

EDITORIAL

The ISVS-13 seminar is gearing up well with the final papers pouring in. Simultaneously, this issue carries 10 papers, demonstrating the standing of the journal in the eyes of the scientific community. It stands in stark opposition to those who expected its standing to suffer.

In this issue, Santosh Tiwari & Meghna Vij offer a new concept called 'neo-vernacular' and demonstrates how neo-vernacular architecture is adapted in the contemporary temples in India. They bring deep insights from three case studies and argue that this architectural style is significant in preserving cultural heritage while meeting the changing needs of the society.

Pinki Bose et al. on the other hand examine the significance of socio-cultural relationships between the river Ghats and the local communities. They offer a case study to point out that, the river ghats play a significant role in the socio-cultural practices and identify them as the backbone of the Kolkata city that fosters the traditional practices.

Wiwik Yulianti et al. look at an entirely different issue. They see a great relevance of vernacular in the contemporary world. They offer interpretations into the use of vernacular languages in the presidential debates in Indonesia and point out that the use of three languages articulate that people must interact with each other to produce Indonesia as a unified nation.

Foram N. Bhatt talks about conserving continuously evolving cultural landscapes of vernacular settlements while presenting insights from the Village Nirmand, Himachal Pradesh, India. She argues that unless urgent actions with sensitivity toward Nature, culture, and community are undertaken, the settlements might lose their integrity.

Eka Oktawati et al. discuss the typology of traditional domestic architecture based on social stratifications. They offer insights from the case of the Mamasa Tribe, Indonesia. Their findings indicate a strong correlation between the architecture of the traditional Mamasa house and the social stratification that exists in the Mamasa community.

Woelandhary et al. look at the evolution of Batik culture in Indonesia and show how it has moved from vernacular culture to urban culture. They point out that batik tradition in Jakarta has arisen from the immigrant vernacular communities, and has today produced a fashionable cloth of national significance even symbolizing the national identity of Indonesia.

Chadalavada et al. take us away from cultural issues to environmental issues. They examine environmental impacts of using vernacular materials for sustainable developments. They bring insights from an eco-sensitive resort in India and show that using alternative vernacular materials like bamboo in the super structure, and local tandoor stones in flooring reduce the embodied energy and carbon emission levels significantly.

In contrast, Windi et al. take us back to culture. They examine a unique situation of re-inventing vernacular heritage for the modern world. They show how integrating philosophical values of traditional games in early childhood education could benefit the students in Indonesia.

Manurung et al. focus on the production of culture in the vernacular communities. They examine the Confucian beliefs and show how they contribute to the culture of shame in Japan.

Finally, Lahpan et al. show us how engaging vernacularity and identity politics of public spaces can promote cultural tourism. They offer insights from the art festivals in Bandung, Indonesia. They argue that the festivals serve as a significant place for cultural commodification, even if their primary goals are to celebrate cultural identity.

Needless to say, these papers divulge the nuances of the manifestations of culture, traditions and the unique practices that exist in the human settlements. This issue of the ISVS e-journal again offers very meaningful studies into the human settlements bringing out insights hitherto not available. We are most encouraged by their contributions and look forward to publishing further research on the cultural practices of human settlements for the enhancement of Knowledge.

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