



HERITAGE

SYROS  
2016

in TRANSITION

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Scenes of Urban Innovation

CONFERENCE PROGRAM

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# INTRODUCTION

## IASCC 2016

This year's conference *Heritage in Transition: Scenes of Urban Innovation* is the fourth annual meeting of The International Association for the Study of the Culture of Cities (IASCC). The conference events are organized by The Culture of Cities Centre (CCC) and hosted in partnership with cooperating institutions in different cities each year with the thematic interest of understanding, developing and expanding upon the conceptual forms and praxis of innovation as they materialize as urban scenes.

Beginning in New York in 2013, our seminal conference *Poeticizing the Urban Apparatus* in this series set the tone for such a pursuit at the newly created Center for Social Innovation at the Starrett-Lehigh Building. Attracting participants across four continents, as well as producing a volume in the Culture of Cities Series with McGill-Queen's Press, the 2014 *Affective Cities* Conference convened at The Centre for Social Innovation's Annex Building and our home office. Still in progress, we are organizing a volume stemming from the *Libidinal Circuits* Conference hosted by The School of the Arts, University of Liverpool in 2015.

IASCC 2016 is produced in partnership with York University, St. Jerome's University and the University of Waterloo in Canada, The Cultural Center, Municipality of Syros and the Greek Ombudsman. This effort reflects a coordination of scholars, artists, entrepreneurs, institutions, and urban research centres across the globe to engage thematic issues related to scenes of urban innovation. *Heritage in Transition* includes diverse paper presentations, panels and social activities organized around theoretic and applied practices across a range of disciplines in the social sciences, humanities, policy and the fine arts.

As a particular context for exploring the city of Ermoupolis, we invite you to understand issues and innovative strategies for preservation through a special walking tour led by Pavlos Chatzigrigoriou. Following the panels on the first day, please join us for our opening reception and a new vantage point in which to experience the special character of the city. On the second evening we ask you to discover another aspect of Ermoupolis by joining us for the networking dinner in Ano-Syros. Finally, we invite you to attend a closing lunch and roundtable discussion on the final day of the program to dialogically engage thematic panels and shape future collaborations, publications and projects.

Dear Conference Participants,

It gives us great pleasure to welcome you to the annual conference of the International Association for the Study of the Culture of Cities (IASCC) in the city of Ermoupolis in the heart of the Cyclades on the island of Syros, Greece. This year's topic *Heritage in Transition* is the fourth in our five-year series on Scenes of Urban Innovation. We are pleased to have so many and varied contributions from a distinguished cross-section of international and interdisciplinary participants.

Besides the landscape and built environment of the urban environment as recurrent themes of heritage, the idea of heritage in transition applies to many senses of an inheritance that the orthodox discourse might conceal. We note the heritage of corporeality, of bodies, in usages such as genetics and race, of mind in usages of belief, opinion, and the unconscious, in a genre such as art, architecture, the novel where the cliché of a canon functions in such a way, in customs as innocuous as greetings or gestures that model ways and means of following standards, in festivals, celebrations and their ritual grammars, in the background and legacy of human groups and associations that mark the notion of plurality, and of course in the history of any and all actions in the way history must include aura, after-images, and all evocative resonances and traces of the past.

We have an engaging group of presenters who bring a diversity of approaches both methodologically and in terms of the influx-character of research on heritage and preservation. A special thank you to Sakis Gekas, Kieran Bonner, Andriani Papadopoulou, David Lynes, Pavlos Chatzigrigoriou and Steven Bailey who were instrumental in shaping the vision of this year's investigation. We would also like to acknowledge the contributions of Han Zhang for her design work of the website and programme, George Martin for conference coordination and Christos Stavrou for liaising between Canada and Greece. Without the backing of the Social Sciences and Humanities Research Council (SSHRC) and the generous use of the Cultural Center in Ermoupolis this conference would not be feasible. We would also like to extend our gratitude to the Municipality of Syros and the Greek Ombudsman for their support and the realization of the conference in the city of Ermoupoli.

We look forward to a lively and creative discussion on *Heritage in Transition* in this beautiful environment and under the influence of the incomparable heritage of Greece.



**ALAN BLUM**  
*Executive Director*  
Culture of Cities Centre



**ELKE GRENZER**  
*Director*  
Culture of Cities Centre

# ORGANIZERS



CULTURE  
OF CITIES  
CENTRE.

Celebrating its sixteenth year, **The Culture of Cities Centre** is active in engaging local and international academic scholars, artists, policy makers and social entrepreneurs in the interdisciplinary study of culture and the city. Our office is located in downtown Toronto at The Centre for Social Innovation, in the Annex Building. The Centre's primary function is to contribute to an international public discourse on cities through book series, journals, research projects and conferences. Our publications, workshops and special events are devoted to new ways of representing, shaping and defining urban culture. The Centre's character is at once public and private, reflective and engaged, but always oriented to the very social order that it seeks to elucidate.

Starting from the inception of the Social Sciences and Humanities Research Council (SSHRC) five-year major collaborative initiative *The Culture of Cities Project*, to the founding of the Culture of Cities Centre in 2000, to the collective's branching out in 2005 to study discourses of health under the auspices of the Canadian Institutes of Health Research (CIHR) and The University of Waterloo supported project entitled *City-life and Wellbeing: The Grey-Zone of Health and Illness*—research activity continues through the *Culture of Cities* book series with McGill-Queens; *The Culture, Disease and Well-Being* Series and *Urbanities* Series with Intellect Press and an open-access digital repository through YorkSpace at York University Library. The Culture of Cities Centre is a member of the Consortium of Humanities Centres and Institutes, a network of humanities-based centres and institutes.

**IASCC** INTERNATIONAL ASSOCIATION FOR  
THE STUDY OF THE CULTURE OF CITIES

**The International Association for the Study of the Culture of Cities** is an international and interdisciplinary forum for colleagues who share intellectual interests in developing innovative approaches to interpretive arts, methods, strategies and programs of inquiry for representing qualitative vectors of urban life. The Association organizes a structure of collegial encounters through an annual conference, workshops and special events, exhibitions, film series, and on-line presentations. As part of its commitment to fostering and developing new research, the Association sponsors the publication of experimental and innovative qualitative studies of urban life and is committed to encouraging publishing opportunities for scholars at various stages in their research.

