The Moving Bento
Manifestation of Cultural Flavours
Acknowledgement

Gratitude to my parents, who have supported me throughout my Architectural studies.

Thank you Annabel Pretty and Julian Rennie for your guidance and honest critiques on this project.

Special thanks to Catherine Mitchell, who gave helpful advises on the working of the texts.
This project started with a site in mind - Dominion Road. The purpose of this research project is not to solve a particular problem, instead it is interested to identify the 'good' components within the existing urban fabric of Dominion Road and build upon them. Dominion Road is known as a melting pot of international ethnic cultures. Ethnic diversity is evident in its population of residents and business owners, and even in the types of businesses located along this road. An array of retail shops including eateries encompass cuisines from around the world. Dominion Road is also an arterial road, servicing several suburbs between the Auckland CBD and South Auckland. It is one of the main routes with the highest public transport users in Auckland. Dominion Road is a place where people go to run errands by day and a haven for affordable dining by night.

Given the central location of Dominion Road and its accessibility, this research project aims to further manifest the diverse ethnicity through two cultural elements, namely cultural festivals and 'street food', with a particular focus on Asian street food cultures. The research question for this project is therefore, “How might ephemeral architecture, street food and ethnic festival contribute to the suburban and urban life of Dominion Road?”.

The study of Asian street food culture identified the role of ‘street food’ in the socio-economy. Street food stalls capture ‘people on the go’ which therefore are usually located in areas where foot traffic is high. Due to the ephemeral nature of ‘street food’, street food stalls are not only seen on a regular basis, they play a key role in occasional events such as cultural festivals. The literature review of Suburban Urbanities: Suburbs and the Life of the High Street and the architectural precedent studies of Victoria Street Lunar Festival in Melbourne, Bastille Day in Remuera and Wellington Friday Night Market are advocates of the utilization of ‘high street’ as a platform for cultural activities. The nature of ‘street food’ and the role of a suburban ‘high street’ are both points to Dominion Road, an ideal location. These resulted in the identification of four site typologies for ‘street food’ and ethnic festival events to take place. The literature reviews of Ephemera, Temporary Urbanism and Imaging and What time is this place suggested that ephemera urbanism at a particular time is able to positively contribute to the community and the image of a city. The architectural proposition developed within the study is the ‘Bento Set’ - a set of five stackable ‘bentos’ that are easily transportable and assembled on site. The flexibility of the foldable furniture panels to create different arrangements is inspired through the study of different Asian street food frameworks and the architectural precedent of the Future Shack by Sean Godsell.

It is hoped that this research project will provide a new perspective on ephemeral architecture with the utilization of Dominion Road’s existing urban fabric to celebrate its ethnic diversity.
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1.0 Introduction

The Moving Bento: Manifestation of Cultural Flavours is an architectural research project that focuses on the exploration and implementation of simple architectural elements as tools to embrace Dominion Road’s ethnic diversity through food and festival.

Over the past 170 years, there has been a paradigm shift in the urban fabric of Dominion Road, which set off as farm land and evolved to a residential zone. It was later developed to a shopping district and currently marked as an Ethnic Precinct. The evolution of Dominion Road’s urban fabric has been greatly influenced by its immediate demographic and public transport service. New Zealand has been a migration hub since its early settlement, with Māori being the first ethnic group, Europeans and others arriving later. The influx of migrants has made Auckland’s ranking as the world’s fourth most diverse city with 44% of the residents not being born locally. Auckland - New Zealand’s largest city currently consists of over 200 ethnicities. A large portion of these are Māori, Asian and Pacific people. The demographics of Dominion Road is similar to the demographics of Auckland as a whole. The evolution of public transport from horse-buses to diesel-powered buses provided easier accessibility to Dominion Road. In short, both of these evolutions have increased the building density and building typology of Dominion Road, resulting in the promotion of economic projection.

4. Ibid.
Today, Dominion Road is known as a haven for affordable and diverse cuisines, with more than half of the restaurants specialising in Asian food. Therefore, this project's primary focus is the Asian food culture. The diversity of Asian cuisines and the frequent use of public transport are identified as two key components that have the utmost potential to expand their impacts on Dominion Road.

