Research structure:
I. Introduction:
II. Methodology:
Background
Theoritical frame and global references
Study the case of Hanoi
Evaluation
Design task

III. Background
1. The city of Hanoi:
1.1. Historical setting
*1.1.1. City's development (with maps) from before feudal period until French colony period.*
*1.1.2. Vietnam's independent statement, socialist country*
*1.1.3. Đổi mới (Economic reform), open up to international influences.*
1.2. Social and cultural transformation
*1.2.1. Chinese Confucian impact*
*1.2.2. Muslim traders*
*1.2.3. French colonialism*
*1.2.4. Soviet influence and Wartime*
*1.2.5. Postwar period*
Summary

1.3. City planning and architectural result
*1.3.1. Feudal and religious society:*
*1.3.2. French colonialism:*
*1.3.2.1. City planning and transportation:*
1.3.2.2. Architecture:
*1.3.3. Socialist country and Wartime:*
*1.3.3.1. Urban planning*
*1.3.3.2. Architecture*
*1.3.4. Economic reform and international influences:*
Summary

1.4. Current situation of Hanoi - development outburst and consequences:
*1.4.1. Housing*
*1.4.2. Public space*
*1.4.3. Residual spaces due to restructuring landuse process.*

1.5. Current social situation - ideology, changing pattern of reaction, and arising issues:
*1.5.1. State power, media, and social reaction tendency*
*1.5.1.1. State power and media*
*1.5.1.2. Top-down*
*1.5.1.3. Initiators in the city of Hanoi and urban-farming phenomenon:*
*1.5.2. How the issues surface.*
*1.5.3. Formularize the problem:*
Summary
III. Theoritical framework and references:

**1. Theoritical framework:**
**1.1. Urban acupuncture**
**1.2. Grassroot movement and the relation between cultural and sustainability bottom up actions.**
**Urban pioneer and initiator.**
**2. Global references:**
**2.3. Nantes case study**
**2.4. Cultural hubs emerged from abandoned vessels.**
**Summary**

**IV. Study the case of Hanoi :**
**1. Analysis**
**2. Social survey (public space today)**
**2.1. Survey and interview justification**
*2.1.1. The surveyee and the interviewed*
*2.1.2. How to chose the examples of spaces to study in this survey:*
**2.2. Theoritical criteria to evaluate these public space:**
*2.2.1. Kevin Lynch's design framework:*
*2.2.2. Gehl's checklist*
*2.2.3. Public spaces from the viewpoint of Hanoians:*
**2.3. Survey result and data analysis:**
**2.4. Additional questions about urban-farming habit of citizen**

**3. Notable public spaces in detail:**
**3.1. Thong Nhat park**
*3.1.1. Brief introduction*
*3.1.2. Analysis and evaluation*
**3.2. Dinh Le book-street:**
**3.3. The case of Zone 9 as a once-succesful cultural hub:**
*3.3.1. Brief introduction:*
*3.3.2. Analysis and evaluation*

**4. Hypothesis of public spaces in Hanoi:**

**IV. Design**
**1. Synthesis and strategy**
**1.1. Urban analysis.**
**1.2. Synthesis.**

**2. Design task:**

**public space and venue to enhance social encounter - through art, recreational activities, and (reviving the collective) sharing habit.**

**questions**
**solutions**

**3. The design:**
**3.4. City scale - the system | slow mobility, parks, waterscape, abandoned old factories.**

**3.5. Site scale - gate to the river, link from no. 9 Tran Thanh Tong to the Red river's bank.**
**3.5.1. Strategic urban idea/ vision**
**3.5.2. Current situation**
**3.5.3. Strategy:**
**3.5.3.1. Physical system and function**
**3.5.3.2. Ground floor plan.**
**3.5.3.3. 'Initializing' inserted units.**

**4. Conclusion**

**5. Bibliography and online resources**

**Research body:**

**I. Introduction:**

**Abstract:**

The city of Hanoi has undergone changes, the youth of today are living in quite a different social contextsociety than their parents and especially grandparents, due to economic reforms that have rapidly increased the foreign investment and flow of information from the outside world. This has led to some diverging and sometimes conflicting opinions arising from people of different ages possibly having other ideals and values than their parents and grandparents.

Memories from the past, new wind of the current generation, and the city is in transition facing the issue which every city now has to face: how to move forward a sustainable development with limited natural, social and capital resources.

This thesis investigate the possibility to utilize and redesign public spaces and abandoned places in Hanoi's urban setting (due to this fast-forward economical growth and changing in viewpoint of development).

The project focus on the tangible and intangible connection inside the city: the city itself with its own nature, putting new meanings to the old monumental memory, the link between generations in the city, and set a foundation for the cultural development in the future.

**Research questions:**

Architecture is the result of a certain social/economical/natural setting in certain period, and in turn it lease effect on the inhabitant's living habit and welfare.

*How sould I make use of  the settings which already manifested on the city of Hanoi, for the sustainable development toward the future?*

*What tool can I use to make it a minimum intervention/footprint with maximized effect?*

**II. Methodology:**

**Background**
**Theoritical frame and global references**
**Study the case of Hanoi**
**Evaluation**
**Design task**

Study the historical context, from that point analysing the social and architectural (intangible and tangible) results, making clear the interference of cultures in Hanoi throughout history.

Take points of theoritical and grlobal references, weighing them in the context of modern Hanoi to see what factor in the context of Hanoi can benefit from it?

Study the architecture of Hanoi, especially public spaces. Survey and take in to consideration some succesful public/cultural spaces. Why some public spaces in Hanoi success, why others fail? It's correlation with general situation.

From those point,s formulize the design task.

**III. Background**
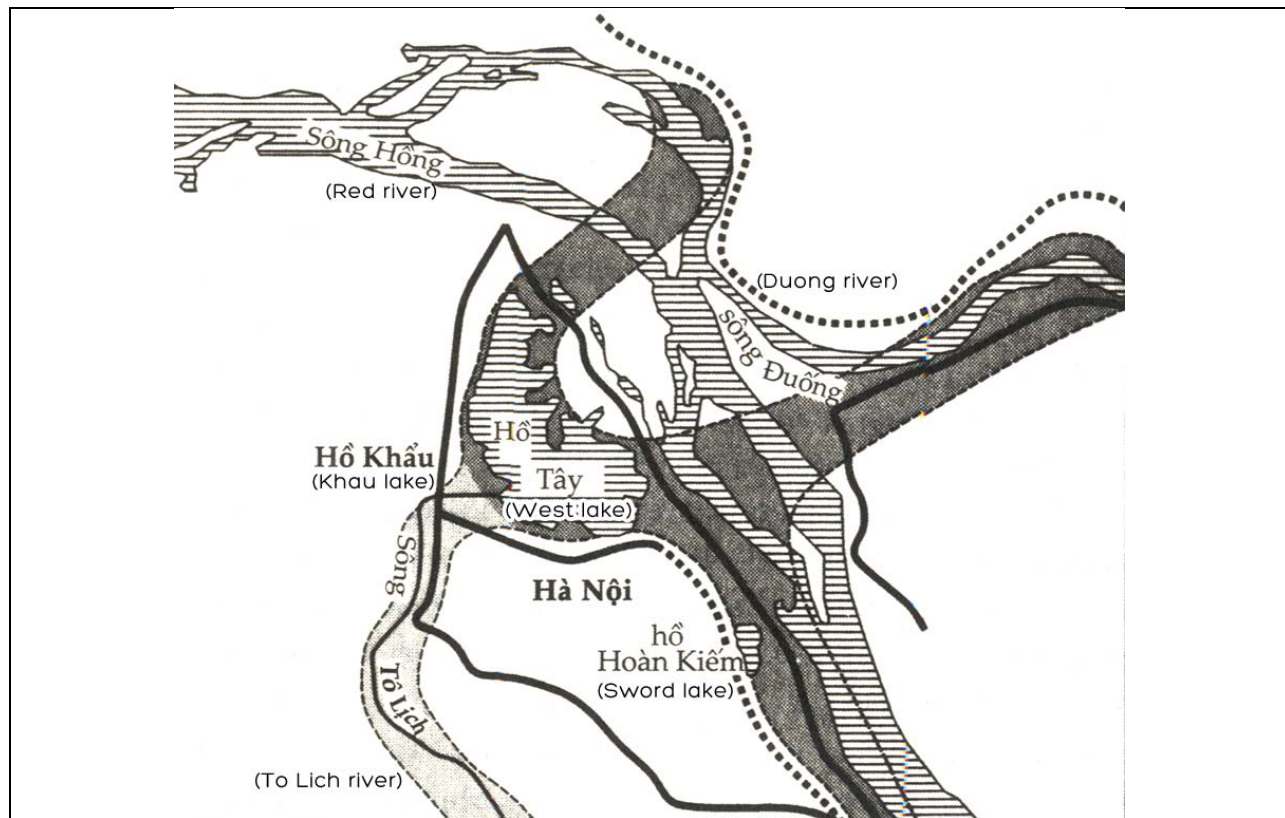**1. The city of Hanoi:**
**1.1. Historical setting** (insert timeline here)
*1.1.1. City's development (with maps) from before feudal period until French colony period.*

Hà Nội (Hanoi) _ lit. translated as the city 'inside' the river, or 'the city in the river's bend', or 'the city embraced by the river'.

| *Hanoi, the city of rivers and lakes* |
| :---: |
| *(the water system)* |
|  |

the flow or Red river in XX century

the flow or Red river in the X century

major-tributary

sub-tributary

····· ancient dyke

—— XX century dyke

Red river plays a very important role in the communication of Hanoi with the outside world. Throughout the centuries traders, diplomats or soldiers were entering the city through this waterway. But there was nos legend or folklore describe her as the fertility goddess or Holy mother of Hanoi. The river somewhat disappear from the city's life (because of the dyke system) until French built the bridge of Paul Doumer.

As you can see in the map, West lake and also the famous Sword lake used to be a part of the Red river before it changed the flow. To Lich represented as the river deity protecting the city during feudal era. There was also a lesser river in the bottom edge of the dyke triangle, which is Kim Nguu river. But it was cut off from the water system during French colony period and does not play any important role anymore.

| *"The era of legend and folklores"* | |
|---|---|
| *From II B.C to VIII A.D.* | |

| used to have names such as Loa thanh, Co Loa, Dai La. | 
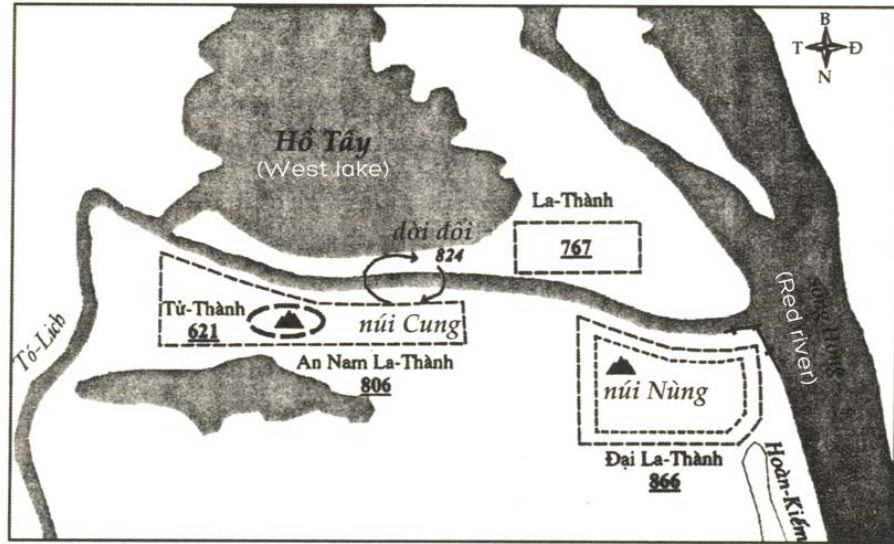
Hanoi's city walls (VII - IX century)

Red river and its delta, agricultural land + water resource. System of ponds and swamps.

Vietnam was still considered as a district belong to China and under their oppression/governing. Original name of this district is "Giao Chi", the land of aligators.

The city was a blessed land. The governor of Giao Chi district by that time - Cao Bien - played a very important role in building this stronghold. He was very skilled in the art of Feng Shui and applied that knowledge in the design of this city.

The most general rule of Feng Shui represented here was "sitting tiger, crounching dragon', enhanced the flow of 'ki' and 'dragon lines' inside this land, caused this land to be protected and nutured by nature and natural deities and gods (Tan Vien mountain god, Red river as a dragon, To Lich is protecting deity of Dai La). According to Feng Shui and folklores, 'the line of dragons' also represented the line of kings or the 'would-be-king', and Dai La had many of them which explained its political power in the kingdom.
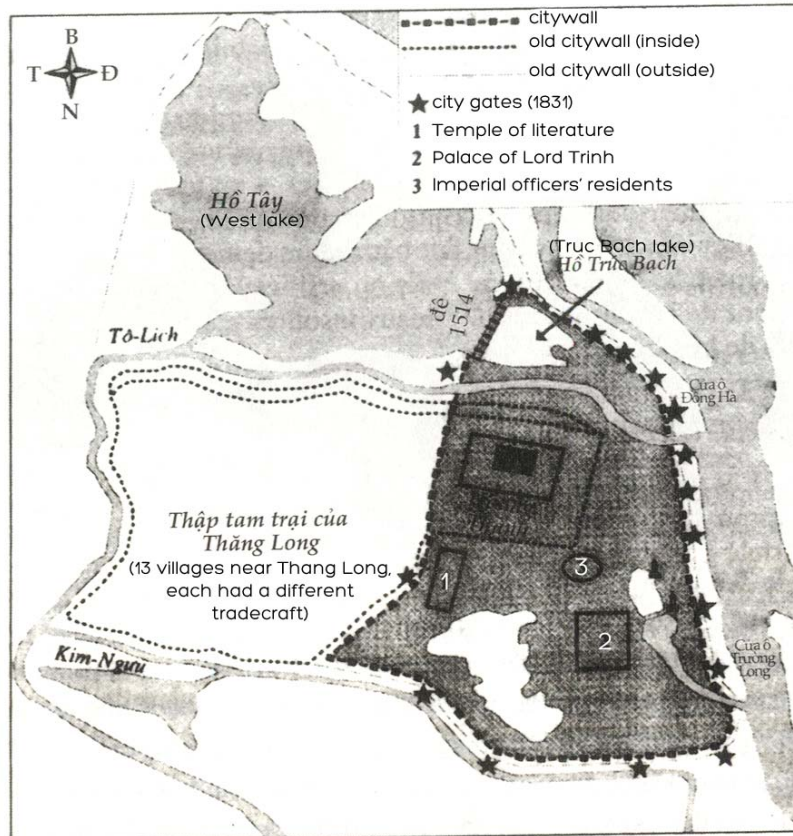
Along the centuries, the country was forming itself through several political and military conflict, and finally broke free as a kingdom but still paid tribute to the big neighbour China. This stronghold (went by the name Dai La by that time) was the central power, conquered the city meant that you officially conquered the kingdom. |
|---|---|
| | ***Feudal period*** |

| | |
|---|---|
| *Century XI - XIV: Thang Long (the ascending dragon)* |  Thang Long's citywalls and gates in XI - XIV century (only marked the gates which position can be traced rather correctly) |

Ly: choose Thang Long as the capital, building the city and many political, residential, religious buildings.
National religion: Buddhism, lesser religion: Taoism

Building material: wood.