# SPONSORS



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ΔΗΜΟΣ ΣΥΡΟΥ - ΕΡΜΟΥΠΟΛΗΣ  
MUNICIPALITY OF SYROS - HERMOUPOLIS



ΣΥΝΗΓΟΡΟΣ  
ΤΟΥ ΠΟΛΙΤΗ  
ΑΝΕΞΑΡΤΗΤΗ ΑΡΧΗ



# SCHEDULE

## DAY 1 Heritage, Place and Space

Location:

Wednesday  
July 27th

**9:00 – 9:30AM**  
Coffee/Reception/Registration

**9:30 – 10:00AM**  
Welcoming & Introduction

**10:00-11:00AM**  
Walking Tour - Ermoupolis, Syros

**Pavlos Chatzigrigoriou**  
*Department of Electrical Engineering, Computer Engineering and Informatics*  
*Digital Heritage Research Laboratory*  
<http://www.digitalheritagelab.eu>

**11:00 – 11:15AM** Break

**11:15 – 12:15PM** Keynote

**Pavlos Chatzigrigoriou**  
*Cyprus University of Technology (Greece)*  
Developing an Historic Buildings Digital Collection for a Conservation Plan

**12:15 – 1:15PM** Lunch

**1:15 – 2:30PM** Panel 1 Chair: Steven Bailey

**Jelena Savic**  
*FBAUP (Porto, Maia, Portugal)*  
Walking in the City: A Heritage Inquiry into the Cultural Landscape of Contemporary Porto

**Elke Grenzer**  
*York University (Toronto, Canada)*  
New New Urbanism: The Tensions between Heritage and Innovation in the Redevelopment of Mirvish Village, Toronto

**Sakis Gekas**  
*York University (Toronto, Canada)*  
Public History and the Remaking of Urban Heritage: Historical Walks and On-site Teaching in Greek cities

**2:30 – 2:45PM** Break

**2:45 – 4:00PM** Panel 2 Chair: Joerg Fuhrmann

**Håkan Forsell**  
*Institute of Urban History, Stockholm University and IRS/Center for Metropolitan Studies Technical University (Berlin, Germany)*  
The Value of Urban Heritage: Assessment Criteria, Property Values and Development of Cultural Heritage in Stockholm

**Marianne Vardalos**  
*Laurentian University (Sudbury, Canada)*  
Toronto's Charity Industrial Complex: How Liberal Humanism Spins a Legacy of 'Taking' into a Heritage of 'Giving'

**Zachary T. Androus**  
*Independent Scholar (Florence, Italy)*  
Free to Destroy Everything: Mass Tourism and Urban Change in Florence, Italy

**4:00 – 4:15PM** Break

**4:15 – 5:30PM** Panel 3 Chair: Susan Ingram

**Carla Sadini and Marina Parente**  
*Politecnico di Milano, Design Department (Milan, Italy)*  
(In)visible: Strategic and Service Design for the Enhancement of Cultural Heritage

**Vitor M. Santos**  
*Nova Information Management School - Universidade Nova de Lisboa (Lisbon, Portugal)*  
Art and Culture in Smart Cities

**Markus Reisenleitner**  
*York University (Toronto, Canada)*  
Memorializing, Performing and Reclaiming Latina/o Identities in Los Angeles and Santa Fe

**6:00 – 7:30PM** Opening Wine & Cheese Reception

**Asteria Beach Bar**  
Asteria Beach, Ermoupolis  
(see details in Map & Direction)

## DAY 2 Identity

Location:

Thursday  
July 28th

**9:00 – 9:15AM** Coffee/Reception

**9:15 – 10:15AM** Keynote

**Alan Blum**  
*Executive Director, The Culture of Cities Centre; Senior Scholar, Sociology, York University*

**10:15 – 10:30AM** Break

**10:30 – 12:00PM**

Panel 4 Chair: Andriani Papadopoulou

**Kieran Bonner**  
*St. Jerome's University (Waterloo, Canada)*  
Commemoration and Contestation: 1916 and Divisive Heritage

**Christos Stavrou**  
*Lancaster University (Lancaster, UK)*  
Challenging the Heritage of Able-Bodied Citizenship and the Invisibility Struggles within Public Urban Spaces

**David Lynes**  
*St. Francis Xavier University (Antigonish, Canada)*  
The Heritage of Aboriginal Culture and the Legacy of Canada's Colonial Origins

**Steven Bailey**  
*York University (Toronto, Canada)*  
Temporalities of Nostalgia and Influence: Cultural Heritage and the Dance of Remembering and Forgetting

**12:00 – 12:15PM** Break

**12:15 – 1:15PM** Roundtable

Chair: Thomas A. Rivard  
**Constantina Siountri**  
*The European Capital Titles as a Tool for City's Cultural Transformation*

**1:15 – 2:15PM** Lunch

**2:15 – 3:45PM** Panel 5 Chair: TBD

**Susan Ingram**  
*York University (Toronto, Canada)*  
Modern Heritage as Seduction: The Josephine Bakers of Cities

**Saeed Hydaralli**  
*Roger Williams University (Rhode Island, USA)*  
Street Foods and the 'Pedestrian' City?

**Celia Huang**  
*University of Waterloo (Waterloo, Canada)*  
International Community: Rebirth of a Unique Chinese Heritage

**Amanda Kaminski**  
*Ryerson University (Toronto, Canada)*  
Ethnic Festivals as Reinforcement of Spatial Membership and Identity

**3:45 – 4:00PM** Break

**4:00 – 5:30PM** Panel 6 Chair: Kieran Bonner

**Stanley Raffel**  
*Edinburgh University (Edinburgh, UK)*  
The Heritage of Rome

**Sophie Quick**  
*Western University (London, Canada)*  
The Preservation of the Ruins of Oradour-sur-Glane

**Polyvia Parara**  
*University of Maryland, Department of Classics/Modern Greek Program, Visiting Assistant Professor (Maryland, US)*  
Classical Bouquet: Cities and Cultural Landscapes from Past to Present

**Maria K. Papadopoulou**  
*University of Copenhagen (Copenhagen, Denmark)*  
Lost and Found: Memory and Cultural Heritage in Alexandria

**7:30PM** Networking Dinner

**Ano Syros**  
Taverna Lilis  
Piatsa, Πιάτσα, Hermoupolis 841 00  
+30 2281 088087

DAY

## 3 City Theory / Methods

Location:

Friday  
July 29th

9:00 – 9:30AM

Coffee/Reception

9:30 – 10:45AM Panel 7 Chair: Saeed Hydaralli

**Pei Zhang**

*University of Liverpool (Liverpool, UK)*

On Urban Memory and the Body in Penelope Lively's City of the Mind and W. G. Sebald's Austerlitz

**Yuki Namiki**

*Tokyo Kasei University (Tokyo, Japan)*

The Materialized Ideal: Rebuilding of the Built Environment in *The Fountainhead*

**Thomas A. Rivard**

*University of Technology Sydney, (Sydney, Australia)*

The Minotaur's Brother: On the Uses and Misuses of History in Making the Contemporary City

10:45 – 11:00AM Break

11:00 – 12:15PM Panel 8 Chair: David Lynes

**Andriani Papadopoulou**

*Ombudsman of Citizens Independent Authority (Greece)*

The Particular "Place" and "Standing" of Roma Communities

**Joachim Ben Yakoub**

*University of Ghent, MENARG + S:PAM research group (Ghent, Belgium)*

The Last Sculpture Standing: The Politics of Time in the Tunisian Uprising

**Anas Karzai**

*Laurentian University (Sudbury, Canada)*

Cities on Lockdown: Precarious life and New Authoritarianism in the State of Exception