Historically, in many Asian cultures, food has been the center of family assembly and friends gathering. Food, is inevitably a social lubricant in Asian culture and has extended beyond its definition of mere nutritional support. In the context of Dominion Road, many Asian restaurants are social gathering places that remain active at midnight. This has sparked a great interest into studying Asian street food. The Asian street food culture has cultivated an informal socialization, which takes place along a footpath, open-air or semi-sheltered area. This is distinct from dining inside a restaurant. The success of street food is highly dependent on foot traffic. In fact, street food has a symbiotic relationship with foot traffic where neither one entity can flourish alone. The cultural festival is another integral component that attracts and agglomerates people, particularly the immediate ethnic group to celebrate a festival which involves experience through the five senses.

This project aims to harness the diversity of demographic and Asian cuisines on Dominion Road by introducing two additional strands of culture - these being "street food" and festival. The design proposition utilises the concept of the "Japanese Bento" to provide a means to "facilitate" these two programmes by temporarily occupy spaces within the public realm. The portrayal of street food and festival in a foreign country provides a platform for the gathering of a certain ethnicity which can strengthen its ethnic bond. In addition, this provides opportunities for other ethnicities to a better understanding of a particular ethnic group within the diverse community. The proposition of Asian street food and cultural festival considers the extension of its influence on public transport, cycles, cars and pedestrian. This motion also evaluates its alignment to the Auckland’s 2040 livability vision by encouraging the use of public transport, walking and cycling.

This project also hopes that the celebration of ethnic culture will add another dimension to the concept of "live work play" in a suburban-urban context. With this in mind, the research question at the heart of this project is "How might ephemeral architecture, street food and ethnic festival contribute to the suburban and urban life of Dominion Road?"
This project reviewed a number of informative texts and ideas which includes Ephemera, Temporary Urbanism and Imaging by Mark Schuster. It analyses the nature of ephemeral events and their contributions to the life of a community and the image of a city. Schuster suggested that ephemeral events create vivid impressions and memories due to the richness of experiences that are distinct from the everydayness. This is well supported in What time is this place by Kevin Lynch which pertains to the relationship of time and space. Lynch suggested that objects (with a particular time attached) can transform the experience and perception of a space. Suburban Urbanities: Suburbs and the Life of the High Street pertains to the role and the quality of 'high street' within a suburban area. The 'betweenness' of a street; the street front; the visual and physical accessibility on the ground level; and diverse activities contribute to the quality of a 'high street'. A study of the linear organization from Architecture: Form, Space and Order strengthened the understanding of linearity in planning, space organization and ephemeral event such as parade.

The existing fabric of Dominion Road is analyzed through a series of diagrammatic plans and mapping. The study of street food in Asia is then translated from findings (photos and videos) to plans and sections. The elements of Asian street food that were studied are the cook’s workstations and dining styles. As a result, a series of mappings mark and identify a number of potential sites. The adaptability of the ‘Bento’ in terms of its arrangements and circulation is studied through a series of iterations in the form of plan, section and digital 3D model.

The outcome of this design proposition is a modular ‘bento set’ that is easily transportable, assemble and adaptable to specific locations to create different arrangements and circulations. The adjustable ‘bento skin’ is designed to adapt to the diverse cooking and dining requirements. This enables the experiences of diverse culture through the five senses of taste, sight, touch, smell and hearing.
2.0 Dominion Road

The Location
Dominion Road is located in the south of the Central Auckland region. From an aerial view, it is perceived as a main artery that connects the heart of Auckland (Auckland CBD) and runs south across several suburbs. It is situated in a suburban area that is in proximity to the urban area of Auckland CBD. Dominion Road lies in centre of four volcanic cones - Maungawhau (Mount Eden), Te Tātua-a-Riukiuta (Three Kings), Mount Roskill and Owairaka (Mount Albert) in Central Auckland. It is also classified as an Ethnic Precinct in the Auckland Council’s city plan.


Fig 9 - The relationship of Dominion Road in the urban and suburban context of Auckland
Fig 10 - The geographical location of Dominion Road
Dominion Road is a road that stretches seven kilometres long. The northern 5.7km between Auckland CBD boundary and the Richardson Road intersection is relatively straight; whilst the remaining 1.3km between the Richardson Road intersection and the Hillborough Road intersection is winding. The first 4km as indicated in red in Figure 11 is the main focus of the project’s site analysis. There are three town centres located in the first 4km. This segment of Dominion Road intersects with seven suburbs: Eden Terrace, Mount Eden (North), Sherbourne, Balmoral, Maungawhau, Mount Eden (South) and Three Kings. All these suburbs are categorized as Central Suburbs by the Auckland Council.

