Appendix 1).

The award's tactic to be relevant to its time is changing the composition of the Master Jury and the Steering Committee members in each cycle. Comprising of elites from diverse backgrounds and specialities, not only they injects the contemporary trends and discussions of the day into the awards but also serves as a beacon for the broader architectural community.

The analysis of ACAA provides valuable insights into the changing discourse within the realm of architecture, highlighting the shifting priorities and concerns of architects and scholars over time. By examining the themes of identity, regionalism, and sustainability as reflected in the ACAA, and supplementing this analysis with insights from academic literature, we gain a deeper understanding of the broader architectural trends that have shaped the built environment from the 1980s to the present day.

This study by tracing the history of AKAA and following its transformation and turning points, shows how the program is intended to enrich the architectural practice through exposure to historical and contemporary architectural achievements and cultures. Over the years, the progress of the program reflects a broader shift in the field of architecture in Muslim societies from a focus on identity and social aspects to regional and then sustainable approaches, an approach toward more functional and applicable solutions. A slow yet obvious shift from intangible and theoretical pursuits to more concrete and practical ends.

The transformation from a theoretical exploration to a more diversified and globally-aware program, highlighting the profession's adaptability and responsiveness to contemporary needs and challenges. This evolution underscores AKAA continued relevance and importance in shaping the culture of architecture in Muslim societies and beyond, by privileging potential and innovation in the pursuit of architectural excellence.

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## APPENDICES

### A. Appendix 1: Interviews

Interviews conducted by author:

1. Interview with Suha Özkan, (the Secretary-General of AKAAs from 1986 to 2007) in May 2023:

Interviewer: So please tell us on how did you get involved with the Award and became the secretary general?

Suha Özkan: I was in the first cycle, Hassan Uddin Khan was the assistant of Renata Hollande, and they asked me to document some projects in Turkey. That was my first involvement with their world. But when in 1982, when they proposed me to become secretary general, I did not accept it because I said, there is someone very respectable and important running the award. So I became his advisor for two years. In 1984, I came and joined the award as a consultant. Then I was made the deputy secretary general. Then I became secretary-general from 1989 to 2006.

And my main mission was that I told the Steering Committee and everyone that architecture cannot be informed or determined by faith. Because there is no example of that in the world. There is no Christian architecture, no Buddhist architecture, unless you refer to their temples and whatever. But Islamic architecture, as it is named, since it has a very important civil component as far as the cities and settlements are concerned, it was called Islamic architecture. But Islamic architecture ranges from Morocco to China. And in each and every place, it is different but in the Middle East its urban existence is there. So we never referred to Aga Khan Award in as the Aga Khan Islamic architecture, never. Because Islamic is an academic section, okay, whereas architecture is much wider, much wider than that.

And by doing so, we only concentrated on the Muslim communities. And we had projects from the United States, we had projects from the United Kingdom, projects

from China, Philippines, basically India and Indonesia were particularly important, especially India. and the range of the award was expanded. This range has taken Islam as an important cultural aspect, but not determined in architecture. That's that. And in doing so, we increased the number of nominators from very few to several hundred so that we could establish a grassroots with nominators which turned out to be very successful. Because successful nominators become technical reviewers, technical reviewers become Steering Committee members, or jury members, for example Darab Diba is a good case for that. He started as a technical reviewer and then became a member of the jury.

And there is another Iranian architect, foreign office architects, you know, Farshid Musavi. She may also tell her ideas about it. She was very successful as a member of the jury. Because she had a very important status in international world of architecture. She was from the group who worked with Zaha Hadid.

Interviewer: So during your career you have hold various positions in numerous institutions, especially your professorship at METU. Do you think your background and parallel activities influenced your career and choices in Aga Khan?

Suha Özkan: My doctor thesis is on the theory of architecture. In fact, there is no theory of architecture. There cannot be. Because arts search for originality, sciences search for validity, and architecture has both of them, it falls in between. But after Gutenberg, after the invention of the printing press, architecture has developed a tremendous body of literature. So that literature made what you would call theory. And I never left that area. And I lectured on that as my academic pursuit in many settings. And you can find them very easily. And also, I always wrote an introduction, presenting the awards to the wider public, to each award.

Interviewer: The Steering Committee and Master Jury consist of not only architects, but a wide range of disciplines. And most of these members are prominent figures of their fields and respective fields. What or who persuaded, influenced figures to join the program and how do you think this has been affecting the program?

Suha Özkan: First of all, that was Aga Khan's, His Highness's own vision to have a multidisciplinary Steering Committee. But in that Steering Committee, which is composed of nine people, majority were Muslims and majority were, has always been architects. In that architects composition, we always searched for a world star, architect who would be conversant with the issues. That from Kenzo Tange goes with Jim Sterling. All of them served either in the Steering Committee or Master Jury. So that composition of the Steering Committee also reflected on the Master Jury. Both of these committees were decisive on the award. So the Islamic philosophy was there. Mainly usually by Mohammed Arkoun and in his absence with other people. And there was always a representation of the women in the jury and in the Steering Committee. And we paid particular attention on that. And so in the end, it was totally multidisciplinary, but with two tenets important. majority of architects, because judging was on architecture. And majority of Muslims, because it was referring to the Muslim communities, because Aga Khan is an imam.

Interviewer: How was the initial format of the program, committees, juries, and how did it evolve and change during your position?

Suha Özkan: It is like three pillars of democracy. One is the management, and that is done by the Steering Committee. The Steering Committee met at least twice a year. Set up the concerns and the rules and priorities, and also selected the Master Jury. And Steering Committee's working arm was the office. That was Renata Holod, me, and in a way, Hassan Uddin Khan, and in a way, now Farrokh Derakhshani. That is the executive part. That directly connects to the Steering Committee. And the judgment is done freely by the Master Jury. And so that the Master Jury decision was not contestable, was not arguable. And even when the Steering Committee criticized, His Highness always said that we authorize them to do that.

So there was a decisive executive and judgment legs being rather separated. For instance, after the Master Jury was appointed, it was the office who would work with the Master Jury, not the Steering Committee. And that brings a tremendous strength to the award. The absolute nature of the Master Jury decision and guidance of the

Steering Committee. And the Steering Committee's guidance and the Master Jury's guidance was done in the form of seminars. And we had quite a few of them. You have everyone here. For instance, we are the first organization that delved into the subject of architectural criticism.

We said that if there is no proper architectural criticism, there cannot be proper judgment. And we did that. We also had thematic seminars. And Steering Committee decided that we should look into that. For instance, urban settings, conservation, and criticism, and whatever. And we immediately published them for a wider public.

So the thinking mechanism was embedded in the award. And that was the vision of His Highness and the Steering Committee. When the subjects were sort of limited, we had regional seminars. We had regional seminar on regionalism, for instance, in Bangladesh and things like that. And in the end, the thinking pattern doesn't exist in any other award that I know.

That's more or less institution. We always called respectable academics for their ideas, and it was open discussion, how award should proceed, what are the priorities, what the constituency expects from us.

Interviewer: Was there a difference as you became the secretary general? Did you make any changes in the process, or was it like beforehand kind of already in place?

Suha Özkan: Various things, many things. First of all, of course, with the authorization of his highness, we expanded the field of nominators. When I came, there was five nominators from each country. Okay? In Turkey at that time we had 25,000 architects, now it's 80,000. 25,000 architects with five nominators. And similarly from Iran, five nominators. From Chad, if there were five architects, five nominators. It doesn't work. So, I worked two years between 1982, 1984, to establish the grassroots of the award. and I visited every single country, I visited every single institution, I identified new nominators, new set of values, and I informed the Steering Committee on this. Then we expanded the field of nominations. When I came, there were only 35 nominations in the award in 1982, okay, 1982, 1983. And



we were successful to bring it to 600, 700. so that the wider spectrum of participation would be possible. And that, of course, helped the award to establish that you will see tremendous collection of material.

Interviewer: The criteria of each cycle are initially indicated by a brief from the Steering Committee through the dozen seminars and then Master Jury creates its own criteria. What are the factors that define these criteria? How are they chosen and what do you think, are the advantages and disadvantages of reaching the criteria in a process where a varied group of experts and policymakers through program seminars help the Steering Committee develop criteria for the Master Jury.

Suha Özkan: The Master Jury definitely discussed and decided their own criteria. But Master Jury from the Steering Committee was given a brief of their mandate, what the award expects them from to identify. And the first cycle of the award, it is more of an anthology of what's important. And the tremendous projects were identified. both at the basis of regionalism, at the basis of cutting end of modernism, at the basis of social issues. And the second Master Jury followed the same. They both decided about 12 to 11 projects doing the same thing.

The third Master's degree in 1986 had a rather conservative point of view. And award was very much criticized. They were only into the conservation, regional identity, and they totally ignored modernity and modernism. and even they were criticized within themselves. So, you will see that Hans Hollein and Doruk Pamir put an opposition note to the jury. And what they said is that if this is a democratic process, it is not the rule of the majority, but recognition of the minority as well. And they said that they were two modern architects. They wanted to have some modern buildings. And that jury even didn't award Louis Kahn's parliament. But it's a jury decision.

And in 1989, the Steering Committee, having received the criticism from the field, very heavy., because Aga Khan's award has become rather leading to the retroactive architecture. More when this sort of ambient classicism that's old. In the fourth cycle, Aga Khan decided to have a Steering Committee rather different. So he retired

people like William Porter and Charles Correa and Oleg Grabar, who had served three cycles and he put them in the Master Jury. So that Master Jury was the Master Jury which gave the award to Louis Kahn and Jean Nouvel and then the others. So then people sort of relaxed, you know, saying that Aga Khan, when it is relevant and sensitive, does not ignore modernism and high technology and whatever.

Interviewer: We talked about this idea at the beginning. Who do you recognize as the most influential individuals in the Steering Committee and the Master Jury that help the progress of the program in terms of its underlying ideas and concerns?

Suha Özkan: It is collective. I would not say anything. But one thing is more of an anecdotal. And when Frank Gehry was in the jury, At the same time there was problems in the Los Angeles, upheavals. And he had seen it and he realized that architecture can do something about it. And that, of course, was very important. And the jury of that period, I think it was 1992, decided that if there is no social benefit or social care or social aspects, they will not give award. That remained.

All through my tenure it remained. But after I left, for some reason, they reduced the number of the awards. Because when I was there, I many times asked the Steering Committee to increase the prize money from \$500,000 to \$1 million. They said that, no, the credibility goes with it. That amount is sufficient. But the world has changed.

Then after I left, they increased it to \$1 million. But they decreased the number of awards. So by doing so, that will be my criticism. By doing so, they limited the scope of the award unnecessarily. Because when you give 10, 15 awards, you address the wider world of architecture. You also address the wider world of concerns. That was limited. And the Master Juries that followed that, they had always one jury member and one favorite project. You can identify that. And sometimes architecturally important, significant but culturally unimportant projects from China came into the issue and people talked about it, how can you give an award to a town where there's not a single Muslim. And then of course the argument was that it is not faith, as I said in the beginning, but issues that they could use and proliferate and benefit from.

Interviewer: So, what is the relevance of the program in the realm of architecture and in the Muslim world today? How can Aga Khan be more influential in the realm of architecture for the Muslim societies and contribute more in the world?

Suha Özkan: Okay, we have to go to the very beginning. Aga Khan became the Imam. because you will know that his grandfather skipped his two sons, and he gave the imamate to his grandson, who was 25-year-old Harvard, fourth-year student, and doing a thesis on Islamic societies. And Sir Muhammad Shah While doing that, he said that his grandson will bring the contemporaneity to their faith. And Aga Khan remained very silent. But for 20 years, he organized the Islamic institutions in modern times. He established foundations for health and housing, education, and all these things. Then he also reinterpreted, for instance, instead of going to Hajj, you go and visit to brother Muslim societies. He established hotels and remote controls with two-star prices and four-star qualities. He was always concerned with the quality.

So all these things and he also, instead of giving charity, he worked very hard, not through the award, not through the foundation, to eradicate poverty from the Muslim societies, which he did. He cross-subsidized and cross-funded Muslim societies with the richest part of the believers of the Aga Khan to the poorest one. Even after the break of the wall when Tajikistan came into power, he realized that and I helped them to do it, that the Tajiks and Afghans had an important presence in the Ismaili societies. And he also worked there. But not politically, architecturally, you know, he established parks and places and hotels and clinics and whatever. So, his leadership is exemplary for the Muslim world because he had one target, that is to eradicate poverty, preferably from the Muslim societies, but primarily from his own followers. And that did not transpire in the award. Because that was done through the Aga Khan Foundation, which done social, economic, education and health work.

Interviewer: How is the award received in the Western world? And has the program been a paradigm setter in architectural thought and practice worldwide?

Suha Özkan: It was a unique award. Unique award following the and permeating the issues, not the personalities. Even though Steering Committee did that, gave the award to Hassan Fathy, then to Rifat Chadirji, then to Oleg Grabar, then Jeffrey Bawa, four of them, for their contribution as persons, learned and dedicated persons to architecture. Apart from that, all the architectural decisions were given by the Master Jury. And they were based on the issues. Whereas the almost contemporary with the Aga Khan Award, the Pritzker prize decided to give it to the lifetime's work to be awarded.

And of course, it became very significant, because everyone said that, oh, the award will go to one of the usual suspects. And when you go through the Pritzker prize, you see everyone. Until recently, they went into the wider world of East and giving an award to a Chinese and Indian. And whomever you will see in the records of that. But Pritzker Prize is very useful and very respectful, but the prize money is much less than ours. It's \$200,000. And similarly, more diversified award is Praemium Imperiale of Japan, that is Japanese President's Award are given. But that is more multifaceted, art, architecture, music, dance, and whatever. Okay? And the Japanese award didn't have any influence in our part of it. Not much. But Pritzker, of course, is very important.

But since the Aga Khan award was into the architectural issues, it was much more embraced. It was made a subject for scholarly work, like yourself at the present. And many people wrote articles about it, did research on it, whereas Pritzker Prize, when you go into the literature, they only received criticisms about who got the award and why. And these are mainly from the architectural thinkers of the Western world. And in the Eastern world, it didn't have any of them. But on the contrary, the R.I.B.A. award, Royal Institute of British Architects. They, in 1980s, awarded Charles Korea, and recently they gave the gold medal to Yasmin Dari, and they gave an award to Bal Krishna Doshi. So, they were, they, having a sort of imperial spread, they were much more comfortable to give the award to the Third World. But that was also limited. It's also given to one person, his lifetime work.

Interviewer: In all cases, it's stated that the program seeks excellence. What do you think is the definition of excellence for the program? And has it changed through time?

Suha Özkan: Every award, including the Oscar award, including the Berlin Film Award, including the Venice Biennale award, and anything like that, they always have this keyword, excellence. But what's excellence? Let me tell you a story.

someone called Mohammed Yunus who invented the credit mechanism. That credit mechanism would be given to the people to improve their houses against cyclones for a good life. And with this institution, Grameen Bank, he gave maximum of two hundred dollars credit. But the credit was not given against anything. Not against collateral, but to a cell of ten people. They established a cell of ten people and they say that in our group, Mohammed's wife is a very talented tailor. If she has a sewing machine, she would make miracles, sell the products and whatever. be in the sort of tailoring sector. And they say that if Muhammad himself, if he has a rickshaw or a bicycle, his range would be from 4 kilometers up to 20 kilometers. He can distribute things, sell things, and whatever. This award was given at that basis. And many people used it for home improvement. And also, there was a local workshop industry to have the building materials. The building materials were one sort of plinth raised from the ground, not to take the flood, six pillars and some reliable covering material and beads. Okay? \$200. And they supplied that and did whatever.

And there are many stories of that. And Mohammed Yunus, at the basis of that, he got the award for Nobel Prize for economics. Very creative thing. He said that everyone give credit to anyone who has collaterals, guarantees and whatever. But for me, the most important thing is human honor. If someone risk his honor against credit. then we should look into that. There's a problem there. For instance, one story he told me, there was an elderly lady, she got some credit, and she was not paying back. And people went there and they said, look, it came to a level that not even the 10 people who endorsed her can no longer finance her. And we don't know what to do. And Mohammed Yunus said that, don't you know what to do? They said, no sir,

we ask you. He said, we must give her more credit because she risked everything, including her honor. So, she must be in trouble. We must find a way to get her out. So, this is excellence. I took it to another extreme.

But the excellence for instance in the Institut du Monde Arabe in Paris is the creative use of technology. And when that project was shortlisted, I also had a parallel review by a sociologist. What is the acceptability of this building? You know, it came out very interesting.

People living in Paris and Toulouse and places like that, they said that we are sick and tired of other people displaying our old socks and the tapestry and the carriages and containers and whatever. We are the ones who are making Ariens and Airbuses and everything. We want to be in that setting. They said we are really proud to take our friends to Institut du Monde Arabe and the displays there. Whatever is content is up to them, but we are proud of the building itself. So, similarly, I did a similar research for Sher-e-Bangla Nagar, that is Louis Kahn's Parliament House in Dhaka. And one person whom I remember very fondly, Layla Nahar Akram. Leyla said to our reviewer, said, yes, we are poor. Actually, we are very poor, she said. And everywhere is covered with mud and slush and whatever. Shouldn't we have one good building that we can proud of? shouldn't we. That really touched the conscience of the jury. And then I told the reviewers, I said go and photograph the backs of the rickshaws. Rickshaw is a tricycle. They carry people on it. It's a bicycle. They take two people. At the back of them, we always have a picture. Usually the flowers, usually happiness, the family scene, husband, wife, and child. Definitely Taj Mahal. And a parliament building. So, what else can be the indicator of pride?

So that is probably the excellence. So, excellence by the Juries is defined in many terms. And they led to tremendous fights. For instance, there was a reforestation project in Ankara and your setting, when it was shortlisted, people said that this is forestry. There is no design. You cannot give award to people plant trees. That's not possible. And Charles Jencks said that, look, if you don't give the award to this project, I will resign, he said. Because this is an intervention in the urban scene at

the ground scale. This is what should be done. And he dedicated his life to that. That's an excellence, for instance. And what can you say? So, it is not only the fine buildings, you know, functioning well and helping people. It is beyond that.

Interviewer: In the 1980s, while there are numerous topics that the program focuses on, issues related to identity are the forefront and the center of discussions. In the 90s and early 2000s, critical regionalism, regionalism and critical regionalism in that regard, seems to be the main focus. And in the late 2000s and 2010s, sustainability is the center of these discussions. I call them on my own thesis the underlying narratives. Would you agree that with this periodization, and if yes, what caused the change of the direction? And if not, what would you name the most important architectural points of focus or underlying narratives for each period?

Suha Özkan: Frankly, sustainability has been there, always. always there. I mean it was sort of became a sort of buzzword and they start to use that.

Interviewer: They always existed. At the same time you have regionalism, in the 80s you have sustainability technology. But what I'm saying is the focus was much more on identity in the 80s. Then it changed a little bit like identity. It's still identity even to the previous cycles in the 2010s. You can see things related to identity. They never go away. But the focus is like first identity then it goes down. Regionalism and then sustainability.

Suha Özkan: You know, these are definitely buzzwords and I don't think it can explain the whole mission. But they are good to use to communicate with the wider public. For instance, when I realized that all we are doing was regionalism, in other words, architecture that's informed by the culture and tradition, but reinterpreted. That's how we had Rasem Badran and Rifat Chadirji and people like that in it. Okay? And similarly, Kamran Diba is one of them

But during that period, The critical regionalism of Kenneth Frampton became a sort of architectural buzzword because he said there's not the regionalism but critical. There has to be a critical discourse behind it to assimilate what is to be expressed.

Of course, me being me, as an academic, I pulled him into the Steering Committee. He did not particularly contribute, but in my writings, you'll see I always refer to him and this sort of definition of critical regionalism. Because regionalism, when you leave it on its own, it may turn out into copying. If there is no critical discourse to assimilate what we can generate from the tradition, it simply becomes copying.

The reason why I particularly mentioned this, we benefited from the best brains in the world, because I also taught at Columbia in 1974, and then I knew Kenneth Frampton as a leading architectural critic. So, we benefited all these people to inform the organization. But the process is not, you know, if and then.

It's not that simple. It takes always time to sort of brew and came into real substance. For instance, Rasem Badran, he's a tremendous architect, but he doesn't copy. But he refers, what sort of influenced him to derive those forms. but he changes mud brick into sandstone cladding. That's forgivable. But he creates urban settings and whatever. So Rasem Badran and Ali Shoaib, they contributed tremendously to the setting of Riyadh, Riyadh landscaping and all that.

Interviewer: So, you're a little bit against this, but the question was like this. During the first half of the program, there was an emphasis, an identity and continuity of the past, which is slowly replaced by pluralism. So how do you interpret this?

Suha Özkan: That's a wonderful question. Look, when the award was established, my friend in mid 1970s, 1975, there was a tremendous aggressive attitude to the cultural heritage. Okay. And that slogan, say in the presence of the past, referred to let us keep our past by restoring and letting the coming generations to use it.

It was not that us not repeat the past in our contemporary buildings, that should be read carefully from that point of view, but when we talk about pluralism, We need that we needed that because first of all socially Muslims were so many places like Philippines India and tremendous pressure. And we said that as we recognize their presence, we should also recognize the existence of others. Plurality, you know.



Interviewer: According to you, until the 8th cycle of 2001, papers and project winners that can be appreciated with critical regionalism are evident. But this interest is suddenly dropped in the 9th cycle. What happened?

Suha Özkan: I think in the 9th cycle, that is the cycle which they decided to recognize the towers in the Kuala Lumpur. Petronas Tower in Kuala Lumpur. And that has nothing to do. It is not like Jean-Louis and Louis Kahn. But an Iranian member of the jury said that this is how they cope with modernism. Okay? The jury, I don't remember his name. And he was very adamant, very forceful. He is a very important scholar. He speaks very well. His English is perfect.

So I realized that, you know, are we cherishing a good high rise of petroleum towers or are we relating ourselves not to the capitalism of industry but to the people? Because critical regionalism refers to what pertains to the people, okay? Even the public buildings have the same sort of aspirations.

Interviewer: So during the first half of the program, rehabilitation projects shine. But in the second half, projects with more sustainability approaches are stressed more. Today, years later, after their construction and implementation, how does the program see the situation of rehabilitation projects? How would you interpret this new approach?

Suha Özkan: Aga Khan definitely wanted to show examples to the wider Muslim community saying that these are the things to do. That's why the projects like in the form of anthologies helped a lot to the award and he himself appointed many of them. Halim Abdul Halim and Serge Santelli, winners of the 1983 and 1989 awards. These people were used as the consultants by him as well. Because he liked their projects, when you go, you'll see them, and he used them. We also observed that many others do that.

So, seeing that, we gave sort of an access to a talent to be used by the others. And Aga Khan Award did that. So, no one has gone bankrupt by getting the award. There are exceptions. One of them is the project in Indonesia which trains bin bars in 1980.

When I went there it was in shambles, all things were separate. Nobody cared. It didn't exist. But it was a good project, you know. When you train people as leaders, you also teach them how to build a safe building. But it was not there. This is Pondok Pesantren Pabelan project. And not every project was successful. For instance, the restoration of the Caravan Sarai in Edirne turned into a hotel, got the award and it was an impeccable project, unbelievable. But the owner, also the owner owning the hotel at the gate of the entry, huge one. He didn't want people to come there. So he turned it into a camel stable. So these are the forces of the thing. There's a lot of things to learn. But we were successful when we had the ceremony in Istanbul to bring it to its original state. It's 1982.