12:15 – 12:30PM Break

12:30 – 1:15PM Panel 9 Chair: Stanley Raffel

**Joerg Fuhrmann**

*Independent Scholar (Kreuzlingen, Switzerland)*

Exploring Architecture's Re-shaping of the Soul of the City in a Historic Town

**George Martin**

*York University (Toronto, Canada)*

Permanence and Change: Main Street Canada and the Rhetoric of Heritage Conservation and Urban Renewal

**Helen Yung**

*Artist, Researcher and Cultural Consultant (Toronto, Canada)*

Adaptation: Problem vs Poetics - An Artist's Perspective on Migration and Settlement

1:15 – 2:45PM Closing Garden Lunch

**Oneiro**

Plateia I. Vardaka

Ermoupoli 841 00

(across from the Apollo Theatre, around the corner from the Cultural Center)

+30 2281 076486

2:45 – 4:00PM Closing

Closing the Talk & Discussion

**Free to Destroy Everything: Mass Tourism and Urban Change in Florence, Italy**

Zachary T. Androus

The rise of mass tourism to Florence, Italy spawned a series of interrelated consequences that are now tearing the social fabric essential to the city's intangible cultural heritage. Mass tourism itself is facilitated by the essentially neoliberal premise of perpetual increase through the city's economic development plans that continue to emphasize the growth of tourism and its supporting services. The shift to a service based economy from one based on production and distribution of material goods carries social and cultural costs: contemporary fine artists struggle against the expectation that art in Florence remains frozen in renaissance styles, traditional artisans struggle to remain viable in a market dominated by global brands and cheap imports, owner-operated restaurants give way to larger enterprise based approaches, and small businesses that cater to local residents are being replaced by those serving tourists' needs. This paper draws on my ten years of ethnographic engagement in Florence, including four years of intense participant-observation working as a goldsmith from a studio in the old artisan district, to make a case that current policies and initiatives intended to protect the city's cultural heritage end up contributing to their disappearance, rather than facilitating their adaptation and survival.

**Temporalities of Nostalgia and Influence: Cultural Heritage and the Dance of Remembering and Forgetting**

Steven Bailey

In this talk, I will explore the question of heritage as an issue of the simultaneous forgetting and remembering of a cultural past, one in contrast with more linear temporal orientations to heritage. Against a Heideggerian sense of heritage as contact with a kind of primordial past, I posit the advantages of sense of heritage inflected by Lacanian psychoanalytical theory, one that understands heritage as a more dynamic and anxious process of working through the affective tensions associated with both influence and nostalgia. Three case studies are then presented that offer exemplars of this more dynamic stance toward cultural heritage: filmmaker John Waters, "psychobilly" rock band The Cramps, and new comedy performer Kristen Schaal.

**The Last Sculpture Standing: The Politics of Time in the Tunisian Uprising**

Joachim Ben Yakoub

During the latest uprising in Tunisia, the sculptural landscape of autocratic power was totally destroyed by the agitated crowd. Or at least almost. As the provocative *Anti-Clock Project* by visual artist Nidhal Chamekh reminds us, the strongest element of this landscape is still standing in the center of the capital until today. The imagined destruction of the perennial Clock-Tower in the 3D urban revitalization plan of Chamekh, also renders visible the imbricated strata of the sculptural landscape as an inherited palimpsest that reveals hegemonic assumptions regarding the prevailing politics of time. The monumental translation of the *new era* promoted by the contested autocratic regime paradoxically froze, during its 23 years of rule, the idea that *change* would facilitate general progress, innovation, modernization and development and guarantees a better future. In this presentation we will argue however that together with the Clock-Tower, the civilizational project initiated by colonial occupation and upheld by the consecutive postcolonial regimes through an emerging democratization paradigm is not necessarily warranting a better future, but restrains political sensibilities to the present time, dismissing historical pasts and withholding differential futures. The sculptural landscape should then be read as an aesthetic translation of the imposed state of social paralysis that freezes social dialectics. The ongoing controversies and the political actions relating to the apparently irrefutable Clock-Tower are thus not only debates about the embellishment of the urban landscape, but fundamental political debates concerning the completion of the new body politics that the recent uprising prescribes.

**Inheritance as Body and Mind:**

**'Bad Day at Black Rock'**

Alan Blum

This presentation examines discourses on relations to inheritance that on the one hand conceptualize heritage as corporeal and linked to the body and a legible genetic history, and on the other hand as 'intellectual' ranging from the influences of authoritative knowledge to custom and to the constraint of the unconscious. From this perspective heritage can be seen as positive or negative, as assumed factors in attributions of 'genius'

# ABSTRACTS

and in racism, nazism, and various fundamentalist orthodoxies. Blum will discuss ways in which heritage as inheritance has been engaged as a 'background' both oppressive and challenging, as posing the eternal problem of dealing with inescapable conditions and the possibilities for innovation.

## **Commemoration and Contestation: 1916 and Divisive Heritage** Kieran Bonner

The 1916 Rising, which turned the General Post Office in O'Connell Street, Dublin into an iconic building, gave birth to the War of Independence, the problematic solution of the Irish Free State, and an Ireland divided between North and South. 2016 is also the anniversary of the Battle of the Somme in 1916, an event celebrated by Unionists in Northern Ireland as formative for their sense of the attachment to Britain. This case is not a heritage that remains in the past but one that continues to haunt present social and political relations. Drawing on the work of Arendt and Margalit, the paper raises the question of past's function to haunt us who are present and, in Arendt's words, wish to live in the world as it really is.

## **Developing a Historic Buildings Digital Collection for a Conservation Plan** Pavlos Chatzigrigoriou

The Digital Heritage Management System of the Historic City of Hermoupolis, in a Greek Aegean Island, Syros proved that 2.4 historic buildings collapse every year, as a result of abandonment. This phenomenon was intensified by the severe economic crisis in Greece. The research proposed an optimal conservation plan for the city, after carefully evaluating variables through a multi-criteria model using GIS and an innovating point system. To apply this plan, we need to be able to update the data, as buildings are constantly changing through time. In developing a digital heritage collection portal, using free open source software and serving crucial data for every building we asked citizens to check the data base, report mistakes, updates, stories, photographs and use the portal to learn about their city. This effort led us to a big digitization project, with up to 1290 historic buildings, 14.400 geo-tagged photos and more than 15.000 fields of information. The project HER.M.E.S., as a conservation plan and a heritage digitization project

won the 2015 European Union Europa Nostra Award.

## **The Value of Urban Heritage: Assessment Criteria, Property Values and Development of Cultural Heritage in Stockholm** Håkan Forsell

The paper investigates the tension between public opinion, investment interests and expert assessment of cultural property and heritage sites in Stockholm. As a reaction to the redevelopment projects in Stockholm during the 1950s and 1960s the Stockholm City Museum founded a classification and assessment model measuring the cultural and heritage value of the historic urban fabric that received a large impact on planning, sanitation and investments in the city.