City is shaped by 3 rivers: To Lich, Kim Nguu, and Red river. Red river is seperated by the long dyke so that is does not appear much in the life of citizen. To Lich is the deity protecting Thang Long instead.

Also Thang Long has 2 new protectors (in 2 big temples): Long Do (lit. translatation: Dragon's belly button) and Bach Ma (a magical white horse helps to build the city's wall).

4 big and famous temples bless the city: Voi Phuc, Quan Thanh, Bach Ma, Cao Son.

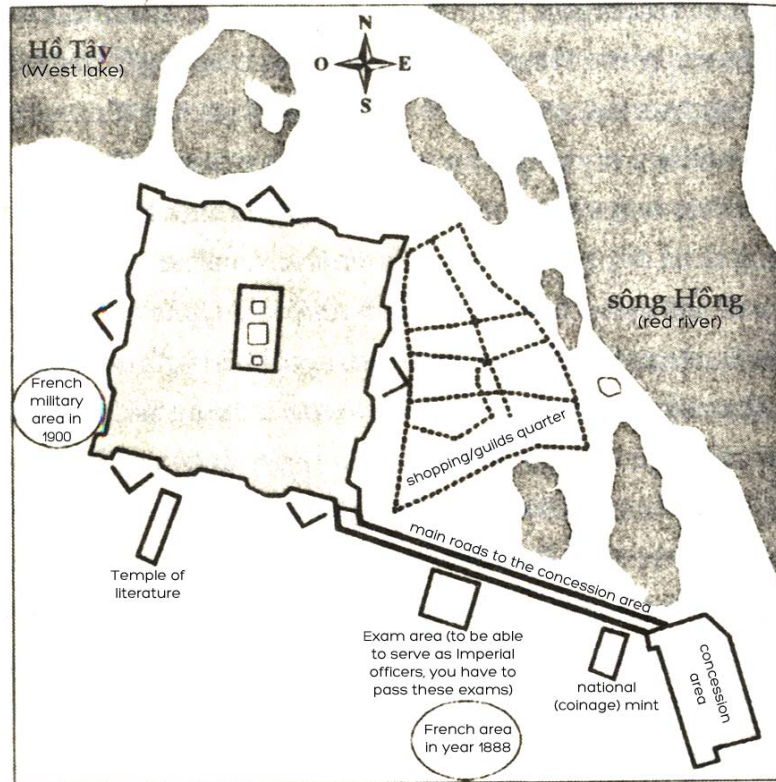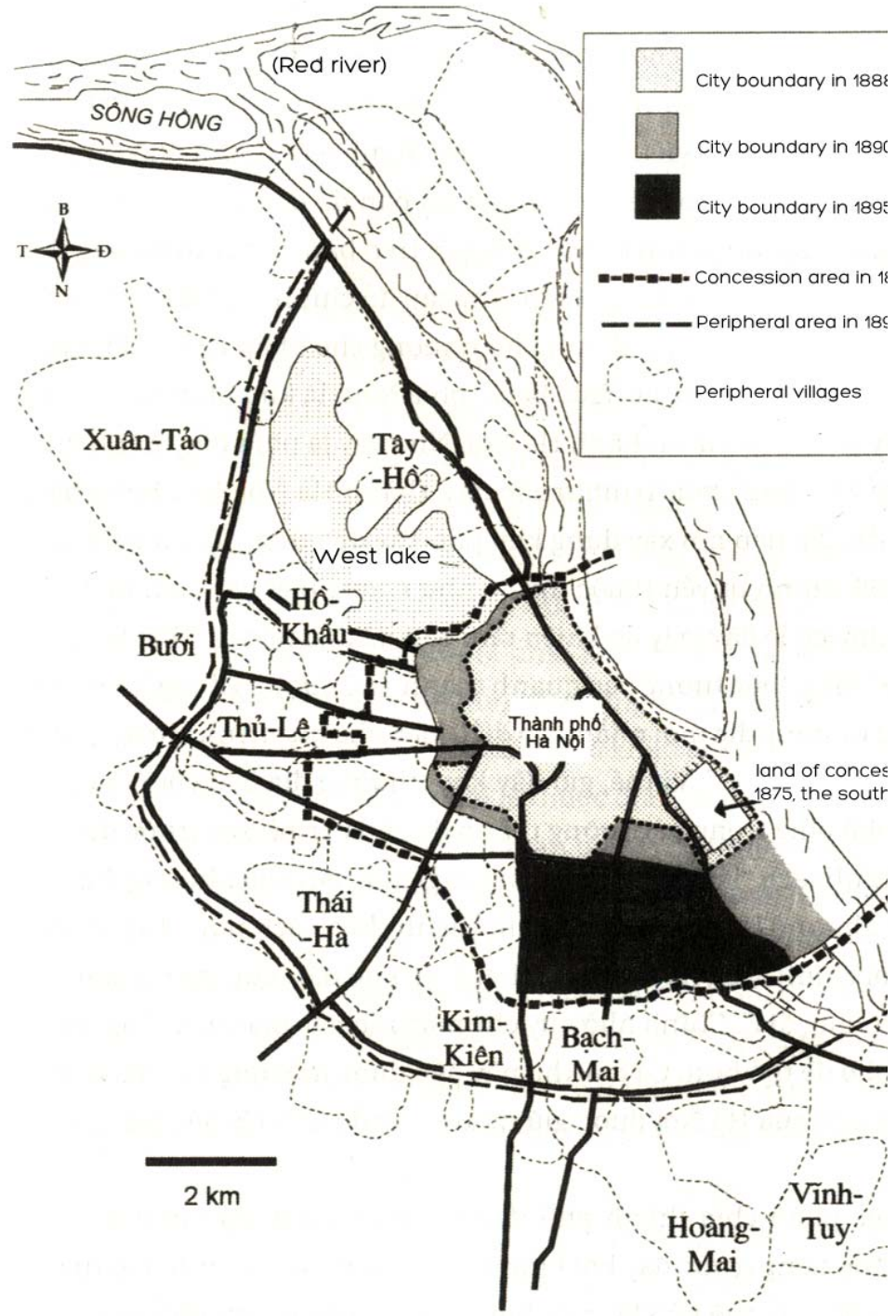| | |
|---|---|
| *Century XIV - XIX:*<br>*Thang Long (peak and*<br>*decline)* | <br><br>citywalls and gates in Thang Long, XVIII century<br><br>Tran: Thang Long as the center of the kingdom, and the city is at its peak.<br><br>Le<br><br>Nguyen/ Trinh: the country is widen but also break into 2 parts, upper part called 'Dang Ngoai' with Thang Long as the capital, lower part called 'Dang Trong' with Hue as the capital.<br><br>Nguyen: with diplomatic relation with France and Christian church, also move the capital from Thang Long to hue. Thang Long lost its position as a political power, but also the schorlatic mind of the city is freed from the suppression of political power and start to develop in a more practical way. The city get into its lowest point of degression, and took up as a economical center and free thinking. Intellecuality class realize their power.<br><br>The city slowly transforming into a transporation and commercial center. Tradecraft at its best. 36 guild streets. It become a culture, a form of lifestyle (living-working-selling the crafts). |
| | ***French invasion*** |

| 1880s | |
|---|---|
| | Hồ Tây (West lake) |
| | N O E S |
| | sông Hồng (red river) |
| | French military area in 1900 |
| | shopping/guilds quarter |
| | main roads to the concession area |
| | Temple of literature |
| | Exam area (to be able to serve as Imperial officers, you have to pass these exams) |
| | national (coinage) mint |
| | concession area |
| | French area in year 1888 |
| | -Precolonial<br>- Colonial<br>- Extending rapidly.<br>- Brutal intervetion as the showcase of power |

(Red river)

SÔNG HỒNG

B
T — Đ
N

Xuân-Tảo

Tây -Hồ

West lake

Hồ-Khẩu

Bưởi

Thủ-Lệ

Thành phố Hà Nội

Thái -Hà

Kim-Kiên

Bạch-Mai

Hoàng-Mai

Vĩnh-Tuy

2 km

City boundary in 188[8]

City boundary in 189[0]

City boundary in 189[5]

Concession area in 1[8...]

Peripheral area in 189[...]

Peripheral villages

land of conces[sion...]
1875, the sou[th...]

The city of Hanoi in the end of XIX century

Gross area: 800 ha. In the year of 1899, the new concession are[a]
(granted to France) plus the peripheral area of 5.200 ha, made up t[...]
acreage almost equal to 2/3 of gross area of Paris itself.

- Capital of Indochinois
- Infrastructure.

### 1.1.2. Vietnam's independent statement, socialist country

After 1954 in Hanoi, architects from other socialist countries, led by the Soviet Union helped with designing and constructing projects. The urban development was centrally controlled in Hanoi and closely tied with the country's five year plans (Logan 1995:445). During 1955-1990 much of the construction activity in Hanoi took place in the suburbs. Providing good quality housing for all citizens was the priority. Due to the large demand in housing, little attention was paid to make the houses look appealing. (ibid: 1995:454). State economic planning considered that it was seen as more important to expand the city than to preserve the Old Quarter and protect its historical monuments, which led to some old historical buildings to deteriorate. The majority of the retail space was transformed to housing areas and given to new inhabitants by the state (Waibel: 2004:35).

### 1.1.3. Đổi mới (Economic reform), open up to international influences.

By the mid 1980's it had become increasingly apparent that the centrally economic system wasn't working well, with an annual inflation of 700% and there was big pressure to liberalize the state controlled economy and the new Đổi Mới (renovation policy) emerged. Soviet observers thought that their aid had become ineffective and it was reduced and when the Soviet bloc fell in 1991, the Soviet influence on the urban development on Vietnam was over.

The new conditions set forward by the internationalization of the economy and privatization of property required big changes to Vietnamese law and to the way the cities were planned and administered (Logan 1995:461).

A lot of living space was transformed to commercial space after Đổi Mới,(the economic reforms that started officially in 1986 and gradually introduced many aspects of the market economy to the country) as a result the population actually decreased in the Hoàn Kiếmdistrict between 1989 and 1999 whereas it increased in all the remaining districts of the city.

## 1.2. Social and cultural transformation
### 1.2.1. Chinese Confucian impact
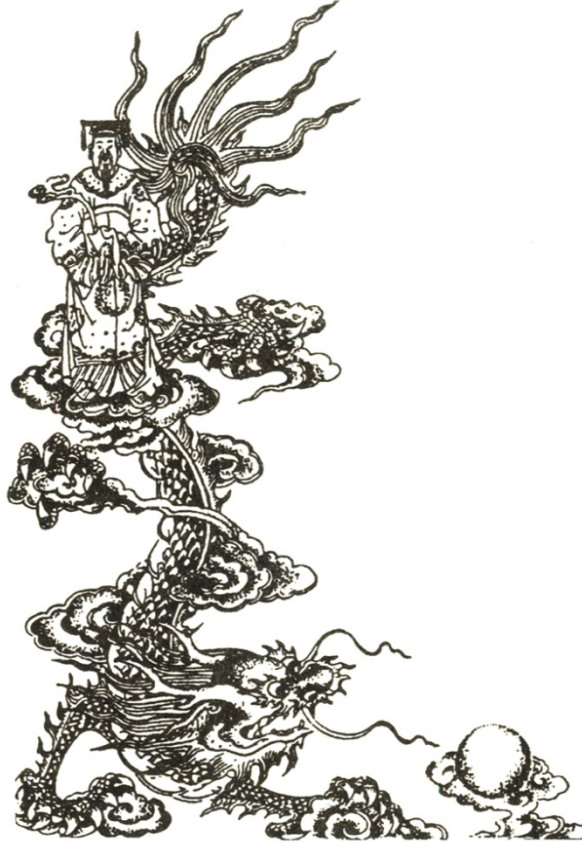
*"Thang Long" - Descending dragon, also means that a new emperor is crowned.*
*The name itself marked the liberation from Chinese control, the birth of this country.*

About 2000 years ago the area that we now refer to Vietnam was inhabited by the Funanese in the south, by the Chams in the central area and by the Kinh in the North. The Vietnamese culture and language was related to the Thais and the Mon-Khmers who lived by the Red River delta.

In the year 111 BC the Chinese took control over the area and remained for 1000 years. There were religious and commercial contacts between India and China due to the sea route, which affected the Vietnamese. However, the Chinese rule had a lasting Confucian impact on the culture and institutions of Vietnam.

After the independence from China in AD 939 the Vietnamese moved south into areas that had previously been controlled by two very Indianized states: Champa in the central region and today's Cambodia in the very south and to the southwest (Brissenden: 2007:486).

By the 17th Century, Chinese-influenced Mahayana Buddhism had been assimilated together with the Chinese Confucian and Taoist ethics to the Vietnamese culture (Yen Ho 1995:3).

### 1.2.2. Muslim traders

In addition to neighbours, especially the Chinese, traders from far-away countries affected the Kinh culture, especially on coastal areas. There was a vibrant trade zone in the area north from Central

Vietnam including the Hainan Island and especially the Tonkin Gulf coast and the area close to the Chinese border and southern coast until the 15thCentury, which was popular for Muslim traders, coming the Middle East and from South Asia. This trade affected habits and culture in Vietnam. The traditional white festive cotton gown mostly worn by women in Vietnam is told to been worn the first time by a senior ruler around 1268, and it originates likely from a South and Central Asian custom of wearing white colour for celebrations (Li 2006:91).

These Muslim connections have actively been removed from the history written by Confucian historians as the links would be incoherent and add confusion to the creation of an ideological and monoracial national story (ibid: 2006:94). Traders returned with Vietnamese goods. There are evidences of Vietnamese ceramics being exported to 17 Persia, Turkey and Egypt in the 14thCentury , and there were also glazed tiles made for eastern Java in the Hải Dương area, around 58km from Hanoi towards the coastal city of Hải Phòng which is around 45km away.

There are still many handicraft traders: dyers, leather shoemakers, carpenters, builders, goldsmiths, wood carvers etc. in the Old Quarter of Hanoi who have discovered to have origins to Hải Dương (Li 2006: 97).