The thing is that, you know, when you look into that, it is the bunch, the collection of the projects. You have a bunch of flowers, you say, okay, I'll take these rose. And that's what's relevant to you or something else. The important thing is that each and every project in that bunch must have a value. Must have replicability, must have relevance.

Interviewer: Attention to the needs of the poor people was one of the main aims of this program. However, it seems that this agenda has been less focused from time to time. Is there a reason? Like, especially first cycles, I remember, a lot of projects were for the poor people, but then it kind of dropped. Sometimes they come back, but it's not as the same focus that it has used to be.

Suha Özkan: That's time. Time and economics. For instance, we have given an award in a Tunisian project where it's called the wekala. You know wekala? Doing on someone else's behalf. On someone else's behalf. They say that, okay, we are going to restore your house in the old city. We are giving you Wekala, we call it that, we are giving you as sort of interim solution, a house elsewhere. Go live there and come back in three years. We'll negotiate. The guy goes there and establishes a new life. It is running water, it is hot water, it is central heating, it is a clinic nearby, it is a school nearby. He establishes a new life. Three years later, the organization comes to him and says, come and take your house. we restored it, you own the half of it.

Either pay us half and take your house and look at it. It's impeccably well done. Or keep the house we gave you. This is how the stock in the Tunisian restoration works. He doesn't come back. Why should he come back? You know, he has a new life with all the contemporary amenities and comfort and everything. But if he comes back, they want to do that, and there should be mechanisms, because then you'll have the original population. Whereas the success of the story in Hamamönü, you must have visited in Ankara, they kept the original owners there. They said, okay, we're going to restore your house, but you'll live there. underneath you'll have some economic benefit. You're busy with that. Yeah.

Interviewer: You say it sounds a little like gentrification. They change their places, then somehow with the situation that's been regarded.

Suha Özkan: Yeah, but gentrification came after. First, they gave the opportunities. Everyone wanted to have a grocery store underneath. There are too many grocery stores. Someone said, no, no, this should be dry cleaning. Someone said, no, this should be a bar. This should be an art gallery and whatever. And someone said that people like it so much, let me sell it. gentrification came at that level. The only problem there was the restoration was not original, was not genuine.

Interviewer: The Steering Committee and Master Jury members often attend the seminars held by the program. What is the importance and role of these seminars in Aga Khan Award?

Suha Özkan: It's basically to explore the field. And we particularly set countries where everyone can talk freely and with no problem. And we identify a subject. For instance, for criticism, we had Malta. And we also had criticism for Kuwait. We had a seminar in Iran for the heritage. We had... These are all up there. You can... The whole thing is that both give chance to the people who think about it, put it on the record so that they can academically use it. And apart from that, to have ideas what is smurring in our constituency.

Because if we don't do those seminars, the Master Jury members would not know everything what's happening. And they would not socially interact as well. Because the meeting of the Master Jury is rather formal. That seminar is less formal. But the idea is to gather together the issues and the subjects that needs to be considered by the whole.

Interviewer: There is a surge in immigration from Muslim countries and subsequently creating new social, economic, cultural and architectural cycles and problems in both the origin and destination of the immigrants. Do you think that this will impact the direction of the program in the near future? Or do you have any similar situations back in the early 90s?

Suha Özkan: Unfortunately, that has been a reality. But having been an architecture level, we could not consider it properly. But now there are many, many settings with good and bad and awful architecture, both for the immigrants, both for the disaster victims and whatever. Don't forget recently, one of the subjects which we did not tackle properly in the award, Yasmin Lary of Pakistan got for her housing in Pakistan, the Royal Gold Medal of them of British architects. Unfortunately, they did not come to our attention at least during my tenure there, but our sensors are the nominators. If they propose something it would have come and considered, but not substantially so.

Interviewer: After four decades, how successful do you see the program in achieving its goals and maybe beyond?

All I can say is not the success, but the influence is diminishing. In the first cycles, it was unbelievable, huge interest on it. And then I do not know, because I don't want to compare, but during my tenure, you know All major architecture journals covered the award. It's no longer like that. And we had interesting and influential television programs. CNN made sort of live broadcast of the awards. Many things happened like that. Both. So all I can say is that, It is diminishing but one of the things is that there are many other awards, many, many other, you know, even I give an award. World Architecture Community is my establishment. We also give the awards. But

we think that in order not to repeat anything, we just give it worldwide and to the projects as well. Because we want to influence the thinking, not only accomplished buildings. But it is still very, very critical. that credibility comes from its sound establishment and objective running.

Interviewer: They are no longer doing the seminars like they used to do. The number of publications has also dropped significantly.

Suha Özkan: Yeah, last time, last seminar was done in order to sort of honor me. That was the architecture of workplaces. They said that I should organize it. It was done in Istanbul. Then I don't know whether they do it. But if they did, they would have invited me, I know, because they invited me to every single thing.

Interviewer: So what paths would you think the future holds for the program? And what areas of this program would you like to see change or improve?

Suha Özkan: With the award? You know, Aga Khan had a sort of very wide spectrum of architectural involvement. He had direct intervention through the Historic Cities program. Direct intervention. Getting a project and implementing and developing it. And then he also had an educational program in Harvard and MIT. And their program is called Harvard and MIT, an American program for Islamic architecture. That's the educational part of it. And the award is the professional recognition. It is with a narrower scope. You recognize accomplishments in the profession. So we don't consider any projects, for instance, because we think that the projects are more journalistic. Projects are more speculative, because we want to give examples with the realized projects. So that still remains there. There's a window of 10 years. It should be organized in 10 years and must be used for two years, so it becomes 12 years to qualify. But that's limited to its cause. If they want to change it, I don't know. They can change it. Because we were criticized that we were not considering ideas in architecture for the future. Our Steering Committee said that the ideas are more journalistic than realistic.

Interviewer: what would you name as your best contributions that helped with the progress of the program? Your own tenure.

Suha Özkan: I was instrumental in bringing the plurality and the quality of architecture as opposed to religious. So, I was able to expand the scope of the award by bringing the new value into the concentration, new territories came in, and, but we have never been able to engage younger talents, new projects, you know, they all are spontaneous. It happened sometimes. Sometimes it didn't happen. For instance, in a project with the, in Tunisia, the school project, the winner was 27 years old. And that was that. But the, the mechanism always thought that that's the mandate and the responsibility of the other sectors of architecture, not the award. Award should be given to the accomplished ones.

Interviewer: And since the next question is close to what you said, what do you think are the failures of the work? How could there have been any steps that have been taken and how could that have been better?

Suha Özkan: It is basically difficult to say because when it's awarded it was relevant. But sometimes things happen to the awarded buildings. For instance, the Lahore Centre of Arts, Alhambra Centre, the roof collapsed. Actually, the roof collapsed not because of the original structure, they poured concrete onto it. Totally clandestine work. The Pondok Pesantren project disappeared. No longer exists. But also, the improvement of the informal housing in Indonesia. Kampung Improvement project, they were taken over by the urban development. They become rich. As we were thinking of bringing health to their informal setting, they became rich by selling that land to skyscrapers. Is it a failure of the award? No, because everything is relevant to the time that you can see.

So basically, in many projects, I do not see particularly failure of the award, but failure of the time. It becomes totally irrelevant. It's like, whereas you would not remember, in Ankara, the housing stock was 70% mushroom housing (Gecekondu). But they all disappeared. We are fighting to protect some of them. It disappeared.

Because that land became so precious. They went into the urban transformation. Instead of one Gecekondu building, they got 3-4 flats and they become rich.

2. Interview with Farrokh Derakhshani, (the director of AKAA from 2007 to present time-2024) in January 2024:

Interviewer: Please tell us how did you get involved with this award and became the director of this award?

Farrokh Derakhshani: I started working for the Aga Khan Award for Architecture in 1982 as a temporary job. I was introduced to the award by Dr. Suha Özkan, which I had met him, and I was also in contact with, at that time there was a journal called the Mimar. Mimar was a journal which was published along with the Aga Khan Award for Architecture, and the editors were friends of mine, so through them I met Dr. Ozkan, and at that time I was looking for a job because it was just after the revolution, and I was stuck in Europe, and I was looking for a short-term position. I came to work for, as a consultant for the Aga Khan Award for Architecture, and they're looking for someone to do documentation. And I started working.

Interviewer: Steering Committees and Master Jury consist of not only architects, but a wide range of disciplines, and most of these members are prominent figures of different fields. What or who persuaded or influenced these figures to join the program? And how do you think that this has been affecting the program? How was the initial format of the program, committees, juries, and how did it evolve and change during your position?

Farrokh Derakhshani: So, the most important thing about the Aga Khan Award for Architecture is the creation of this award. And the amount of work went into that at the very early years. First of all, it was all because of the vision of the Aga Khan himself.

He was much, much involved in every single detail of creating this program. So, they put together a group of people, which, there were Doğan Kuban from Turkey, Nader Ardalan, Charles Correa, and, you know, you've got the list of them. They brought

together, at the very beginning, they brought philosopher and non-architects because the whole thing was to make it something which is more realistic, it's not academic. It was not supposed to be an academic, and it was not supposed to be a word for just buildings. And, you know at that time, The world was very different than today. So, the role of an architect and the architects were just going off the grand architects and the big ones, in a way they're superstars, and they're the ones that are doing buildings and architecture.

So social issues were not Important at all. Very rarely, you would hear, like, someone like John Turner or some other people who talk about social issues in architecture. They would just all of a sudden, one in early 70s, the Exhibition of architecture, architecture without architects came, and then everybody thought that, wow, what we're learning.

So, the Agra Khan himself, he was, as I said, very involved. So, by bringing all these people together, he tried to create a system. This is what we call it an institution making that you have an institution which the institution has solid basis, which doesn't change every year, it is not the will of one person who can change it today he likes to do something to the other day don't like to do something.

So, it was based on a very rigorous way. At the same time, because we have besides practicing architects. We had also academics. So, they were trying to do something which is solid, and it got some potentials. But what was interesting is that, the first Steering Committee, they had, it was a kind of an experience for them, because the outcome gave them the possibility to go to other places, to new places, other people, and by organizing a number of seminars.

So, the first cycle was a kind of a learning as well, for example. And that shows, it shows the vision of the Aga Khan. Because he understood what these things meant. The Steering Committee, at the beginning, they came and they said, for example, that we're going to have an award, five awards, five awards of a hundred thousand. So, they said we're going to have nominators, the nominators were going to send us projects, then the projects will be documented, and then the documentation will go



through a jury. So, the Steering Committee at the beginning, they decided that, they went themselves through the entries, and they chose 25 projects to be, what we call it, reviewed.

It means you send an expert. So, these were very innovative. Decisions that they made for the award was no other award in the world was like that. So, this was the first time the jury met and they went through. The people came, they presented the projects and they said, the jury said, no, we're not going to give five awards. We want to give 15 awards because, we don't agree that five awards will cover all these countries, all these different disciplines and all of these architecture. Director of the convener of that time calls his highnesses. Well, your highness, they're just deciding against what we've asked them to do, to break the rules and give 15 awards. And his highness's answer was that. If the jury, they are independent jury, if they decide so, we have to agree. So, this shows also the flexibility and the vision of the person who made it all.

So, they gave 15 awards. But what was very important here is that from the very beginning, there was a, besides giving the award, you know, it was not the kind of a technical award. It was something had to be communicated. So, they had a very good group of people who helped them in the PR. It means bringing journals, different journals, not only architectural journals, but bringing the mainstream journals.

So when the awards were announced in 1980, that was a big surprise for the whole world, because first of all, it was in all main newspapers, New York Times. Le Monde, Arab newspapers, Turkish news, everywhere. Because of that campaign, this press campaign, the first one was that it was about the architecture of the countries that the rest of the world were not aware of.

We're talking about different countries and different types of architecture. And that was eye opening for the architects around the world, and architect discourse, that they put together slum upgrading, engineering, like the water towers that they give the award, but, traditional buildings, materials, techniques, high tech. If you want to call something high tech, like Frey Auto's projects in Saudi, restoration projects,

important ones in Iran, in Turkey, et cetera. So, all these are called architecture. And that was the first time that anywhere they were putting all these. Actions which are in built environment under one umbrella.

There were people who were talking about, let's say, Slum upgrading, but that was considered not architecture, that was the development. People that were mechanical engineers or sewage systems, et cetera. They looked at conservation, looked at archeology. It was not a kind of a restoration, a restoration, giving back life to the buildings. Engineering was not something like water towers was not something which is done by architects for them, for a lot of people in the world. So, by putting all these things together. A new meaning came out, and that was how you can look at the excellence and the end result, which is going to be that is what people will see, which each of these projects will have an impact on the quality of life of people.

The Aga Khan used the word quality of life for architecture. Before 1980, in the very first years. Today we talk about that. It's a jargon, it's part of the architecture jargon. But those days it was not a part of architecture jargon. It was something, we had to be at the proportions, had to be this, whatever is called the architect's, criteria architecture.

Now, you asked them about how that we get other people involved. Very easy. When you put only the people who are from the same, in the jury, who are all from the same background, they speak the same language, right? So, when they get together, they say, this building has got very good proportions. The other ones will understand. But when you have a social scientist who's got no idea of proportions and asks what you mean, then the same architects, when they want to justify what they're saying. They start thinking again, and they see the same project from a totally different point of view. And we have witnessed this again and again with the most famous architects. That they've seen projects differently. Actually, that is one of the reasons that we've been lucky in the past 45 years. We have had almost anyone who's been

someone in the world of architecture involved with us as a Steering Committee member, as a Master Jury member, or as a reviewer. I'll give you an anecdote.

In 1995, we had Peter Eisenman on our jury. And then in one meeting, Peter Eisenman was saying this, they asked him, how come you're involved with this Award? Because this has nothing to do with your architecture, your discourse, etc. And he said that, I got to the Aga Khan Award for Architecture because Frank Gehry called me and told me that, become a jury member, you learn a lot. And Frank Gehry was called by Charles Moore. Told him to come. Why? Because they have, the jury members, they come and see the project from a very, very different way, and that they're not used to in the normal way, especially when they hear the reviewers who go and see the projects and come back, and they look at the project from many different perspectives, and that's why it becomes a learning process, and they all agree to come with their very busy schedules to work and sit down for two times in one year, twice for five days. And that's a lot of time of someone who's busy working to become a jury member.

Interviewer: Criteria of each cycle are initially indicated by the Steering Committee. and to the Master Jury. What are the factors that define these criteria? How are they chosen? And what do you think are the advantages and disadvantages of reaching the criteria in a process where a varied group of experts and policymakers through program seminars help the Steering Committee develop criteria for the Master Jury?

Farrokh Derakhshani: So, let me just explain to you how it is. The Steering Committee are a group of people who are appointed by His Highness the Aga Khan. So, the award office proposes a series of names to the, to His Highness and then a decision is made that they're appointed. Usually, the Steering Committee members are the people who are chosen from people who are very familiar with the award process.

It means that they've been involved as part jury members, they've been involved in different activities. So, once in a while we have one or two people who are maybe less involved, to have the fresh ideas. So, these people are put together and usually

it is, they should represent different parts of the world, different types of architecture and different disciplines. So, we would like to have architects who are international architects, architects from the Muslim countries, artists, social scientists, philosophers. So that is a group of between, and it has changed a number of the Steering Committee members have changed in the past from a minimum of six, seven to a maximum of 15 people.

The Steering Committee's role is to identify areas of concern for our built environment. So, this is something that evolves. At one time, environment is important, at one time sustainability, each time it is different. The Steering Committee usually changes the members. They serve Maximum two cycles, sometimes three cycles, not much. By renewing the Steering Committee, we are always trying to be relevant to our time. Because if the people who are chosen remain the same people for a long time, their ideas will not be relevant to the time. You have to understand one point which is very important.

Architectural projects, once it's awarded, It is a process which takes many years. It means by the time that a project is conceived, It means the client says, I want to do a house. By the time he wants to do that, he chooses the architect. The architect does the drawings. The drawings get the permissions. The permissions are built. The building is completed, then it's in use. It takes, depending on the nature of the projects, between 5 to 10 to 15 years. The idea is not new anymore. So, if the idea is not new, how can that idea become something to learn, a point to be learned? For the future? So, that is where the dilemma is that we have to make sure that we are relevant to our time.

So, the things change. This is an evolutionary method. And we have to think about how we can look at a project, not to see how it was conceived, but how that project has a future. So, to understand this, you have to understand your time and the time and foresee a little bit further up. This is the Steering Committee's role.

Then they meet through seminars or through different activities. We try to freshen up these ideas, to bring some issues each time. At the very beginning, now we have

got less, but at the very beginning, we had thematic international seminars. It means that during the first cycle, for example, we had a seminar on conservation, seminar on housing. Seminar bring all the experts. So, these experts will talk to this jury and the Steering Committee will understand the situation better by time. So the Steering Committee, they meet and they set the criteria.

One of the things they have to do is to choose a Master Jury. It's their job of that specific Steering Committee of that cycle, who has to choose a jury. So, for the Master Jury again, the award office prepares the long list with the consultation with the people, and they together choose nine members.

So, this has been something which has always been the same. We always had nine jury members. And the nine jury members, they've got a number of criteria. They have to be, again, from world of architecture and from the other disciplines, engineering, arts, history, social sciences, et cetera. They should be from all different countries.

And so, this is the main criteria. Because the composition is very important. Nine individuals are very different. And so, they are chosen and they are responsible and they are totally independent. The Steering Committee has got no role in choosing the projects. This is very important too. In order to keep the independence of the source system. And so now here is the innovation, they created this system called at first technical review, then we changed it to on-site review. It means reviewing a project.

Reviewing a project is very important. Usually, the people who are chosen to become reviewers are at the same level of the jury members and the same level of the Steering Committee members. There's not a hierarchy. So, there are experts in their own field and they're sent, not to their own country, because you're biased by definition. So, we sent them to another country, they go and they can come up with a report which is set. Now this is again something important because the jury members, they have to compare what we call apples and oranges.

It means on one hand, they've got one weekend house with two rooms, and then they've got the Petronas Towers, or they've got the slum upgrading of the city. So, they're very different in nature, but the jury, when they want to review, they have to be able to compare these. So that's why we have a system that the reviewers that write the review reports, they all should be exactly the same system. It means that when sometimes you ask an expert to say, well, If I want to write an expertise on a high rise is different to expertise of a slum upgrading, but we have created a system which all our reports are exactly the same way. They're seen from the same point of view, so the Jury can compare them. The role of the reviewer is very important.

For That reviewer, also, it's very interesting because it becomes a learning process. We've got a lot of professors of universities who are our reviewers, and when they come, they act like a student, because they see how much they don't know. They learn a lot. Why? Because in review, one has to go through the project from all points of view, technical, social, economic wise, talk to the people, talk to the users.

So, it's a kind of a in depth analysis of a project. Although we always ask them to be very objective, but you either like something or you don't like that much. So, it becomes the written report, although we say it's very objective, can be some slice of it.

So, we've added another level. It means the reviewers, they come and they present the project themselves to the jury. Why? Because you can understand a lot by the expression in that person. But what is important is because sometimes in the review, maybe the jury members, they've got questions, but because the reviewer has been there, Can answer the questions which are not written in the report immediately, or sometimes it has happened that the jury cross examine the reviewer to make sure what he or she has written is correct.

Some reviewers were a little bit too much against the project, maybe, or too much for a project. And it was understood by these questions and answers by the jury members. So, they could find out the reality.

Now, one small thing which I have to explain is that, we made a, an important decision, some 20 years ago, after the seven cycles or after five cycles. Because before the understanding was that projects are nominated, they're candidates. So, we keep them confidential, don't say which projects have come. Then we would send the reviewer, they would go and see the project. We would not reveal them either. We would only say which projects are winners because some of the projects were at one moment, they were not complete maybe, the big large projects, maybe they had another chance to come. So, and we have had some projects which the first time they were reviewed, one jury did not like them. The second jury, they sent another review and they liked and gave an award, right? But this was not transparent enough. So, we decided at one moment, the Steering Committee decided this, first of all, in the world of architecture, being a shortlisted, it's as important to be a winner. We have a system that says that we do not want to have honorary mention. No, it's either you're a shortlisted or you are a winner, right? So, we decided to reveal the identity of the shortlist. So now it's been many cycles that after the projects have been shortlisted, we don't say what nominations are, that 400 projects, that's confidential. The 20 shortlisted projects, we reveal them.

Interviewer: Is the technical review analysis the same that is published in every official cycle book? Or is it more explained and in detail for the jury members?

Farrokh Derakhshani: The review reports is in two parts. One, is a public document. Then there is a small part which is confidential.

Interviewer: In the first cycle, we have 15 winners. And as time passes, it decreases. You also said that shortlisted projects were published. So, is there a relationship between these?

Farrokh Derakhshani: Okay. Yes. That was one of the reasons. Now, let me give you an example. We have had in the past on those 15 projects. First was 15 and then there was 11, 12, 11, it became less. We always say that, all the members should agree on projects besides one cycle, which we had, which is important to explain that cycle as well. It should be anonymous, right? Sometimes in juries, at the last days, they go

through the projects and jury members could not decide on some projects that all of them, they respond to these areas. So we have had projects, maybe I should not say that way, but somehow could be of a compromise. At the last moment, they would give an award to one project, which was not necessarily as good as the other six, seven, and, but they, because the issue was important, they would add it in the systems, you get my point?

But once we announced a shortlist in the book, all those projects are public. So, if the jury member wants to, to elaborate on, let's say, environmental issues, he can go to the project which are not winners. But bring up that issue. So that's why that we decided to reveal them. So that's why that, as I said, till 2010, we just only published the winners. And that's why that we had more projects. Then when it came, we told the jury members, please be very careful. If you give an award, it should be the best. So, the other ones are very good as well, but, those five should be different to the others.

Interviewer: Who would you recognize as the most influential individuals in the Steering Committee or the Master Jury history that helped the progress of the program in terms of underlying ideas and concerns?

Farrokh Derakhshani: It's very difficult to just name one or two people because really every single person, which I've seen do all these years had an important role. Because, in 1986, we had Mohammad Arkoun, who was a philosopher. He was on our Steering Committee, member of Steering Committee, and he was not an architect, so for him it was all new things that he was learning. And he came up with a term, which he called the space for freedom. He called the award a space for freedom. It means it's a space that you can discuss freely a lot of issues, and Architecture allows you to talk about the real problems of the world, of your time, and also go very deeply into the society.

It's not like politics that you're talking about today only. It's something which goes to your heritage, it goes back to your, the way that you think. So this collegial thinking process has been, all through these 45 years been very important, and that's



why that we've been very lucky to have a kind of a family of people and also it's continuous because as I said, we have to change people, we can't go to same people again and again but, they still stay with us.

Interviewer: What is the reputation of the program in the realm of architecture and in the Muslim Muslim world today, and how can the award be more influential in this realm of architecture and contribute more, how is the program received in the Western world, you mentioned how it began at the moment but how is it continuing, and has the program has been a paradigm setter in architectural thought and practice worldwide in your opinion?

Farrokh Derakhshani: In the 1970s, there were only one or two awards, and now there are thousands of awards, and mostly are commercial, you pay money, you win. You go to a website and you can create an award, people pay money, and then they get awards. But, still, I think everybody agrees that AKAA is the most profound and well researched, well based award. There's no comparison. There are awards like the Pritzker Award, which is given to one person. It's not given to project.