The width of the road ranges from 13.6m to 15m. The centre of the road is lined with either narrow islands or road markings. Each side of the road possesses designated pedestrian crossings across Dominion Road, the most common crossing is jaywalking. However, the future project of Dominion Road Upgrade has included "planning" additional pedestrian crossings to improve safe circulations between pedestrians and cars.

The Road

The width of the road ranges from 13.6m to 15m. The centre of the road is lined with either narrow islands or road markings. Each side of the road possesses road markings that delineate the lanes dedicated to cars, buses, bicycles and road side parking. Owing to the limited available designated pedestrian crossings across Dominion Road, the most common crossing is jaywalking. However, the future project of Dominion Road Upgrade has included "planning" additional pedestrian crossings to improve safe circulations between pedestrians and cars.
The Side Streets

Side Streets are transitions between the public and the private; the busy and the quiet; the fast and the slow circulations. Majority of the side streets branching off from Dominion Road are conjoined to another road, except for the five street that are indicated red in Figure 12. The side streets range from 80m to 800m long and 6.5m to 12m wide.

The starting point of every side streets are bounded by properties on both sides. The building typologies are either one to two storey retail shops, offices or residential houses. More specifically, there are 18 side streets that are bounded by retail shops and offices. Majority of these have designated side street parkings for customers.
The linearity of Dominion Road that was established in its early days has validated a major public transport route to and fro the Auckland CBD. Horse-bus was the first form of public transport on the road, dated back to the late 1870s. The horse-bus service ran from the corner of Balmoral Road to the City Centre, providing transport for the opulent to travel to their workplaces during the weekdays and to church on Sundays. Thirty years later in 1902, the electric tram was introduced. The electric tram service initially ran from the corner of Valley Road to the City Centre. It was later extended to Balmoral Road and Mount Albert Road. The introduction of the electric tram has led to an increase of retail density along Dominion Road. The convenience of the electric tram and the accessibility of shops both indirectly ease the hardships of early settlers by providing their basic essentials. Nevertheless, the electric tramline was discontinued in 1956 and was substituted with diesel-powered buses. The dedicated bus lanes and frequent bus services (up to five minutes during peak hours) along Dominion Road have encouraged the utilization of public transport. Nowadays, the buses carry 50,000 passengers each week between Auckland CBD and the southern suburbs through Dominion Road. Although there are no tram services at present, yet the future light rail project commuting between Auckland CBD to Airport via Dominion Road was

Fig 13 - The introduction of electric trams in the early 1900s triggered suburban expansion. This is Dominion Road, near the corner of Valley Road. Shops were often sited next to the tram stops, to attract custom.

Fig 14 - Bus priority implementation has provided better traffic flow between cars, buses and cycles

Fig 15 - Future light rail to be established within the next 30 years will provide the capacity to carry more passengers efficiently (between Auckland CBD and Auckland Airport)

confirmed in March 2017, and is envisioned to be established within three decades.14

Motor vehicles, on the other hand, were introduced in New Zealand in the 1900s,15 and the number of cars rapidly reached 2.2 million by 2005.16 This gave rise to a proportion of six cars to every ten people.17 Despite of that, the enforcement of bus priority has made buses a more efficient mode of transport on Dominion Road, leading to a greater usage of public transport compared to private car.18

In conjunction with Auckland’s 2040 livability vision, the Dominion Road upgrade project has also implemented a new cycleway that runs along Dominion Road and the residential suburbs. The new cycleway covers about 12 kilometres on roads and through parks, passing 16 schools serving 12,000 pupils.19

Fig 17 - Analysis of the transportation within Dominion Road's vicinity
The Topography

Dominion Road is a straight road in plan view but hilly in cross section. There are three high points along Dominion Road, one of which locates a town centre. Due to its diversifying terrain, parts of the main road 'open' visual connection to Auckland CBD (SkyCity tower) and volcanic cone panoramas.

Fig 18 - Analysis of Dominion Road's topography
The businesses are predominantly concentrated within the town centres. Some gathered in small sections, scattering between the town centres and amongst residential houses along Dominion Road. The premises sited on both sides of Dominion Road are retails, offices, community centre, religious buildings and residential houses. Eateries occupy a large area of the overall retail building footprint.