The assessment of the city's cultural sites and buildings has in recent decades become a complex part of municipal and private sector development strategies and the reason for fierce debates between developers, architects and the public. The policy of maintenance issues became already in the 1980s and 1990s linked to a "value"-discussion that sought to integrate cultural factors in economic investments and a real estate-driven segmentation of the urban environment. The Stockholm City Museum classification methods have neither had legal prominence to prevent exploitation, or legitimacy to prevent competition from other stakeholders: construction companies, businesses, property owners and local history societies, all of which deal with cultural property values.

The paper will highlight cases when the conflict around reconstruction of heritage sites has become especially intense between different groups of interest. The study will also stress how the official value-creation schemes of cultural property in Stockholm has changed from being part of a professionalization strategy for architectural historians and archaeologists in the 1960s and 1970s – to become an intricate component of economic processes and real estate investments in the 1990s and 2000s.

## **Exploring Architecture's Re-shaping of the Soul of the City in a Historic Town** Joerg Fuhrmann

Innovative architecture tries to reshape the city it is confronted with. The administrators and citizens of historic towns - with their huge stock of buildings - vernacular or *significant* ones from different centuries - are faced on the one hand with the problem of preserving the given structure of towns concerning the issues of historic memory and recognizability of the *character and soul* of the city and on the other hand with the necessity of opening up the structure due to changes on different levels of towns' system.

The architectonic inscription into the town's shape is based on interpretations of the respective meaning of the city's own immanent identity and structural logic, thus creating describable differences between cities. The dichotomy between *old town* and *new town* can be understood as a binary concept which stems from the reconstruction and innovative modification of the now recognizable *old town*-shape. This shaping work is mostly done for reasons of competitive optimization in the realms of business, administration, consumption and tourism. Within this stream of sociocultural change - with its different parties of proponent, objecting, indifferent or tolerant actors - architecture as technico-artistic and economic enterprise plays its role as one of the most remarkable change markers, either in reconstructing old objects for new functions, conserving buildings for memorial reasons, combining new objects with old ones or placing completely new objects in the midst of the stock of existing things.

We will explore various architectonic solutions to problems of town shaping on the basis of *statements* of architecture and accounts of architects.

## **Public History and the Remaking of Urban Heritage: Historical Walks and On-site Teaching in Greek Cities** Sakis Gekas

The recent trend in Greek cities has been the organization of 'historical walks', organized by trained historians, who seek to open history to the public. Historical walks or historical tours can be a major intervention into the formation of historical consciousness of people who live in a city, but also of visitors, whether tourists or foreign students in Greece. Following the historical

walks greatly affected the way I taught history to non-Greek students on-site, providing them with an experiential education that is equally important for educators too. The paper argues that Greek cities become much more familiar to those who follow the historical walks, as their past becomes more accessible. For Canadian and other foreign students the experience is transforming as the past is engrained in the present in buildings, sites, graffiti and urban space as a whole; the use of smartphones greatly enhances their experience since they can record in photographs or videos the parts of the 'lecture' and on-site teaching that strikes them as the most important.

## **New New Urbanism: The Tensions between Heritage and Innovation in the Redevelopment of Mirvish Village, Toronto** Elke Grenzer

The clash between innovation and tradition represents opposing structures of action that seem to pit preservation and continuity against change and transformation. Rather than treat this as an either/or relation, this presentation seeks to understand the social dynamism and traffic between these positions through a case study of the redevelopment of Mirvish Village, a significant urban neighbourhood in Toronto. Notorious for its contradictions and cheerful coexistence of gaudiness and charm, the neighborhood has historically been a magnet for immigrants, students, artists, businesses large and small. Mirvish Village now faces the prospect of a selective process of both demolition and preservation of its existing buildings. Central to the debates over the proposed changes, is the developer's rhetorical and strategic engagement of the tenets at the heart of New Urbanism's participatory consultation. The developer, in an attempt to gain political and public consensus, has laboured to encourage a process of community participation and engagement that seeks to elevate aesthetic considerations of rebuilding as integral to the process of civic engagement. How this approach both coopts and encourages an uneasy alliance of the past, present and future is considered as a feature of the politics of heritage in transition.

**International Community:  
Rebirth of a Unique Chinese Heritage**

Celia Huang

Gulangyu (or Kulangsu 鼓浪屿), a small island located in the southeast coast of China, with a population less than 20,000, is known for its unique international settlement. It has applied to be included on the UNESCO World Heritage List. The site exemplifies multicultural fusion between the traditional Chinese culture and multiple foreign cultures from America, Great Britain, Denmark and Japan since the mid 19th century. Rich historical and architectural documentation exists; however, not much theoretical analysis has been conducted of it as a heritage site. The tangible heritages such as historic buildings, street structure, garden landscapes and so on inspired by the cultural fusion remain authentic until today. Meanwhile, spiritual heritages such as Christianity had been introduced and practiced on the island, along with Confucianism, Taoism, and Buddhism, for over 100 years. What does this cultural fusion mean for Gulangyu's identity? Is it creative Chinese or cosmopolitan? This paper explores the issues of what's worth preserving and the tension between conservation and reinvention as a heritage site.

**Street Foods and the 'Pedestrian' City?**

Saeed Hydaralli

Street foods have been a timeless feature of the city as a consequence of, among other things, its diversity of needs and appetites. In these ways street foods might be said to be organic to the life of the city. Consequently, it is hardly surprising that, today, according to the UN's Food and Agriculture Association, an estimated 2.5 billion people, mostly in the cities of the developing world, avail themselves of urban street foods on a daily basis (Cardoso et al, 2014). Yet, many cities, including Toronto, have a long history of an uneasy relationship with street foods, rendering it a persistent site of conflict that centers a debate over its compatibility with the modern city as a form of life. In other words, street foods raise the fundamental question of the relationship between the city's past, present and future, that is, its heritage in transition.

**Modern Heritage as Seduction:  
The Josephine Bakers of Cities**

Susan Ingram

In *Second Skin: Josephine Baker and the Modern Surface*, Anne Anlin Cheng compellingly re-dresses the question of how race figures in Western modernity and argues that, "We do not master by seeing; we are ourselves altered when we look." Cheng uses this insight to demonstrate parallels between the logic of Baker's performance aesthetic and modernist European urbanists such as le Corbusier and Loos and their rethinking of the nature of surface and identity. In this paper, I examine the consequences of Cheng's work for rethinking the rise of fashion cities over the course of the 20th century. As David Gilbert makes clear in his introduction to *Fashion's World Cities*, the prevailing discourse in world or global cities scholarship has been economic, with a focus on the structural changes in the economies of world cities seen as "dependent on the form and extent of their integration into the world economy" (10). The performative and highly visual nature of urbanity opens cities to being reinterpreted along Cheng's lines of surface and identity. The resulting insights are relevant for, and allow conclusions to be drawn about, contemporary branding strategies of both global and second-tier cities.