First of all, AKAA, because it's been talking about the building, it's not a beauty contest also. It's not just that the project is just extremely charming. So, I've never come across someone who's saying that it's superficial. So, the award is taken seriously. The award is important also for the clients, for the government agencies, for the real clients, because they know that this is something which is very difficult to obtain.

Interviewer: It's stated that the program seeks excellence. What do you think is the definition of the excellence for the program and has it changed through time?

Farrokh Derakhshani: We use the word excellence, but the excellence is an approach. Excellence is the process; we should be excellent. It's not the end result. There are a lot of projects sometimes that the end result isn't fantastic. There are many problems. What we make sure is that the approach, the process has been excellent. It means that those people who have conceived the project, and have designed the projects,

and have implemented the projects, and they're using the projects, in all of them, they've done their best, and it's the best way of using human resources, economic materials, resources, and also projects which give hope, and their aspirations.

These are the areas which are important. You see, sometimes some projects also have a meaning at one moment in time. Let's say in Turkey, for example, when I remember when the project of the automobile club in Turkey, they did a series of restoration works at that time, it was very important, that project, for its time, because it set a number of standards for the rest of the whole country to go towards that area, to work towards that, see?

So maybe today, when you look at those projects, you say, oh, well, this is not important. I mean, this building, it won an award, how come? But at its time, it was important. All projects which are awarded might not continue staying because sometimes they've been demolished for different reasons.

For example, there was a very important project in Saudi Arabia, Mecca, an intercontinental hotel, and it was at this time the best project ever. But some years ago, after 40 years, they had to make a road. They demolished the building. So, at that time it did its purpose. And usually, as I said, when we talk about the time, the projects are not brand-new ideas, they're ideas which are tested, and that is important. So that adds to the value of the project.

Interviewer: So, in the 1980s, while there are numerous topics that the program focuses on, everything is almost talked about, issues related to identity are at the forefront and the center of discussions. In the 1990s, till early 2000s, regionalism, later in the format of critical regionalism, seems to be the main focus. And in the late 2000s till today, sustainability is at the center of the discussions. I have been calling these underlying narratives in my thesis. Would you agree with this periodization, and if yes, what caused these changes of direction? And if not, what would you name the most important architectural points of focus or underlying narratives for each period?

Farrokh Derakhshani: I use the word relevance, relevance to time. So, what you're saying is that these issues that you're calling at their time were important. So that's why that the jury, they were also part of the society. They were looking at the project from that point of view. When you look at them, there are good solutions to the problem of the day, right? So, at that time. Each, each of those projects had the meaning of that at that time, at their specific type. So, they might have been looked, one can look them as regionalism, but if you use that word, you can go and come back and go to some other projects which are only 10 done five years ago, and you can put that brand of the regions where it as well, or you can go to, to talk about sustainability in the project of 1980s as well.

So those brands like that, you can just see as it may be in the grouping that was seen how it was as these trends that was of that period of time, but they're not necessarily all of them, and always one has to look at them as the totality of the projects together. What we have been trying hard to do is that I keep asking our jury members, don't look for easy solutions. Because sometimes. For juries, what I use this word called cute projects, don't give awards to cute projects. Because, you know, it's very easy to make a small, meaningful project. One has to look at the project which can have an impact. Impact is very important. What has been the impact of that project on that thing?

Interviewer: At the beginning, we have a lot of seminars. Currently, there are no more seminars in the award program, what happened?

Farrokh Derakhshani: Well, because first of all, our mandate is not creating seminars. Our mandate is not publications. All these things are by products. So at the beginning, the world was not like today in 1970s, there was no publications about this architecture in our parts of the world. Everything was only Europe or Japan, that was it. So we planned the seminars, the very first seminars, were also a way to better understand the issues in a regional scale.

It means that, nobody in Algeria was aware of what's happening in Indonesia. Nobody in India knew what's happening in Egypt. So, what we did at that time, by

making these seminars, we brought them together, and immediately we made publications, and then those publications were sent to all universities in the Islamic world.

We tried to disseminate the mandate. Later, creating Archnet, so these are all the byproducts, So ArchNet is where we're going to put all the information. To be available throughout for people. In the world, many other countries and universities started having those kind of seminars and publications. So, we did not need to go and fill a void. We said, we don't need to do that because others are doing it.

Interviewer: We see some keywords, some underlying narratives in the publications such as first identity, regionalism comes to the fore, homogenization, plurality. And at the same time, we have some very famous names, some elites in the world of architectures that are the member of the Master Jury and Steering Committee. Can we say that these individuals bring with them the paradigm of the architecture into award discussions?

Farrokh Derakhshani: It is very clear, this is something which unfortunately, a lot of academics make a mistake, the mistake that academics make, they want to have a continuity of whatever they are, or whatever do they want to see changes, there is one thing which is very, very important, the award has created a system in order not to be fossilized not to be stuck into one specific time, it renews itself all the time to be relevant to its time. So by changing the people changing, the people who are the jury members, the Steering Committee members, the reviewers, it changed these people, because they changed, they are up in a way we can use the word updated, they are the people who are of that time of that cycle, the main people who are organizing it, it does not mean that if one group has got an idea in one date, this should be continued. Because we are not creating a school of architecture. This is very important. We never ever in the award has been a desire that we set parameters, which these are set in stone. It's not it changes because it is an architecture which is responding to his time. Now what is very important and interesting to have in mind is when the juries look at projects, they don't look at the projects with their own point

of view at that time. For example, an architect might have created a project at one specific time, with certain ideologies, certain things which were at his time. But the jury does not necessarily look at that the achievement of that project from that architect's point of view, it sees the project, the project as the product at what how it has, in time evolved and has been able to respond to it's in the necessities of the time. So this is very important to understand that it is not the design of the architects is not pursuing the architects theories, there are no matter the theories are something which is in an academic world, it's always been looked at because that's what people try from the words of regionalism, these words are outdated, totally and has been all the time. So, at one time, it was a concern of its own identity is first of all, identity is one of those words should never be taken as one moment identity is evolving, it evolves with time, culture also, none of these are static identity and culture are both something which develops changes with its time. So what we look at the things which are 1980 that can be very, totally irrelevant today to its type. So that is why that one has to look at it from that point of view. It is very important to look at the projects at their time. That's why in each cycle, we've got totally different types of people who are involved. And because they are the ones who are today, they are the people who are their ideas is concerned. So this whole thing of the nation of moving is very important and not being stuck to one idea and one ideology and one set of people

In 1970s 1980s, what we call rehabilitation, conservation area, conservation, restoration had a totally different meaning, first of all, these at that time were more seen as a part of archaeology, it means that you're seeing it was seen even the restoration from the archaeological point of view, that is something archival, and it was very new, because in a number of countries, in the Muslim world, this was not often main interest, it was on a historical basis.

What happened in the very recent cycles, the past two, three cycles, we've had what we call it, the importance of the recent heritage, something which was totally ignored. And actually, it was ignored for some time because of ideological reasons. In the majority of countries which were colonized, they looked at the colonial

architecture as bad because it represented a certain period of time. But later, it became a part of the nostalgia, nostalgia of the past. And this kind of nostalgia was because it was a part of the memory of the collective memory of the societies so little by little, by changing the generations also the thinking of the generations. colonial past was not bad. There were some good parts of it. So restoring and paying attention to the recent past became more and more important. And we can see it as specifically in this cycle. We gave two awards. And we were also had some shortlist projects, all of them have the very recent heavy architecture heritage.

Interviewer: There is a certain immigration from Muslim countries and subsequently creating new social economy, cultural and architectural obstacles and problems in both the origin and the destination of immigrants. Will this impact on the direction of the program moving forward?

Farrokh Derakhshani: when it was first started, it was the beginning of just internal migrations from rural to the urban that was more. So some projects were looked at from that point of view. We had we gave awards to for example, the company Improvement Program in Malaysia in Indonesia. More and more, a couple of more of those kinds of slum upgrading housings that we heard at the beginning, they were mostly in turn migrations. But then later, there's a lot of movements in the world of people moving to other countries. So the two most important projects that we gave an award was the super Killian projects in Denmark, and the cemetery in Austria. These are two very obvious projects that shows that the concern about the diaspora and new migrations, the case of the case of the cemetery is very interesting, if you want looks at the deep into it. For for a long time, for decades, people were coming to Europe and working the families, then when they would die, the families did a lot of them actually were either Turks or macro from Maghreb, from majority of them. So once they die, they used to take the body back to the village of the country, to be go back. Because those people were thinking, again, that Europe etc, is somewhere temporary, you're staying there. But the new generation of the one or two generations, the people who were dying, they were staying there, when the parents died, they didn't want to send dead bodies to the village that they would never go

themselves. They wanted to have a cemetery in their own country. So this is very important to understand. This is a concept. That's the people that have changed, those migrants have changed mentality, the migrant the Turkish migrants of the 1950s. And 60s in Europe, 70s are not the same of the 90s. And so these people come here they settled, they're not they're not foreign workers coming and going back. So these are these shows how the change in how that you appropriate land, and you become a part of the society. The second thing, which was very interesting is that migrants sometimes when they go to other countries, they don't get along, either. So they stay in their own packages. So the Kosovo arts they are together in in, in Austria, the Turks are together, the Moroccans are together, they I don't know, on the the Egyptians, if they are I don't know, wherever they are there together. So when it came to the matter of deaths, that was the only thing they all agreed. So they wanted to have a cemetery. So these are the things that the news come bring societies together. And this is something which is very interesting. And architecture has a role in that same thing in Super killing when the different societies different 60 different nationalities there, they got together, they started, as I said, talking to each other, having shared areas sharing the same coming to a new notion of culture, because you can never expect someone coming from Turkey understands someone who's coming from Tunisia, Morocco, they're totally different. So, they have to come and have an answer. Just being from the same faith doesn't mean that they understand each other's cultures.





## **B. Appendix 2: Textual Proof**

This part of the appendix is for the reoccurrence of Keywords in publications. It includes number of times a keyword is mentioned in text, also there is a special focus on introductions, opening short essays, and opening remarks, since they are a summary of the books and the mentioned keywords are main points in these texts and finally papers that are directly related to the keyword.

### **Official Publications**

#### **Architecture And Community: Building In The Islamic World Today (1983)**

History/Past: 109 times

Book chapters or parts: Preface by Agha Khan: 15 times - Introduction by Renata Holod: 21 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari - On Educational Facilities by Ismail Serageldin

Continuity: 80 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 3 times - Preface by Agha Khan: 3 times - Introduction by Renata Holod: 9 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human

Existence Todayb Mohammed Arkoun - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeeen And Suhail Lari - On Mosque Architecture by Nader Ardalan

Change: 73 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 1 time - Preface by Agha Khan: 2 times - Introduction by Renata Holod: 11 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeeen And Suhail Lari - On Educational Facilities by Ismail Serageldin

Future: 41 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 2 times- Preface by Agha Khan: 2 times - Introduction by Renata Holod: 9 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - On Recreational And Tourist Complexes by Yasmeeen And Suhail Lari - On Mosque Architecture by Nader Ardalan

Identity: 32 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 1 time - Preface by Agha Khan: 1 time - Introduction by Renata Holod: 7 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari - On Educational Facilities by Ismail Serageldin - On Mosque Architecture by Nader Ardalan

Symbolism: 163 times

Book chapters or parts: Introduction by Renata Holod: 3 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari - On Mosque Architecture by Nader Ardalan

Diversity: 3 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 1 time - Introduction by Renata Holod: 1 time

Papers: Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban

Vernacular: 13 times

Book chapters or parts: Preface by Agha Khan: 2 times - Introduction by Renata Holod: 2 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Urban Housing In The Third World: The Role Of The Architect by Charles Correa

Modern: 68 times

Book chapters or parts: Introduction by Renata Holod: 11 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari - On Educational Facilities by Ismail Serageldin

Period of Transition: 8 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 1 time

Papers: Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban

Regionalism: 37 times

Book chapters or parts: Introduction by Renata Holod: 6 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Educational Facilities by Ismail Serageldin - On Mosque Architecture by Nader Ardalan

Conservation/ Restoration: 154 times

Book chapters or parts: Preface by Agha Khan: 1 time - Introduction by Renata Holod: 2 times

Papers: Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Symbols And Signs In Islamic Architecture by Oleg Grabar

Technology: 80 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 3 times - Preface by Agha Khan: 3 times - Introduction by Renata Holod: 13 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari

Innovative: 18 times

Book chapters or parts: Introduction by Renata Holod: 4 times

Papers: Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier

Housing: 365 times

Book chapters or parts: Preface by Agha Khan: 2 times - Introduction by Renata Holod: 19 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islam, Urbanism, And Human Existence Today by Mohammed Arkoun - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design

Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari - On Educational Facilities by Ismail Serageldin

Roles in Architecture: 663 times

Book chapters or parts: Preface by Agha Khan: 3 times - Introduction by Renata Holod: 33 times

Papers: Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Educational Facilities by Ismail Serageldin - On Mosque Architecture by Nader Ardalan - Symbols And Signs In Islamic Architecture by Oleg Grabar - Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari

Less Privileged People: 55 times

Book chapters or parts: Foreward by Renata Holod with Darl Rastorfer: 1 time - Introduction by Renata Holod: 4 times

Papers: Conservation Of The Historic Environment For Cultural Survival by Dogan Kuban - Islamic Architecture And The Poor People Of Islam by Mahbub Ul-Haq - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Franqois Vigier - On Recreational And Tourist Complexes by Yasmeen And Suhail Lari

**Architecture In Continuity (1985)**

History/Past: 69 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 12 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Continuity: 85 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 6 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Change: 42 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 9 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Identity: 19 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 2 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Diversity: 7 times

Book chapters or parts: Foreward by Sherban Cantacuzino: 1 time - Introduction by Sherban Cantacuzino: 3 times

Functionality: 29 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 1 time

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Modern: 107 times

Book chapters or parts: Foreward by Sherban Cantacuzino: 2 times - Introduction by Sherban Cantacuzino: 16 times

Papers: The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

Period of Transition: 9 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - A Survey Of Modern Turkish Architecture by Dogan Kuban

Innovative: 17 times

Book chapters or parts: Introduction by Sherban Cantacuzino: 4 times

Papers: The Mosque Today by Ihsan Fethi

Housing: 446 times

Book chapters or parts: Foreward by Sherban Cantacuzino: 1 time - Introduction by Sherban Cantacuzino: 131 times

Papers: The Mosque In The Medieval Islamic World by Robert Hillenbrand - The Mosque Today by Ihsan Fethi - A Survey Of Modern Turkish Architecture by Dogan Kuban

### **Space For Freedom (1989)**

History/Past: 183 times

Book chapters or parts: Introduction by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji



- Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Islamic Culture And Non-Muslim Contributions by Ismail Serageldm - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - The Meaning Of History In Cairo by Oleg Grabar - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Scanning The Options by Charles Correa - Regionalism Within Modernism by Suha Ozkan - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Heritage: 72

Book chapters or parts: Foreward by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Islamic Culture And Non-Muslim Contributions by Ismail Serageldm - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Scanning The Options by Charles Correa - Regionalism Within Modernism by Suha Ozkan - Report On Soviet Central Asia by Oleg Grabar - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Continuity: 106 times

Book chapters or parts: Introduction by Ismail Serageldin: 1 time - Chapter: On Cultural Continuity

Papers: The Aga Khan Award For Architecture An Early Vision Organisation And Procedures by Ismail Serageldin - The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - The Meaning Of History In Cairo by Oleg Grabar - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa

Language: 30 times

Papers: The First Cycle: 1977-1980 by Hassan Fathy - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - The Meaning Of History In Cairo by Oleg Grabar - A Living Legacy by Ismail Serageldin And Stud Zulficar - Regionalism Within Modernism by Suha Ozkan - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Identity: 60 times

Book chapters or parts: Foreward by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Regionalism Within Modernism by Suha Ozkan - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Vernacular: 43 times

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Architecture And Society by Ismail Serageldin - Assessing Social Housing And Community Building Efforts by The Steering Committee - Regionalism Within Modernism by Suha Ozkan - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Modern: 123 times

Papers: The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current

Islam Faces Its Tradition by Mohammed Arkoun - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Regionalism Within Modernism by Suha Ozkan - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Contextualism: 101 times

Book chapters or parts: Introduction by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Current Islam Faces Its Tradition by Mohammed Arkoun - The Meaning Of History In Cairo by Oleg Grabar - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa - Regionalism Within Modernism by Suha Ozkan - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Regionalism: 119 times

Book chapters or parts: Foreward by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim

Abdel-Halim, Abdel Wahed El-Wakil - Architecture And Society by Ismail Serageldin - Regionalism Within Modernism by Suha Ozkan - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Adaptive Re-use: 7 times

Papers: Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Conservation/ Restoration: 245 times

Book chapters or parts: Foreward by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Technology: 165 times

Book chapters or parts: Introduction by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa - Assessing Social Housing And Community Building Efforts by The Steering Committee - Regionalism Within Modernism by

Suha Ozkan - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Innovative: 40 times

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Regionalism Within Modernism by Suha Ozkan - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Housing: 229 times

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - The Meaning Of History In Cairo by Oleg Grabar - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa - Assessing Social Housing And Community Building Efforts by The Steering Committee - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Roles in Architecture: 149 times

Book chapters or parts: Foreward by Ismail Serageldin: 1 time

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Islamic Culture And Non-Muslim Contributions by Ismail Serageldin - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - A Living Legacy by Ismail Serageldin And Stud Zulficar - Architecture And Society by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa - Assessing Social Housing And Community Building Efforts by The Steering Committee - Regionalism Within Modernism by Suha Ozkan - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Education: 61 times

Papers: The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - On Creativity, Imagination, And The Design Process by Serge Santelli, Rasem Badran, William J.R. Curtis, Halim Abdel-Halim, Abdel Wahed El-Wakil - Current Islam Faces Its Tradition by Mohammed Arkoun - Architecture And Society by Ismail Serageldin - Scanning The Options by Charles Correa - Report On Soviet Central Asia by Oleg Grabar - Technology, Form And Culture In Architecture: Misconception And Myth by William Porter - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

Low-cost Housing: 1 time

Papers: Planning And Institutional Mechanisms by Mona Serageldin

Replicability: 11 times

Papers: The Third Cycle: 1983-1986 by Rifat Chadirji - Planning And Institutional Mechanisms by Mona Serageldin - Assessing Social Housing And Community Building Efforts by The Steering Committee - Regionalism Within Modernism by Suha Ozkan

Less Privileged People: 55 times

Papers: The First Cycle: 1977-1980 by Hassan Fathy - The Second Cycle: 1980-1983 by Parallel Efforts Elsewhere - The Third Cycle: 1983-1986 by Rifat Chadirji - Muslim Character: The Essential And The Changeable by Mohammed Arkoun - Faith And The Environment An Inquiry Into Islamic Principles And The Built Environment Of Muslims by Ismail Serageldin - Planning And Institutional Mechanisms by Mona Serageldin - Scanning The Options by Charles Correa - Assessing Social Housing And Community Building Efforts by The Steering Committee - Report On Soviet Central Asia by Oleg Grabar - Architectural Education: Learning From Developing Countries by Hasan-Uddin Khan

### **Architecture For Islamic Societies Today (1994)**

History/Past: 78 times

Book chapters or parts: Chapter: Ensuring A Future For The Past by Ronald Lewcock

Papers: The Mission And Its People by Oleg Grabar - Vistas by Charles Correa - Complexity, Coexistence And Plurality by Suha Ozkan - A Search For Meaning by James Steele

Future: 32 times

Book chapters or parts: Chapter: Ensuring A Future For The Past by Ronald Lewcock



Papers: The Mission And Its People by Oleg Grabar - Ensuring A Future For The Past by Ronald Lewcock - Complexity, Coexistence And Plurality by Suha Ozkan - A Search For Meaning by James Steele

Identity: 11 times

Papers: The Mission And Its People by Oleg Grabar - Vistas by Charles Correa - Complexity, Coexistence And Plurality by Suha Ozkan

Pluralism: 10 times

Book chapters or parts: Chapter: Complexity, Coexistence And Plurality by Suha Ozkan

Papers: Ensuring A Future For The Past by Ronald Lewcock - Complexity, Coexistence And Plurality by Suha Ozkan

Modern: 60 times

Papers: The Mission And Its People by Oleg Grabar - Vistas by Charles Correa - Ensuring A Future For The Past by Ronald Lewcock - Complexity, Coexistence And Plurality by Suha Ozkan - A Search For Meaning by James Steele

Contextualism: 3 times

Papers: Ensuring A Future For The Past by Ronald Lewcock - Complexity, Coexistence And Plurality by Suha Ozkan

Regionalism: 15 times

Papers: The Mission And Its People by Oleg Grabar - Vistas by Charles Correa - Ensuring A Future For The Past by Ronald Lewcock - A Search For Meaning by James Steele

Rehabilitation: 23 times

Conservation/ Restoration: 69 times

Book chapters or parts: Foreward by James Steele: 1 time

Housing: 239 times

Book chapters or parts: Foreward by James Steele: 1 time

Papers: The Mission And Its People by Oleg Grabar

### **Architecture For A Changing World (1992)**

Continuity: 71 times

Book chapters or parts: Chapter: Continuity. Relevance And Change. The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele

Papers: Quality In The Built Envi-Ronment And The Third World Reality by Suha Ozkan - Continuity. Relevance And Change. The Fifth Cycle Of The Aga Khan Award For Architecture by Lames Steele - A Pluralist Alternative by Suha Ozkan - Architectural Alternatives In Deteriorating Societies by Mohammed Arkoun - A Tribute To Hassan Fathy by James Steele - Contemporaneity In The City by Hassan Fatby - The Search For A Socially Responsive Architecture by Arif Hasan

Change: 63 times

Book chapters or parts: Foreward by James Steele: 1 time - Chapter: Continuity. Relevance And Change . The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele

Papers: Quality In The Built Envi-Ronment And The Third World Reality by Suha Ozkan - Continuity. Relevance And Change . The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - Architectural Alternatives In Deteriorating Societies by Mohammed Arkoun - A Tribute To Hassan Fathy by James Steele - Contemporaneity In The City by Hassan Fatby - The Search For A Socially Responsive Architecture by Arif Hasan

Language: 17 times

Book chapters or parts: Foreward by James Steele: 1 time - Chapter: Generating New Arc!Utectural Languages

Papers: Continuity. Relevance And Change.The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - Architectural Alternatives In Deteriorating Societies by Mohammed Arkoun

Identity: 7 times

Papers: Continuity. Relevance And Change.The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - A Tribute To Hassan Fathy by James Steele

Pluralism: 5 times

Book chapters or parts: Chapter: A Pluralist Alternative by Suha Ozkan

Papers: A Pluralist Alternative by Suha Ozkan - A Tribute To Hassan Fathy by James Steele

Modern: 51 times

Papers: Quality In The Built Envi-Ronment And The Third World Reality by Suha Ozkan - Continuity. Relevance And Change.The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - Architectural Alternatives In Deteriorating Societies by Mohammed Arkoun - A Tribute To Hassan Fathy by James Steele - Contemporaneity In The City by Hassan Fatby