### 1.2.3. French colonialism

There were increasing amounts of French Catholic missionaries visiting Vietnam, and by the first half of the 19th century their presence had gained other French interests as well. The French wanted to get involved in trade with China and thought they could do it by entering through Vietnam. The French's plan didn't properly work out as there were conflicts with thetrade ambitions of England, Russia, Germany and the United States. Despite this, by 1862 the southern part of the country became a French colony, and by 1884 the whole current Vietnam country, which was formed by three separate kingdoms were incorporated into a French colony.

During the colonial period the Chinese immigration to Vietnam grew considerably, e.g. there were three times more Chinese in 1911 than there had been in 1880 in the country (Peters 2012:130). The opinions of the French colonialism varied, some of the elite accepted a temporary colonization as they thought it could help the development of economic, political and cultural forms, while others saw the French as the main enemy, which rule should be resisted in all ways, even if it did entail resorting to violence (Peters 2012:132).

The French were defeated when the communist DRV started to rule northern Vietnam in 1954. Around 20% of the inhabitants had moved to South Vietnam immediately after the communists took over as many were feared they would be oppressed, e.g. successful Indian and Chinese traders who were named as "capitalists" and "collaborators" (Waibel 2004:35).

### 1.2.4. Soviet influence and Wartime

During the Cold War the Soviet Union wanted to have an influence in Southeast Asia, due to its geopolitically strategic location between the Pacific and Indian Ocean to counter the U.S. influence. A basis for the Soviet-Vietnamese relations was the mutual distrust of China. The Soviet Union helped Vietnam tremendously with providing different kinds of aid: capital investment, commodities, funding big projects and plants, educational exchanges and military equipment. The formal assistance to the Democratic Republic of Vietnam (colloquially often mentioned as "North Vietnam") began in 1955. The

majority of agreements were signed before 1965 and the relations between the countries deepened notably in 1965 when the 18 defence pact was signed (Birgerson 1997:218). Vietnam received aid from China as well, but the amount decreased when the aid from Soviet Union increased. By the end of the War China had stopped sending aid. The Soviet aid increased in 1975 and was very helpful for Vietnam in managing the turbulent times after the reunification. The Treaty of Friendship andCooperation signed in 1978 made Vietnam a full member of the Soviet bloc (Logan 1995:443). China was threatening Vietnam and supported the Khmer Rouge regime in Cambodia which attacked Vietnam and claimed land territories. Vietnam attacked back with considerable military assistance from the Soviet Union and overthrew the Khmer Rouge and Pol Pot from power. This event increased the friction between China and Vietnam and China and Soviet Union, and Vietnam and the Soviet Union became closer 'allies' (Birgerson 1997:219).The communist Viet Minh nationalists led by Hồ Chí Minh proclaimed the independence of the country in 1945. The recognition of the Viet Minh by the Soviet Union and China in early 1950 was a decisive moment for American officials to act. North Korea had attacked South Korea in 1950 which was noticed by the Americans. In the height of the Cold War the Americans feared that communism would spread further to other countries, such as India and to allies such as Japan and the Philippines. After the Geneva Conference in 1954 Vietnam was temporarily divided. And the U.S. wanted to block the communist expansion to the south by creating an independent government, regime of Ngô Đình Diệm in southern Vietnam. The Viet Minh in the south attacked the U.S. backed regime and the Communists in the North supported it and the U.S. responded by added assistance to the Diem government (Herring 2004:18). That government fell in 1963, which led the American president Johnson to begin bombing North Vietnam in 1965 and combat troops started coming to the South. The devastating war began. North Vietnam received assistance from the Soviet Union and China, who later in 1972 wanted to better their relationship with the U.S and met President Nixon. By 1973 Nixon had withdrawn U.S. military forces, much due to the growing opposition of the War in the U.S. The congress rejected additional aid to South Vietnam, called by Gerald Ford and the U.S. involvement officially stopped when the North Vietnamese took over the presidential palace in Saigon on April the 30th in 1975 (Herring 2004:20).

During this time, it is necessary to have this type of collective economy which help the country mobilize all the necessary resources to support the war at all cost and fastest speed possible. These habit and reaction is a must during wartime period. But it prove to be a huge obstacle when the war is over, stifling the economical growth and individual development (which shows clearly in the postwar period).

### 1.2.5. Postwar period

After the devastating Vietnam War, North and South Vietnam merged together on the 2nd of July 1976 as the Socialist Republic of Vietnam. The War had severely damaged the infrastructure of agriculture which had been the main economic activity. The government tried to fix this by a massive campaign where farms and factories were collectivized. This led to an economic collapse and inflation jumped to hundreds percent, and the reconstruction of the country went slow with many economic problems. Between the late 1970's and early 1980's millions of people fled the country in badly built boats which created an international humanitarian crisis.

Something had to be done. In 1986 the old guard government was replaced with a new leadership. Lead by the general secretary Nguyen Van Linh, the government put in place a number of free-market reforms, called Đổi Mới (Renovation), which meant the transition from a planned economy to a "socialist oriented market economy". This change gradually opened the doors for more foreign investment, more economic deregulation and privatization, where the state's authority still remained

unchallenged. After that the economy and production started to grow quickly. Still to succeed in business, companies rely heavily on the state for licenses, contracts, capital and land (Gainsborough 2010:15).

The reform made globalization and its effects more apparent on the streets of the city and by providing new jobs in multinational companies that have established themselves in Vietnam. "Globalization can be seen like an authorless force-which is powerful and irresistible, but creates a sense to which states have to bend their logic" (Gainsborough 2010:114). The emergence of transnational organizations doesn't have to mean that the state power is diminishing, those companies are welcomed when the state wants the resources they can offer (Gainsborough 2010:166). The state is seen as not weakening or strengthening but reconfiguring. It's been said that the Party uses every possible capitalist trick to keep its socialist part of the economy going well (Hayton 2010:17). Even if Vietnam calls itself a socialist state, it has never completely implemented that model as the state didn't have the capacity to do so and people (i.e. local interests, the population, small province-owned enterprises etc.) have opposed the complete collectivization of social and economic activities. The resistance has grown since the reunification. It can be seen that from 1960, the state hasfluctuated between full socialization of production (as well as labour) and adjusting to local and individual interests (Oudin 2002:370). The state is still very strong in general, and it limits external ideological and cultural inflows. The relationship between public and private is very blurred in Vietnam. It often happens that a public office is used for private gain and it's rather unclear who is actually benefitting from companies that are supposedly owned by the state (Gainsborough 2010:181).



a corner of casual streetfood, called "com-bui" in Vietnamese

Some people have argued that there was already a sort of a balance between plan and market economy before the start of the War in North Vietnam. This balance consisted of some local parameters and some foreign variables, e.g. economic assistance in the form of investment and consumer goods. This could explain how the opening and extension of the market activities in the 1980s wasn't a radical change for

the people, as many were already used to such activities, even if they had not been legal or 'official' before (Fforde 2009:490).

Money transactions spent on the free-market in the early 1970s were of the same size in value as transactions that took place in the network that was controlled by the state. It has been reported that about 35% of the food purchases of an urban worker in 1974-75 actually took place in the free market (ibid: 2009:492).

**Summary:**

Layers of different culture leaving traits in this country, especially in this city. The accepting nature of Vietnamese culture, it also shows in researchs about Vietnamese language, which farily describe this country's habit of absorbing and digesting cultures and filter only the best part from it. So, once the chance prove to be beneficial, it will be spread out very quickly.

Another thing is this city has suffered too many historical votality and political upheaval so that its inhabitant has developed an adaptive nature, always open to changes and opportunities. Relentless convulsion somehow makes the diversity fall into its places. It's very strange that people in Hanoi can be panic and calm, criticizing and compromising at the same time.

## 1.3. City planning and architectural result

*"there is no single Vietnamese tradition, no single Vietnamese people, and no single Vietnamese peasantry: Vietnamese 'traditional' values vary from region to region, even from village to village...the concept of 'Vietnamese tradition' itself may be a construct created by power holders to legitimize their control of political authority"* .

*(Vasavakul 1995:260).*

### 1.3.1. Feudal and religious society:

The city was founded in 1010 and the emperor Ly Thai To relocated the capital to current-day Hanoi. The boundaries of the city were three rivers: Red River in the east, To Lich in the west and north and Kim Nguu in the south. The city consisted of the imperial citadel and the civilian city, which had different quarters for crafts, trades and agriculture. This part of the city has survived to some extent, today it's referred to as the Old Quarter (Gubry et al.2010:54). The street pattern stems from the 15th century, back then the trade streets specialized in a certain craft or by selling a particular group of goods (Waibel 2004:31). Even today there are streets where you can see many stalls selling the same type of goods right next to each other, for example: stationery goods, window frames, toys, motorbike accessories etc. Throughout the centuries the properties were continually cut up which led to the rise of tube or tunnel houses, which have a small opening onto the street, but they could be up to 100m long (Waibel 2004:33).

Main contributor to architecture are the nobels, they are the ruling class in society.
Wooden architecture hard to preserve, but the living phylosophy is based on Feng Shui, how to live in harmony with the natural flow of Air (Feng) and Wind (Shui).
Kim Nguu river and To Lich river is very important to the city's life.

Winning Thang Long (the capital city) means that you get power over the country, this fact happens many times throughout Vietnamese history. This is also the reason why this city suffered damages and had been destroyed many time, so most of the historical/monumental heritages were lost during war and social upheavals. The other reason was their construction material - wood. Wood architecture has limited lifetime and Vietnam is a tropical country so its hot and humid weather makes the situation worse.

The city acted as the political power, meeting place, and a market place. But because of the political meaning of this city, market and economy was reigned strictly by the ruling class, these fields only gained important role in the city life after the political power moved into the middle (Hue, the capital of Vietnam was moved to this city during Nguyen dynasty, before the historical time when France invade Vietnam).  From that time onward, Thang Long acted as the important node for commerce and transportation. Guilds and tradecraft manifested themselves in the citylife, and Red river play a very important role since most of the commerce and merchants come through water-way of Red river and the complicated system of rivers, streams, springs, ponds and lakes of this city.

Urban design-wise, this city is a collection of seperate fortress, resident area and villages, so in term of speaking, the urban infrastructure was almost not exist during this period.

### 1.3.2. French colonialism:

#### 1.3.2.1. City planning and transportation:

 Generally speaking, the French also shaped the look of Hanoi. The French Quarter name comes from the French settlers who lived along Rue Paul Bert in the 1880s and French also lived in the Old Quarter. The French colonial rulers upgraded the street network and built new streets in a grid network right below the Hoàn Kiếm Lake as well as a boulevard around the lake. They also took down trade street gates, and administration of the area moved to a higher city level, from having been more autonomous before (Schenk 2005:5).

Before the French invasion, there was not much social life in urban public spaces in Vietnam, as the access to areas of the village communal house or the Buddhism temple was restricted by gender and status. The newly built parks were mainly used by the French or people who worked for them and the working class had very limited access to the parks. (To Luong & Steingrube 2013:289).
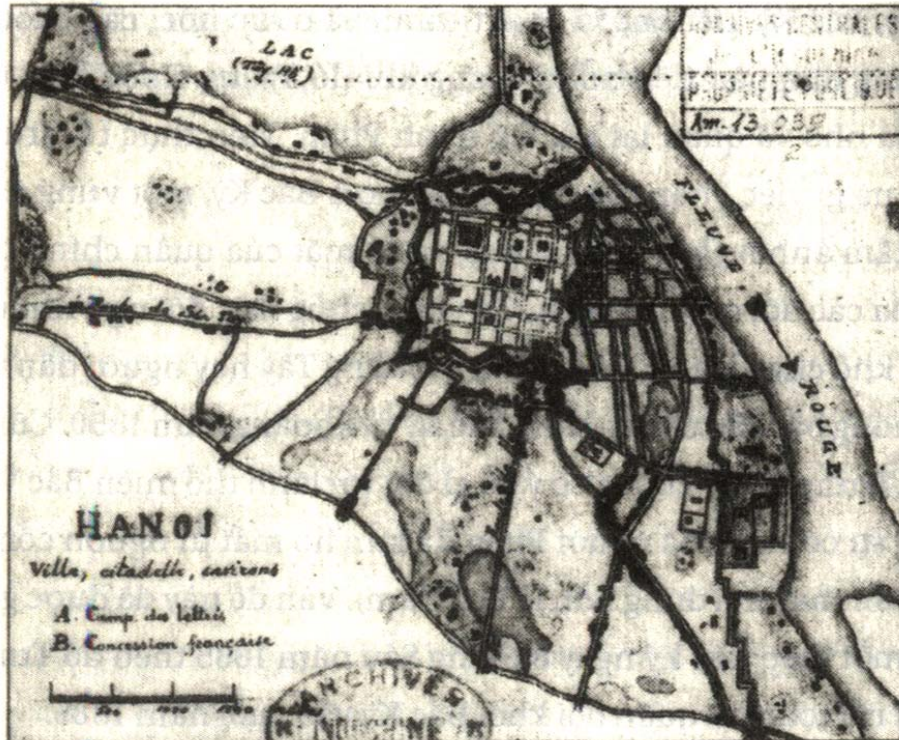
Hanoi map: the city of Hanoi and peripheral areas, July 30th, 1880.

Here I will explain further in detail, accodring to the flow of history.

After swallowing entire Vietnam and Kampuchea, in 1887, French colonial established Federal Indochina. Just one year later, French army forced the king Dong Khanh (Nguyen dynasty) assigning "abandoned" Hanoi as transferred land owned by French government and French president signed decree to establish Hanoi city and categorized it the first order as well as Saigon and Haiphong. Since then, Hanoi city (including Vauban citadel and 36 quarter surrounding) was open as a fertile land for French colonial and French architects molding it into real capital of entire Indochina. At primitive time of that adapting process, French had outrageous and ignorant treatment with Vietnam's heritages. They demolished 800 years old pagoda and other ancient buildings to build up cathedral, Governor of Tonkin palace and municipal post office. All the precious sculptures were usurped as their ownership. They kept building and almost cleared Hanoi until 1897 when Paul Doumer was designated as Governor of Indochina. He couldn't believe what he was witnessing about brutal intervention was happening:

*"...I was too late to save the noticeable body. Especially the citadel's gates deserve to be remained. Those vestiges have some valuable features and memories about history which should be respected. That could accentuate and embellish the prospective streets...".*

Since then, they acted less rudely with our traditional culture and delicately absorbed their architecture.

As the results of French's strive to develop Hanoi to a capital of Indochina and generate the attractive environment for drawing funds, French laid down on this land some positive marks regarding different factors:

- Developing and ennobling city's physiognomy by different means of urban planning, stop "ruralization" process when Hanoi was abandoned under Nguyen dynasty.
- Speeded up transformation's development, introduced most advanced vehicles from oversea countries.
- In 1925, established architectural faculty at Indochina university. This school accommodated the great teacher from France, most of them were modern intellectuals. With exactly the same program as in mother country, it educated 150 painters, artists and 50 architects in 20 years from 1925 to 1945.
- The French brought a lot of new architectures that we have never known. These architectural styles was popular and becoming tendency for the whole world.