**Ethnic Festivals as Reinforcement of Spatial  
Membership and Identity**

Amanda Kaminski

Toronto, a large Canadian cosmopolitan city, thrives on its multiculturalism and diversity as is evidenced through the range of historically recognized ethnic neighbourhoods and areas within the city. Furthermore, each year, many various ethnic neighbourhoods mark their inheritances by hosting their respective ethnic culinary festivals, providing a space and opportunity to get together and celebrate their culture, through traditions, food, and music. In addition to the festivals' ability to attract people from all walks of life and celebrate one's culture, many ethnic culinary festivals stand as markers of cultural identity of these neighbourhoods, further designating membership and affiliation. Using systematic sampling the study conducted a content analysis of 40 newspaper articles from Toronto based newspapers to properly analyze the role of such multi-

cultural culinary festivals. The study uses Roncesvalles, often times referred to as Little Poland, as a case study in this examination. Roncesvalles, is a Polish ethnic neighbourhood that has gone through gentrification, with Polish people dispersing to other parts of Toronto. However, each year, Roncesvalles hosts a yearly Polish festival, the largest in North America. The study's findings confirm the important role food, music, and the yearly traditions play into cultural identity formation within such festivals. Although many ethnic neighbourhoods within Toronto have gone through gentrification, yearly ethnic multicultural festivals serve as a reminder and assembly of the transmission of meaningfulness of spatial membership and community for people living in these neighbourhoods.

**Cities on Lockdown:  
Precarious Life and New Authoritarianism in the  
State of Exception**

Anas Karzai

Through the work of Theodor Adorno, Jacques Derrida and Giorgio Agamben, this paper reflects on cities in lockdown within the context of the current "state of exception" as a new paradigm of the modern. The events of September, 11th 2001 mark the transition to a novel era which can be characterized as New Authoritarianism via a permanent "state of exception". The arrival of New Authoritarianism has ushered in a sinister system of domination both at home and abroad -a system which both conceals and reveals its ideological and coercive elements. A central strategy for the maintenance of the system is the rejuvenation, through social and cultural institutions, of old national myths regarding a monolithic, exceptional, collective identity, while the insecure state apparatuses are active in repressing and subjugating the population through the "force of law".

This is where 'difference' is either accepted, or rejected; human beings are either acknowledged, recognized and provided for, or they are rejected and denied access to resources and the right to live among the rest of us. This 21st century attitude of indifference to the human condition is more visible in relation to the recent global refugees crisis in the liberal west—an unprecedented human catastrophe. A catastrophe which is not part of human nature, but produced by the logic of a permanent state of war, that is, a product of an imperial war economy that is always justified in the name of a democracy to come, the coming of that "phantom

ideal". From bombed and droned cities like Bagdad, Damascus, Benghazi, and Kabul, to the lockdown cities like Boston, Paris and Brussels, to schools, and prisons and factories at home—everyday life in the modern metropolis can be described as a life marked by suspicion, threat and death.

Can our philosophical heritage help us transcend the identitarian thinking categories of the 'Other', 'Refugee', 'Immigrant' and 'Muslim'? And to what extent have we become well-adjusted to an unjust world?

**The Heritage of Aboriginal Culture and the Legacy of  
Canada's Colonial Origins**

David Lynes

The contrast between the heritage of Aboriginal culture as something which is fiercely defended and celebrated and the country's colonial legacy as something that requires remediation and compensation, is viewed as setting up a unique dialectic that plays out in myriad formal and informal ways through the everyday life of the city and city dwellers.

Permanence and Change: Main Street Canada and the Rhetoric of Heritage Conservation and Urban Renewal  
George Martin

This paper explores the relationship of heritage conservation to urban renewal by examining a government program called Main Street Canada. During its initial phase from 1979 and 1985, Main Street Canada promoted the conservation of architectural heritage as a way to revive small town commercial centers struggling in the wake of post-war suburbanization. As a pioneering government initiative, it generated a substantial body of published and in-house documentation describing and justifying the program. This documentary archive is examined to explore how notions permanence and change embedded in the Main Street Canada program produced an impasse that in turn was worked out through a specific and novel set of rhetorical strategies.

**The Materialized Ideal: Rebuilding of the Built  
Environment in *The Fountainhead***

Yuki Namiki

Exemplified by Horatio Alger's *rag-to-riches* stories

in which protagonists' social position correspond to their physical position in the city, in novelistic representation of modern New York City the city's unique urban architecture that itself weds the physical with the symbolic, plays a role more important than a backdrop to the narrative. This presentation examines Ayn Rand's *The Fountainhead* (1941) as an extreme example of such phenomenon; featuring an architect who takes every means to realize his ambition of replacing the existing skyscrapers with his ideal one, this novel manifests not only Rand's idiosyncratic belief towards the relationship between individual and built environment, but also the centrality of urban architecture in representation of modern New York City. By focusing on the material/ideal interaction that Rand builds this novel upon, this presentation casts a new light to the polemical yet intriguing aesthetics of Rand, locating this somewhat isolated work in a dialogue with other New York novels.

**The Particular "Place" and "Standing" of Roma Communities**  
Andriani Papadopoulou

Dr. Papadopoulou will speak about the particular "place" and "standing" of the Roma communities on the periphery of European cities. Using types of encampments as an example, and the particular architectural designs they follow in common, Roma subsistence activities in the areas in which they live will be examined in relation to the continuity of a complex heritage formed through an integration of elements from other cultures, religions and social structures encountered through travel. Some of the customs and religious practices of the Roma, the elements of their responses to the hostility they encounter and their struggle to maintain their difference will be analyzed in relation to the innovative ways in which heritage and tradition are continuously enacted. How relationships to heritage are disclosed symbolically, in extended family relationships and in other types of relations of allegiance will be examined in connection to the survival of Roma heritage. Understanding how innovation grounds the Roma tradition allows for a deeper insight into how the Roma form a unique Diaspora group in Europe and how we might conceive of tradition itself as a form of innovation.

**Lost and Found: Memory and Cultural Heritage in Alexandria**  
Maria K. Papadopoulou

In October 2002 Alexandria, Egypt saw the opening of the modern library of Alexandria, named Biblioteca Alexandrina. The name resonated the Greco-roman past of the city. The place it was built was not far from the site where most maps of Alexandria since early modern times place the Basileia, or royal quarter, of which the ancient Library was part. A few months later, in July 2003, Alexandria (its ancient remains and Library) joined the Unesco World Heritage List.

Alexandria or Iskandariya (in modern Egyptian Arabic) was founded in 331 B.C. by Alexander the Great on a site that was known to the Greeks since Homer. The Egyptian (Demotic and Coptic) name of the site was Rakote. Despite the fact that the city underwent a lot of turbulence through the ages, it showed remarkable resilience. Of the past of the city, the "ancient ruins", which form part of the Greco-roman past of the city, feature most prominently: the ancient necropolis in different parts of the city, the Roman amphitheatre at Kom-el-Dikka and the so-called Pompey's pillar.

This paper will present the city's ancient sites, including the underwater ones at the port of Alexandria, which have played a decisive role in creating its cultural landscape, and b. relate them to ancient textual, visual and material evidence. The overall aim is to highlight the factor that led to the renewal of the city's connection to its foundational years.