Regionalism: 14 times

Papers: Continuity. Relevance And Change.The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - A Tribute To Hassan Fathy by James Steele

Roles in Architecture: 52 times

Papers: Continuity. Relevance And Change.The Fifth Cycle Of The Aga Khan Award For Architecture by James Steele - A Pluralist Alternative by Suha Ozkan - Architectural Alternatives In Deteriorating Societies by Mohammed Arkoun - A

Tribute To Hassan Fathy by James Steele - The Search For A Socially Responsive Architecture by Arif Hasan - Quality In The Built Envi-Ronment And The Third World Reality by Suha Ozkan

**Architecture Beyond Architecture (1995)**

Heritage: 22 times

Book chapters or parts: Chapter: A Critical Social Discourse

Papers: Watering The Garden by Ismail Serageldin

Language: 38 times

Book chapters or parts: Chapter: A Critical Architectural And Urbanistic Discourse

Papers: Spirituality And Architecture by Mohammed Arkoun - The Third Way Between Fundamentalism And Westernisation by Charles Jencks

Symbolism: 43 times

Book chapters or parts: Introduction by Cynthia C Davidson: 6 times

Papers: The Question Of Symbolism by Cynthia C Davidson - Watering The Garden by Ismail Serageldin - Critical Architecture In A Geopolitical World by Peter Eisenman - New Ways Of Thinking by Cynthia C Davidson - Relevance, Excellence And Other Criteria by Cynthia C Davidson - Critical Architecture In A Geopolitical World by Peter Eisenman

Modern: 101 times

Book chapters or parts: Foreward by Cynthia C Davidson with Ismail Serageldin: 1 time - Introduction by Cynthia C Davidson: 9 times - Chapter: A Critical Architectural And Urbanistic Discourse

Papers: Spirituality And Architecture by Mohammed Arkoun - Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - Architecture Beyond Architects by Cynthia C Davidson

Regionalism: 33 times

Book chapters or parts: Introduction by Cynthia C Davidson: 14 times - Chapter: A Critical Architectural And Urbanistic Discourse

Papers: Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - Looking Back, Looking Forward The Award In Perspective by Renata Holod - The Architecture Of Architecture by Suha Ozkan

Integration: 43 times

Book chapters or parts: Chapter: Innovative Concepts

Papers: Watering The Garden by Ismail Serageldin - The Third Way Between Fundamentalism And Westernisation by Charles Jencks - The Architecture Of Architecture by Suha Ozkan

Conservation/ Restoration: 89 times

Book chapters or parts: Introduction by Cynthia C Davidson: 2 times

Papers: Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - The Third Way Between Fundamentalism And Westernisation by Charles Jencks - Looking Back, Looking Forward The Award In Perspective by Renata Holod - The Architecture Of Architecture by Suha Ozkan

Innovative: 44 times

Book chapters or parts: Chapter: Innovative Concepts

Papers: The Third Way: Between Fundamentalism And Westernisation by Charles J (Neks) - Watering The Garden by Ismail Serageldin - Spirituality And Architecture by Mohammed Arkoun - Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - The Architecture Of Architecture by Suha Ozkan

Housing: 137 times

Papers: Spirituality And Architecture by Mohammed Arkoun - Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - Critical Architecture In A Geopolitical World by Peter Eisenman - Unkept Promises Why Isn't Good Architecture Being Built? by Ali Shuaibi - The Architecture Of Architecture by Suha Ozkan

Replicability: 12 times

Book chapters or parts: Chapter: A Critical Architectural And Urbanistic Discourse

Papers: Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - Architecture Beyond Architects by Cynthia C Davidson - Unkept Promises Why Isn't Good Architecture Being Built? by Ali Shuaibi - The Question Of Symbolism by Cynthia C Davidson

Less Privileged People: 26 times

Book chapters or parts: Chapter 1: A Critical Social Discourse - Chapter 2: A Critical Architectural And Urbanistic Discourse

Papers: Watering The Garden by Ismail Serageldin - Architecture Beyond Architects by Cynthia C Davidson - Shelter And Conservation In An Urbanising Islamic World by Arif Hasan - Unkept Promises Why Isn't Good Architecture Being Built? by Ali Shuaibi - Looking Back, Looking Forward The Award In Perspective by Renata Holod

### **Legacies For The Future (1998)**

Continuity: 73 times

Book chapters or parts: Introduction by Cynthia C Davidson: 1 time - Chapter: Continuity In A Changing Tradition by Saleh Al-Hathloul

Papers: The Conscience Of Architecture by Romi Khosla - Continuity In A Changing Tradition by Saleh Al-Hathloul - Pragmatism And The Built Environment by Arif Hasan

Change: 32 times

Book chapters or parts: Foreward by Cynthia C Davidson - Introduction by Cynthia C Davidson: 3 times

Papers: The Conscience Of Architecture by Romi Khosla - Continuity In A Changing Tradition by Saleh Al-Hathloul - Pragmatism And The Built Environment by Arif Hasan

Future: 37 times

Book chapters or parts: Foreward by Cynthia C Davidson: 1 time - Introduction by Cynthia C Davidson: 2 times

Papers: Legacies Of The Future by Suha Ozkan - The Conscience Of Architecture by Romi Khosla - Pragmatism And The Built Environment by Arif Hasan

Language: 6 times

Papers: Continuity In A Changing Tradition by Saleh Al-Hathloul

Vernacular: 7 times

Book chapters or parts: Introduction by Cynthia C Davidson: 2 times

Papers: Pragmatism And The Built Environment by Arif Hasan

Modern: 83 times

Book chapters or parts: Introduction by Cynthia C Davidson: 9 times

Papers: The Conscience Of Architecture by Romi Khosla - Continuity In A Changing Tradition by Saleh Al-Hathloul

Regionalism: 30 times

Book chapters or parts: Introduction by Cynthia C Davidson: 4 times

Papers: The Conscience Of Architecture by Romi Khosla

Conservation/ Restoration: 43 times

Papers: The Conscience Of Architecture by Romi Khosla - Pragmatism And The Built Environment by Arif Hasan

Sustainability: 8 times

Papers: Continuity In A Changing Tradition by Saleh Al-Hathloul

**Modernity and Community: Architecture in the Islamic World (2001)**

Continuity: 20 times

Book chapters or parts: Introduction by Philippa Baker: 6 times

Papers: Genius Of The Place: The Buildings And Land-Scapes Of Geoffrey Bawa by David Robson - Cultivating Architecture by Suha Ozkan

Identity: 6 times

Book chapters or parts: Introduction by Philippa Baker: 1 time

Papers: Genius Of The Place: The Buildings And Land-Scapes Of Geoffrey Bawa by David Robson

Modern: 73 times

Book chapters or parts: Preface by Philippa Baker: 5 times - Introduction by Philippa Baker: 34 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Regionalism: 6 times

Book chapters or parts: Introduction by Philippa Baker: 3 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Conservation/ Restoration: 52 times



Book chapters or parts: Preface by Philippa Baker: 1 time Introduction by Philippa Baker: 21 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Sustainability: 8 times

Book chapters or parts: Preface by Philippa Baker: 1 time - Introduction by Philippa Baker: 1 time

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Roles in Architecture: 26 times

Book chapters or parts: Preface by Philippa Baker: 1 time - Introduction by Philippa Baker: 8 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Education: 30 times

Book chapters or parts: Preface by Philippa Baker: 2 times - Introduction by Philippa Baker: 4 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton - Cultivating Architecture by Suha Ozkan

Less Privileged People: 6 times

Book chapters or parts: Introduction by Philippa Baker: 4 times

Papers: Modernization And Local Culture: The Eighth Cycle Of The Aga Khan Award by Kenneth Frampton

**Architecture And Polyphony: Building In The Islamic World Today (2004)**

Language: 14 times

Papers: The Grammar Of Architecture by Reinhard Schulze - Thoughts About Architecture And The 2004 Awards by Ehas Torres Tur

Identity:

Book chapters or parts: Foreward by Philippa Baker: 2 times - Introduction by Farshid Mosavi: 1 time

Papers: The Grammar Of Architecture by Reinhard Schulze - Wall-Less Gate by Modjtaba Sadria - A Breakthrough by Suha Ozkan

Symbolism: 24 times

Book chapters or parts: Foreward by Philippa Baker: 1 time

Papers: The Grammar Of Architecture by Reinhard Schulze - Thoughts About Architecture And The 2004 Awards by Ehas Torres Tur - Wall-Less Gate by Modjtaba Sadria - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Diversity: 4 times

Book chapters or parts: Preface by Philippa Baker: 1 time - Foreward by Philippa Baker: 1 time

Papers: Wall-Less Gate by Modjtaba Sadria

Pluralism: 14 times

Book chapters or parts: Foreward by Philippa Baker: 2 times - Introduction by Farshid Mosavi: 2 times

Papers: The Grammar Of Architecture by Reinhard Schulze - Cults Of Collaboration by Hanif Kara - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Vernacular: 9 times

Book chapters or parts: Preface by Philippa Baker: 1 time

Papers: The Grammar Of Architecture by Reinhard Schulze - A Breakthrough by Suha Ozkan

Functionality: 2 times

Papers: A Breakthrough by Suha Ozkan

Globalisation: 5 times

Papers: Cults Of Collaboration by Hanif Kara - Wall-Less Gate by Modjtaba Sadria

Conservation/ Restoration: 112 times

Book chapters or parts: Preface by Philippa Baker: 2 times - Foreward by Philippa Baker: 1 times

Papers: A Breakthrough by Suha Ozkan - Ten Thoughts During Ten Days As A Jury Member by Billie Tsien - Thoughts About Architecture And The 2004 Awards by Ehas Torres Tur - A Breakthrough by Suha Ozkan

Technology: 48 times

Papers: Cults Of Collaboration by Hanif Kara - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Innovative: 26 times

Book chapters or parts: Preface by Philippa Baker: 2 times - Foreward by Philippa Baker: 1 time - Introduction by Farshid Mosavi: 3 time

Papers: Wall-Less Gate by Modjtaba Sadria - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Housing: 152 times

Book chapters or parts: Preface by Philippa Baker: 1 time - Foreward by Philippa Baker: 1 time

Papers: B2 House by Ayvacik,Turkey - Ten Thoughts During Ten Days As A Jury Member by Billie Tsien - Thoughts About Architecture And The 2004 Awards by

Ehas Torres Tur - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Roles in Architecture: 45 times

Book chapters or parts: Foreward by Philippa Baker: 1 time - Introduction by Farshid Mosavi: 2 time

Papers: Ten Thoughts During Ten Days As A Jury Member by Billie Tsien - Cults Of Collaboration by Hanif Kara - Architecture Without Building by Babar Khan Mumtaz - A Breakthrough by Suha Ozkan

Rural Habitat: 10 times

Book chapters or parts: Foreward by Philippa Baker: 2 times

Papers: A Breakthrough by Suha Ozkan

### **Intervention Architecture: Building For Change (2007)**

Change: 23 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha: 2 times - Chapter: Buildings For Change - Ideas For Change

Papers: Hybrid Identities by Farshid Moussavi - The Memory Of A City / The City As A Repository For Memories by Omar Akbar - Many Modernities by Modjtaba Sadria - Afterward by Billie Tsien - Architecture Retimed by Homa Farjadi - Highlighting A Cross-Section by Sahel Al-Hiyari - Sustainability by Kenneth Yeang - Beauty Is Truth by Shirazeh Houshiary

Identity: 9 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha: 3 times

Papers: Hybrid Identities by Farshid Moussavi - The Memory Of A City / The City As A Repository For Memories by Omar Akbar

Pluralism: 10 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha:  
5 times

Papers: Hybrid Identities by Farshid Moussavi - Many Modernities by Modjtaba  
Sadria

Functionality: 5 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha:  
1 Time

Papers: The Memory Of A City / The City As A Repository For Memories by Omar  
Akbar

Globalisation: 9 times

Papers: Hybrid Identities by Farshid Moussavi - The Memory Of A City / The City  
As A Repository For Memories by Omar Akbar

Modern: 78 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by  
Architecture And Thought Homi K. Bhabha: 10 Times

Papers: Many Modernities by Modjtaba Sadria - Ecological Urbanism by Mohsen  
Mostafavi - The Memory Of A City / The City As A Repository For Memories by  
Omar Akbar – Thoughts About The Award Process by Brigitte Shim - Architecture  
Retimed by Homa Farjadi

Contextualism: 3 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha:  
1 time

Papers: The Memory Of A City / The City As A Repository For Memories by Omar  
Akbar - Architecture Retimed by Homa Farjadi

Period of Transition: 8 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by Architecture And Thought Homi K. Bhabha: 5 time

Technology: 47 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha: 2 times

Papers: Architecture Retimed by Homa Farjadi - Sustainability by Kenneth Yeang

Sustainability: 27 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by Architecture And Thought Homi K. Bhabha: 4 times

Papers: Sustainability by Kenneth Yeang - Ecological Urbanism by Mohsen Mostafavi - Thoughts About The Award Process by Brigitte Shim - Afterward by Billie Tsien

Innovative: 15 times

Book chapters or parts: Introduction by Architecture And Thought Homi K. Bhabha: 4 times

Papers: Ecological Urbanism by Mohsen Mostafavi - Architecture Retimed by Homa Farjadi

### **Implicate & Explicate: Aga Khan Award For Architecture (2011)**

Heritage: 48 times

Papers: The Shortlist by Omar Abdulaziz Hallaj - Walking Lightly On Earth by Souleymane Bachir Diagne - Oleg Grabar's Other Biography by Mohammad Al-Asad

Pluralism: 12 times

Book chapters or parts: Introduction by Mohsen Mostafavi And Mohammad Al-Asad: 2 times

Papers: Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan - What About Symbols? by Farshid Moussavi

Functionality: 9 times

Papers: Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan - On-Site Review: Excursions Into Ethnographic Architectural Criticism by Gokhan Karakus - The Role Of The Historian by Oleg Grabar

Modern: 99 times

Papers: Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan - The Shortlist by Omar Abdulaziz Hallaj On-Site - Review: Excursions Into Ethnographic Architectural Criticism by Gokhan Karakus - Landscape As Ecological Infrastructure For An Alternative Urbanity by Yu Kongjian - Reuniting Processes And Product: Lessons For The Built Environment by Hanif Kara - Hope by Alice Rawsthorn - Oleg Grabar's Other Biography by Mohammad Al-Asad - The Role Of The Historian by Oleg Grabar

Conservation/ Restoration: 60 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by Mohsen Mostafavi And Mohammad Al-Asad: : 2 time - Chapter: Conservation

Papers:

The Shortlist by Omar Abdulaziz Hallaj - Landscape As Ecological Infrastructure For An Alternative Urbanity by Yu Kongjian - Reuniting Processes And Product: Lessons For The Built Environment by Hanif Kara - Hope by Alice Rawsthorn - On

Knowledge And Education by Oleg Grabar - The Role Of The Historian by Oleg Grabar

Sustainability: 59 times

Book chapters or parts: Introduction by Mohsen Mostafavi And Mohammad Al-Asad: 5 times

Papers: Landscape As Ecological Infrastructure For An Alternative Urbanity by Yu Kongjian - Walking Lightly On Earth by Souleymane Bachir Diagne - On-Site Review: Excursions Into Ethnographic Architectural Criticism by Gokhan Karakus - The Shortlist by Omar Abdulaziz Hallaj - Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan

Housing: 89 times

Book chapters or parts: Introduction by Mohsen Mostafavi And Mohammad Al-Asad: 4 times

Papers: The Shortlist by Omar Abdulaziz Hallaj - Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan - Reuniting Processes And Product: Lessons For The Built Environment by Hanif Kara - Walking Lightly On Earth by Souleymane Bachir Diagne

Roles in Architecture: 84 times

Papers: On Knowledge And Education by Oleg Grabar - The Role Of The Historian by Oleg Grabar - The Shortlist by Omar Abdulaziz Hallaj - Some Reflections On Colonial Modernity / Postcolonial Realities And The Architecture Of The Muslim World by Salah M. Hassan - On Advocacy by Omar Abdulaziz Hallaj - What About Symbols? by Farshid Moussavi - The Role Of The Historian by Oleg Grabar

**Workplaces: The Transformation Of Places Of Production. Industrialization And The Built Environment In The Islamic World (2010)**



Heritage: 20 times

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad 'Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuçe - Santralistanbul: Architectural Problematics by Ihsan Bilgin - Places Of Production: An Engineer's Perspective by Hanif Kara

Functionality: 110 times

Book chapters or parts: Preface by Farrokh Derakhshani: 2 times - Introduction by Mohammad Al-Asad: 3 times

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad 'Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Projects By Foster + Partners by David Nelson - IPS Agro: Industrial Projects In The Coastal Regions Of Kenya by Jim Garnett - Working Grounds: Four Agro-Industrial Projects by Hashim Sarkis - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuçe - Santralistanbul: Architectural Problematics by Ihsan Bilgin - Transformation Of Workplaces In Istanbul: Some Macro Urban Form Suggestions by Suha Ozkan - Places Of Production: An Engineer's Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

Modern: 188 times

Book chapters or parts: Introduction by Mohammad Al-Asad: 8 times

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad

‘Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Ips Agro: Industrial Projects In The Coastal Regions Of Kenya by Jim Garnett - Working Grounds: Four Agro-Industrial Projects by Hashim Sarkis - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuce - Santralistanbul: Architectural Problematics by Ihsan Bilgin - Places Of Production: An Engineer’s Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

Contextualism: 63 times

Book chapters or parts: Introduction by Mohammad Al-Asad: 3 times - Chapter: Contexts And Future Visions

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad ‘Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Projects By Foster + Partners by David Nelson - Working Grounds: Four Agro-Industrial Projects by Hashim Sarkis- Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuce - Santralistanbul: Architectural Problematics by Ihsan Bilgin - Places Of Production: An Engineer’s Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

Conservation/ Restoration: 7 times

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad ‘Ali To Sadat: A Field Survey by Ralph Bodenstein - Ips Agro: Industrial Projects In The Coastal Regions Of Kenya by Jim Garnett - Adaptive Reuse Of Industrial

Buildings At Bahcesehir University by Ahmet Eyuçe - Places Of Production: An Engineer's Perspective by Hanif Kara

Sustainability: 33 times

Book chapters or parts: Introduction by Mohammad Al-Asad: 2 times

Papers: The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Projects By Foster + Partners by David Nelson - Ips Agro: Industrial Projects In The Coastal Regions Of Kenya by Jim Garnett - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuçe - Transformation Of Workplaces In Istanbul: Some Macro Urban Form Suggestions by Suha Ozkan - Places Of Production: An Engineer's Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

Housing: 94 times

Book chapters or parts: Introduction by Mohammad Al-Asad: 8 times

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdoğan - Industrial Architecture In Egypt From Muhammad 'Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Projects By Foster + Partners by David Nelson - Ips Agro: Industrial Projects In The Coastal Regions Of Kenya by Jim Garnett - Working Grounds: Four Agro-Industrial Projects by Hashim Sarkis - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuçe - Santralistanbul: Architectural Problematics by İhsan Bilgin - Transformation Of Workplaces In Istanbul: Some Macro Urban Form Suggestions by Suha Ozkan - Places Of Production: An Engineer's Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

Roles in Architecture: 76 times

Book chapters or parts: Preface by Farrokh Derakhshani: 4 times - Introduction by Mohammad Al-Asad: 2 time

Papers: Industrial Architecture And Nation-Building In Turkey: A Historical Overview by Sibel Bozdogan - Industrial Architecture In Egypt From Muhammad 'Ali To Sadat: A Field Survey by Ralph Bodenstein - The Evolution Of Industrial Architecture In Iran by Faryar Javaherian - An Overview Of The Development Of Industrial Architecture In Malaysia by Casey Tan Kok Chaon - The Factory Factor: Two Industrial Projects From Syria by Sinan Hassan - Projects By Foster + Partners by David Nelson - Working Grounds: Four Agro-Industrial Projects by Hashim Sarkis - Adaptive Reuse Of Industrial Buildings At Bahcesehir University by Ahmet Eyuce - Transformation Of Workplaces In Istanbul: Some Macro Urban Form Suggestions by Suha Ozkan - Places Of Production: An Engineer's Perspective by Hanif Kara - Afterword by Mohsen Mostafavi

### **Architecture Is Life (2013)**

Identity: 19 times

Papers: The Particular And The Universal by Mahmood Mamdani - Geography And Architecture by David Adjaye - Innovation And Judgement by Toshiko Mori - Endless Inventiveness by Shahzia Sikander - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - On Landscape by Michel Desvigne

Contextualism: 52 times

Book chapters or parts: Preface by Farrokh Derakhshani: 2 times - Introduction by Mohsen Mostafavi: 4 times

Papers: The Particular And The Universal by Mahmood Mamdani - Geography And Architecture by David Adjaye - Innovation And Judgement by Toshiko Mori - Endless Inventiveness by Shahzia Sikander - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - Placeness And Well-Being, Through The Lens Of

Infrastructure by Hanif Kara - On Landscape by Michel Desvigne - Redefining The Built Project by Mohammad Al-Asad

Regionalism: 24 times

Papers: The Particular And The Universal by Mahmood Mamdani - Placeness And Well-Being, Through The Lens Of Infrastructure by Hanif Kara - Turkish Architecture Today! by Hashim Sarkis

Rehabilitation: 48 times

Papers: Geography And Architecture by David Adjaye - Innovation And Judgement by Toshiko Mori - Placeness And Well-Being, Through The Lens Of Infrastructure by Hanif Kara - Turkish Architecture Today! by Hashim Sarkis

Conservation/ Restoration: 91 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 9 times - Chapter: Conservation

Papers: Innovation And Judgement by Toshiko Mori - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - From Public Space To Public Sphere by Homi K. Bhabha

Sustainability: 39 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 2 times

Papers: The Particular And The Universal by Mahmood Mamdani - Innovation And Judgement by Toshiko Mori - The Award And China by Wang Shu - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - Placeness And Well-Being, Through The Lens Of Infrastructure by Hanif Kara - On Landscape by Michel Desvigne - Turkish Architecture Today! by Hashim Sarkis - Redefining The Built Project by Mohammad Al-Asad - From Public Space To Public Sphere by Homi K. Bhabha

Innovative: 51 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 3 times

Papers: Geography And Architecture by David Adjaye - Innovation And Judgement by Toshiko Mori - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - Turkish Architecture Today! by Hashim Sarkis - Redefining The Built Project by Mohammad Al-Asad - From Public Space To Public Sphere by Homi K. Bhabha

Housing: 90 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 2 times

Papers: Geography And Architecture by David Adjaye - Innovation And Judgement by Toshiko Mori - Placeness And Well-Being, Through The Lens Of Infrastructure by Hanif Kara - Turkish Architecture Today! by Hashim Sarkis - Redefining The Built Project by Mohammad Al-Asad - From Public Space To Public Sphere by Homi K. Bhabha

Roles in Architecture: 81 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 6 times

Papers: The Particular And The Universal by Mahmood Mamdani - Geography And Architecture by David Adjaye - Building Crafts In The Modern World by Omar Abdulaziz Hallaj - Placeness And Well-Being, Through The Lens Of Infrastructure by Hanif Kara - Turkish Architecture Today! by Hashim Sarkis - Redefining The Built Project by Mohammad Al-Asad - From Public Space To Public Sphere by Homi K. Bhabha