According to official statements of colonial government about planning, developing process in order to turn Hanoi into "capital of Tonkin, as well as capital of Indochina federation under control of France" was also the process to define and extend administrative boundary. It was divided into two phases respectively. Each phase had some noteworthy highlights, anyway general plan characterized with assertive features colonial architecture.

The most apparent character was presented by classification of entire city into two distinct areas:
- Noble area for French and European
- Shabby area for natives

It's also said that the infrastructure of Hanoi and its transporation system was applied and developed by the French. Following are soem notable points to prove this argument to be true:

- In 1902, the giant metal structure, Paul Doumer bridge or Long Bien bridge nowadays, with 19 spans, 2500 meters length laid on 20 pillars was finished by Daydé & Pillé company. This monstrous bridge is a product of same creator with Eiffel tower in France, architect Gustave Eiffel. It was the strangest thing ever happen before citizen's eyes.

- Hang Co station (now is Hanoi station) and Paul Doumer bridge connected inner transportation systems in Hanoi with entire Indochina federation.

- Railway system was completely exploited to support the relation between Vietnam and China. All these endeavors contributed to the grow-up an integration of Vietnam with other countries and as well as preparation for an upcoming explosion of development. The ways of civil transportation also were advanced with introduction of car and especially appearance of tram system.

Along with the integration of inner and outer transportation system, trading faculty in general increased a great amount especially internal commercial system. A new market established and took some particular effect on economic field, was ranged from village market - suburb market - town market - region market. This system contributed to circulation of goods in whole country scale, also unified all the markets together. But most of all, an outcome that French colonial has never intent to let happening, it played a role as "glue" in order to stick all the people from other regions in entire country into a steady union for prospective stand up.

1.3.2.2. Architecture:

The first presentation of French architecture in Hanoi started since 1803, when king Nguyen Gia Long implemented newconstruction plan for Thang Long citadel follow Vauban style. However, French-style buildings just actually printed the noteworthy marks since institution of transferred area in 1875.

PRE-COLONIAL ARCHITECTURE:
The transferred area was square shaped and limited by Bach Dang, Trang Tien, Le Thanh Tong, Tran Nhan Tong and Nguyen Huy Tu street. It existed as a premise for Hanoi's naval force till 1875 and then was transferred to French government to build barrack, residences and hospital. In order to accomplish needed spaces and also can prohibit heat of summer, the French infantry officers established a tropical architectural style that was simple corridor embracing all main spaces.

This kind of architecture was rendered with a simple square plan, surrounding by large vaulted ceiling corridor, two levels, second floor was supported by steel beams. Basically this style was rudimentary and focused on rationalizing functions without carrying much about aesthetic, and it just happened inside transferred area where accommodated purely French, so subsequently it didn't contribute to much valuable improvement to general architecture.

NEOCLASSICAL ARCHITECTURE:
This architecture was applied after French basically conquering gross Indochinese domains, parallel with that was a wide erection mission throughout Hanoi to elevate it strategic role as capital of entire Indochina. And nothing more effective to highlight the impression and respect than using classical architecture.

Since then, neoclassical architecture was having a profound influence and being used to construct major cultural-financial buildings such as Hang Co station, Indochina-Yunnan railway headquarter, municipal theatre, Indochinese Radium institution etc and other French residences in Hanoi.

Neoclassical architecture was trendy for this term and became formulation for most of major public building in Hanoi. It printed a noticeable mark not merely on architecture this period but also on Vietnamese architecture until now.

NORTHERN FRENCH LOCAL ARCHITECTURE:
Due to the recent development of transportation in Hanoi, a large torrent of French came to this city to work and settle. In company with them was their memories about homeland and its local architecture which were the images about where they lived (most of them were from northern France and Paris). That resulted the emergence of a new kind of architecture that was rendered in some residences and schools for French.

However, once again this kind of architectural style was not exactly the same style with local architecture in mother country, but more functional, practical and simplified the original ornamentation. The French local architecture in Hanoi in general was something for remembrance, it contained the charming features of architecture in northern France and Paris but also something different for adapting with new function and Vietnamese tropical weather.

ART DECO:
Art Deco architecture was get involved in Hanoi since 1920 and became especially high demand in 1930.

Art Deco residences in Hanoi could be separated into two distinct types base on functional chain: Block and disperse. Block type used to be designed by French architects for French clients or Vietnamese noblemen. Dispersing type was mainly for Vietnamese clients and designed by Vietnamese architects. This is easy to understand since in Vietnamese traditional house we always have separated auxiliary block.

Since 1930, art deco started to affect on civilian deeply and change the way they organize the front. Everything was simplified and modernized, foliage details was reduced and used deliberately. Reinforced concrete was get involved in civilian house construction since this year, it allowed huge and large balconies and concrete structure to grow creeper and hang flower jars on top terrace. Before this period, civilian house was mainly constructed by brick and timber, so the dimension of each room was restricted especially the width. But due to high technique development this period for structure, it allowed people to construct larger floor and roof which led to bigger rooms.

INDOCHINOIS

Aforesaid architectural forms are all existing one in France and in Europe. There is only one kind standing out as a new creation of French architect in Vietnam. It is called style Indochinois. There are two reasons to explain for coming out of this style:

- First of all was the inadequacy of European architectures introduced before, they didn't fit to a tropical weather with high temperature and moisture.

- Secondly, Japan's influences about "great eastern Asia" theory in 30s and 40s twenty century were spreading out, while France was losing their impact in Vietnam. In order to persuade and court citizen, to pretend to be friendly with Vietnamese, some architects in Indochinese fine art university launched a new way of designing that has more typical feature derived from Vietnamese architecture.

Ernest Hébrard was instrumental in creation of this new form of architecture. This architecture technically is eclectic Asian form, not just includes characters of three Indochinese countries but Chinese, Japanese, Thailand patterns also. The results were all massive buildings with French architectural form in general, constructed by French but contained a lot of patterns, details toward Vietnamese architecture.

Another "massive statue" who also had some excellent buildings designed toward style Indochinois was architect Arthur Kruze, one from Indochinese fine art university as well. He concentrated mostly on private dwelling and was successful when tried to fit western functional chain into Vietnamese ornamentation shell.

### 1.3.3. Socialist country and Wartime:

*(Science journal of architecture and constructure, HAU, issues 17, March 2015; Bold impact of former Soviet Union style on housing and public buildings in Hanoi in period 1954-1986; Ma.Arch. Dang Hoang Vu)*

*1.3.3.1. Urban planning*

lack of consistency in planning and management skill, (due to funding issues, help from Soviet capital, overlapping management and does not have a specific agency to be the absolute quality-checker to control the quality of these urban design.)

stereotyped, rigid, monotonous

The achievement of this period shows in its uniform apperance throughout the city (the housing quarters) and some individual architecture monuments. They serve the need of that specific time, and also shaped the lifestyle of citizens of Hanoi.

*1.3.3.2. Architecture*

After the independence of 1954 the use of the parks developed, partly due to the new parks that were built thanks to Hồ Chí Minh and his 22 encouragement for people to exercise. A bit after that Tai Chi started to become popular in Hanoi and have remained so for older people (To Luong & Steingrube 2013:289). The results are big parks such as Thong Nhat, Thu Le, Bach Thao are also built and/or renovated during this time, by the manpower of citizen of Hanoi, and become an important part of the city's memory.

Collective ownership so the state is the main contributor.

Soviet influence, Soviet architecture and social buildings, collective living quarters (the cycle of work place - residential - kindergarten). The interesting part of these collective living quartes are the inhabitants come from the same workplace, so they are from the same social class and works in related professions, so that they somehow form a small society inside these living quarters, with strong bond and similar basic needs. And during that socialist time, these people are actually the gentry of the society, and the proceed of building these living quarters is somewhat similar to the gentrification process of certain areas in Hanoi.

Here is the list of most famous Collvetive living quarters:

1961 - 1965: Nguyen Cong Tru, Kim Lien, Tan Mai, Mai Huong, ... in later years, 5-storeys collective housing in Tho Lao, 5-storeys complex for laours from 8/3 textile factory.

Nguyen Cong Tru collective housing quarter:
- gross area: 6 ha, along Nguyen Cong Tru road. consists of 6 housing blocks, 2 of them were especially for single tenants.
- standard units: 20 sqm, 24.8. sqm, 25.2 sqm, with shared kitchen and bathroom area.
- additional facilities: convenient store, grocery store (run by food stamp), food and beverage store (in this time it can hardly be called restaurant), kindergartent, daycare.
- green space and playground between the buildings, garbage system and rather complete infrastructural system.

Kim Lien collective housing quarter:
- style: mocrodistrict (microraion). each dwelling cluster has 2800 - 3000 people. kindergartent's serving radius is 250m, school's serving radius is 500m.
- Apartment unit designed according to Soviet's model, but usually 2 families shared one apartment so the auxiliary area is inefficient.
- additional facilities: stadium, convenient store, grocery store (run by food stamp), food and beverage store (in this time it can hardly be called restaurant), waste-water treatment system.

After 1975: Trung Tu, Giang Vo, Thanh Cong, Thanh Xuan... Modern style and neatly distributed. These quarters changed the appearance of Hanoi, become the dream and pride of Hanoian in that time.

Living quarters and public works constructed during this phase have had significant contributions in meeting demands for housing as well as entertainment and spiritual life of the city residents during very

harsh years of the country. It can be said that public works followed Soviet Union architectural styles have set stages for modern architecture in Hanoi as well as northern Vietnam. Thus, public works and building with Soviet architectural styles still have important positions in architectural development in Vietnam in general and in Hanoi in particular.

Some notable buildings are Children Palace, Palace of Labour, Uncle Ho's mausoleum and Ba Dinh square, Ho Chi Minh museum, Thang Loi hotel, Hanoi university of Science and Technology (in short, University of Polytechique of Hanoi), Thuy Dien Pediatric hospital,...

### 1.3.4. Economic reform and international influences:

Today more than half million people move through the Old Quarter every day. Because of the rising land prices, many people have built bigger and higher houses in the Old Quarter which have changed the historic character of the district (ibid: 2004:39). A law came into effect in 1997 that provided guidelines for the preservation of the district, including its nature as a commercial and tourist area and a restriction of 3-4 storeys and the preservation and renovation of certain historic marked buildings (ibid:2004:42). The Vietnamese state expanded the official land area of Hanoi from 920 to 3345 square kilometres on 1st August 2008. This increased the population from about 3.5 to 6.23 million.

The government wants to modernise the country's capital quickly and to build a metropolis with a larger population than Kuala Lumpur and Singapore, and to be more equal with Hồ Chí Minh City in terms of population size. The city limits are reaching ever further, including peri-urban regions and land areas previously used by more rural people have to give in and move out for private investment that builds apartment towers and offices on their land (Turner and Schoenberger 2012:3). The state is also selling real estate inside the city to private investors which is also affecting the small traders' marketplace. This is not a completely new phenomenon as it also happened during the socialist transformation period, back then the small traders were told to participate in more productive work (Endres 2013:8).

The historical context of being influenced by the Chinese and Western worlds has led to a know-how, which is based on a controlled subtle management of the relationship between powers and counter-powers as well as between the weak and the strong. This also explains why it can be hard to notice and identify the boundaries between the informal and formal, as stakeholders working in urban projects can relate with both of these worlds at the same time, even if they seem opposed to each other (Gubry et al. 2010:12). There have been many conflicts and much confusion and competition about land claims, which have proved difficult to settle and have made it difficult for the city administrations, especially the City Planning departments, to execute their plans in making the city more liveable, efficient and sustainable (McGee 2009:241). The GDP of Hanoi has increased 11.2 times from 1985 to 2000 (Quang & Kammeier 2002:381). Around 40 % of all the 202 private hotels constructed in Hanoi since 1986 have been built in the Old Quarter. Tall buildings that were built with foreign capital have mainly been built on land that used to be public buildings, factories or open space so that resettlement costs could be avoided (ibid: 2002:384). It would help to have a knowledgeable city planning system that would balance the interests of new land users, residents, urban design and the historical identity in planning the city (ibid: 2002:386).

The city planning and architecture results of this period will be disscussed closely in section 1.4.

**Summary.**

Due to weather conditions (hot and humid, monsoon climate) and historical upheavals, most of the architecture monuments have already been destroyed. So, even the non-existence of these historical monuments is also a typical trait of the historical imprint, which makes the still-existing monuments event more precious.

All in all, when looking at Hanoi's urban pattern, we can see clearly for architectural and urban planning style, which in turn also form for major living habit of the citizen:
- Old quarter
- French quarter
- Soviet Union architecture
- Đổi Mới period

The most studied are Old quarter and French architecture. But the Soviet Union style which can be considered a cultural proof of a certain development phase of Hanoi, leave important marks in architectural buildings and public works, is rather neglected and under-estimated.

**1.4. Current situation of Hanoi - development outburst and consequences:**

*"Urban planning is not seen as a means of addressing urban social or physical issues or problems but is rather as process of allocation of state resources to meet specified targets" and "There is no process or mechanism to evaluate the consequences or impact of any form of urban redevelopment" (Quang & Kammeier 2004:376).*

*Infrastructural, environmental overloaded.*

Vietnam is urbanizing at a quick rate: 3.4% per year (World Bank: 2012). There is a notion called "Leapfrogging", which means that "developing countries" take lessons learned from developed countries to hasten processes of change. Through the notion of leapfrogging, areas with less developed technology or economic infrastructure can move quickly and adopt modern systems without going through the steps in between. This process is demonstrated in many aspects of the society, such as: in culture, economy and policy (Cascio 2004).

Leapfrogging combined with fast urbanization can led to many problems, with e.g. traffic, pollution, crime, environmental degradation and housing shortages (To Luong & Steingrube 2013:283).

*1.4.1. Housing*
The decreasing amount of state provisioned housing combined with many regulations concerning house construction have proven ineffective when large numbers of people have moved to and closer to the city. This has led to people building illegal extensions and extra rooms to their houses and apartments. People who wanted to build a house after the reunification in 1975 were required to have many different licenses and permits and the state bureaucracy was very slow to issue them, it could even last years to get them. The state tried to provide housing but it was very ineffective, which led people to build or renovate their own houses or flats ignoring the required licenses. The state was also expecting war reparation payments from the USA after the war in 1975, but never received any and the aid from China and the Soviet Union decreased substantially. The country also suffered in the wars with China and Cambodia in 1978-9 as well as from natural disasters which also strained the country's finances drastically (Koh 2004:338). There was a big housing shortage and in 1990 the state liberated the housing regime, as it realized that the previous limitations were simply not working as desired (ibid 2004:339).

In the 1990's it's estimated that 70-80% of all housing was constructed outside the official channels, i.e. informally, there were so many individuals building that the authorities responsible for the paper works couldn't keep up (Schenk 2005:55). Many of the houses were built on land that the head of the household or family had acquired after Đổi Mới.