**Classical Bouquet: Cities and Cultural Landscapes from Past to Present**  
Polyvia Parara

I will examine a unique and unpublished volume, newly discovered this fall at the rare collections library of the Museum of Natural History of the Smithsonian Institution in Washington DC. This rare volume entitled *Classical Bouquet* was created by the learned Cretan Elisavet Contaxaki to be presented to the France's First Universal Exhibition at Paris in 1855. This volume presents seventy-one cities and monuments in Greece paired with dried flowers, hand painted drawings of monuments and literary excerpts. The cultural essence of these cities is explained by quotations from Ancient Greek authors, historians, philosophers and poets in

the original language as well as literary excerpts from English, Italian and French poets.

By presenting specific examples from this unique unpublished primary source of 1855, my paper discusses the following: how the cultural identity of a city is formed by its legends, cults and monuments; how a city's ideals and values are reflected in its material culture; and how cultural landscapes connect with people and appeal to universal audiences. Virtually unknown, for one hundred sixty years, the Classical Bouquet is a masterpiece that exemplifies how a city's past heritage can shape the identity of its citizens and its visitors in present times.

The original nature of this volume makes it an exceptional case for an interdisciplinary approach in the fields of history, archeology, literature, social and political theory, cultural analysis and arts.

**The Preservation of the Ruins of Oradour-sur-Glane**  
Sophie Quick

This paper will examine the continued preservation and conservation of the ruins of Oradour-sur-Glane, in France, through a contemporary archaeological framework. One way archaeologists study artifacts and sites is through a "life histories" model or "monument biography", a metaphor that treats an artifact or site like a human body, something that is born, has lived, and will continue to live until it dies. The ruins of Oradour-sur-Glane provide an example of a site that disrupts the life histories model. In 1944, the village was destroyed by Waffen SS troops, including the massacre of all 642 inhabitants. By April 1946, special legislation was passed guaranteeing the protection and preservation of the ruins, which began the unusual process of immediate memorialization.

Oradour was frozen on the day of the destruction and massacre. While protecting the ruins from demolition or development, the site is still subject to the effects of time and weather. This is part of a natural process of ruinification. But Oradour is an unconventional ruin where the natural effects of time are challenged. The lawn is manicured, the roads maintained, and the buildings repaired. But the state of repair and maintenance is to the extent of the village after the attack the buildings are repaired to a less ruined state of ruins.

For comparison, I will address other examples of how cities have dealt with ruins, including sites that have been rebuilt, repaired, removed, and reimaged.

**The Heritage of Rome**  
Stanley Raffel

One of the first examples of self-presentation of heritage is Ancient Rome's foundation myth. How times have changed since it is difficult to imagine any modern city presenting its past in this way, so bloody is Rome's story. That may be why compared to the other ancient cities with which it is compared, Athens and Jerusalem, the inheritance we derive from Rome remains the most problematic. We are supposed to admire its tangible accomplishments but how can we admire the way, according to the foundation myth, they were produced? In a little known book that one critic has described, not without a kind of begrudging admiration, as absurdly ambitious, Michel Serres has, firstly, attempted to show how Rome's foundation myth can be reinterpreted as real history and second attempted to use selected and less known aspects of the myth to provide nothing less than an alternative history, in effect a new foundation for Rome. I won't be summarizing Serres' book but will be carrying on the work he has started, both trying to decipher what Rome's foundation myth might, when interpreted, mean and also trying, to rethink Rome's heritage, to provide Rome with, as it were, a firmer, or at least more suited to our times, foundation.

**Memorializing, Performing and Reclaiming Latina/o Identities in Los Angeles and Santa Fe**  
Markus Reisenleitner

"LA's growing cool factor on the global fashion stage" (LA Times, 10 Nov 2013) is based on reclaiming the city's downtown, art and fashion districts for the multiethnic flaneuse on foot and promotes an image of a pedestrian-friendly, walkable, ecologically healthy Los Angeles by obliquely referencing historical imaginaries of Los Angeles's pseudo-Hispanic lineage and folding them into what is now understood, and represented in the digital mediascape, as street style. In this current and ongoing rebranding of Los Angeles as a city with a walkable core, fashion and street style operate as opposite props for performing new urbanist principles of retro civic sociability on an urban stage that blurs the line between material traces of (often violent and pain-

ful) histories and imagineered sets of city branding.

In this paper I discuss the role Latino lineage (both in its contemporary, imagined and mediated dimension and in its historically suppressed and ghostly aspects) plays in re-shaping contemporary LA's image, fashion, and urban spaces. Comparing Los Angeles's re-imagining with Santa Fe, a much smaller city that has successfully established and maintained a consistent imaginary for at least a century, can reveal what constitutes, mediates and transports the desire and need for "placing" fashion in location-specific histories.

### **The Minotaur's Brother: On the Uses and Misuses of History in Making the Contemporary City**

Thomas A. Rivard

"Just because it's true, doesn't mean it actually happened." Sam Spade

History is often treated as a record of an immutable, incontrovertible past, factual minerals extracted from the sediment of time - a nugget of truth here, another refined from a pile of legend and hearsay. Considered inviolate, it wants only to be discovered and refined - this is the history of historians, antiquarians and archaeologists.

Architecture is often discredited because of its service to this immutability, as the contemporary City is a fluctuating, multifunctional and ever-changing entity - requiring a conceptual incompleteness leading to personal expression and individual interpretation.

Rather we ought to view history as an organic entity itself, something to be harvested, then prepared, catalysed and presented contingent on the phenomenological nature of the information and its desired applicability in re-making the City. Deliberately eschewing linear and hermetic modes of historical discourse and instruction, this research (the product of an ongoing practice-based PhD) adopts strategies of unknowability and wandering to create an immersive and elusive investigative environment.

The work utilizes narrative, fiction and a hermeneutical approach to history to re-theorise the city. Misreadings of place offer its participants agency in determining their roles in that space, as well as allowing us to recover the specific by being elusive. This paper outlines the

constituent conceptual concerns informing the methodology, illustrated by select examples of work which enmesh analytical theory and creative design practice to propose an expanded geography of the city, one of excisions and allegory and, most importantly, one wide open to interpretation.

### **Art and Culture in Smart Cities**

Vitor M. Santos

A city can be considered to be "smart" when the investments in human and social capital, IT, and traditional systems (e.g.: transport and energy systems) provide sustainable economic development, with high quality of life and efficient management of the natural resources, through citizens' involvement. It requires, therefore, a new type of governance with more effective citizen participation in the public policies and a strong investment in technology. However, such concerns and investment may not be sufficient to ensure the desired quality of life. It takes more ...

Technology is constituted from the beginning as being a determining factor and responsible for the way we produce and look at the art. All artists have used their skills using the various advances of science of their time, in order to be able to use the latest scientific findings in their artistic production. Today, IT can serve and benefit almost all types of audiences, including citizens (e.g promoting their empowerment and social integration), companies (e.g providing data access and building blocks for services) municipalities (making cities more livable, and encouraging citizen participation) and to the academic (e.g., providing data access to major research).