### **Architecture And Plurality (2016)**

Heritage: 27 times

Papers: Spaces For Diversity: A Plea For Pluralism by Luis Fernandez-Galiano - The Place Of Culture, Heritage And Architecture In An Urban Planet by Francesco Bandarin - A Sensitive Boldness In Conservation by Seif El Rashidi

Identity: 13 times

Papers: Spaces For Diversity: A Plea For Pluralism by Luis Fernandez-Galiano - What Is Pluralism? Some Philosophical And Historical Reflections by Akeel Bilgrami - Place And Plurality by Azim Nanji – Superkilen A Playground For Pluralism by Azra Aksamija - The Place Of Culture, Heritage And Architecture In An Urban Planet by Francesco Bandarin - The ‘Development’ Bind by Lesley Lokko - A Sensitive Boldness In Conservation by Seif El Rashidi

Pluralism: 148 times

Book chapters or parts: Preface by Farrokh Derakhshani: 3 times - Introduction by Mohsen Mostafavi: 13 times

Papers: Architecture And Plurality by Mohsen Mostafavi - Spaces For Diversity: A Plea For Pluralism by Luis Fernandez-Galiano - Pluralism: Engaging Difference In An Interdependent World by Diana L Eck - What Is Pluralism? Some Philosophical And Historical Reflections by Akeel Bilgrami - Place And Plurality by Azim Nanji - Superkilen - A Playground For Pluralism by Azra Aksamija - The ‘Development’ Bind by Lesley Lokko - Ecosystemic Agencies by Toma Berlanda

Vernacular: 3 times

Papers: Parallel Readings In Contemporary Mosque Architecture And Bait Ur Rouf by Emre Arolat

Functionality: 35 times

Book chapters or parts: Introduction by Mohsen Mostafavi: 1 time

Papers: Architecture And Plurality by Mohsen Mostafavi - What Is Pluralism? Some Philosophical And Historical Reflections by Akeel Bilgrami - Parallel Readings In Contemporary Mosque Architecture And Bait Ur Rouf by Emre Arolat - Superkilen - A Playground For Pluralism by Azra Aksamija - The ‘Development’ Bind by Lesley Lokko - A Sensitive Boldness In Conservation by Seif El Rashidi - Ecosystemic Agencies by Toma Berlanda - On Environmental Responsiveness And Technology Integration by Hossein Rezai - Beyond Function by Dominique Perrault

Modern: 46 times

Papers: Architecture And Plurality by Mohsen Mostafavi - What Is Pluralism? Some Philosophical And Historical Reflections by Akeel Bilgrami - Parallel Readings In Contemporary Mosque Architecture And Bait Ur Rouf by Emre Arolat - Architecture Of The Essential by Nondita Correa Mehrotra - The Bridge by Hassan Radoine - The Place Of Culture, Heritage And Architecture In An Urban Planet by Francesco Bandarin - The 'Development' Bind by Lesley Lokko - A Sensitive Boldness In Conservation by Seif El Rashidi - Ecosystemic Agencies by Toma Berlanda - Beyond Function by Dominique Perrault

Sustainability: 17 times

Papers: Spaces For Diversity: A Plea For Pluralism by Luis Fernandez-Galiano - Place And Plurality by Azim Nanji - Architecture Of The Essential by Nondita Correa Mehrotra - The Place Of Culture, Heritage And Architecture In An Urban Planet by Francesco Bandarin - On Environmental Responsiveness And Technology Integration by Hossein Rezai - Beyond Function by Dominique Perrault

Roles in Architecture: 102 times

Book chapters or parts: Preface by Farrokh Derakhshani: 6 times - Introduction by Mohsen Mostafavi: 10 times

Papers: Architecture And Plurality by Mohsen Mostafavi - Spaces For Diversity: A Plea For Pluralism by Luis Fernandez-Galiano - Pluralism: Engaging Difference In An Interdependent World by Diana L Eck - Place And Plurality by Azim Nanji - The Bridge by Hassan Radoine - Superkilen - A Playground For Pluralism by Azra Aksamija - A Sensitive Boldness In Conservation by Seif El Rashidi - Ecosystemic Agencies by Toma Berlanda - Beyond Function by Dominique Perrault

Education: 27 times

Papers: Pluralism: Engaging Difference In An Interdependent World by Diana L Eck - Parallel Readings In Contemporary Mosque Architecture And Bait Ur Rouf by



Emre Arolat - Architecture Of The Essential by Nondita Correa Mehrotra - The  
'Development' Bind by Lesley Lokko - Ecosystemic Agencies by Toma Berlanda

**Architecture In Dialogue: Aga Khan Award For Architecture (2019)**

Identity: 20 times

Papers: Architecture And Cultural Identity by Francesco Bandarin - Cultural  
Identity: A Cosmopolitan View by Anthony Kwame Appiah - Civic Space by Nasser  
Rabbat

Modern: 22 times

Papers: Architecture And Cultural Identity by Francesco Bandarin - Civic Spaces:  
An Infrastructure Of Hope by Mona Fawaz

Sustainability: 32 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 2 times - Introduction by  
Andres Lepik: 1 time

Papers: Architecture In Dialogue by Andres Lepik Dignity Through The Lens Of  
Sustainability by Ali M. Malkawi - Rooted In Infrastructure by Hanif Kara -  
Designing Ethically by Azim Nanji

Roles in Architecture: 70 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 8 times - Introduction by  
Andres Lepik: 7 times

Papers: Architecture In Dialogue by Andres Lepik - Promoting Dignity Through The  
Built Environment by Mohammad Al-Asad - Rooted In Infrastructure by Hanif Kara  
- A New Kind Of Infrastructure by Elizabeth Diller - Architecture And Cultural  
Identity by Francesco Bandarin - Civic Space / Civic Involvement by Brigitte Shim  
- Towards A Participatory Approach For The Architecture Of The Future by Meisa  
Batayneh - Civic Spaces: An Infrastructure Of Hope by Mona Fawaz - The

Relevance Of Architecture In 2019 by Edhem Eldem - Architecture Beyond Architecture by Marina Tabassum - Societal Values by Emre Arolat

### **Inclusive Architecture (2022)**

Globalisation: 64 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by Sarah M. Whiting: 31 times - Steering Committee Brief: 5 times

Paper: Vernacular Architecture As A Radical Humanist Enterprise by Nasser Rabbat - Reclaiming The Modern by Sibel Bozdogan - Salon Des Refuses: The Jury Process And Its Casualties by Nader Tehrani

Vernacular: 29 times

Book chapters or parts: Introduction by Sarah M. Whiting: 2 times

Paper: Vernacular Architecture As A Radical Humanist Enterprise bby Nasser Rabbat - Reclaiming The Modern by Sibel Bozdogan

Modern: 108 times

Book chapters or parts: Introduction by Sarah M. Whiting: 5 times

Paper: Vernacular Architecture As A Radical Humanist Enterprise by Nasser Rabbat - Notes On The Dialogical In Architecture by Kazi Khaleed Ashraf - Reclaiming The Modern by Sibel Bozdogan

Sustainability: 19 times

Book chapters or parts: Introduction by Sarah M. Whiting: 2 times - Steering Committee Brief: 1 time

Paper: Vernacular Architecture As A Radical Humanist Enterprise by Nasser Rabbat - Salon Des Refuses: The Jury Process And Its Casualties by Nader Tehrani

Technology: 18 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 2 times - Introduction by Sarah M. Whiting: 2 times - Steering Committee Brief: 2 times

Paper: Vernacular Architecture As A Radical Humanist Enterprise by Nasser Rabbat - Reclaiming The Modern by Sibel Bozdogan

Innovative: 17 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 time - Introduction by Sarah M. Whiting: 1 time - Steering Committee Brief: 1 time

Paper: Reclaiming The Modern by Sibel Bozdogan

Identity: 10 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 2 times - Steering Committee Brief: 1 time

Paper: Vernacular Architecture As A Radical Humanist Enterprise by Nasser Rabbat - Notes On The Dialogical In Architecture by Kazi Khaleed Ashraf - Salon Des Refuses: The Jury Process And Its Casualties by Nader Tehrani

### **Related Publications**

#### **Conservation As Cultural Survival (1978)**

History/Past: 215 times

Book chapters or parts: Introduction by Renata Holod: 16 times - Chapter 2: Convictions: Using The Past

Papers: The Experience Of The Past: Archeology And History In Conservation And Development by Martin Biddle - Turkish Architecture, Past And Present: A Brief Account by Aptullah Kuran - Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Heritage: 56 times

Book chapters or parts: Introduction by Renata Holod: 1 time - Opening Remarks by Aga Khan: 3 times - Opening Remarks by Said Zulficar: 8 times

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - A Plan For Istanbul's Sultanahmet-Ayasofya Area by Nezh Eldem Melih Kamil Atilla Yucel - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Continuity: 40 times

Book chapters or parts: Introduction by Renata Holod: 6 times - Opening Remarks by Aga Khan: 2 times - Opening Remarks by Said Zulficar: 3 times

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - The Walled City Of Lahore: Directions For Rehabilitation by Kamil Khan Mumtaz - The Development Of A Conservation Programme For Jakarta by Soedarmadji Damais

Change: 186 times

Book chapters or parts: Introduction by Renata Holod: 8 times - Opening Remarks by Aga Khan: 3 times

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Future: 100 times

Book chapters or parts: Introduction by Renata Holod: 2 times - Opening Remarks by Aga Khan: 7 times - Opening Remarks by Said Zulficar: 1 time

Papers: Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Identity: 23 times

Book chapters or parts: Introduction by Renata Holod: 1 time - Opening Remarks by Aga Khan: 2 times - Opening Remarks by Said Zulficar: 5 times

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca

Indigenous: 11 times

Papers: Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Modern: 143 times

Book chapters or parts: Introduction by Renata Holod: 1 time - Opening Remarks by Aga Khan: 7 times - Opening Remarks by Said Zulficar: 2 times

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca - Urban Patterns In Anatolia: Organization And Evolution by Ilhan Tekeli - Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald I.Ewcock

Period of Transition: 4 times

Papers: Toward A Local Idiom: A Summary History Of Contemporary Architecture In Turkey by Sedad Hakki Eldem

Regionalism: 5 times

Papers: Toward A Local Idiom: A Summary History Of Contemporary Architecture In Turkey by Sedad Hakki Eldem

Rehabilitation: 52 times

Book chapters or parts: Introduction by Renata Holod: 1 time - Opening Remarks by Aga Khan: 1 time - Opening Remarks by Said Zulficar: 1 time

Papers: Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca - The Walled City Of Lahore: Directions For Rehabilitation by Kamil Khan Mumtaz - The Development Of A Conservation Programme For Jakarta by Soedarmadji Damais

Conservation/Restoration: 380 times

Present in the book title

Book chapters or parts: Introduction by Renata Holod: 18 times - Opening Remarks by Aga Khan: 3 times - Opening Remarks by Said Zulficar: 5 times - Chapter 1: Concepts: Provisional Ideologies For Conservation - Chapter 2: Confrontations: Conservation Problems, Places And Projects

Papers: Conservation Of The Historical Environment For Cultural Survival by Dogan Kuban - The Experience Of The Past: Archeology And History In Conservation And Development by Martin Biddle - The Hajj And Conservation by Sami Angawi - The Development Of A Conservation Programme For Jakarta by Soedarmadji Damais - The Eyiip Conservation Area by Melih Kamil, Zeynep Nayir, H. Sener, F. Yiiirekli And H. Yiiirekli - Three Problems In Conservation: Egypt, Oman And Yemen by Ronald Lewcock - A Practicing Architect Looks At Conservation by Mohamed Makiya

Housing: 44 times

Book chapters or parts: Introduction by Renata Holod: 5 times - Opening Remarks by Aga Khan: 1 time

Papers: Fez: Toward The Rehabilitation Of A Great City by Stefano Bianca - Toward A Local Idiom: A Summary History Of Contemporary Architecture In Turkey by Sedat Hakki Eldem

Roles in Architecture: 48 times

Book chapters or parts: Introduction by Renata Holod:1 time - Opening Remarks by Aga Khan: 1 time

Less Privileged People: 22 times

Book chapters or parts: Opening Remarks by Aga Khan: 1 time

**Toward An Architecture In The Spirit Of Islam (1978)**

History/Past: 152 times

Book chapters or parts: Opening Remarks by Aga Khan: 3 times

Papers: The Islamic Environment: Can The Future Learn From The Past? by Fazlur R Khan - The Contemporary Muslim And The Architectural Transformation Of The Islamic Urban Environment by Seyyed Hossein Nasr - An Islamic Heliopolis? by Jacques Berque

Heritage: 50 times

Papers: The Islamic Environment: Can The Future Learn From The Past? by Fazlur R Khan - Preserving The Living Heritage Of Islamic Cities by Janet L Abu-Lughod

Continuity: 23 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times

Papers: An Islamic Heliopolis? by Jacques Berque

Change: 135 times

Book chapters or parts: Opening Remarks by Aga Khan: 1 time

Papers: The Contemporary Muslim And The Architectural Transformation Of The Islamic Urban Environment by Seyyed Hossein Nasr - An Islamic Heliopolis? by Jacques Berque - Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod

Future: 77 times

Book chapters or parts: Introduction by Renata Holod: 1 time - Opening Remarks by Aga Khan: 5 times - Chapter 2: Toward New Models For The Future Islamic City

Papers: The Islamic Environment: Can The Future Learn From The Past? by Fazlur R Khan - An Islamic Heliopolis? by Jacques Berque - Shahestan Pahlavi: Steps Toward A New Iranian Centre by Jaquelin T. Robertson

Identity: 67 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times

Papers: An Islamic Heliopolis? by Jacques Berque - The Islamic Environment: Can The Future Learn From The Past? by Fazlur R. Khan - Observations On New Models by Jacques Berque

Symbolism: 44 times

Book chapters or parts: Chapter 1: Toward An Understanding Of Architectural Symbolism

Papers: The Contemporary Muslim And The Architectural Transformation Of The Islamic Urban Environment by Seyyed Hossein Nasr - An Islamic Heliopolis? by Jacques Berque - The Islamic Environment: Can The Future Learn From The Past? by Fazlur R. Khan - Shahestan Pahlavi: Steps Toward A New Iranian Centre by Jaquelin T. Robertson

Diversity: 14 times

Book chapters or parts: Chapter 4: Toward An Appreciation Of The Diversity Of Architectural Forms

Papers: Designing For New Needs In Kuwait by Ghazi Sultan - Social Aspirations In Tunisian Architecture by Fredj Stambouli - Islam And The Architecture Of Sub-Saharan Africa by Labelle Prussin - Architecture As A Development Process: Some Examples From Iran by Farokh Afshar

Indigenous: 31 times

Book chapters or parts: Introduction by Renata Holod: 1 time

Papers: Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod



Modern: 155 times

Papers: The Contemporary Muslim And The Architectural Transformation Of The Islamic Urban Environment by Seyyed Hossein Nasr - An Islamic Heliopolis? by Jacques Berque - Shahestan Pahlavi. Steps Toward A New Iranian Centre by Jacquelin T Robeitson - Observations On New Models by Jacques Berque - The Spirit Of Islamic Architecture by Zahir-Ud Deen Khwaja

Regionalism: 36 times

Book chapters or parts: Introduction by Renata Holod: 3 timesn - Opening Remarks by Aga Khan: 2 times

Rehabilitation: 8 times

Papers: A Project For Rehabilitating An Old Quarter Of Cairo by Nawal Hassan - Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod

Technology: 41 times

Book chapters or parts: Introduction by Renata Holod: 1 time

Papers: The Islamic Environment: Can The Future Learn From The Past? by Fazlur R. Khan - Shahestan Pahlavi. Steps Toward A New Iranian Centre by Jacquelin T Robeitson - The Spirit Of Islamic Architecture by Zahir-Ud Deen Khwaja

Innovative: 11 times

Papers: Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod

Housing: 83 times

Book chapters or parts: Opening Remarks by Aga Khan: 4 times

Papers: Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod - A Project For Rehabilitating by An Old Quarter Of Cairo Nawal Hassan

Roles in Architecture: 71 times

Book chapters or parts: Opening Remarks by Aga Khan: 4 times

Papers: Economics Of Traditional Buildings In Yemen by Alain Bertaud

Less Privileged People: 31 times

Papers: Preserving The Living Heritage Of Islamic Cities by Janet L. Abu-Lughod

### **Architecture As Symbol And Self-Identity (1979)**

History/Past: 100 times

Book chapters or parts: Introduction by Renata Holod: 4 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Symbolism In Its Regional And Contemporary Context by Dogan Kuban

Continuity: 63 times

Book chapters or parts: Introduction by Renata Holod: 5 times

Papers: Symbolism In Its Regional And Contemporary Context by Dogan Kuban - The Rab A Type Of Collective Housing In Cairo During The Ottoman Period by Andre Raymond

Language: 32 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Symbolism In Its Regional And Contemporary Context by Dogan Kuban - The Visual Language Of Symbolic Form: A Preliminary Study Of Mosque Architecture by Nader Ardalan - Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi

Identity: 92 times

Present in the book title

Book chapters or parts: Introduction by Renata Holod: 2 times - Chapter 3: Fragmentation: The Search For Identity

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Symbolism In Its Regional And Contemporary Context by Dogan Kuban - In Search Of An Islam-

Initiated Architectural Identity In Indonesia by Ahmad Sadali - The Internal Dialogue Of Islam In Southeast Asia by Abdurrahman Wahid

Symbolism: 519 times

Present in the book title

Book chapters or parts: Introduction by Renata Holod: 12 times - Chapter 1: Form: A Vocabulary And Grammar Of Symbols

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Symbolism In Its Regional And Contemporary Context by Dogan Kuban - The Visual Language Of Symbolic Form:A Preliminary Study Of Mosque Architecture by Nader Ardalan - Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Fez: The Ideal And The Reality Of The Islamic City by Personnel Of The Fez Master Plan And Editors

Modern: 69 times

Book chapters or parts:

Introduction by Renata Holod: 3 times

Papers: Symbols And Signs In Islamic Architecture by Oleg Grabar - Symbolism In Its Regional And Contemporary Context by Dogan Kuban - The Visual Language Of Symbolic Form:A Preliminary Study Of Mosque Architecture by Nader Ardalan - Islamic Philosophy And The Fine Arts by Muhsin S. Mahdi - Fez: The Ideal And The Reality Of The Islamic City by Personnel Of The Fez Master Plan And Editors - The Rab A Type Of Collective Housing In Cairo During The Ottoman Period by Andre Raymond

Roles in Architecture: 39 times

Book chapters or parts: Introduction by Renata Holod: 8 times

Less Privileged People: 19 times

Papers: The Rab A Type Of Collective Housing In Cairo During The Ottoman Period by Andre Raymond

## **Housing Process And Physical Form (1979)**

Future: 35 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga Khan: 2 times

Papers: The Compatibility Of International Development And Islamic Housing by Ahmed Sani El Darwish - Design For Adaptability, Change And User Participation by N. John Habraken - Housing And Society: Some Thoughts On The Role Of Housing In Social Reproduction by Riaz Hassan

Modern: 58 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 3 times

Papers: Housing: Its Part In Another Development by John F. C. Turner - Design For Adaptability, Change And User Participation by N. John Habraken - Housing And Society: Some Thoughts On The Role Of Housing In Social Reproduction by Riaz Hassan

Sustainability: 11 times

Papers: The Contribution Of Housing To National Development: Can More Be Achieved? by Alfred Van Huyck

Innovative: 11 times

Papers: Housing: Its Part In Another Development by John F. C. Turner

Housing: 1295 times

Present in the book title

Book chapters or parts: Introduction by Hasan-Uddin Khan: 36 times - Opening Remarks by Aga Khan: 11 times - Opening Remarks by Purnomosidi Hadjisaroso: 25 times - Opening Remarks by Adam Malik: 8 times

Papers: The Contribution Of Housing To National Development: Can More Be Achieved? by Alfred Van Huyck - Housing: Its Part In Another Development by John F. C. Turner - The Compatibility Of International Development And Islamic Housing by Ahmed Sani El Darwish - Design For Adaptability, Change And User Participation by N. John Habraken - Housing And Society: Some Thoughts On The Role Of Housing In Social Reproduction by Riaz Hassan - The Recent Housing Boom In Iran—Lessons To Remember by Kamran T. Diba - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Can Architect And Planner Usefully Participate In The Housing Process—The Case Of Ismailia by Tomasz Sudra - Prospects And Problems Of Housing Development In A Religion-Conscious Community Perspective by Jusuf Amir Feisal, Achmad Noe'man And M. K. Noer Saijidi

Roles in Architecture: 229 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 10 Times - Opening Remarks by Purnomosidi Hadjisaroso: 1 Time - Chapter 2: Interventions: Professional And User Inputs

Papers: Design For Adaptability, Change And User Participation by N. John Habraken Housing - And Society: Some Thoughts On The Role Of Housing In Social Reproduction by Riaz Hassan - Urban Housing In The Third World: The Role Of The Architect by Charles Correa - Can Architect And Planner Usefully Participate In The Housing Process—The Case Of Ismailia by Tomasz Sudra - Land Tenure Systems And Development Controls In The Arab Countries Of The Middle East by Mona Serageldin With William Doebele And Kadri Elaraby - Prospects And Problems Of Housing Development In A Religion-Conscious Community Perspective by Jusuf Amir Feisal, Achmad Noe'man And M. K. Noer Saijidi

Low-cost Housing: 116 times

Book chapters or parts: Opening Remarks by Aga Khan: 1 time - Opening Remarks by Purnomosidi Hadjisaroso: 4 times - Opening Remarks by Adam Malik: 1 time

Papers: The Case Of Ismailia: Can Architect And Planner Usefully Participate In The Housing Process? by Tomasz Sudra

Replicability: 6 times

Book chapters or parts: Opening Remarks by Aga Khan: 1 time

Papers: The Compatibility Of International Development And Islamic Housing by Ahmed Sani El Darwish

Less Privileged People: 91 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times - Opening Remarks by Adam Malik: 4 times

Papers: Housing And Society: Some Thoughts On The Role Of Housing In Social Reproduction by Riaz Hassan - The Contribution Of Housing To National Development: Can More Be Achieved? by Alfred Van Huyck - The Case Of Ismailia: Can Architect And Planner Usefully Participate In The Housing Process? by Tomasz Sudra

### **Places Of Public Gathering In Islam (1980)**

History/Past: 114 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga Khan: 4 times

Papers: Architecture In Islam: The Search For Form by William Porter - Places Of Public Gathering by Nader Ardalan

Heritage: 45 times

Book chapters or parts: Opening Remarks by Aga Khan: 5 times

Papers: Dangers To The Islamic Heritage In Jerusalem by Crown Prince Hassan

Continuity: 63 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 2 times - Opening Remarks by Aga Khan 4 times

Papers: Architecture In Islam: The Search For Form by William Porter

Future: 67 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 4 times - Opening Remarks by Aga Khan: 7 times

Papers: Architecture In Islam: The Search For Form by William Porter - Places Of Public Gathering by Nader Ardalan

Identity: 20 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga Khan: 3 times

Papers: Case Study: The University Of Blida In Algeria by Walter Netsch

Indigenous: 30 times

Papers: Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageidin And Franqois Vigier - Places Of Public Gathering by Nader Ardalan

Modern: 135 times

Book chapters or parts: Opening Remarks by Aga Khan: 4 times

Papers: Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageidin And Franqois Vigier - Places Of Public Gathering by Nader Ardalan - Amman Site Visits by Raif Nijem And Editors - Islamic Architecture And The Less Privileged People Of Islam by Mahbub Ul Haq