As for poorer people who couldn't afford to buy a piece of land, quite many were constructing illegal extensions that impinge over to public land, which has also narrowed the street space in some places (ibid: 2005:55). In the construction boom in the 1990's and the land prices were (and are) quite high which led people to build buildings with 3-5 storeys and a narrow façade (very similar to what can be seen in the Old Quarter) (Waibel 2004:37).



The housing and landprices in Hanoi have increased dramatically and many low-income families sell their house in the centre and have to move to the outskirts (Quang & Kammeier 2002:383). A shift in the historical view of valuing a house front facing a street as a household resource has occurred. Townhouse type of housing as well as apartments in suburban high rise buildings are seen as more and more attractive, as they are not on the street level, which means that the inhabitants don't have to face the noise, smells, traffic, garbage and people on the street (Drummond 2012:83).

This implies that there isn't really a proper long term planning to meet the needs of the inhabitants and the environment in shaping the city in a sustainable way for the future, rather, a more short-term investment perspective mainly dictated by financial interests, seems to be quite overpowering. The state ownership of the housing production has increased from 3.9% in 1995 to 36% in 2002. The

planning authorities planned to provide housing for a mixed social structure, especially in the state-controlled projects, but there was a huge speculation bubble in the property and real-estate market and an enormous demand for housing, which led to rapidly soaring prices that resulted in a socially discriminatory access to the new urban areas (Waibel: 2006:46).



Conclusion of this section:
- Illegal architecture due to personal need, especially in the collective living quarters. Informalized the formal spaces where illegal architecture taking over the ground yard and building facades.
- Citizen's trust issues which create the judgemental and critisizing habit of the majority. Overlapping, incoherent urban management from the state also lead to the exploitation and misappropriation of public space, and its degradation (which will be discussed more in 1.4.1.2).

### 1.4.2. Public space

The use of and meanings attributed to public space has changed in Vietnam in general, and Hanoi in particular, especially since the economic reforms in 1986, which have led to a growing number of cafés, restaurants, bars, shops, malls and use of the streets and sidewalks.

People are increasingly spending time talking, eating, drinking on the streets, sidewalks, in cafés and restaurants. There is also an increasing variety of foreign foods and restaurants available in different forms, ranging from street food stalls to fast food restaurants and fine dining. People like to have different places to go to depending on their mood, appetite and preferences. These relatively new places are often used as an extension of people's living rooms and many people use them to socialize and hang out with their friends and family. The growing number of people in the cities has also created a need for public and private spaces.

The government continues its attempts to remove unwelcome unmodern users of the public space. It's not a new phenomenon and it demonstrates its deep-rooted concerns with suitableness, civility and

order (Drummond 2012:90). The urban space in Vietnam has changed with an increasing amount of high rise buildings, most of which have been built in the last 10 years.

The urban space has also changed since Đổi Mới by the new use of the available space which has happened as a by-product mainly by the economic transformation. People were under close surveillance by their neighbours and employers and mainly moved from home to their work or study places and there was only a limited amount of shops and restaurants to go. Nowadays the street trading, parks and many shops, cafés and restaurants and the internet and blogs have enabled people to meet and gather in ways that are uncontrollable for the police and the party (Thomas 2001:322).

According to a study by Luong with 2143 interviews in Hanoi , 96.3% agreed on positive environmental effects of parks and 93% on the beneficial social effects (Luong 2013:104). As for groups seen in the parks, people up to 30 years is the dominant group, which can partially be explained by the fact that over half of the population of Hanoi are below 30 years (Luong 2013:107). Parks, green spaces, lake shores and public spaces are important because there are few places where people can entertain themselves without needing to pay something. 91% of the park users think that there should be more Urban Green Areas in Hanoi. Some of the people who didn't agree said that the existing parks should be taken better care of (Luong 2013:110). The main activities that 15-29 year old people did in the park was to meet friends and colleagues (76.8%), to play with entertainment facilities (76.2%), relax (65%) and to exercise (18%) (Luong 2013:91).

The use of some public spaces in Hanoi has changed a lot and people are gathering for different reasons than they were before. Even if there are more public spaces in Hanoi, the public space is still quite limited and there is extensive surveillance and intervention by the state. (Drummond and Nguyen Thi Lien 2008:178). Currently, however, political spaces are being used for a wider range of activities. Many of these places which were built as political are now more often used in apolitical ways, e.g. people using park space to play badminton, skate on and near a statue of Lenin and people go jogging in front of the Hồ Chí Minh Mausoleum on the Ba Đình square, maybe because there is a lot of empty space without no traffic (Thomas 2005:171).
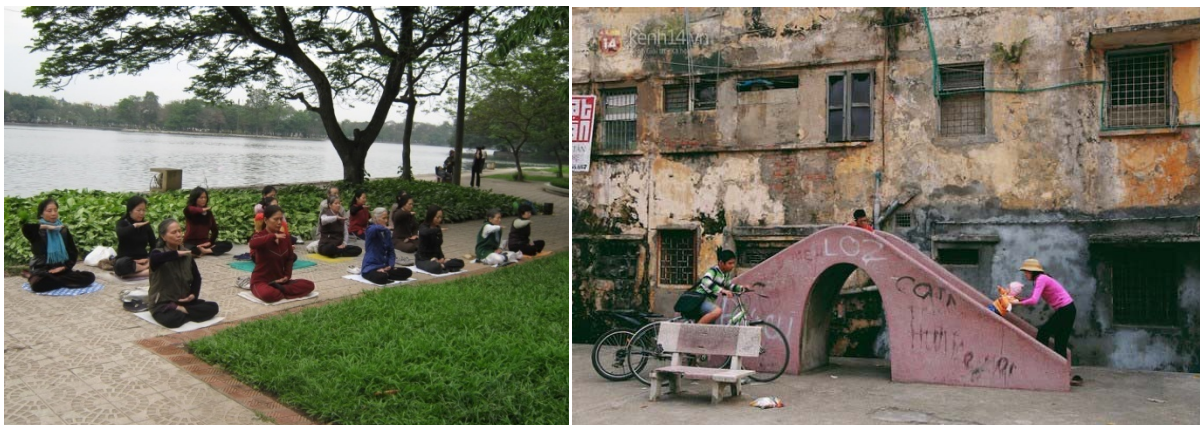


The interests of the people have changed. Religious festivals attract more people every year and disorderly football crowds celebrating the national team's victory on the streets have also become a concern for the state. Nowadays most events that gather big crowds on public spaces are non-political activities which are often disapproved of by the regime (Thomas: 2001:311). I think Mitchell raises a good point as e.g. announcing certain squares as 'public' yet keeping them under strict surveillance is

rather contradictory and doesn't allow the expression of certain opinions and the spontaneous gathering of people, which should be possible in a public space. Even if people gather more often for not as explicitly political reasons as before, it can happen that their apolitical meetings can be considered political, if for example a big group of people gather together at a square for the same reason, or in the support for a certain cause or event, for example for entertainment or sports.



The constantly changing nature of the urban city offers more spaces and venues for leisure and commercial activities. Because many live in crowded houses and apartments and due to the lack of large open public spaces, people gather together on pavements and sidewalks and in parks and cafes to socialize. Spontaneous crowds have become more widespread whereas crowds gathering for formal state events have been decreasing tremendously. Many international companies have established themselves in Hanoi after the economic renovation. Some of them are multinational companies, such as fast food restaurants that are often located in easily accessible road junctions.

Conclusion of this section:
- Private uses encroaching the public spaces such as side walk, roadway, building facades and ground yard.
- The fast growing of need also affecting the urban interface, some for better, some for worse. And since the management from the state is overlapping and incoherent, the management of urban quality is also questionable.
- The citizen of Hanoi always complain about how they lack of quality public spaces, or how the public spaces is abused, but also them themselves park their motorbike on the sife walk, sit in the sidewalk cafe and streetfood vendors, throwing garbages on the roadway without a second thought.

### 1.4.3. Residual spaces due to restructuring landuse process.
infrastructural overload, but at the same time there are residual spaces on debate and profit to noone.





(insert map of factories and living quarters in Hanoi nowaday + list of relocated factories)

**1.5. Current social situation - ideology, changing pattern of reaction, and arising issues:**

As seen above, many changes have taken place in the city of Hanoi and in the Vietnamese society, especially during the last 30 years or so. People are gathering at public spaces for different reasons than before and their interest in political ceremonies have decreased, which has worried the state officials. The city of Hanoi has grown at a quick rate and it has been complicated to try and manage the growth and provide housing for everyone. Since the economic reforms private companies are increasingly constructing buildings on public land, forcing people to move out. The city has also changed in the way that there are more leisure activities, shops, restaurants were people can hang out. People face more different opinions and influences to position themselves to, than they did before, which can make it difficult to make a decision and act, as there can be many factors (that are sometimes contradictory) to consider.

### 1.5.1. State power, media, and social reaction tendency
### 1.5.1.1. State power and media
The state rhetoric changed in the 1990s to focus on women as private, socially important caretakers for children and husbands. Educational programmes from the Women's Union and other official organizations told women how they could reduce the negative moral effects of marketization and how to protect the family. Items such as: a motorbike, rice cooker, television and a house with spaces for different purposes, depicted a new (middle class) ideal for the women. Newspaper articles and a range of self-help books appeared in the bookstores to guide the women in different topics from emotional relationships to children's psychological development to sexual intimacy and diet (Leshkowich 2012:100). This gives an example how the state is cleverly influencing ideals, while projecting a sense of 'free market' and connecting the past with the present. It can be hard to orientate oneself in the stream of new information and attitudes while retaining certain more traditional ideas. According to a research by the Pew Research Center (2014), Vietnam is the most supportive of the free market out of the 44% countries surveyed, with 95% of the population supporting the free market economy, even if it means some people are rich and some are poor. This support can for example be explained by the fact that people might compare their current situation with that of before the economic reforms. Yet this comparison, comes from their current perspective and they might for example think that it was worse before, because people didn't own so many different things and products. While at the time before the reforms, people didn't actually value those things, at least officially. After the reforms and the gradual introduction of market economy, those same products have acquired a status, which they didn't have before, and nowadays owning many things can be very seen as desirable. According to the World Values Survey, around a fifth of the population are involved in a sport/recreation group, social welfare organization, political group, women's group or a local community group. Many are also involved in professional associations, educational/cultural groups, unions and youth groups. These numbers are partly reflecting the government's efforts to try and engage the people to take part in various social groups that are set up and directed by the government. It has for example been encouraged for the youth to participate in the Youth Union that has offered a route to advance ones career. However, there are also increasing amounts of groups, such as NGOs that are not directly under the state control and even in the groups mobilized by the state, more and more signs of independence and different views within groups can be found (Dalton & Ong 2005:3-11).

The state has also noticed the diminishing interest that the youth have in political groups and they have also tried to cater for the younger people buy allowing different economic and entrepreneurial activities as well as all allowing discos, karaoke bars and the import of many foreign movies (Marr & Rosen 1998:147).

Erik Harms writes about a neighbourhood that gets destroyed in Hồ Chí Minh City in order to make room for more modern urban housing. The people living in the neighbourhood were getting evicted and received compensations that they most of the time consider too low. However even if the locals are reluctant to move and often complain to the authorities it can often be in vain. (Harms 2012:735). There have been controversial construction projects (often involving selling previously public land to private investors) that have caught the attention of bloggers (some of whom had connections with the Party or a past with it) who have complained about the projects often on more independent websites (rather than state-owned) and gradually caught the attention of a larger public, who have spread the text and/or got involved in the issue of resisting redevelopment plans themselves (if possible) (Wells-Dang 2010:97).

The role of the media is quite mixed in Vietnam. While it's mostly state-controlled it still has some freedom of movement and can serve the city government, corporate interests and the activists purposes at different times (ibid: 2010:99). On the other hand, the inhabitants may often reluctantly accept the situation as they welcome the new and modern buildings and developments, which they consider as something positive for their city and country and some say it's worth the risk to move elsewhere, in order for their children and grandchildren to be able to have something modern and beautiful. These developments also create social stratification as the land value keeps on increasing and while a family might be in dispute over a compensation and dealing with the authorities, the land value might increase a lot, which means that when a verdict is reached on their issue and they receive a compensation they can't afford to move to a certain neighbourhood anymore (Harms 2012:736-46).

### 1.5.1.2. Top-down

The interaction with the government is mainly limited to top-down directives like the responsibility to take part in government campaigns. Expressing opinions, complaints or desires from bottom-up has often been ineffective, until there is a crisis (Drummond and Nguyen Thi Lien 2008:178).

There are three levels of government that administrate the urban areas: national, provincial and the city level. The national government has started to distribute more power to the city level which has given them more power in administering the urban development (McGee 2009:237). The urban spaces are both evident places and ways of promoting "modernization" and internationalization processes, yet also home to identity reactions against such processes (Gubry et al. 2010:8). It's predicted that the population will grow from 78 million in 2000 to 103 in 2020 and 46 million will live in cities in 2020 compared to 18 million in 2000 and the urbanized land area will increase 7.5 times! from 2000 to 2020 (ibid: 2010:213).

As McGee pointed out, it is important to acknowledge that urbanisation can take place in different forms and at a different pace, even in the same city. As cities expand, the Vietnamese government seeks to manage and maintain physical and moral characteristics of urban spaces. The urbanization of the metropoles in Vietnam has led to growing pressure by migration, more environmental problems and higher crime rates, as well as to rising social differentiation regarding education, income, family size and consumption patterns which have formed new class divisions. New recreational and leisure spaces have also emerged e.g. theme parks, water parks, tennis courts, bowling centres and golf courses as well as a new national stadium in Hanoi, in 2003 (Waibel 2006:43). Even if Vietnam remains a one party state, it shares the same problem with other transitional societies like in Eastern Europe where the institutional changes have been a lot slower than the real changes, which have resulted in time lags that have led to a lot of largely unregulated development processes (ibid: 2006:45).

**1.5.1.3. Initiators in the city of Hanoi and urban-farming phenomenon:**

- Pop-up flower garden in the street by a student. Now, into a movement with support help from Vietnam official boradcasting unit (Vietnam Television VTV).



- Keep Hanoi clean - movement by tourists. They also try to connect to the local goverment and get their official support.

