

# EDITORIAL

This year, ISVS e journal has taken a notable initiative; to publish four issues within the year. This has been made possible because of the intense interests demonstrated by the many participants of the ISVS 8 held in Bali, Indonesia. This is indeed a healthy development. With a large number of papers being received now even outside the conference, it seems that the journal will be able to maintain this healthy momentum in time to come.

In this issue, six papers have been published, on numerous aspects of the vernacular settlements. The paper by Jayati Mukherjee and Mainak Ghosh is particularly interesting in that the authors present how a vernacular habitat has been sustainably transformed through the revival of crafts. Taking the case of Naya village in West Bengal, India, they demonstrate how traditional handicrafts embody rich heritage in terms of aesthetics, creativity and artistic skills and how the revival of the economic self-sustenance through crafts has empowered women and marginalized sections. The revival and its impact are reflected in their settlements and habitat where people remain rooted to their region and progress collectively in accordance with traditions and culture.

In the second paper, Ranjith Dayaratne discusses how the sea has been a form giver of human settlements in Bahrain; a tiny island in the Arabian Gulf. In this paper, he demonstrates how the relationships of the settlements to the sea have been shifting over the years, from the earliest Barastis, and fishing huts to the more modern and contemporary ocean villas. He points out that the reclamations and reimagining of Bahrain in 2030 will reconstruct the coastline for elite, global and futuristic interests, perhaps abandoning the local and vernacular practices dispossessing its main inhabitants. However, he also argues that the nuanced spatial conversations with the sea will continue to form the core of the culture of Bahrain as it has always been.

In contrast, Ritu Gulati, Vandana Sehgal, Juwairia Qamruddin, and Arshi S. Raushan present the ways in which architectural spaces act as socio-cultural connectors in vernacular settlements. Taking the cases of vernacular houses of Lucknow, India, the paper elucidates how various spaces and components of the vernacular houses are impregnated with meanings and values that communicate socio-cultural meanings. The next paper by Primi Artiningrum, Antariksa Sudikno and Kamal Abdullah Arif is similar in that they discuss the way in which patterns of Bugis diaspora village architecture articulates functions, forms, meanings, and the contexts vividly. The authors argue that the Bugis villages which could be found in some places outside their original land in South Sulawesi have remarkable abilities to adapt to new environments created by globalization. Employing a philosophy of life and existence popular in Indonesia called '*sulapa eppa*', the paper elucidates that the Bugis architecture is responding to the context of new place and a new era, while preserving the Bugis existence derived from the '*sulapa eppa*' philosophy.

Freddy Hendrawan and David Beynon on the other hand examine how the Chinese temple layout principles have been implemented in Bali, Indonesia. They identify the influence of Balinese culture on the layout of Chinese temples by analyzing the five basic principles in Chinese temple layout, and how these symbolic meanings have been altered due to being in Bali.

Finally, Vincentia Reni Vitasurya and Gagoek Hardiman and Suzanna Ratih Sari, examine the ways in which social change influences the transformation process of traditional houses in Brayut village in Indonesia. They demonstrate that the change of the social status of the owners becomes one of the decisive elements across generations. The heirs from middle and upper-class ancestors tend to keep their ancestor's legacy by slowing down the physical transformations while the heirs from low-class ancestors tend to speed up the physical transformation to show their social class improvements.

On the whole, this issue throws light upon a multitude of aspects of vernacular settlements particularly in relation to transformation and adaptations in keeping with the social and societal change.

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