Regionalism: 16 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 2 times

Papers: Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageidin And Franqois Vigier

Conservation/ Restoration: 38 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga Khan: 3 times

Papers: The Casbah Of Algiers: An Urgent Problem Of Conservation by Nasrine Faghih

Technology: 102 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga KhanP: 3 times

Papers: Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageidin And Franqois Vigier - Recent Public Sector Projects In Saudi Arabia: A Critique by Ghaith Pharaon

Innovative: 12 times

Book chapters or parts: Opening Remarks by Aga Khan: 1 time

Housing: 195 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 4 times - Opening Remarks by Aga Khan: 3 times

Papers: Case Study: The University Of Blida In Algeria by Walter Netsch

Roles in Architecture: 240 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 5 times - Opening Remarks by Aga Khan: 3 times

Papers: Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageldin And Francois Vigier - Islamic Architecture And The Less Privliedged People Of Islam by Mahbub Ul Haq - Changing Roles And Procedures In



The Design Of Public Buildings by Mona Serageidin And Franqois Vigier - Places Of Public Gathering by Nader Ardalan

Low-cost Housing: 16 times

Book chapters or parts: Introduction by Hasan-Uddin Khan: 1 time - Opening Remarks by Aga Khan: 1 time

Less Privileged People: 39 times

Papers: Islamic Architecture And The Less Privileged People Of Islam by Mahbub Ul Haq - Islamic Architecture: The Social And Spiritual Realities by Soedjatmok - Changing Roles And Procedures In The Design Of Public Buildings by Mona Serageidin And Franqois Vigier - Places Of Public Gathering by Nader Ardalan

**The Changing Rural Habitat Vol 1 (1981) And The Changing Rural Habitat Vol 2 (1981)**

History/Past: 140 times

Book chapters or parts: Opening Remarks by Yang Tingbao: 2 times - Opening Remarks by Aga Khan: 6 times - Opening Remarks by Han Suyin: 6 times - Introduction by William Porter: 2 times

Papers: Planning For New Nubia 1960-1980 by Mona Serageldin - The Socialist Village Experiment In Algeria by Mohammed Arkoun

Continuity: 19 times

Book chapters or parts: Preface by Brian Brace Taylor: 1 time - Opening Remarks by Han Guang: 1 time - Opening Remarks by Han Suyin: 1 time

Papers: Planning For New Nubia 1960-1980 by Mona Serageldin - The Socialist Village Experiment In Algeria by Mohammed Arkoun

Change: 180 times

Present in the book title

Book chapters or parts: Preface by Brian Brace Taylor: 3 times - Opening Remarks by Aga Khan: 12 times - Opening Remarks by Han Suyin: 3 times - Introduction by William Porter: 23 times

Papers: Pesantren In Java: Local Institutions And Rural Development by Farokh Afshar - The Socialist Village Experiment In Algeria by Mohammed Arkoun - The Development Of Rural Housing In China by Zhao Bonian - Planning For New Nubia: 1960-1980 by Mona Serageldin - Renewable Energies And Changing Rural Habitat by Roger Carmignani - Rural Development Policies: Settlements And Shelter by Babar Mumtaz And Emma Hooper

Future: 49 times

Book chapters or parts: Opening Remarks by Han Guang: 2 times - Opening Remarks by Yang Tingbao: 1 time - Opening Remarks by Aga Khan: 2 times - Opening Remarks by Han Suyin: 6 times - Introduction by William Porter: 1 time

Papers: Pesantren In Java: Local Institutions And Rural Development by Farokh Afshar - The Development Of Rural Housing In China by Zhao Bonian - Renewable Energies And Changing Rural Habitat by Roger Carmignani

Modern: 66 times

Book chapters or parts: Opening Remarks by Han Guang: 2 times - Opening Remarks by Aga Khan: 1 time

Papers: Islam In Rural Areas An Analytic Introduction by Rafique Keshavjee - The Socialist Village Experiment In Algeria by Mohammed Arkoun

Technology: 206 times

Book chapters or parts: Opening Remarks by Aga Khan: 5 times - Introduction by William Porter: 7 times - Chapter 2: Technology Resources

Papers: Renewable Energies And Changing Rural Habitat by Roger Carmignani - Rural Methane Use In China by Zhan Ji, Zheng Meng-Lin, Lin Shou-Zhong, Zhao

Guo-Zhi, Li Guou-Wei - Earthquakes And Rural Construction by Miifit Yondmaz

Housing: 951 times

Present in the book title

Book chapters or parts: Opening Remarks by Han Guang: 15 times - Opening Remarks by Yang Tingbao: 6 times - Opening Remarks by Han Suyin; 12 times - Introduction by William Porter: 4 times

Papers: The Development Of Rural Housing In China by Zhao Bonian - The Cave Dwelling Of Dian Lui by Zhou Peinan, Yan Guoquan, Li Bingdong - Rural Development Policies: Settlements And Shelter by Babar Mumtaz And Emma Hooper - Rural Habitats And Habitations: A Survey Of Dwellings In The Rural Islamic World by Lee Horne - Information On Chinese Rural Habitat by Jin Dajin - Habitat And Desert: The Case Of Cholistan by Kamil Khan Mumtaz

Roles in Architecture: 61 times

Book chapters or parts: Introduction by William Porter: 11 times

Papers: Pesantren In Java: Local Institutions And Rural Development by Farokh Afshar

Rural Habitat: 126 times

Present in the book title

Book chapters or parts: Preface by Brian Brace Taylor: 3 times - Opening Remarks by Han Guang: 3 times - Opening Remarks by Aga Khan: 9 times - Opening Remarks by Han Suyin: 4 times - Introduction by William Porter: 8 times

Papers: Rural Architecture In The Yemen Arab Republic: The Impact Of Rapid Economic Growth On Traditional Expression by Ismail Serageldin - The Cave Dwelling Of Dian Lui by Zhou Peinan, Yan Guoquan, Li Bingdong - Habitat And Desert: The Case Of Cholistan by Kamil Khan Mumtaz - Pesantren In Java: Local

Institutions And Rural Development by Farokh Afshar - The Socialist Village Experiment In Algeria by Mohammed Arkoun - The Development Of Rural Housing In China by Zhao Bonian - Planning For New Nubia: 1960-1980 by Mona Serageldin - An Agricultural Training Centre: Case Study In Nianing, Senegal by Kamal El Jack - A Perspective On Autonomous Building In Senegal by Brian Brace Taylor - Renewable Energies And Changing Rural Habitat by Roger Carmignani - Rural Methane Use In China by Zhan Ji, Zheng Meng-Lin, Lin Shou-Zhong, Zhao Guo-Zhi, Li Guou-Wei - Earthquakes And Rural Construction by Miifit Yondmaz - Research: Mud As A Traditional Building Material by Anil Agarwal - Islam In Rural Areas An Analytic Introduction by Rafiqueh Keshavjee - Rural Development Policies: Settlements And Shelter by Babar Mumtaz And Emma Hooper - Rural Habitats And Habitations: A Survey Of Dwellings In The Rural Islamic World by Lee Horne - Information On Chinese Rural Habitat by Jin Dajin

Less Privileged People: 53 times

Papers: Renewable Energies And Changing Rural Habitation by Roger Carmignani

### **Reading The Contemporary African City (1982)**

History/Past: 128 times

Book chapters or parts: Opening Remarks by Abdou Diouf: 4 times - Opening Remarks by Aga Khan: 3 times - Introduction by Mohammed Arkoun: 5 times - Chapter 1: History

Papers: Urban History And Tradition In The Sahel by Jean Devisse - The Ecology And Ideology Of Cities On The Edge Of The Desert by Jean-Jacques Guibbert

Symbolism: 89 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times - Introduction by Mohammed Arkoun: 5 times

Papers: Symbols, Signs, Signals: Walls Of The City by Jean-Jacques Guibbert - Pikine, Senegal: A Reading Of A Contemporary African City by Fatou Sow - The

Assimilation Of Traditional Practices In Contemporary Architecture by Roland Depret

Housing: 395 times

Book chapters or parts: Opening Remarks by Abdou Diouf: 1 time - Opening Remarks by Aga Khan: 2 times - Introduction by Mohammed Arkoun: 5 times

Roles in Architecture: 141 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times - Introduction by Mohammed Arkoun: 1 time

Papers: A Plan For Participative Improvement by Mohamed Soumare - Pikine, Senegal: A Reading Of A Contemporary African City by Fatou Sow

Rural Habitat: 121 times

Book chapters or parts: Opening Remarks by Abdou Diouf: 5 times - Opening Remarks by Aga Khan: 2 times

Papers: Dakar Without Bounds by Jacques Bugnicourt - Pikine, Senegal: A Reading Of A Contemporary African City by Fatou Sow - The Assimilation Of Traditional Practices In Contemporary Architecture by Roland Depret

Less Privileged People: 31 times

Papers: The Ecology And Ideology Of Cities On The Edge Of The Desert by J. J. Guibert - Pikine, Senegal: A Reading Of A Contemporary African City by Fatou Sow - Mopti: Tradition In The Present Elements For Reflection And Action In Medium-Sized Cities In Africa by Jean-Jacques Guibert

### **Architecture And Identity (1983)**

History/Past: 63 times

Book chapters or parts: Opening Remarks by Suha Ozkan: 1 time

Papers: Cultural Identity In Architecture As Perceived From A Singapore Viewpoint  
by Tay Kheng Soon

Change: 70 times

Book chapters or parts: Opening Remarks by Suha Ozkan: 6 times

Identity: 359 times

Present in the book title

Book chapters or parts: Foreword by Robert Powell: 3 times - Opening Remarks by  
Parid Wardi Sudin: 1 time - Opening Remarks by Ainuddin Bin Abdul Wahid: 5  
times - Opening Remarks by Anwar Bin Ibrahim: 2 times

Papers: Quest For Identity by Charles Correa - The International Context For South  
East Asian Architecture by Lim Chong Keat - Unity Of Culture And Knowledge In  
The Unity Of Design by Fciwizah Kamal - Cultural Identity In Architecture As  
Perceived From A Singapore Viewpoint by Tay Kheng Soon - The Indian  
Experience And The Search For Some Light At The Other End by Romi Khosla -  
An Approach To The Search For Identity by Khoo Joo Ee

Symbolism: 39 times

Book chapters or parts: Opening Remarks by Anwar Bin Ibrahim: 2 times

Papers: Quest For Identity by Charles Correa - New Popular Housing In The Middle  
East by Mona Serageldin - The International Context For South East Asian  
Architecture by Lim Chong Keat

Diversity: 9 times

Papers: Indonesia Identity In Diversity Within Unity by Robi Sularto Sastrowardoyo

Indigenous: 20 times

Book chapters or parts: Opening Remarks by Ainuddin Bin Abdul Wahid: 4 times

Papers: The International Context For South East Asian Architecture by Lim Chong Keat

Modern: 77 times

Book chapters or parts: Opening Remarks by Suha Ozkan: 1 time

Papers: New Popular Housing In The Middle East by Mona Serageldin - The International Context For South East Asian Architecture by Lim Chong Keat - Cultural Identity In Architecture As Perceived From A Singapore Viewpoint by Tay Kheng Soon - The Indian Experience And The Search For Some Light At The Other End by Romi Khosla

Housing: 39 times

Papers: New Popular Housing In The Middle East by Mona Serageldin

Roles in Architecture: 13 times

Papers: New Popular Housing In The Middle East by Mona Serageldin - The International Context For South East Asian Architecture by Lim Chong Keat

**Development And Urban Metamorphosis Vol 1 (1983) And Development And Urban Metamorphosis Vol 2 (1983)**

History/Past: 44 times

Book chapters or parts: Preface by Said Zulficar: 4 times - Opening Remarks by Aga Khan: 3 times

Papers: Mokha: The City Of The Past And The Future by Dirar Abdul-Daim - The Impact Of Development On Society And The Built Environment by Said Muhammad Al-Attar

Change: 119 times

Book chapters or parts: Preface by Said Zulficar: 3 times - Opening Remarks by Aga Khan: 3 times - Introduction by Ahmet Evin: 8 times - Chapter 1: Strategies For Change

Papers: The Impact Of Development On Society And The Built Environment by Said Muhammad Al-Attar - Conservation And Development by Michael Welbank - Environmental Design In The Arab World by Mohammad Makiya - Infrastructure, Technology, And The Pattern Of Urban Settlement by Ismail Serageldin - Rural Energy Issues In A Developing Society: The Case Of Yemen by Manfred W. Wenner - The Sana'a Urban Development Project by Robert K. Adams - A Construction Industry In Transition by B.V. Kulkarni

Modern: 195 times

Book chapters or parts: Preface by Said Zulficar: 3 times - Opening Remarks by Qadi Ismail Al-Akwa: 3 times - Opening Remarks by Aga Khan: 7 times - Introduction by Ahmet Evin: 6 times

Papers: Voices And Images Of Tradition And Modernity by Kamil Khan Mumtaz - The Yemen Arab Republic: Economic Development And Architectural Change by Mona Serageldin - The Impact Of Development On Society And The Built Environment by Said Muhammad Al-Attar - Yemen Arab Republic: The Construction Industry by Derek Miles - Environmental Design In The Arab World by Mohammad Makiya - Hodeidah: The Transformation Of A Yemeni City by Bernard Verdier - The Old City Of Sana'a by Ronald Lewcock

Technology: 162 times

Book chapters or parts: Preface by Said Zulficar: 4 times - Opening Remarks by Jacques Sirvain: 3 times - Opening Remarks by Minister Al-Iryani: 6 times - Introduction by Ahmet Evin: 5 times

Papers: Infrastructure, Technology, And The Pattern Of Urban Settlement by Ismail Serageldin - Environmental Design In The Arab World by Mohammad Makiya



Housing: 179 times

Book chapters or parts: Opening Remarks by Jacques Sirvain: 2 times - Opening Remarks by Mounir Bouchenaki: 2 times - Introduction by Ahmet Evin: 2 times

Papers: The Yemen Arab Republic: Economic Development And Architectural Change by Mona Serageldin - Yemen Arab Republic: The Construction Industry by Derek Miles - Earthquakes: The Vulnerability Of Traditional Buildings In The Yemen by Derek Matthews - Urbanisation And Construction In The Arabian Peninsula by Jim Antoniou

Less Privileged People: 46 times

Papers: The Impact Of Development On Society And The Built Environment by Said Muhammad Al-Attar - Hodeidah: The Transformation Of A Yemeni City by Bernard Verdier - Yemen Arab Republic: Economic Development And Architectural Change by Mona Saragoldin - Yemen Arab Republic: The Construction Industry by Derek Miles

### **The Expanding Metropolis (1984)**

History/Past: 49 times

Book chapters or parts: Opening Remarks by Said Zulficar: 3 Times - Opening Remarks by Youssef Sabry Abu-Taleb: 2 Times - Keynote Address by Kamal Abul Magd: 8 Times - Chapter 1: Cairo: The History And The Heritage

Papers: The Meaning Of History In Cairo by Oleg Grabar - Cairo: A Sociological Profile by Saad Eddin Ibrahim - Heliopolis: Colonial Enterprise And Town Planning Success by Robert Ilbert - Transformations In Architecture And Urbanism by Abdelhalim I. Abdelhalim - Conservation In Islamic Cairo by Ronald Lewcock - The Rehabilitation And Up-Grading Of Historic Cairo by The Arab Bureau For Design And Consultations, Kamal Abdel-Fattah And Abdelhalim I. Abdelhalim - The Conservation Of The Old City Of Cairo by Unesco Consultant Team - Cairo: 1800-2000 Planning For The Capital City In The Context Of Egypt's History And

Development by The Aga Khan Program For Islamic Architecture Harvard University-Massachusetts Institute Of Technology

Heritage: 94 times

Book chapters or parts: Opening Remarks by Said Zulficar: 4 Times - Opening Remarks by Youssef Sabry Abu-Taleb: 2 Times - Opening Remarks by Kamal Hassan: 2 Times - Opening Remarks by Aga Khan: 5 Times - Keynote Address by Kamal Abul Magd: 11 Times - Chapter 1: Cairo: The History And The Heritage

Papers: The Meaning Of History In Cairo by Oleg Grabar - Cairo: A Sociological Profile by Saad Eddin Ibrahim - Heliopolis: Colonial Enterprise And Town Planning Success by Robert Ilbert - Transformations In Architecture And Urbanism by Abdelhalim I. Abdelhalim - Conservation In Islamic Cairo by Ronald Lewcock - The Rehabilitation And Up-Grading Of Historic Cairo by The Arab Bureau For Design And Consultations, Kamal Abdel-Fattah And Abdelhalim I. Abdelhalim - The Conservation Of The Old City Of Cairo by Unesco Consultant Team

Regionalism: 33 times

Papers: Cairo: A Sociological Profile by Saad Eddin Ibrahim - Conservation In Islamic Cairo by Ronald Lewcock

Conservation/Restoration: 171 times

Book chapters or parts: Opening Remarks by Said Zulficar: 2 Times - Opening Remarks by Aga Khan: 2 Times

Papers: Conservation In Islamic Cairo by Ronald Lewcock - The Conservation Of The Old City Of Cairo by UNESCO Consultant Team

Innovative: 21 times

Book chapters or parts: Keynote Address by Kamal Abul Magd: 3 Times

Papers: Planning And Institutional Mechanisms by Mona Serageldin - The Case Of Casablanca by Mahdi Elmandjra

Housing: 543 times

Book chapters or parts: Opening Remarks by Said Zulficar: 1 Time - Opening Remarks by Youssef Sabry Abu-Taleb: 2 Times - Opening Remarks by Aga Khan: 3 Times

Papers: The Changing Pattern Of Housing In Cairo by Abou-Zeid Rageh - New Settlements: A New Approach To Solving Existing Housing And Urban Problems by Laurent Becard - Housing Finance In Urban Development by Robert C. Wildeman - Cairo: A Sociological Profile by Saad Eddin Ibrahim - Conservation In Islamic Cairo by Ronald Lewcock - Cairo: 1800-2000 Planning For The Capital City In The Context Of Egypt's History And Development by The Aga Khan Program For Islamic Architecture Harvard University-Massachusetts Institute Of Technology

Rural Habitat: 75 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 times

Papers: Cairo: A Sociological Profile by Saad Eddin Ibrahim - Conservation In Islamic Cairo by Ronald Lewcock - Social Aspects Of Urban Planning by Madiha El-Safty

Less Privileged People: 95 times

Book chapters or parts: Opening Remarks by Aga Khan: 3 times - Keynote Address by Kamal Abul Magd: 1 time

Papers: Cairo: A Sociological Profile by Saad Eddin Ibrahim - Conservation In Islamic Cairo by Ronald Lewcock - The Conservation Of The Old City Of Cairo by UNESCO Consultant Team - Cairo: 1800-2000 Planning For The Capital City In The Context Of Egypt's History And Development by The Aga Khan Program For Islamic Architecture Harvard University-Massachusetts Institute Of Technology

### **Regionalism In Architecture (1985)**

History/Past: 58 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 15 Times

Papers: Introducing Bangladesh — A Case For Regionalism by Muzharul Islam, Kazi Khaleed Ashraf, Saiful Haque - Regionalism — Resource For Identity by Uttam C. Jain

Identity: 77 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 12 Times

Papers: Cultural Continuum And Regional Identity In Architecture by Balkrishna V. Doshi - Regionalism — Resource For Identity by Uttam C. Jain

Symbolism: 56 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 3 Times

Papers: Community Mosque — A Symbol Of Society by Abu H. Imamuddin, Shamim Ara Hassan, Debashir Sarkar - Regionalism As A Source Of Inspiration For Architects by Habib Fida AH

Vernacular: 73 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 26 Times

Papers: An Appraisal Of Architecture In Dhaka With Reference To Its Thermal Performance by Qazi A. Mowla - Regionalism In Architecture Session III by William Curtis

Modern: 135 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 32 Times

Papers: Crashing Through Western Modernism Into The Asian Reality by Romi Khosla - Architectural Development In Bangladesh by Nazimuddin Ahmed - A Case For Indigenous Development by Kamil Khan Mumtaz - Regionalism In Architecture Session III by William Curtis - Cultural Continuum And Regional Identity In Architecture by Balkrishna V. Doshi

Contextualism: 10 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 2 Times

Papers: Regionalism — Resource For Identity by Uttam C. Jain - Regionalism As A Source Of Inspiration For Architects by Habib Fida AH

Regionalism: 176 times

Present in The Book Title

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 22 Times

Papers: Introducing Bangladesh — A Case For Regionalism by Muzharul Islam, Kazi Khaleed Ashraf, Saiful Haque - Regionalism In Architecture Session I by Paul Rudolph - Regionalism — Resource For Identity by Uttam C. Jain - A Case For Indigenous Development by Kamil Khan Mumtaz - Regionalism In Architecture Session III by William Curtis - Regionalism As A Source Of Inspiration For Architects by Habib Fida AH - Traditional House Form In Rural Bangladesh A Case Study For Regionalism In Architecture by Mohammed A. Muktedir, Dewan M. Hassan - Regionalism And Nepalese Architecture by Ranjan Singh Shah

Technology: 88 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 23 Times

Papers: Architecture In Rural Areas Of Bangladesh by Meer Mobashsher Ali - Government Vis-A-Vis Architecture by Muzharul Islam, Kazi Khaleed, Ashraf Saiful Haque - Role Of Government In Architecture by Shah Alam Zahiruddin, A. Mohaiman, Qazi A. Mowla - Regionalism As A Source Of Inspiration For Architects by Habib Fida AH - Traditional House Form In Rural Bangladesh A Case Study For Regionalism In Architecture by Mohammed A. Muktedir, Dewan M. Hassan

Roles in Architecture: 48 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 11 Times - Chapter: The Architect And The Changing Environment

Papers: Role Of Government In Architecture by Shah Alam Zahiruddin - Architecture In Rural Areas Of Bangladesh by Meer Mobashsher Ali - An Appraisal Of Architecture In Dhaka With Reference To Its Thermal Performance by Qazi A. Mowla - Health Facility Planning And Design: Priorities Of The Profession And Urgencies Of Local Needs by Shaheda Rahman

Rural Habitat: 111 times

Book chapters or parts: Introduction: Regionalism Within Modernism by Suha Ozkan: 7 Times

Papers: Architecture In Rural Areas Of Bangladesh by Meer Mobashsher Ali - Traditional House Form In Rural Bangladesh A Case Study For Regionalism In Architecture by Mohammed A. Muktedir, Dewan M. Hassan - A Vision Of Harmony, Of Hands And Green Grass by Mulk Raj Anand

### **Architecture Education In The Islamic World (1986)**

History/Past: 126 times

Book chapters or parts: Opening Remarks by Jose Rodriguez De La Borbolla: 2 Times - Opening Remarks by Aga Khan 1 Time

Papers: The Education Of The Muslim Architect by Spiro Kostof - Islamic Culture, Modernity, Architecture by Mohammed Arkoun - Bangladesh by Meer Mobashsher Ali - Architectural Education In Turkey In Its Social Context: Underlying Concepts And Changes by Haluk Pamir - Current Islam Faces Its Tradition by Mohammed Arkoun