(text on the truck: Let's protect the environment together)
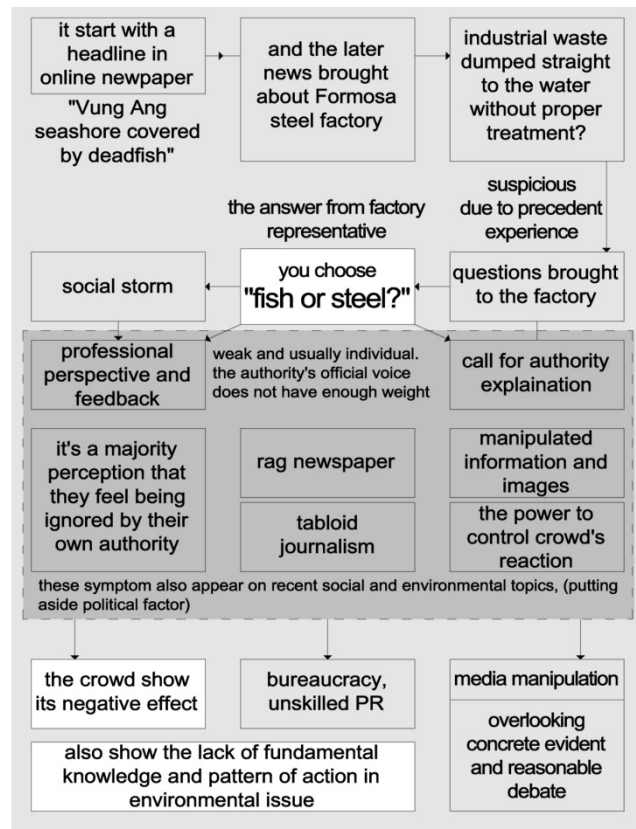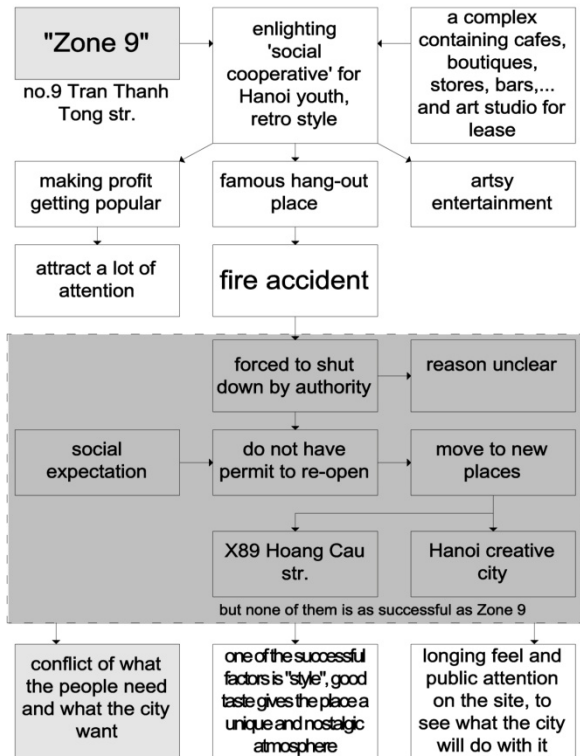
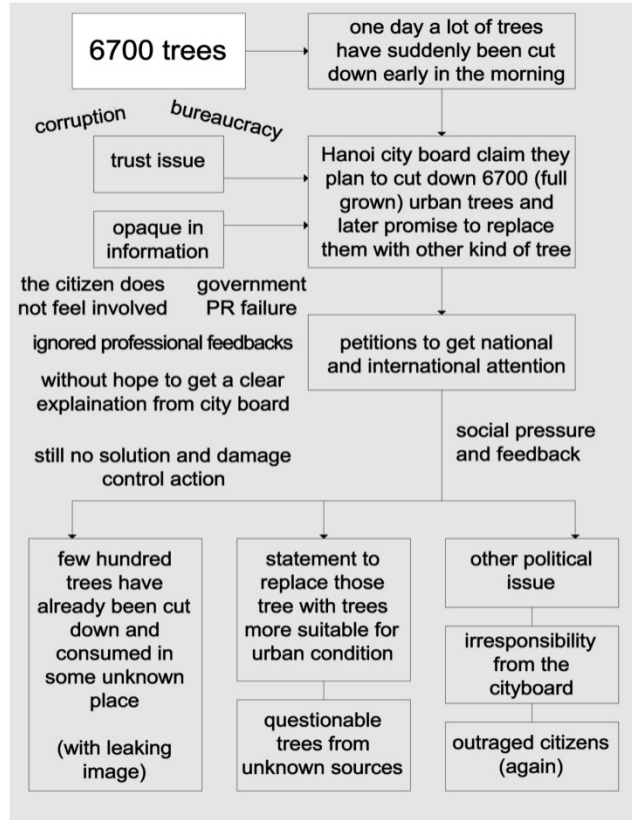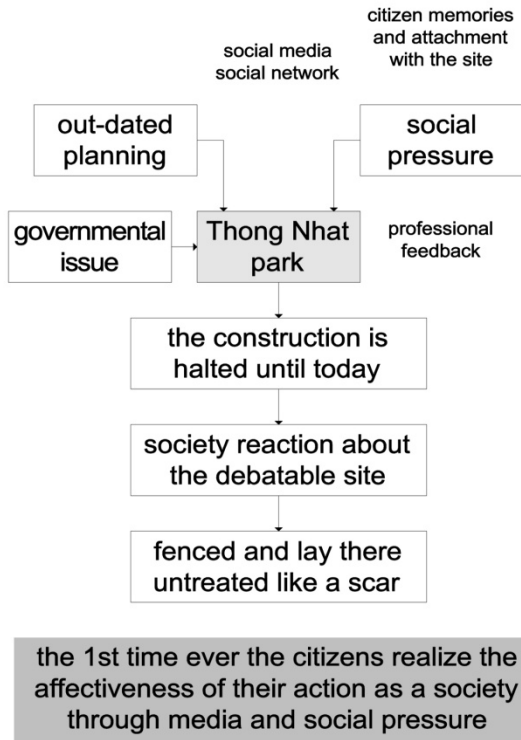- 7 storeys farming tube house, rooftop-farming in private residentials
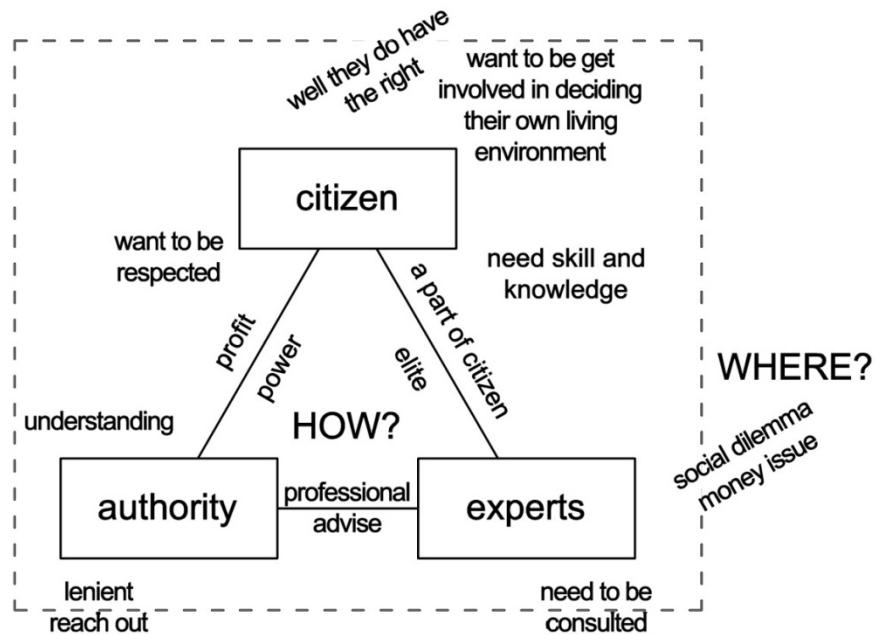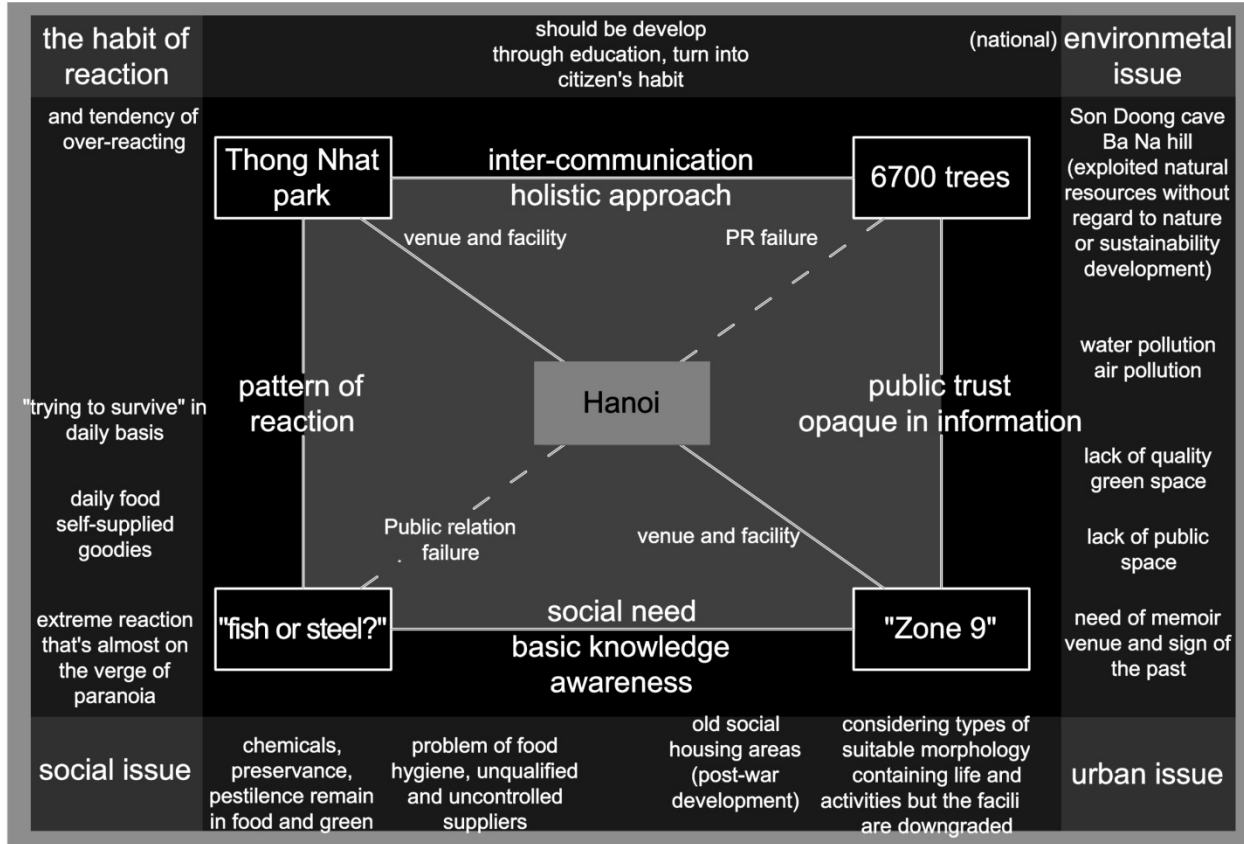
### *1.5.2. How the issues surface.*

mention the 4 hot topic along the timeline. examples of conflict between top-down planning and bottom-up reaction, between the controlled media and the free social media, between insitutional perception and general thoughts.

## Thong Nhat park diagram

out-dated planning

social media social network

citizen memories and attachment with the site

social pressure

governmental issue

Thong Nhat park

professional feedback

the construction is halted until today

society reaction about the debatable site

fenced and lay there untreated like a scar

the 1st time ever the citizens realize the affectiveness of their action as a society through media and social pressure

## 6700 trees diagram

6700 trees

one day a lot of trees have suddenly been cut down early in the morning

corruption

bureaucracy

trust issue

opaque in information

Hanoi city board claim they plan to cut down 6700 (full grown) urban trees and later promise to replace them with other kind of tree

the citizen does not feel involved

government PR failure

ignored professional feedbacks

without hope to get a clear explaination from city board

petitions to get national and international attention

social pressure and feedback

still no solution and damage control action

few hundred trees have already been cut down and consumed in some unknown place

(with leaking image)

statement to replace those tree with trees more suitable for urban condition

questionable trees from unknown sources

other political issue

irresponsibility from the cityboard

outraged citizens (again)

## Zone 9 diagram

"Zone 9"

no.9 Tran Thanh Tong str.

enlighting 'social cooperative' for Hanoi youth, retro style

a complex containing cafes, boutiques, stores, bars,... and art studio for lease

making profit getting popular

famous hang-out place

artsy entertainment

attract a lot of attention

fire accident

forced to shut down by authority

reason unclear

social expectation

do not have permit to re-open

move to new places

X89 Hoang Cau str.

Hanoi creative city

but none of them is as successful as Zone 9

conflict of what the people need and what the city want

one of the successful factors is "style", good taste gives the place a unique and nostalgic atmosphere

longing feel and public attention on the site, to see what the city will do with it

## Vung Ang / Formosa diagram

it start with a headline in online newpaper

"Vung Ang seashore covered by deadfish"

and the later news brought about Formosa steel factory

industrial waste dumped straight to the water without proper treatment?

suspicious due to precedent experience

the answer from factory representative

social storm

you choose "fish or steel?"

questions brought to the factory

professional perspective and feedback

weak and usually individual. the authority's official voice does not have enough weight

call for authority explaination

it's a majority perception that they feel being ignored by their own authority

rag newspaper

tabloid journalism

manipulated information and images

the power to control crowd's reaction

these symptom also appear on recent social and environmental topics, (putting aside political factor)

the crowd show its negative effect

bureaucracy, unskilled PR

media manipulation

overlooking concrete evident and reasonable debate

also show the lack of fundamental knowledge and pattern of action in environmental issue

*1.5.3. Formularize the problem:*

| the habit of reaction | should be develop through education, turn into citizen's habit | | | | | (national) environmetal issue |
|---|---|---|---|---|---|---|
| and tendency of over-reacting | | Thong Nhat park | inter-communication holistic approach | 6700 trees | | Son Doong cave Ba Na hill (exploited natural resources without regard to nature or sustainability development) |
| | | | venue and facility          PR failure | | | |
| "trying to survive" in daily basis | | pattern of reaction | Hanoi | public trust opaque in information | | water pollution air pollution |
| | | | | | | lack of quality green space |
| daily food self-supplied goodies | | | Public relation failure          venue and facility | | | lack of public space |
| extreme reaction that's almost on the verge of paranoia | | "fish or steel?" | social need basic knowledge awareness | "Zone 9" | | need of memoir venue and sign of the past |
| social issue | chemicals, preservance, pestilence remain in food and green | problem of food hygiene, unqualified and uncontrolled suppliers | old social housing areas (post-war development) | considering types of suitable morphology containing life and activities but the facili are downgraded | | urban issue |

**Summary**

real changes (fast and furious) >< institutional changes (slow and pradmatism) => need dialogue. but both are changing alot.

private >< public space, private >< public usage.

public spaces: lack of public space, a grave social need, meanwhile there are residual spaces which has been neglected or not accounted for, or unreachable by normal citizens.

transitional society, complicated situation with diverse need => classify the requirements, ger to the fundamental problem. simplyfy the answer.