In this paper it is argued that a city can only be truly defined as "smart" when investments in technology, in addition to focusing on traditional themes, also induce the production of art and culture and thereby enhance and further increase the quality of life, satisfaction and education of its citizens. Today, what can be truly innovative in this connection is the emergence of a new paradigm combination between art and reasoned information technology in an integrated way of thinking about building smart cities. This context brings new challenges, putting on the table as important objectives the development, implementation and design of new approaches, tools and methods to support new forms of art and culture and making cities more livable spaces

for all groups of society.

### **Walking in the City: A Heritage Inquiry in the Cultural Landscape of Contemporary Porto**

Jelena Savic

This proposal addresses the potential of walking as a methodological tool in mapping cultural resources. It is inspired by the well-known chapter from "The Practice of Everyday Life" of Michel de Certeau, who understands walking as a spatial practice enabling individuals to assign their own meanings and values to an urban space, to give sense and life to a city.

The practice of walking is applied as an inquiry method in a cultural heritage study of Porto, aiming at tackling several underexplored areas in the heritage discourse. On Porto's example, the paper will show how exploratory walks can embed a researcher into a socio-cultural context and help understanding the multisensory properties of the place. In line with the current discussion on cultural landscapes, the survey is stepping beyond *special*, historical landscapes and expanding to the realm of ordinary, mundane, everyday. The results of a series of exploratory walks done by the researcher, analysis of selected artistic projects based on walking and the results of two workshops performed with young artists, all used as primary sources in the inquiry on the heritage of contemporary Porto, will be presented and discussed.

This place-specific study also opens the question of application of the elements of its methodological approach in other cultural contexts, focusing on joining the shift of research paradigm towards multisensory rather than predominantly visual, an embracing artistic inputs in understanding sense of place.

### **(In)visible: Strategic and Service Design for the Enhancement of Cultural Heritage**

Carla Sadini and Marina Parente

In recent times the need of cities and regions to reshape their identities and communicate their past and present have got a great amount of attention. Art and creativity have been identified as important triggers for growth, improvement and renovation of places.

In this paper we want to focus on enhancement actions,

which are developed thanks to the relationship and the mutual exchange between urban spaces and tangible and intangible heritage.

We can identify three main typologies of actions:

- Functional. This approach is represented by the integration of new forms of enhancement of heritage and contemporary cultural patrimonies within functional and infrastructural places. These actions try to expand the knowledge of art and heritage and to attract new audiences, besides influencing the likeability of cities.
- Symbolic. This approach is represented by artworks which want to stress meanings and narratives otherwise invisible or undervalued.
- Strategic. This approach is represented by Design interventions, which aim at connecting tangible and intangible heritage with new sense making systems.

Our paper will look in particular to the third point: the Strategic and Service Design tools and approaches for heritage communication and enhancement. Through the selection of a series of case studies, we are going to analyze them according to specific dichotomies:

- top down/bottom up (processes)
- real/virtual
- passive/active (fruition)
- tradition/innovation

In addition to this, we also specifically look at the different roles which design can have in strategically planning from the whole process of enhancement to the single phases which concur in it.

### **The European Capital Titles as a Tool for City's Cultural Transformation**

Constantina Siountri

In a European Union level there are a lot of titles included in the *European Capital* topic. In our presentation we will explore the cultural development and the heritage impact in a city under the title or as a candidate for European Capital of Culture.

We will compare three cases. The city of Thessaloniki (GR) who hosted the title in 1997, the city of Pafos (CY) who will host the title in 2017 and the city of Tripolis (GR) who was a candidate but without success for the title of 2021.

In all three cases we will analyse the profit and the profile of the city in 5 levels:

- infrastructures and public/ private investments on heritage
- involvement of the civil society
- plans for interventions on monuments and public spaces
- the creation of the present city cultural capital with a focus of their past heritage, tangible and - intangible heritage
- active citizens participation
- the plans, the legacy and the profit in a city level

In parallel we will present the positive process for all parts involved (municipality, authorities, institutions, civil society, the market, the youth community) and the way to build a local urban innovation strategy plan.

We will end our presentation by referring to European Green Capital and European Youth Capital as a thematic tool for supporting culture and heritage.

### **Challenging the Heritage of Able-Bodied Citizenship and the Invisibility Struggles within Public Urban Spaces**

Christos Stavrou

Changes in the built environment and the public cultural practices throughout Western cities have attempted to accommodate the needs and the visible presence of the previously excluded bodies of disabled citizens. Both as a functional and visual cultural process of material and symbolic transformation, the newly created urban landscapes (from spatial infrastructure to public monuments, art projects and representational exhibits) not only try to remove physical barriers and open up public space to “disability culture”, but they also critically engage with a modernist tradition of normative embodiment; thus reshaping the associated values of legitimated political ex(in)clusion of “disability” and the existing variety of bodies. The deep-seeded sociocultural heritage of able-bodied citizenship is challenged by its “negative” or “invisible” counter-part in particular, selective ways.

### **Toronto's Charity Industrial Complex: How Liberal Humanism spins a Legacy of 'Taking' into a Heritage of 'Giving'**

Marianne Vardalos

At Toronto's many corporate-sponsored charity events, eager Torontonians volunteer to be good global citizens by giving their time, energy and attention to the community. Corporate representatives, parents, teachers and school administrators have no trouble reconciling the directive of 'giving back' with the neoliberal tenet that the prime duty of the individual is to optimize one's own life chances regardless of the cost to the Commons. The very concept of the “good global citizen” is the subject formation produced by the liberal humanist notion that it is possible to consume “virtuously”. Like its predecessor “conspicuous consumption”, “virtuous consumption” both exemplifies and aids the continuation of domination in the imperial project of expanding neoliberalism. None of the ‘giving’ discourses challenges the disparate relationships characteristic of consumer society between sexes, cultures, classes or nations. Instead they are reformulations of these unequal relations using the compassionate terms of “caring”, “protecting”, “helping”, and “respecting” still intended to fulfill a function of legitimating, reproducing, and intensifying social differences. Since the necessity to dominate is now an unacceptable imperative for the benefactors of empire, it has been reframed into acceptable, admirable, everyday social behaviour which simultaneously discourages its citizens from imagining social relations in any other way. We will show that corporate sponsored charity initiatives are not about helping those in need: they are about helping one's self. Helping the Other is about the conquest of neoliberalism over other ways of doing and other ways of knowing. The conclusion of these projects is always that the needs of the less fortunate must not only be satiated by foreign goods, money, visits, and leadership, but must also be “determined” by the moral values of the bourgeois classes of the West's major metropolises.

### **Adaptation: Problems vs Poetics - An Artist's Perspective on Migration and Settlement**

Helen Yung

Adaptation' is an oft-repeated value in the discourse of newcomer settlement. How readily different newcomers adapt to the new culture, how to ease the process of adoption and settling in. Society and economies must

adapt too. There is (some) implicit understanding that settlement is a process of co-evolution between the newly arrived and that which they are arriving into.