Continuity: 56 times

Book chapters or parts: Opening Remarks by Aga Khan: 3 Times

Papers: Islamic Culture, Modernity, Architecture by Mohammed Arkoun - Technology Form And Culture In Architecture: Misconception And Myth by William Porter - Architecture And Society by Ilhan Tekeli - Current Islam Faces Its Tradition by Mohammed Arkoun - Architectural Education In Turkey In Its Social Context: Underlying Concepts And Changes by Haluk Pamir

Identity: 60 times

Papers: Technology Form And Culture In Architecture: Misconception And Myth by William Porter - Current Islam Faces Its Tradition by Mohammed Arkoun - Architectural Education In Turkey In Its Social Context: Underlying Concepts And Changes by Haluk Pamir - Architectural Education In Pakistan And Problems Of The Architectural Profession by Kausar Bashir Ahmad

Symbolism: 51 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 Times

Papers: Islamic Culture, Modernity, Architecture by Mohammed Arkoun - Technology Form And Culture In Architecture: Misconception And Myth by William Porter - Current Islam Faces Its Tradition by Mohammed Arkoun

Diversity: 8 times

Papers: Architecture And Society by Ismail Serageldin

Modern: 279 times

Book chapters or parts: Opening Remarks by Aga Khan: 5 Times

Papers: Islamic Culture, Modernity, Architecture by Mohammed Arkoun -  
Technology Form And Culture In Architecture: Misconception And Myth by  
William Porter - Current Islam Faces Its Tradition by Mohammed Arkoun -  
Architecture And Society by Ilhan Tekeli

Contextualism: 6 times

Papers: Architecture And Society by Ilhan Tekeli

Adaptive Re-use: 9 times

Papers: Architecture And Society by Ismail Serageldin

Technology: 402 times

Book chapters or parts: Opening Remarks by Aga Khan: 6 Times - Introduction by  
William Porter: 6 Times - Chapter 3: Technology, Form And Culture

Papers: Education Towards An Architecture Of Islam by S. Gulzar Haider -  
Technology, Form And Culture In Architecture: Misconception And Myth by  
William Porter - Architectural Education In Turkey In Its Social Context: Underlying  
Concepts And Changes by Haluk Pamir - Architectural Education In Pakistan And  
Problems Of The Architectural Profession by Kausar Bashir Ahmad

Roles in Architecture: 48 times

Book chapters or parts: Opening Remarks by Aga Khan: 2 Times - Introduction by  
William Porter: 1 Times

Papers: Architecture And Society by Ilhan Tekeli - Architecture And Society by  
Ismail Serageldin - Education Towards An Architecture Of Islam by S. Gulzar  
Haider - The Education Of The Muslim Architect by Spiro Kostof - The Architecture  
Of Unity by Christian Norberg-Schulz

**Criticism In Architecture (1987)**



History/Past: 71 times

Book chapters or parts: Criticism In Architecture by Dennis Sharp: 8 Times

Papers: Architecture As An Intellectual Statement Modernism In The Muslim World by Ismail Serageldin - Meaning In Tradition: Today An Approach To Architectural Criticism by Hasan-Uddin Khan

Modern: 117 times

Book chapters or parts: Criticism In Architecture by Dennis Sharp: 3 Times - Chapter 1: Modern Approaches To Regionalism

Papers: Architecture As An Intellectual Statement, Modernism In The Muslim World by Ismail Serageldin - The National Commercial Bank, Jeddah by Romi Khosla - Meaning In Tradition: Today An Approach To Architectural Criticism by Hasan-Uddin Khan

Regionalism: 84 times

Book chapters or parts: Criticism In Architecture by Dennis Sharp: 3 Times - Chapter 1: Modern Approaches To Regionalism

Papers: Architecture As An Intellectual Statement, Modernism In The Muslim World by Ismail Serageldin - The National Commercial Bank, Jeddah by Romi Khosla

Technology: 34 times

Papers: Architecture As An Intellectual Statement Modernism In The Muslim World by Ismail Serageldin - The National Commercial Bank, Jeddah by Romi Khosla - Meaning In Tradition Today: An Approach To Architectural Criticism by Hasan-Uddin Khan

### **The Architecture Of Housing (1988)**

Future: 43 times

Papers: The Development And Morphology Of Informal Housing by Mona Serageldin

Identity: 24 times

Papers: Housing Development And Culture by Aga Khan

Modern: 61 times

Papers: Modernity And Development by Hassan Mwinyi

Housing: 820 times

Present in the Book Title

Book chapters or parts: Foreword by Robert Powell: 5 Times - Chapter 2: Informal Housing - Chapter 3: Mass Housing - Chapter 4: The Individual House

Papers: Housing Development And Culture by Aga Khan - The Dilemma Of Housing by Said Zulficar - Architecture Of Housing: The Issues by Ismail Serageldin - The Development And Morphology Of Informal Housing by Mona Serageldin - Innovation And Success In Sheltering The Urban Poor by Tasneem Ahmed Siddiqui - The Architecture Of Mass Housing by Suha Ozkan - The Architecture Of The Individual House by Hasan-Uddin Khan And Charles Moore

Roles in Architecture: 88 times

Book chapters or parts: Foreword by Robert Powell: 3 Times

Papers: The Role Of The Architect by John De Monchaux - Innovation And Success In Sheltering The Urban Poor by Tasneem Ahmed Siddiqui - The Dilemma Of Housing by Said Zulficar

Less Privileged People: 124 times

Papers: Housing Development And Culture by Aga Khan - The Dilemma Of Housing by Said Zulficar - Architecture Of Housing: The Issues by Ismail Serageldin - Innovation And Success In Sheltering The Urban Poor by Tasneem Ahmed Siddiqui

## **Expressions Of Islam In Buildings (1990)**

Identity: 58 times

Book chapters or parts: Introduction by Ismail Serageldin:10 Times

The Issues: Religion, Diversity, And National Development by His Excellency Soeharto: 1 Time - Faith, Tradition, Innovation, And The Built Environment by His Highness The Aga Khan: 5 Times

Papers: Contemporary Expressions Of Islam In Buildings: The Religious And The Secular by Ismail Serageldin - Islamic Cultures, Developing Societies, Modern Thought by Mohammed Arkoun - Women And Space In Muslim Societies by Afaf Mahfouz And Ismail Serageldin - The Architecture Of The Mosque, An Overview And Design Directions by Hasan-Uddin Khan - “Brother In Islam, Please Draw Us A Mosque” Muslims In The West: A Personal Account by Gulzar Haider - Expressions Of Islam In Buildings: The Indonesian Experience by Yuswadi Saliya

Modern: 234 times

Book chapters or parts: Foreword by Hayat Salam: 1 time - Introduction by Ismail Serageldin: 33 times - Chapter: Islam And Modernity

The Issues: Religion, Diversity, And National Development by His Excellency Soeharto: 1 Time - Faith, Tradition, Innovation, And The Built Environment by His Highness The Aga Khan: 1 Time

Papers: Contemporary Expressions Of Islam In Buildings: The Religious And The Secular by Ismail Serageldin - Islamic Cultures, Developing Societies, Modern Thought by Mohammed Arkoun - Women And Space In Muslim Societies by Afaf Mahfouz And Ismail Serageldin - The Architecture Of The Mosque, An Overview And Design Directions by Hasan-Uddin Khan - “Brother In Islam, Please Draw Us A Mosque” Muslims In The West: A Personal Account by Gulzar Haider - Expressions Of Islam In Buildings: The Indonesian Experience by Yuswadi Saliya

Regionalism: 34 times

Book chapters or parts:

The Issues: Faith, Tradition, Innovation, And The Built Environment by His Highness The Aga Khan: 1 Time

Papers: Women And Space In Muslim Societies by Afaf Mahfouz And Ismail Serageldin - The Architecture Of The Mosque, An Overview And Design Directions by Hasan-Uddin Khan - Expressions Of Islam In Buildings: The Indonesian Experience by Yuswadi Saliya

Roles in Architecture: 195 times

Book chapters or parts: Foreword by Hayat Salam: 2 Times - Introduction by Ismail Serageldin: 13 Times

The Issues: Integration And Interaction In Islamic Culture by Syahrul Syarif : 3 Times - Religion, Diversity, And National Development by His Excellency Soeharto: 1 Time - Faith, Tradition, Innovation, And The Built Environment by His Highness The Aga Khan: 1 Time

Papers: Contemporary Expressions Of Islam In Buildings: The Religious And The Secular by Ismail Serageldin - Islamic Cultures, Developing Societies, Modern Thought by Mohammed Arkoun - Women And Space In Muslim Societies by Afaf Mahfouz And Ismail Serageldin - The Architecture Of The Mosque, An Overview And Design Directions by Hasan-Uddin Khan - “Brother In Islam, Please Draw Us A Mosque” Muslims In The West: A Personal Account by Gulzar Haider - Expressions Of Islam In Buildings: The Indonesian Experience by Yuswadi Saliya

### **Building For Tomorrow (1994)**

History/Past: 146 times

Book chapters or parts: Introduction by Azim Nanji: 1 Time

Papers: Enabling Conversations by Azim A Nanji - The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence

by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Thoughts On Architecture by Turgut Cansever - Conservation In The Islamic World by Ronald Lewcock - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Archeological And Architectural Heritage Of East Africa by Omak Bwana - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - The Aga Khan Award For Architecture by Suha Ozkan - The Aga Khan Program For Islamic Architecture The Visual And Textual Resources by Rafiqve Keshavjee - Intentions And Challenges by Nader Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Aga Khan Architectural Awards And Turkish Architecture by Dogan Tekeli - Journey To Samarkand Representing: Islam Through Its Architecture by Don Mowatt - Courageous Criteria by Peter Davey - Another Moore by Hasan-Uddjn Khan

Future: 60 times

Book chapters or parts: Introduction by Azim Nanji: 1 Time

Papers: Enabling Conversations by Azim A Nanji - The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Thoughts On Architecture by Turgut Cansever - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Archeological And Architectural Heritage Of East Africa by Omak Bwana - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - The Aga Khan Award For Architecture by Suha Ozkan - Intentions And Challenges by Nader

Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Aga Khan Architectural Awards And Turkish Architecture by Dogan Tekeli - Journey To Samarkand Representing: Islam Through Its Architecture by Don Mowatt - Courageous Criteria by Peter Davey

Language: 34 times

Papers: The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - The Aga Khan Award For Architecture by Suha Ozkan - The Aga Khan Program For Islamic Architecture The Visual And Textual Resources by Raeiqve Keshavjee - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Journey To Samarkand Representing: Islam Through Its Architecture by Don Mowatt - Another Moore by Hasan-Uddjn Khan

Identity: 42 times

Papers: The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Conservation In The Islamic World by Ronald Lewcock - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - Intentions And Challenges by Nader Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe

Modern: 125 times

Book chapters or parts: Introduction by Azim Nanji: 1 Time

Papers: Enabling Conversations by Azim A Nanji - The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Conservation In The Islamic World by Ronald Lewcock - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - Intentions And Challenges by Nader Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Journey To Samarkand Representing: Islam Through Its Architecture By Don Mowatt - Courageous Criteria by Peter Davey - Another Moore by Hasan-Uddjn Khan

Regionalism: 36 times

Book chapters or parts: Introduction by Azim Nanji: 1 Time

Papers: Enabling Conversations by Azim A Nanji - The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - Thoughts On Architecture by Turgut Cansever - Conservation In The Islamic World by Ronald Lewcock - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - The Aga Khan Award For Architecture by Suha Ozkan - Intentions And Challenges by Nader Ardalan

Integration: 16 times

Papers: The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar

- The Archeological And Architectural Heritage Of East Africa by Omak Bwana - Intentions And Challenges by Nader Ardalan

Conservation/ Restoration: 85 times

Papers: The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Conservation In The Islamic World by Ronald Lewcock - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Archeological And Architectural Heritage Of East Africa by Omak Bwana - The Aga Khan Program For Islamic Architecture The Visual And Textual Resources by Rafiqve Keshavjee - Intentions And Challenges by Nader Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Aga Khan Architectural Awards And Turkish Architecture by Dogan Tekeli - Courageous Criteria by Peter Davey - Another Moore by Hasan-Uddjn Khan

Housing: 99 times

Papers: The Aga Khan Award For Architecture: The Anatomy Of An Approach To Promoting Architectural Excellence by Ismail Serageldin - Thinking Architecture by Mohamed Arkoun - Writing On The Architecture Of Islam The Last Twenty Years by Mohammad Ai-Asad - The Tangled Web Of Time Future Of The Muslim Past And The Aga Khan Award For Architecture by S Gulzar Haider - Conservation In The Islamic World by Ronald Lewcock - Expressing An Islamic Identity Mosques Built In Western Societies by Hasan-Uddin Kuan - Rehabilitation Of Ksour, Draa Valley, Morocco by Jamel Akbar - The Archeological And Architectural Heritage Of East Africa by Omak Bwana - The Social Challenge To Modern Islamic Architecture by Soedja Tmoko - The Aga Khan Program For Islamic Architecture The Visual And Textual Resources by Rafiqve Keshavjee - Intentions And Challenges by Nader Ardalan - The Aga Khan Award For Architecture A Critical Commentary by Wayne Attoe - Aga Khan Architectural Awards And Turkish



Architecture by Dogan Tekeli - Journey To Samarkand Representing: Islam Through Its Architecture by Don Mowatt - Courageous Criteria by Peter Davey - Another Moore by Hasan-Uddjn Khan

**Shelter - The Access To Hope (1997)**

Modern: 4 times

Regionalism: 4 times

Housing: 216 times

Book chapters or parts: Preface by Aliye P.Celik: 3 Times - Introduction by Suha Ozkan: 4 Times

Roles in Architecture: 33 times

Book chapters or parts: Introduction by Suha Ozkan: 3 times

Less Privileged People: 65 times

Book chapters or parts: Introduction by Suha Ozkan: 2 times

**Iran Architecture For Changing Societies (2004)**

Heritage: 67 times

Book chapters or parts: Preface by Luis Monreal: 5 Times - Preface by Alireza Sami Azar: 4 Times - Introduction by Philip Jodidio: 2 Times

Papers: Iran And The Aga Khan Award For Architecture by Farrokh Derakhshani - The Art Of Revitalisation by Seyyed Mohammad Beheshti - Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - New Life For The Medina Of Tunis by Semia Akrouit-Yaiche - The Heritage Of Bukhara by Nassim Sharipov And Selma Al-Radi - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West

by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Our Works Point To Us: Restoration And The Award by Renata Holod - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The Technology Of Perfection by Rodo Tisnado

Continuity: 58 times

Book chapters or parts: Preface by Luis Monreal: 1 Time - Introduction by Philip Jodidio: 1 Time

Papers: Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - New Life For The Medina Of Tunis by Semia Akrouit-Yaiche - The Heritage Of Bukhara by Nassim Sharipov And Selma Al-Radi - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Our Works Point To Us: Restoration And The Award by Renata Holod - Appreciating High Technology by Suha Ozkan - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - The Virtues Of Modernity by Arata Isozaki - Eco-Design And Planning by Ken Yeang - Eleven Tasks For Urban Design by Michael Sorkin - The Technology Of Perfection by Rodo Tisnado - Epilogue by Babar Khan Mumtaz - Past And Future by Philip Jodidio

Change: 52 times

Papers: Iran And The Aga Khan Award For Architecture by Farrokh Derakhshani - The Art Of Revitalisation by Seyyed Mohammad Beheshti - Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - The Heritage Of Bukhara by Nassim Sharipov

And Selma Al-Radi - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir- Urban Conservation In The Islamic World by Stefano Bianca - Our Works Point To Us: Restoration And The Award by Renata Holod - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - The Virtues Of Modernity by Arata Isozaki - Architecture Now! by Philip Jodidio

Pluralism: 11 times

Papers: Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Turkey Between East And West by Aydan Balamir - The New Paradigm In Architecture by Charles Jencks - Epilogue by Babar Khan Mumtaz

Modern: 215 times

Book chapters or parts: Preface by Luis Monreal: 1 Time - Preface by Alireza Sami Azar: 6 Times - Introduction by Philip Jodidio: 6 Times

Papers: Iran And The Aga Khan Award For Architecture by Farrokh Derakhshani - The Art Of Revitalisation by Seyyed Mohammad Beheshti - Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - New Life For The Medina Of Tunis by Semia Akrouit-Yaiche - The Heritage Of Bukhara by Nassim Sharipov And Selma Al-Radi - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Our Works Point To Us: Restoration And The Award by Renata Holod - Appreciating High Technology by Suha Ozkan - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - The Virtues Of Modernity by Arata Isozaki - Architecture Now! by Philip Jodidio - Eco-Design And Planning by Ken Yeang - Eleven Tasks For Urban Design

by Michael Sorkin - The Technology Of Perfection by Rodo Tisnado -Epilogue by Babar Khan Mumtaz

Regionalism: 18 times

Papers: Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - Eleven Tasks For Urban Design by Michael Sorkin

Conservation/ Restoration: 126 times

Papers: Iran And The Aga Khan Award For Architecture by Farrokh Derakhshani - The Art Of Revitalisation by Seyyed Mohammad Beheshti - Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - New Life For The Medina Of Tunis by Semia Akrouit-Yaiche - The Heritage Of Bukhara by Nassim Sharipov And Selma Al-Radi - Turkey Between East And West by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Our Works Point To Us: Restoration And The Award by Renata Holod - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - Architecture Now! by Philip Jodidio - Eleven Tasks For Urban Design by Michael Sorkin

Technology: 95 times

Papers: The Art Of Revitalisation by Seyyed Mohammad Beheshti - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Appreciating High Technology by Suha Ozkan - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - The Virtues Of

Modernity by Arata Isozaki - Architecture Now! by Philip Jodidio - Eco-Design And Planning by Ken Yeang - Eleven Tasks For Urban Design by Michael Sorkin - The Technology Of Perfection by Rodo Tisnado - Epilogue by Babar Khan Mumtaz

Sustainability: 19 times

Book chapters or parts: Preface by Luis Monreal: 1 Time

Papers: Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - Building In The Persian Gulf by Nader Ardalan - Turkey Between East And West by Aydan Balamir - Urban Conservation In The Islamic World by Stefano Bianca - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - Eco-Design And Planning by Ken Yeang - Eleven Tasks For Urban Design by Michael Sorkin

Roles in Architecture: 45 times

Book chapters or parts: Introduction by Philip Jodidio: 1 Time

Papers: Iran And The Aga Khan Award For Architecture by Farrokh Derakhshani - Continuity And Change In The City Of Yazd by Mohammad Hassan Khademzadeh - Trends In Modern Iranian Architecture by Darab Diba And Mozayan Dehbashi - Public Buildings In Iran: 1920 To The Present by S. Hadi Mirmiran - Revitalise To Survive: The Old City Of Jerusalem by Shadia Touqan - New Life For The Medina Of Tunis by Semia Akrouit-Yaiche - The Heritage Of Bukhara by Nassim Sharipov And Selma Al-Radi - Building In The Persian Gulf by Nader Ardalan - Our Works Point To Us: Restoration And The Award by Renata Holod - Celebrating Islamic Tradition: Looking Ahead by Peter Davey - The New Paradigm In Architecture by Charles Jencks - Architecture Now! by Philip Jodidio - Epilogue by Babar Khan Mumtaz - Past And Future by Philip Jodidio

### **Architectural Criticism And Journalism Global Perspectives (2006)**

History/Past: 109 times

Book chapters or parts: Foreword by Suha Ozkan: 1 Time - Preface by Jassim M. Qabazard: 1 Time - Introduction by Mohammad Al'asad: 2 Time

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Franqois Chaslin - Criticism And Virtue by Joseph Rykwert - Architectural Criticism: History, Context And Roles by Dennis Sharp - Architectural Criticism: Thinking Thinner, Deeper And Wider by Aydan Balamir - Frames Of Reference For Architectural Criticism by A Li Cengizkan - Architectural Form And The 'Spirit Of The Age' by Hussain Mousa Dashti - Architecture After The Age Of Knowledge by Romi Khosla - On Culture And Architecture by Mouhsen Maksoud - The Power Of Images by Manuel Cuadra - The Impact Of Architectural Criticism On Iranian Architecture After The Islamic Revolution by Kamran Afshar Naderi - Architectural Publications In Egypt by Mohamed A. Ibrahim - The Journal Dizain I Novaia Arhitectura, Tatarstan by Dina Sattarova - Architectural Publishing In Pakistan by Murtuza Shikoh - Architectural Criticism And Publishing In Kazakhstan by Timur Turekulov - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - Emerging Architecturaljournalism: An Indian Experience By Suneet Paul - Regional Reflections: Indonesia by Budi A. Sukada - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Desperate Decadence by Ole Bouman - Criticism And The Gulf: A Vision For The Future by Peter Davey - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff - Notes On A Seminar Session by Robert Ivy - Epilogue: Everybody's A Critic by Michael Sorkin

Change: 31 times

Book chapters or parts: Introduction by Mohammad Al'asad: 1 Time

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Franqois Chaslin - Architectural Criticism And Civic Society by Omar Akbar - Architecture After The Age Of Knowledge by Romi Khosla - On Culture And Architecture by Mouhsen Maksoud - The Power Of Images

by Manuel Cuadra - Architectural Criticism And Publishing In Kazakhstan by Timur Turekulov - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - The City In Hiding: Response To Olebouman's "Desperate Decadence" by Sally Khanafer, Afnan Al Rabaian And Ayesha Al Sager - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff - Notes On A Seminar Session by Robert Ivy - Epilogue: Everybody's A Critic by Michael Sorkin

Functionality: 27 times

Book chapters or parts: Foreword by Suha Ozkan: 2 Times - Introduction by Mohammad Al'asad: 1 Time

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Franqois Chaslin - Architectural Criticism: History, Context And Roles by Dennis Sharp - Architectural Criticism And Civic Society by Omar Akbar - Frames Of Reference For Architectural Criticism by A Li Cengizkan - Architectural Form And The 'Spirit Of The Age' by Hussain Mousa Dashti - Fog In The Desert by Luis Fernandez-Galiano - The Power Of Images by Manuel Cuadra - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - Regional Reflections: Indonesia by Budi A. Sukada - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff

Modern: 162 times

Book chapters or parts: Preface by Jassim M. Qabazard: 1 Time - Introduction by Mohammad Al'asad: 1 Time

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Franqois Chaslin - Architectural Criticism: History, Context And Roles by Dennis Sharp - Architectural Criticism: Thinking Thinner, Deeper And Wider by Aydan Balamir - The Conundrums Of Architectural Criticism

by Trevor Boddy - Frames Of Reference For Architectural Criticism by A Li Cengizkan - Architectural Form And The 'Spirit Of The Age' by Hussain Mousa Dashti - Architecture After The Age Of Knowledge by Romi Khosla - The Power Of Images by Manuel Cuadra - The Role Of The Media And Photography In Architectural Criticism by Dogan Hasol - The Nature Of Architectural Criticism by Hani Rashid - Architectural Publications In Egypt by Mohamed A. Ibrahim - The Journal Dizain I Novaia Arhitectura, Tatarstan by Dina Sattarova - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - Regional Reflections: Indonesia by Budi A. Sukada - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Desperate Decadence by Ole Bouman - Criticism And The Gulf: A Vision For The Future by Peter Davey - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff - Notes On A Seminar Session by Robert Ivy - Epilogue: Everybody's A Critic by Michael Sorkin