**III. Theoritical framework and references:**
**1. Theoritical framework:**
**1.1. Urban acupuncture**
**1.2. Grassroot movement and the relation between cultural and sustainability bottom up actions. Urban pioneer and initiator.**

**2. Global references:**
**2.3. Nantes case study**
**2.4. Cultural hubs emerged from abandoned vessels.**

**Summary:**
local knowledge, enhance the local power
public involvement
education
habit.

**IV. Study the case of Hanoi :**
**1. Analysis**
**2. Social survey (public space today)**

"*Reality is merely an illusion, albeit a very persistent one.*" – Albert Einstein

"*Everything you see or hear or experience in any way at all is specific to you. You create a universe by perceiving it, so everything in the universe you perceive is specific to you.*" – Douglas Adams

I try to conduct a social survey of the habit of using public and cultural spaces in Hanoi, how they use them, what's their evaluation, what's their expectation while using public spaces.

Based on these criteria, trying to explain the success and failure of common public spaces in Hanoi. Comparing to see the mental gap between theory and actual Hanoian's perception of succesful public spaces and weighing the importance of those theoritical criteria in the people's mind.

**2.1. Survey and interview justification**
**2.1.1. the surveyee and the interviewed**
Total responses: 52.
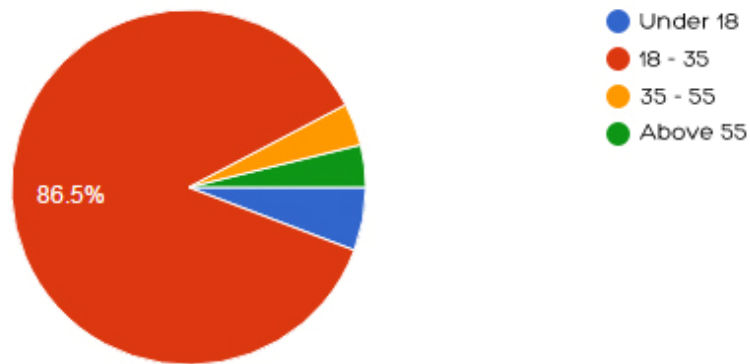
The survey I conduct was online so it's easier to spread the survey and collect the data, but on the other side, only a certain age group usually using internet are prompt to answer this survey, and the more passive age group who is not frequent to internet or too busy to reach social media will be less ready to answer to these questions.

55.8% of the surveyee are student, 42.3% has stable job (7.7% are bureaucrats, 1.9% run their own business, some other has a decent job as office worker but also run their own cafe or other type of small businesses). 19.2 works on art-related major and 3.8% are retirees. 67.3% are permanent resident, 32.7% are tabernacles.

So at least I can have a rather general grasp of the each group's need and requirement of public spaces when they are from different age, background, professions, sparetime pattern in a day and usage frequency.
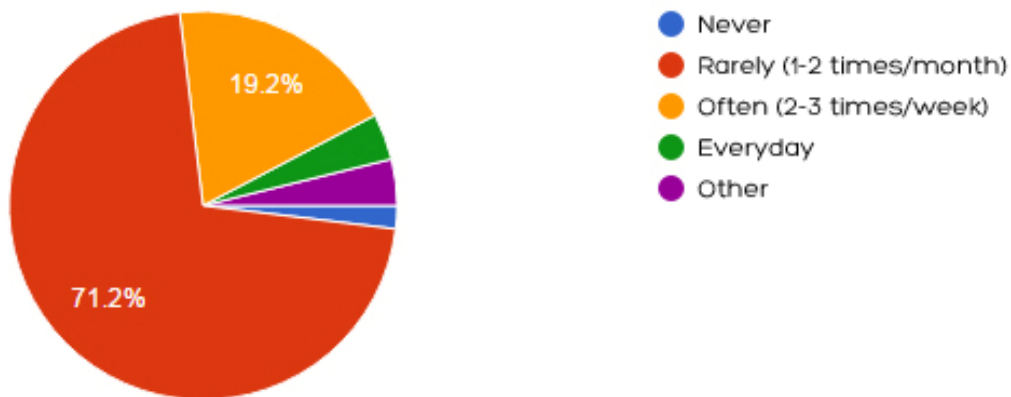


*general usage frequency of public spacesin Hanoi*
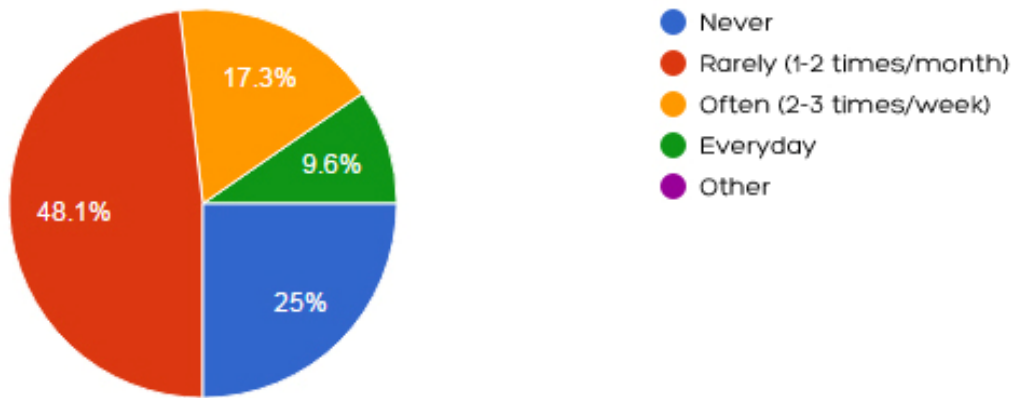
*usage frequency of nearby public spaces (in their neighbourhood)*
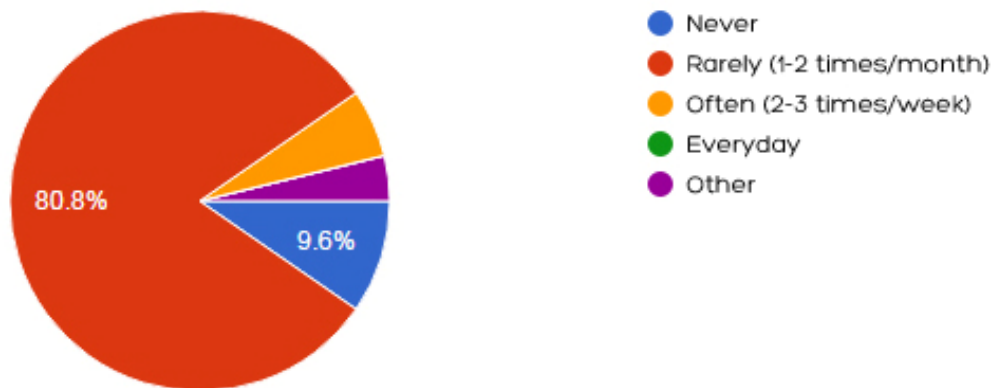


*usage frequency of specific cultural spaces in Hanoi*

I also did some interview, exchanging ideas with them their experience while using these spaces, and to see what is their personal experiences, their perception of a 'decent' public space they want to enjoy, and what is their definition of a 'successful' public space.

The other thing I notice is a part of them has education in architecture major - my colleagues, friends, classmate from college, and the others have no idea about what architects actually doing at all, but have firm grasp of reality in a different perpective from mine, and when they use the spaces, they can feel what is missing and what they need.

So, maybe this survey is not a very formal and throughout one, but it can provide me a comprehensive conscious of whom my design is dedicated to, and how to balance between the professional aesthetic and the strict yet 'mundane' requirements of my 'clients'.

**2.1.2. How to chose the examples of spaces to study in this survey:**

2 types:
(1)traditional public spaces which is popular with the citizen
(2)noticable gathering spaces emerged from the citylife, by the citizen themselves. they have a trace of cultural identity. most of them are private-owned businesses with the apperance of public space, or to be more precise, the informalized of formal spaces.

both types have possibilities for intervention, they're quite flexible in the structure of the space. Other cultural spaces with fixed function will be inserted in the system as themselves, without any intervention.

**2.2. Theoritical criteria to evaluate these public space:**
 The gap between the designer, theorist and actual situation in this foreign country, the difference between living lifestyle and common perception, the gap between professionals and their clients.

**2.2.1. Kevin Lynch's design framework:**
- vitality: the degree to which the form of places supports the functions, biological requirements and capabilities of human beings
- sense: the dregee to which places can be clearly perceived and structured in time and space by users
- fit: the degree to which the form and capacity of spaces matches the pattern of behaiours that people engage in or want to engage in
- access: the ability to reach other persons, activities, resources, services, information, or places, including the quantity and diversity of elements that can be reached
- control: the degree to which those who use, work, or reside in places can create and manage access to spaces and activities

*Two meta-criteria underpinned the five dimensions:*

- those of efficiency, relating to the costs of creating and maintaining a place for any given level of attainment of the dimensions
- those of justice, realating to the way in which environmental benefits were distributed

**=> (?)**
*(i) what is the relative cost of achieving a particular degree of vitality, sense, fit, access or control?*
*(ii) who is getting how much of it?*

**2.2.2. Gehl's checklist**

| PROTECTION | *1. against traffic and accident* | *2. against crime and violence* | *3. against unpleasant senses and experiences* |
|---|---|---|---|
| | - traffic accident<br>-fear of traffic<br>- other accident | - lived in/used<br>- streetlife<br>- streetwatchers<br>-overlaying functions -<br>in space and time | - wind/draft<br>-rain/snow<br>-cold/heat<br>- pollution<br>- dust, glare, noise |
| COMFORT | *4. possibilities for walking* | *5. possibilities for standing/staying* | *6. possibilities for sitting* |

| | | | - zones for sitting<br>- maximizing advantages primary and secondary sitting posibilites<br>- benches for resting |
|---|---|---|---|
| | - room for walking<br>- untiering layout of streets<br>- interesting facades<br>- no obstacles<br>- good surfaces | - attractive edges + edgeeffect<br>- defined spots for staying<br>- support for staying | |
| | *7. possibilities to see*<br><br>- seeing-distance<br>- unhindered view<br>- interesting view<br>- lighting (when dark) | *8. possibilities for hearing/talking*<br><br>- low noise level<br>- bench arrangements and taklscapes | *9. possibilities for play/unfolding/activities*<br><br>- invitation to physical activities, play, unfolding and entertainment - day and night and summer and winter |
| **ENJOYMENT** | *10. scale*<br><br>- dimensioning of buildings and spaces in observance of the important human dimensions related to senses, movement, size and behaviour | *11. possibilities for enjoying positive aspects of climate*<br><br>- sun/shade<br>- warthm/coldness<br>- breeze/ventilation | *12. aesthetic quality/positive sense-experiences*<br><br>- good design and good detailing<br>- views and vistas<br>- trees, plants, water |

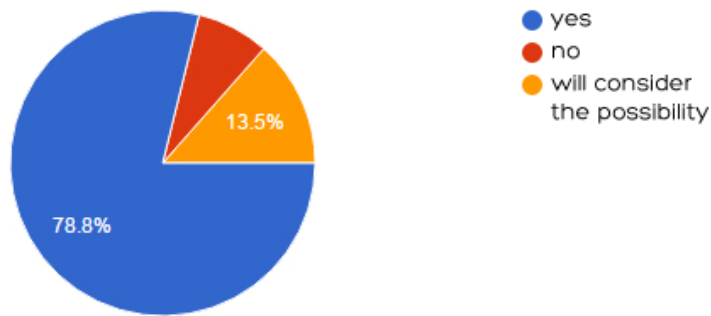### 2.2.3. Public spaces from the viewpoint of Hanoians:
 (personal explaination and note, synthesis and deduction) + (other comments)

Moving habit: 34.6% of the surveyee has the habit to go on foot, 17.3% on bicycle, 84.6% use motorcycle, 21.2% use public transport, 9.6% has private car and the other 11.5% answer that they use other transportation such as unidentified flying objects or touring through the computer screen, so in my conclusion even if they does not go out much, they still have quite a good sense of humour.

*Satistic for the answer of "Do you love walking?"*



yes
no
will consider the possibility

23.1%

75%
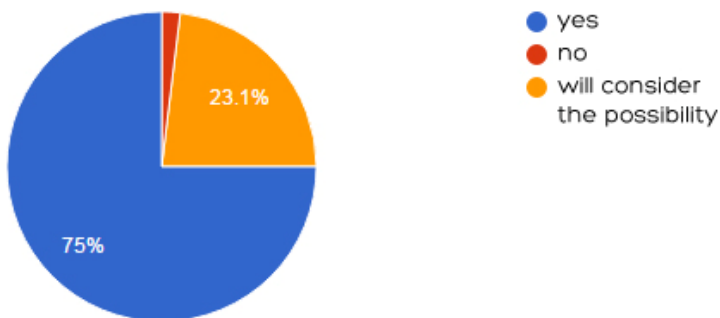
*"Will you go on foot instead of by motorbike in case of suitable conditions and distance?"*



- yes
- no
- will consider the possibility

78.8%
13.5%

*Side-comments from the surveyees about what they want and expected from a public space:*

- Identity of the place.
- Knowledge and social awareness about sustainability. Yes, they know they need it, systematically, not fragmented knowledge.
- Shades and trees, since Hanoi in summer is under the scorching heat of 35 - 40 celcius degree plus the reflection of heat under the concrete and asphalt road. Almost all of them has this same answer. And the closeness to nature are always mentioned. Other side fact is that most of the surveyee thought of the design of traditional public spaces in Hanoi is too monotonous and rigid. They need to feel trees and green grass in a more casual way, such as sitting on the grass and more 'attractive' path to walk through the park. Closeness to nature. Some other surveyees mentioned new design and examples from Singapore, since they're close neighbour to us and it's quite easy to visit this country from Vietnam (2 hours by plane). Singapore is considered one of the leading country in greenability in Asia, they have very strong focus on sustainable development.
- Green garden, rooftop garden. Private vegetable unit in private household is also a suggestion. Some suggest that if there is some activities which help the neighbourhood come together and work on a common garden, it would be very helpful.
- Doves, and small animals. One put and example is to feed the dove, event Da nang city has an area where you can feet the pigeons but Ha Noi does not have it.
- Possibility of slow mobility.
- Safety, seperating the traffic and flow of people.
- Re-formalized the informal (which was informalized by the illegal architecture or daily usage of surrounding inhabitant, such as sidewalk cafe and streetfood, and the result of this action is noise and sanitary problem). Decent public toilet, vending machine...
- Need to consult the inhabitant before making major change in the urban interface. Transparency in policy making.

*Summary:*

Going back to each survey form to see who is answering what, where they reside and why they use/not use the public space in their neighbourhood. See what is their profession and sparetime pattern, and comparing their usage of specific public spaces.