'Adaptation' is, too, an artistic concept. Artists adapt received forms, works, and ideas - contributing to a living tradition of artmaking - making heritage contemporary with every interpretation. What does it really mean to think flexibly, to innovate, to transition into new forms, to self-interpret anew? What can art tell us about adaptation for survival? When adaptation feels like death to some - abandonment of self, loss of identity, of culture, of values, of life as they had imagined it - what insights might art offer to newcomers?

### **On Urban Memory and the Body in Penelope Lively's City of the Mind and W. G. Sebald's Austerlitz**

Pei Zhang

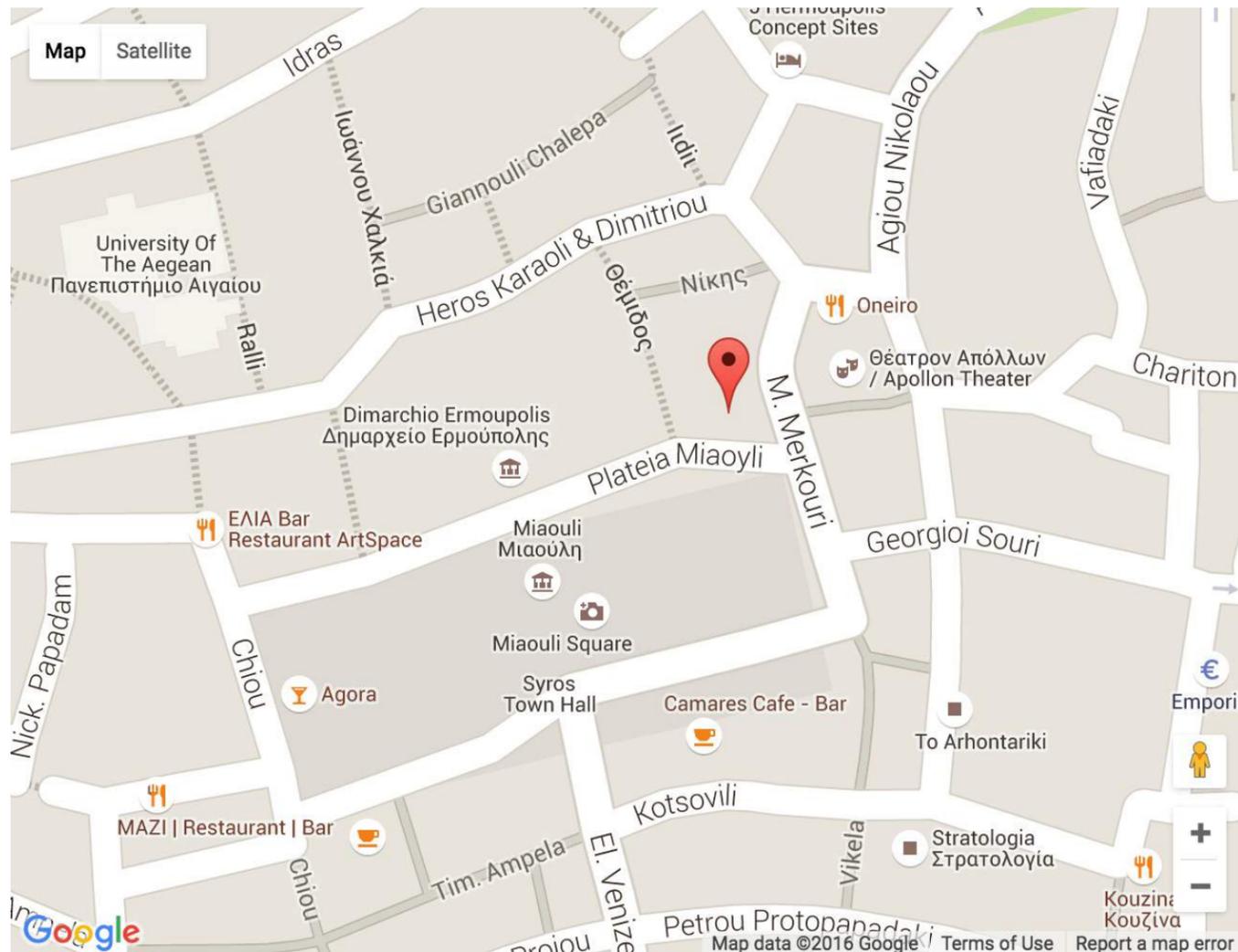
This paper focuses on Penelope Lively's novel “City of the Mind” (1991) and W. G. Sebald's “Austerlitz” (2001), and explores the representations of urban memories in relation to the body. In “City of the Mind” episodes of past Londoners' lives are juxtaposed with the lived present of its protagonist Matthew. The point of contact is established on shared sensory experiences such as a particular smell or touch. A spatial form is achieved by this juxtaposition, but the historical depth is not completely abolished, as Joseph Frank would argue. Rather, the urban past is echoed in Matthew's physical body, and layered beneath his present consciousness. Due to this structure, present experiences gradually sediment to become new memories and the story is propelled forward rather than being locked into a stasis. By contrast, the collapse of “the constitutive tension between past and present” (Andreas Huyssen) is reflected in “Austerlitz”. The eponymous protagonist starts remembering his forgotten past after re-entering a disused waiting-room in a London railway station. The room becomes an extra-temporal space in which all his past co-exists with the present moment. This bodily experience causes Austerlitz to collect more fragments of his traumatic past and numerous material traces scattered in various cities, during which the lived present is engulfed by the returning past. Consequently, while the layering of times in “City of the Mind” thickens the present life with the urban memories, the spatialized time in “Austerlitz” entraps the corporeal reality in an eternal past.

# MAP & DIRECTIONS

## Conference Address

The Cultural Center of Ermoupolis  
M. Merkouri Street, Miaoulis Square 84100 Ermoupolis Syros, Kyklades, Greece  
Tel.: +30 22810 85190-1

The Cultural Center of Ermoupolis is located on the north side of Miaoulis Square. The building was constructed in 1863 under the supervision of the Italian architect Pietro Sampo. By 1970 the building was home of the Hellas Club and soon after began to house the Cultural Center of Ermoupolis which organized various kinds of events until 1998 when it was renovated and began to also house the Convention Center.



## Opening Wine & Cheese Reception

Wednesday July 27th, 6:00-7:30pm

**Asteria Beach Bar**

Asteria Beach, Ermoupolis

Contact: Stelios 2281076476

The easiest way to reach the reception at the Asteria Beach Bar is to walk to the restaurant Sta Vapororia, follow the steps all the way to the bottom until you reach the waterside restaurant. Wine and small foods will be served.



## Networking Dinner

Thursday July 28th, 7:30pm

**Ano Syros**

Taverna Lilis

Piatsa, Πιάτσα, Hermoupolis 841 00

+30 2281 088087







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