Contextualism: 55 times

Book chapters or parts: Introduction by Mohammad Al'asad: 6 Times

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Franqois Chaslin - Architectural Criticism: History, Context And Roles by Dennis Sharp - Architectural Criticism And Civic Society by Omar Akbar - Architectural Criticism: Thinking Thinner, Deeper And Wider by Aydan Balamir - Fog In The Desert by Luis Fernandez-Galiano - The Power Of Images by Manuel Cuadra - The Journal Dizain I Novaia Arhitectura, Tatarstan by Dina Sattarova - Architectural Publishing In Pakistan by Murtuza Shikoh - Architectural Criticism And Publishing In Kazakhstan by Timur Turekulov - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - Emerging Architecturaljournalism: An Indian Experience by Suneet Paul - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Desperate Decadence by Ole Bouman - Criticism And



The Gulf: A Vision For The Future by Peter Davey - Notes On A Seminar Session by Robert Ivy - Epilogue: Everybody's A Critic by Michael Sorkin

Integration: 11 times

Papers: Architecture And Criticism by Francois Chaslin - Architectural Criticism: Thinking Thinner, Deeper And Wider by Aydan Balamir - The Journal Dizain I Novaia Arhitectura, Tatarstan by Dina Sattarova - Architectural Criticism And Publishing In Kazakhstan by Timur Turekulov - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff

Roles in Architecture: 93 times

Book chapters or parts: Foreword by Suha Ozkan: 1 Time - Preface by Jassim M. Qabazard: 1 Time - Introduction by Mohammad Al'asad: 7 Time

Papers: Predicaments Of Architectural Criticism by Mohammad Al'asad - Architecture And Criticism by Francois Chaslin - Criticism And Virtue by Joseph Rykwert - Architectural Criticism: History, Context And Roles by Dennis Sharp - Architectural Criticism And Civic Society by Omar Akbar - Architectural Criticism: Thinking Thinner, Deeper And Wider by Aydan Balamir - The Conundrums Of Architectural Criticism by Trevor Boddy - Frames Of Reference For Architectural Criticism by A Li Cengizkan - Fog In The Desert by Luis Fernandez-Galiano - Architecture After The Age Of Knowledge by Romi Khosla - On Culture And Architecture by Mouhsen Maksoud - The Power Of Images by Manuel Cuadra - The Role Of The Media And Photography In Architectural Criticism by Dogan Hasol - The Nature Of Architectural Criticism by Hani Rashid - Architectural Publications In Egypt by Mohamed A. Ibrahim - Architectural Criticism And Publishing In Kazakhstan by Timur Turekulov - Crisis Of Modernity And The Lack Of Architectural Criticism In The Arab World by Mashary A. Al'naim - Emerging Architecturaljournalism: An Indian Experience by Suneet Paul - Regional

Reflections: Indonesia by Budi A. Sukada - The Architect As Critic: Reconceiving The Architecture Of The Gulf Region by Nader Ardalan - Desperate Decadence by Ole Bouman - Critical Culture: Lifting The Fog On Kuwait City by Yasmin Shariff - Notes On A Seminar Session by Robert Ivy - Epilogue: Everybody's A Critic by Michael Sorkin

### **Multiple Modernities In Muslim Societies (2009)**

Heritage: 11 times

Papers: From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Language: 14 times

Papers: From Critique In Modernity To Critique Of Modernity by Modjtaba Sadria - Counter Space Of Islamic Modernity by Homa Farjadi

Identity: 13 times

Papers: From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore - Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Modernity :Keep Out Of Reach Of Children by Fatemeh Hosseini-Shakib - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Pluralism: 35 times

Book chapters or parts: Preface by Farrokh Derakhshani: 1 Time

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore -

Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Some Reflections On “Tangible Elements Of Multiple Modernities by Deniz Kandiyoti - Multiple Modernities In Contemporary Architecture by Jeremy Melvin

Functionality: 36 times

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore - Why Critical Modernism? by Charles Jencks - From Critique In Modernity To Critique Of Modernity by Modjtaba Sadria - Counter Space Of Islamic Modernity by Homa Farjadi - Multiple Modernities In Contemporary Architecture by Jeremy Melvin - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Homogenisation: 26 times

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - Iranian Islamic Modernities by Masoud Kamali - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Modernity :Keep Out Of Reach Of Children by Fatemeh Hosseini-Shakib - Multiple Modernities: A Theoretical Frame by Masoud Kamali - Some Reflections On “Tangible Elements Of Multiple Modernities by Deniz Kandiyoti - Multiple Modernities In Contemporary Architecture by Jeremy Melvin - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Globalisation: 84 times

Papers: From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore - Iranian Islamic Modernities by Masoud Kamali - Why Critical Modernism? by Charles Jencks - Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive Vacuum :The Marginalisation Of Local Knowledge

And Reassertion Of Local Identities by Farid Panjwani - Multiple Modernities: A Theoretical Frame by Masoud Kamali - Some Reflections On “Tangible Elements Of Multiple Modernities by Deniz Kandiyoti - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Modern: 1408 times

Book chapters or parts: Preface by Farrokh Derakhshani: 4 Times

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - From Civilisations To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore - Iranian Islamic Modernities by Masoud Kamali - Why Critical Modernism? by Charles Jencks - From Critique In Modernity To Critique Of Modernity by Modjtaba Sadria - Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Modernity :Keep Out Of Reach Of Children by Fatemeh Hosseini-Shakib - Multiple Modernities: A Theoretical Frame by Masoud Kamali - Some Reflections On “Tangible Elements Of Multiple Modernities by Deniz Kandiyoti - Multiple Modernities In Contemporary Architecture by Jeremy Melvin - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Contextualism: 61 times

Book chapters or parts: Preface by Farrokh Derakhshani: 1 Time

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - Iranian Islamic Modernities by Masoud Kamali - Why Critical Modernism? by Charles Jencks - From Critique In Modernity To Critique Of Modernity by Modjtaba Sadria - Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local Identities by Farid Panjwani - Modernity :Keep Out Of Reach Of Children by Fatemeh Hosseini-Shakib - Some Reflections On “Tangible Elements Of Multiple Modernities by Deniz

Kandiyoti - Multiple Modernities In Contemporary Architecture by Jeremy Melvin  
- Entangled Modernity Multiple Architectural Expressions Of Global Phenomena:  
The Late Ottoman Example by Stefan Weber

Innovative: 13 times

Papers: From Civilisations To Multiple Modernities: The Issue Of The Public Sphere  
by Armando Salvatore - Entangled Modernity Multiple Architectural Expressions  
Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Housing: 59 times

Book chapters or parts: Preface by Farrokh Derakhshani

Papers: Iranian Islamic Modernities by Masoud Kamali - Why Critical Modernism?  
by Charles Jencks - Counter Space Of Islamic Modernity by Homa Farjadi - A  
Destructive Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of  
Local Identities by Farid Panjwani - Multiple Modernities In Contemporary  
Architecture by Jeremy Melvin - Entangled Modernity Multiple Architectural  
Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

Roles in Architecture: 58 times

Book chapters or parts: Preface by Farrokh Derakhshani: 1 Time

Papers: Modernities: Re-Posing The Issues by Modjtaba Sadria - From Civilisations  
To Multiple Modernities: The Issue Of The Public Sphere by Armando Salvatore -  
Iranian Islamic Modernities by Masoud Kamali - Why Critical Modernism? by  
Charles Jencks - From Critique In Modernity To Critique Of Modernity by Modjtaba  
Sadria - Counter Space Of Islamic Modernity by Homa Farjadi - A Destructive  
Vacuum :The Marginalisation Of Local Knowledge And Reassertion Of Local  
Identities by Farid Panjwani - Modernity :Keep Out Of Reach Of Children by  
Fateme Hosseini-Shakib - Multiple Modernities: A Theoretical Frame by Masoud  
Kamali - Entangled Modernity Multiple Architectural Expressions Of Global  
Phenomena: The Late Ottoman Example by Stefan Weber

Rural Habitat: 8 times

Papers: Iranian Islamic Modernities by Masoud Kamali - Entangled Modernity Multiple Architectural Expressions Of Global Phenomena: The Late Ottoman Example by Stefan Weber

### **Homogenisation Of Representations (2012)**

Heritage: 25 times

Book chapters or parts: Introduction by Modjtaba Sadria: 1 Time

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - Neither Homogeneity Nor Heterogeneity: Modernism's Struggles In The Muslim World by Nezar Alsayyad - Why Is Contemporary Islamic Architecture Risking Banality? by Nasser Rabbat - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno

Pluralism: 26 times

Book chapters or parts: Preface by Farrokh Derakhshani: 1 Time - Introduction by Modjtaba Sadria: 2 Times

Papers: The Anxiety Concerning Cultural Homogenisation by Ian Angus - The Homogenisation Of Urban Space by Modjtaba Sadria - A Research Agenda For The Andand by Mari Fujita - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Commentary: Homogeneity And Heterogeneity? by Edward Soja - Heterogeneities And Enriching Encounters by Rebecca Williamson

Functionality: 43 times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - Generative Copies: Modernist Architecture And Urbanism In Brazil by James Holston - Why Is Contemporary Islamic Architecture Risking Banality? by Nasser Rabbat - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Evaluating Lived Landscapes And Quotidian Architecture Of Muslim Devon by Arijit Sen - Heterogeneities And Enriching Encounters by Rebecca Williamson

Homogenisation: 315 times

Book chapters or parts: Introduction by Modjtaba Sadria: 34 Times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - The Homogenisation Of Urban Space by Modjtaba Sadria - Conscious And Unconscious Aspects Of Homogenisation Processes In Architectural Representation by George Baird - Neither Homogeneity Nor Heterogeneity: Modernism's Struggles In The Muslim World by Nezar Alsayyad - Generative Copies: Modernist Architecture And Urbanism In Brazil by James Holston - Why Is Contemporary Islamic Architecture Risking Banality? by Nasser Rabbat

Globalisation: 114 times

Book chapters or parts: Introduction by Modjtaba Sadria: 9 Times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - The Homogenisation Of Urban Space by Modjtaba Sadria - Neither Homogeneity Nor Heterogeneity: Modernism's Struggles In The Muslim World by Nezar Alsayyad - A Research Agenda For The Andand by Mari Fujita - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of

Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Evaluating Lived Landscapes And Quotidian Architecture Of Muslim Devon by Arijit Sen - Commentary: Homogeneity And Heterogeneity? by Edward Soja - Heterogeneities And Enriching Encounters by Rebecca Williamson

Modern: 579 times

Book chapters or parts: Preface by Farrokh Derakhshani: 2 Times - Introduction by Modjtaba Sadria: 20 Times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - The Homogenisation Of Urban Space by Modjtaba Sadria - Conscious And Unconscious Aspects Of Homogenisation Processes In Architectural Representation by George Baird - Neither Homogeneity Nor Heterogeneity: Modernism's Struggles In The Muslim World by Nezar Alsayyad - Generative Copies: Modernist Architecture And Urbanism In Brazil by James Holston - Why Is Contemporary Islamic Architecture Risking Banality? by Nasser Rabbat - A Research Agenda For The Andand by Mari Fujita - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Evaluating Lived Landscapes And Quotidian Architecture Of Muslim Devon by Arijit Sen - Commentary: Homogeneity And Heterogeneity? by Edward Soja - Heterogeneities And Enriching Encounters by Rebecca Williamson

Sustainability: 34 times

Book chapters or parts: Introduction by Modjtaba Sadria: 2 Times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King - The Anxiety Concerning Cultural Homogenisation by Ian Angus - Conscious And



Unconscious Aspects Of Homogenisation Processes In Architectural Representation by George Baird - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Evaluating Lived Landscapes And Quotidian Architecture Of Muslim Devon by Arijit Sen - Commentary: Homogeneity And Heterogeneity? by Edward Soja - Heterogeneities And Enriching Encounters by Rebecca Williamson

Innovative: 25 times

Papers: Globalisation And Homogenisation: The State Of Play by Anthony D. King – The Anxiety Concerning Cultural Homogenisation by Ian Angus - The Homogenisation Of Urban Space by Modjtaba Sadria - Generative Copies: Modernist Architecture And Urbanism In Brazil by James Holston - Why Is Contemporary Islamic Architecture Risking Banality? by Nasser Rabbat - Defiant Ambivalence: Globalisation, Architecture, And Urbanism by Jyoti Hosagrahar - Homogeneity Of Representations: Salvation Or Menace? by Abidin Kusno - Fragmented Representations: A Critique Of Cross-Border Homogeneity In The Built Environment by Mohammad Al-Asad - Evaluating Lived Landscapes And Quotidian Architecture Of Muslim Devon by Arijit Sen - Heterogeneities And Enriching Encounters by Rebecca Williamson

### **Shaping Cities. Emerging Models Of Planning Practice (2016)**

Heritage: 38 times

Papers: Towards New Models Of Planning Practice by Mohammad Al-Asad And Rahul Mehrotra - Power, Rights, And Emerging Forces: New Models Of Urban Planning Practice In China by Weiwen Huang - Future Heritage by Aaron Tan - The Evolution Of Abu Dhabi City's Urbanization And The Sustainability Challenge by Kais Samarrai - Planning For Sustainable Growth In Singapore by Lim Eng Hwee - Afterword by Mohsen Mostafavi

Modern: 17 times

Papers: Power, Rights, And Emerging Forces: New Models Of Urban Planning Practice In China by Weiwen Huang - Seeding: An Architecture Of The City by Christopher C. M. Lee - The Evolution Of Abu Dhabi City's Urbanization And The Sustainability Challenge by Kais Samarrai - Planning For Sustainable Growth In Singapore by Lim Eng Hwee - Constructing Urban Landscapes: New Infrastructures by Bruno De Meulder And Kelly Shannon - Afterword by Mohsen Mostafavi

Contextualism: 34 times

Book chapters or parts: Foreword by Farrokh Derakhshani: Times

Papers: Towards New Models Of Planning Practice by Mohammad Al-Asad And Rahul Mehrotra - Power, Rights, And Emerging Forces: New Models Of Urban Planning Practice In China by Weiwen Huang - Medellin Redraws Its Neighborhoods: Social Urbanism, 2004-11 by Alejandro Echeverri - Seeding: An Architecture Of The City by Christopher C. M. Lee - The City Campus: Models Of Planning Processes by Dennis Pieprz - Future Heritage by Aaron Tan - The Evolution Of Abu Dhabi City's Urbanization And The Sustainability Challenge by Kais Samarrai - Planning For Sustainable Growth In Singapore by Lim Eng Hwee - Constructing Urban Landscapes: New Infrastructures by Bruno De Meulder And Kelly Shannon - Afterword by Mohsen Mostafavi

Sustainability: 71 times

Papers: Towards New Models Of Planning Practice by Mohammad Al-Asad And Rahul Mehrotra - Power, Rights, And Emerging Forces: New Models Of Urban Planning Practice In China by Weiwen Huang - Medellin Redraws Its Neighborhoods: Social Urbanism, 2004-11 by Alejandro Echeverri - Seeding: An Architecture Of The City by Christopher C. M. Lee - The City Campus: Models Of Planning Processes by Dennis Pieprz - Future Heritage by Aaron Tan - The Evolution Of Abu Dhabi City's Urbanization And The Sustainability Challenge by Kais Samarrai - Planning For Sustainable Growth In Singapore by Lim Eng Hwee -

Constructing Urban Landscapes: New Infrastructures by Bruno De Meulder And Kelly Shannon - Afterword by Mohsen Mostafavi

**Architecture Of Coexistence: Building Pluralism (2020)**

Change: 32 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 4 Times - Introduction by Azra Aksamija: 1 Time

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad - The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser Rabbat - The White Mosque, Visoko, Bosnia And Herzegovina Interviews And Photo Essay by Velibor Bozovic - Headless, They March On: Cephalophores And Coexistence In Ottoman Bosnia by Amila Buturovic - Bosnia And The Destruction Of Coexistence by Helen Walasek - Mosque First: Coming To Terms With The Legacy Of Past Abuses In Bosnia Through Heritage Restoration by Amra Hadzimuhamedovic - Superkilen, Copenhagen, Denmark Interviews by Tina Gudrun Jensen - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A "Border Concept": Scandinavian Public Space In The Twenty-First Century by Jennifer Mack - Conflictual Constellations: On Superkilen by Barbara Steiner - Islamic Cemetery Altach, Austria Interviews by Robert Fabach - The Islamic Cemetery Altach, Austria by Azra Aksamija - Cultivating Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic Cemetery As An Expression Of The Drocess Of Muslim Belonging In Vorarlberg by Simon Burtscher-Mathis - An Offer Of Leadership by Eva Grabherr In Conversation With Azra Aksamija - Islam, Arts, And Pedagogy by Ali S. Asani

Identity: 90 times

Book chapters or parts: Introduction by Azra Aksamija: 9 Times

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad - The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser Rabbat - Bosnia And The Destruction Of Coexistence by Helen Walasek - Mosque First: Coming To Terms With The Legacy Of Past Abuses In Bosnia Through Heritage Restoration by Amra Hadzimuhamedovic - Superkilen, Copenhagen, Denmark Interviews by Tina Gudrun Jensen - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A "Border Concept": Scandinavian Public Space In The Twenty-First Century by Jennifer Mack - Conflictual Constellations: On Superkilen by Barbara Steiner - Islamic Cemetery Altach, Austria Interviews by Robert Fabach - Cultivating Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic Cemetery As An Expression Of The Drocess Of Muslim Belonging In Vorarlberg by Simon Burtscher-Mathis - An Offer Of Leadership by Eva Grabherr In Conversation With Azra Aksamija - Islam, Arts, And Pedagogy by Ali S. Asani

Diversity: 59 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 Time - Introduction by Azra Aksamija: 2 Times

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad - Headless, They March On: Cephalophores And Coexistence In Ottoman Bosnia by Amila Buturovic - Superkilen, Copenhagen, Denmark Interviews by Tina Gudrun Jensen - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A "Border Concept": Scandinavian Public Space In The Twenty-First Century by Jennifer Mack - Conflictual Constellations: On Superkilen by Barbara Steiner - Cultivating Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic Cemetery As An Expression Of The Drocess Of Muslim Belonging In

Vorarlberg by Simon Burtscher-Mathis - An Offer Of Leadership by Eva Grabherr  
In Conversation With Azra Aksamija - Islam, Arts, And Pedagogy by Ali S. Asani

Pluralism: 38 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 2 Times - Introduction  
by Azra Aksamija: 10 Times - Chapter: Building Pluralism

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang  
Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad -  
The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser  
Rabbat - Headless, They March On: Cephalophores And Coexistence In Ottoman  
Bosnia by Amila Buturovic - Bosnia And The Destruction Of Coexistence by Helen  
Walasek - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging  
Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A  
“Border Concept”: Scandinavian Public Space In The Twenty-First Century by  
Jennifer Mack - Cultivating Convergence: The Islamic Cemetery Altagh, Austria by  
Azra Aksamija - An Offer Of Leadership by Eva Grabherr In Conversation With  
Azra Aksamija

Homogenisation: 29 times

Book chapters or parts: Introduction by Azra Aksamija: 5 Times

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang  
Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad -  
Headless, They March On: Cephalophores And Coexistence In Ottoman Bosnia by  
Amila Buturovic - Bosnia And The Destruction Of Coexistence by Helen Walasek -  
Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of  
Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A “Border  
Concept”: Scandinavian Public Space In The Twenty-First Century by Jennifer  
Mack - Cultivating Convergence: The Islamic Cemetery Altagh, Austria by Azra  
Aksamija - The Islamic Cemetery As An Expression Of The Process Of Muslim

Belonging In Vorarlberg by Simon Burtscher-Mathis - Islam, Arts, And Pedagogy  
by Ali S. Asani

Globalisation: 38 times

Book chapters or parts: Foreward by Farrokh Derakhshani: 2 Times - Introduction  
by Azra Aksamija: 3 Times

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang  
Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad -  
The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser  
Rabbat - Bosnia And The Destruction Of Coexistence by Helen Walasek -  
Superkilen, Copenhagen, Denmark Interviews by Tina Gudrun Jensen - Rhetoric Of  
Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And  
Coexistence In Denmark by Tina Gudrun Jensen - A "Border Concept":  
Scandinavian Public Space In The Twenty-First Century by Jennifer Mack -  
Conflictual Constellations: On Superkilen by Barbara Steiner - Cultivating  
Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic  
Cemetery As An Expression Of The Drocess Of Muslim Belonging In Vorarlberg  
by Simon Burtscher-Mathis

Modern

Book chapters or parts: Foreward by Farrokh Derakhshani: 1 Times - Introduction  
by Azra Aksamija: 3 Times

Papers: Beyond Homogeneity: On The Concept Of Transculturality by Wolfgang  
Welsch - Immigrant Communities And Their Buildings by Mohammad Al-Asad -  
The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser  
Rabbat - The White Mosque, Visoko, Bosnia And Herzegovina Interviews And  
Photo Essay by Velibor Bozovic - Headless, They March On: Cephalophores And  
Coexistence In Ottoman Bosnia by Amila Buturovic - Mosque First: Coming To  
Terms With The Legacy Of Past Abuses In Bosnia Through Heritage Restoration by  
Amra Hadzimuhamedovic - Superkilen, Copenhagen, Denmark Interviews by Tina

Gudrun Jensen - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - A "Border Concept": Scandinavian Public Space In The Twenty-First Century by Jennifer Mack - Islamic Cemetery Altach, Austria Interviews by Robert Fabach - Cultivating Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic Cemetery As An Expression Of The Drocess Of Muslim Belonging In Vorarlberg by Simon Burtscher-Mathis - Islam, Arts, And Pedagogy by Ali S. Asani

Integration: 84 times

Book chapters or parts: Introduction by Azra Aksamija: 3 Times

Papers: Immigrant Communities And Their Buildings by Mohammad Al-Asad - The Architecture Of Death In Islam: A Brief Cross-Cultural History by Nasser Rabbat - Mosque First: Coming To Terms With The Legacy Of Past Abuses In Bosnia Through Heritage Restoration by Amra Hadzimuhamedovic - Superkilen, Copenhagen, Denmark Interviews by Tina Gudrun Jensen - Rhetoric Of Segregation, Everyday Forms Of Coexistence: Diverging Visions Of Diversity And Coexistence In Denmark by Tina Gudrun Jensen - Conflictual Constellations: On Superkilen by Barbara Steiner - Cultivating Convergence: The Islamic Cemetery Altach, Austria by Azra Aksamija - The Islamic Cemetery As An Expression Of The Drocess Of Muslim Belonging In Vorarlberg by Simon Burtscher-Mathis - An Offer Of Leadership by Eva Grabherr In Conversation With Azra Aksamija - Islam, Arts, And Pedagogy by Ali S. Asani





## CURRICULUM VITAE

Surname, Name: Shahri, Mohammadjavad

### EDUCATION

<b>Degree</b>	<b>Institution</b>	<b>Year of Graduation</b>
MS	METU Master of Architecture	2015
BS	IAUT Architecture Engineering	2012
High School	Shahid Beheshti High School, Urmia	2007

### FOREIGN LANGUAGES

Azeri (Native), Farsi (Native), English (Fluent), Turkish (Familiar with)

### PUBLICATIONS

1. Shahri, M. (2015). The Impacts of State Policies on Social Housing and Urban Identity: The Case Maskan Mehr of Urmia. M. Arch. Thesis. Middle East Technical University.