They want shades, chances to mingle within nature, better urban furniture. But all in all they want to mingle, to be of a meaning to the nature inside the city. Something 'organic' that related to their feeling. Serenity, character, and quietness.

To be close to nature, to be close to the root.

**2.3. Survey result and data analysis:**

| type | Name | Weighted average score (per 52 surveyees)<br><br>*grade from 1 to 5:*<br>*1- not satisfy at all*<br>*5- very satisfied* | Absolute point<br><br>*-2: very unsatisfied*<br>*-1: unsatisfied*<br>*1: acceptable*<br>*2: satisfied*<br>*3: very satisfied* | Note |
|---|---|---|---|---|
| (1) | Thong Nhat park | 2.9 | 43 | 14 satisfied, 1 very satisfied |
| | Thu Le park | 1.8 | 27 | |
| | Yersin garden | 2.4 | 24 | |
| | Con Coc garden | 2.4 | 23 | |
| (2) | Zone 9 | 2.4 | 38 | 9 satisfied, 5 very satisfied |
| | Dinh Le bookstreet | 3 | 65 | 20 satisfied, 7 very satisfied |
| | The yard | 2.2 | 21 | |
| | Hanoi Creative city | 2.3 | 30 | 14 satisfied |
| | X89 | 1.8 | 11 | 6 very unsatisfied, 6 unsatisfied |

so xxx and xxx are the most succesful according to the survey, see how the fit into the criteria. and next, looking a bit deeper to compare them to the cultural setting, to see into the relation between architecture theory and the local cutural aspects.

Criteria weighing: grading from 1 - 5

| Criteria for traditional public spaces | | | | |
|---|---|---|---|---|
| Criteria | Score | Frienliness | Score | Note |
| Possibility of walking | 191 | shades | 225 | |
| Sport and activitities | 154 | Facility for sport.unfolding activities | 161 | |
| Reading, staying, | 178 | Urban furnitures | 191 | |
| sitting, seeing, enjoying possitive aspect from climate | 175 | Closeness to nature | 220 | |
| Meeting, gathering | 175 | participants | 158 | |
| | | Services and facilities | 135 | |
| Criteria for cultural gathering places | | | | |
| Criteria | Score | Criteria | Score | Note |
| Style | 172 | Friendliness, welcomeness, | 191 | For cultural facilities |

| | | feeling belong | |
|---|---|---|---|
| Permanent activities (main activity, the reason the place come to exist) | 169 | Moment, corner, favourite spot | 175 |
| Ambience | 176 | Facilities and servies | 168 |
| Number of visitors | 165 | The possibility to find a spot of quietness and privacy | 173 |
| Diversity in usages | 166 | others | 81 |

**2.4. Additional questions about urban-farming habit of citizen**

**3. Notable public spaces in detail:**
**3.1. Thong Nhat park**
*3.1.1. Brief introduction*
- Before 1958, the site is a low land with ponds and lakes, used to be a landfill area for the whole city. Since the University of Polytechnique of Hanoi was built nearby, with the help of Soviet Union, city governors decided to regenerate this area (around Bay Mau lake). Hanoi's citizen took part in this construction, helped to build this park as volunteer and public labor. Thong Nhat park was finished in the year of 1960.

- Gross area: 54 ha. Water surface: 21 ha. Green area: 24 ha. Others: 9 ha. Perimeter: 3.100m, fenced perimeter: 1.900 which means 1.200m was covered by constructions of all genres (agencies, companies, residentials).

-Main function: green park. Also, serving as a venue for events and cultural activities in the district, ex: musical show, school parades, Tiger translate, Heineken countdown,...

- The plan to build Novotel on the Park (a hotel) and later this project was renamed SAS Royal by a different investor jumping in. This action caused a very strong reaction inside the citizen, especially the intellectuals, the professionals, the older generation. The younger generation also cared about this aces a lot according to newpapers in that year, 2011. The plan was put to halt, but the foundation hole was already been excavated and now still laying there.

- The city is conducting a lot of construction inside this park, for example - a project try to turn this foundation hole of SAS Royal into a 3-storeys car park (underground, with no surfacing existence on the ground), cleaning the lake inside Thong Nhat park, regenerate and redesign the green inside this park because a elevated tramline (project, conducting by the state itself) have a small part crossing through this park. Some say it's for the better, some say it's for the worse.

*3.1.2. Analysis and evaluation*
-Pros: the most wel-revied public space in this survey. It's really surving its designed purpose until now. The only one that have top-down strategic action comes into life (by events and plans, and the creation of the park itself, so it holds meaning).

- Con: the design itself is getting old, current area of the park is fragmented and sometimes is taken advantages of or occupied by private type of constructions. It's high percentage of green is necessary for the city but the quality is not very well-explored. The park is good, but the current citizens need more.

=> need a holistic and throughoutly regenerated management and planning.

### 3.2. Dinh Le book-street:

There are so many bookstores, and bookshops inside this neighbourhood, big and small. Even the sidewalks of this area is covered by book street-vendors. Hanoian calls this area "Dinh Le bookstreet". Very close to Sword lake, walkable area, always busy in the weekends, weekday are also very lively.



Number 5 Dinh Le street is the most famous one. It is also a social living quarter, used to be the resident of officials from Hanoi University of Medicine and Pharmacy. This living quarter consists of 20 households, each of them is converted into a bookstore (student prize, so almost every student in Hanoi has already visit this place once). The youth already moved out of this quarter, currently there are only elder people living here, said by a resident.

Usually, the book stores (inside the quarters) are on the 1st floor. From the 2nd floor and up, it is still residential. Another resident mentioned that this is a very united neighbourhood, once in a while they have a meeting of the inhabitants, shop owners and frequent customers.

*upper images: ground and 1st floor, lower image: 2nd floor of no.5 Dinh Le*





- Pros: has special trademark, emerged from individual households, private commercial which acted as public space, bring liveliness to the neighbourhood and benefit its own residents. People finds it interesting to travel into long narrow alley and find a whole world of books. "Book caves", some people called it.

- Cons: old structure and small spaces, so it's quite easy to be over-crowded, the structure and the space was not designed to be suitable to this function. This place has identity, but this identity itself is also a cage for further development. This can be a good example of how a shared cultural function can benefit both sides - residentials and outsiders, but essentially it is not a public space.

### 3.3. The case of Zone 9 as a once-succesful cultural hub:
### *3.3.1. Brief introduction:*
- Georaphycally, the site is on the edge of 2 wards, Pham Dinh Ho and Bach Dang. Both of them belong to Ha Ba Trung district).

Pham Dinh Ho ward: consists of 9 neighbourhoods, old population, retired bureaucrats with many notable individuals, and around another 400 small business household.

Bach Dang ward: 15 neighbourhoods, working clas, small business households, small incomes, but also develop gentrified housing units for middle class with high income.

- 2 main entrances: 9 Tran Thanh Tong str. and 38 Nguyen Huy Tu str.

- (Abandoned) Central Pharmacy factory II, address: no. 9 Tran Thanh Tong (Zone 9):
the place used to be the pharmacy factory, one of the remnant from a outspread architecture style through-out the city.

- Due to State planning, the factory is move outside of Hanoi (in this moving wave, around 41 fatories throughout Hanoi, 14 of them belongs to Ha Ba Trung district), left an empty shell behind. Also according to the national press statement, the priority usage of these residual spaces will prevail in public functions, cultural facilities and social usages.

This area has been abandoned for a few decades, the unit in charge of this area - Binh An company - holds the responsilitity to build in this site a complex of shopping mall and office (master plan approved by the Planning department of Hanoi in May 2013).

During the pending period to complete legal procedures in order to implement the project, Binh An signed the contract with Tien Bo company, assigned the the temporary use on this site, from August 1st, 2013 to February 28th, 2014. In turn, this company signed an agreement of managing this site with Thanh Dat Real estate managing J.Sc. Thanh Dat J.Sc. signed several agreements to rent this place to seperate individual small business, to 'generate funding for land management'.

So, somehow all of them claim that they are not very sure of the number of businesses inside no.9 Tran Thanh Tong. But this also create the chance for this "artist Cooperative" come into existence and manifest.

- Built in 1960, light industrial structure, steel and concrete. Until now, exist 56 years. Grade II, according to Vietnam construction decrees, design lifetime as describe in the document is 50 - 100 years. But due to interventions in the ground floor of this factory (during the time this factory was renovated and transformed into 'the artist Cooperative Zone 9', these intervention affected the main structure of the 4-storeys concrete building in the north part of the site (AKA the main factory), and the effect it caused to the load brearing structure is unknown and has not been formally evaluated until now.

- The press states that there were 2 accidents (safety problems) and one fire care inside this area during its serving time as Zone 9, so the Municipal Commitee of Hanoi decide to close down this area before December 2013. Also, in the lease of the cooperative onwers of Zone 9, they only have the right to rent this place until March of that year.

*Fire in Bar Fuse, November 19th, 2013*

### 3.3.2. Analysis and evaluation

In the previous generation's memory, it is a place where they work, and remind them of an historical era when people sharing, working and building the city with ful ideal and hopes (the years of 1954 to 1986, under the influence of Soviet union, claiming independence from French colony).

The hub itself contains shops, entertainment, studios and creative space, act as a cultural semi-public space and fastly becomes a Hanoi attraction. So, in this generation's point of view, this site turned into a vibrant cultural hub with hints of the past. This is the new wind that link the memory and perception of 2 generations, but shut down due to structural degradation and safety issues.

- Pros: very wel received. Successful initiators such as Tadioto, Bar Betta, Dong Nat (junk) square, ... Clear identity. Well received by the citizen. A good link with image from the past.

- Con: overloaded, and serving the whole city instead of its own nearby neightbourhood (since its purpose is still art/commercial-oriented) and produce people jam and noises. And since it's commercial-oriented, it need to follow the users' demands and profit, so that its main value is not serving the surround neighbourhood but profit-based. => privately (and temporally) owned buildings with the apperacne of being 'public space'.

And when the case is on, it lacks the protect of the surrounding resident. One thing I know for sure, they only protect what they think they need, or what they feel they truly need, as in the case of Thong Nhat park.

So the closing down of Zone 9 is not only the opaque in management and profitable conflict, but may also be the incompatibility between the activities inside and the living community where it resides.

**4. Hypothesis of public spaces in Hanoi:**

The successful public spaces in Hanoi have one thing in common: clear identity, showing exactly what it is serving, which is also its attractive point/trademark. Even if they does not answer to all checkpoints in the list, they still serve certain types of customer/audience. Or, to be more precise, they have very clear priority who is getting what, and how many percentage of it.

Thong Nhat park has its historical value and a strong place in the inhabitants' heart. It's also called the green lung of Hanoi. And from the top-down point of view from Hai Ba Trung district where it reside, Thong Nhat park act as a green area, but also the venue for other recreational activities, its priority is still the surrounding residential.

In the case of gathering spaces (2), identity is also an action that help the space prosper. Dinh Le bookstreet has no official resting space, the sidewalk is narrowed down and covered with book stalls, but its position very near the Sword lake is already more than enough. People go there to take a stroll, enjoying books, maybe by some books or more, and later can take a walk and enjoy the scenery of Thap Rua while eating the famous ice cream with from young rice flavour. This book-street emerged from this neighbourhood, run by its inhabitant and belong to this place. Meanwhile, No.9 Tran Thanh Tong is an alienated object inside its own area, rent, run and enjoy more by outsiders. This is its trademark, and the serving radius of it is the shole city, which makes it very famous and stylish, but also is its downfall. Because when the accident happen, it does not have the protection from the surrounding resident. So the success of Zone 9 is that it create a new wave of cultural enjoyment and commercial strategy, create a model that is still replicated by other similar gathering spaces, but the basis value of this place is commercial-oriented.

=> a model of self-run, self-sustained green area, which give the community a chance to get closer together, i.e. a public garden, where people can meet and grow the vegetables together + facilities for children recreational/educational activities + exchanging points, trading these clean vegetables with nearby neighbourhood for example.

=> system of small green-culture centers, connected by slow mobility

Priority: benefit for the neighbourhood + identity which benefit itself.

**IV. Design**

*"Despite its role in delivering environmental quality - and unlike, for example, the field of architecture - there are very few 'big names' in urban design. In part, this is because good urban design is often unobtrusive. It blends in and 'disappears' - we do not notice that it is there. Conversely, poor urban design often stands out. Indeed, it may only be noticed when it does not work. Good urban design may often be like the referee in a football (soccer) match who has a 'good' game by not being noticed."*

(Public Places - Urban Spaces, 2003, p.290)

**1. Synthesis and strategy**
**1.1. Urban analysis.**
**1.2. Synthesis.**

**2. Design task:**

**public space and venue to enhance social encounter - through art, recreational activities, and (reviving the collective) sharing habit.**

**questions**
**solutions**

**3. The design:**
**3.4. City scale - the system | slow mobility, parks, waterscape, abandoned old factories.**

Overloaded on some part, neglected on others. need to spread-out, reduce the pressure.

**3.5. Site scale - gate to the river, link from no. 9 Tran Thanh Tong to the Red river's bank.**
**3.5.1. Strategic urban idea/ vision**
**3.5.2. Current situation**
**3.5.3. Strategy:**

How to let people 'get involved'? How to get people to do stuff?

The answer is 'illegal architecture'. People do what they like in the existing structure + the habit of informalize the formal spaces. (and also people love to do what they are told not to).

build the compelling environment - the 'physical initiators', put it inside the residual spaces and respecting that if people see will follow if it's good for them.

**3.5.3.1. Physical system and function**

**the inserted units:** provide uniform vessel, easily adaptable, functionally decided by the context. dimensional similar to tubehouse units.

**the link**
**=> system (entrance/artshops/shops + recreational area/art studios) (agricultural/weekly market/storage) (herb gardens/sidewalk cafe/ small boutiques) (art hub) (which link to the ending point of 1000 yeas of Thang Long mosaic mural road).**

**example situations:**

**inserted in existing residential typology (tubehouses)** regenerate groundfloor which is usually used as shop house or for rent, this is the privately owned gathering space. the method is taking out some space unit to create mor spacial benefit, also this proceed permit the owner to 'legally informalized the formal space' which usually happen in sidewalks and public spaces in Hanoi.

**inserted in residual industrial structure, regenerate the urban agricultural landscape.** The neighbourhood will adapt the function according to their own choices. Similar to the method of zone 9 investors (one successful example lead to the rest of investors) but this time with the local neighbourhood so the situations (hopefully) will turn into the direction of Dinh Le bookstreet and take on a new theme.

**demolish the existing structure, create the art hub.** this is the stand alone version of a collection of units.

**3.5.3.2. Ground floor plan.**
**3.5.3.3. Detail of 'Initializing' inserted units.**

**4. Conclusion**

**5. Bibliography and online resources**