The three town centres along Dominion Road differ in sizes. The area size diminishes as it locates further away from the Auckland CBD. This is attributable to the period of their establishments. Town centre A that is located at the intersection of Dominion Road and Valley Road has the largest area since the electric tram was first operated in this part of the Dominion Road. The distance between town centre A-B is also shorter, at 0.9km. Whilst, town centre B-C are 1.5km apart.
Based on the latest Auckland’s Unitary Plan (Operative version), the zoning area for town centres remain unchanged. A few housing areas have been changed to either mixed use zone or terrace-and-apartment zone. Apart from these, there are three notable revisions from the previous version of Auckland’s Unitary Plan (Notified version). First of all, the terrace-and-apartment zone has been expanded, either on Dominion Road or behind the businesses on Dominion Road. Secondly, 25% of the residential zone which was categorized as the non-single housing areas has expanded to 50%. Last but not least, Balmoral School and Dominion Road School formerly listed as special purpose zone is now categorized as a mixed housing urban zone and a terrace-and-apartment zone.

Currently, several condensed residential projects are in construction to fulfill Auckland’s housing demand, a few of which are located in proximity to Dominion Road.20 The future light rail project has also led to further blooming of apartment development along Dominion Road corridor.21

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Fig 21 - Analysis between the previous (Notified version) and new (Operative version) Auckland’s Unitary Plan - refer Appendix for legend

Fig 22 - Current and future high density housing developments within and in proximity to Dominion Road (from the top: Dominion Valley Apartment, Botanica Apartment, Daisy Apartment)
Apart from public transport services, Dominion Road also encompasses public amenities such as parks, public toilets and public telephone booths incorporated with free Wi-Fi. In spite of that, a few of these amenities are under-utilized. Therefore, this project seeks to incorporate the utilization of the existing public amenities and services for a more comfortable experience of street food and festival events.
The Demographic

Dominion Road has a similar percentage of Asians compared to Auckland as a whole. It has a higher percentage of Europeans and lower percentage of Maori and Pacific people. Eden Terrace, Mount Eden North, Maungawhau, Mount Eden South and Three Kings have marginally higher percentage of Asian population compared to Auckland as a whole.

The Vibe

Every town centre within Auckland has its own culture and vibe. Some are more distinct than the other. For example, Newmarket is a shopping district; whilst Ponsonby and Grey Lynn are known for their arts and bespoke retails. Conversely, Dominion Road is a haven for affordable dining particularly Asian cuisines. Midnight supper is favoured amongst Asians. Therefore, some eateries are available until midnight, in order to gratify this norm and also stimulates social interactions. In addition, the Dominion Road Business Association started a dining campaign acknowledging the diverse cuisines on Auckland’s iconic road - Dominion Road.23

During daytime, Dominion Road operates homogenously to other suburbs, where people run errands. On the contrary, the international restaurants become the foreground at night.24

Critical Summary

Based on the various analysis of Dominion Road, seven valuable elements are identified as follow and they are listed according to their importance.

1. The diversity of Asian cuisines. This evinces that Dominion Road’s name as “the place” for diverse Asian cuisines, which is engraved in the perception of Aucklanders.25

2. The largeness of Asian population in Dominion Road asserts that a strong Asian ethnic group is a backbone support for Asian cultural activities.26

3. The established public bus transportation, the new cycleway and the future light-rail project has undeniably and will continue to provide easier accessibility to Dominion Road. This will boost the use of public transport and cycling.27

4. The linearity of Dominion Road and the numerous side streets that are linked to another road enable flexible motor vehicle circulations, especially during events that require road closure.28

5. The location of Dominion Road in a suburban area which is also in proximity to the urban area of Auckland CBD depicts an extended influence to the urban realm.29

6. The diverse terrain overlook towards a few sections of Dominion Road, Auckland CBD’s Skytower and volcanic area is a visual metaphorical connection between the diverse ethnics and this land that they lived in.30


3.0 The Programme(s)

Street food

Street food has a long-standing history in sustaining communities in Asia, especially during times of economic hardship. Its inception came from the need for affordable solutions for the poor to attain sustenance. It was also a way for ‘coolies’\(^{25}\) and their family members to sustain themselves in a foreign land. Nevertheless, the evolution of street food has shifted from being a source of food for the poor to a celebration of ethnic cultures in the present day. For example, ramen that was brought to Japan by the Chinese over a century ago which has then developed acquired regional variations. The ethnic culture of a region is celebrated and manifested through its regional street food.\(^{26}\) Therefore, the integration of street food in this project hopes to bring out the cultural 'flavours' of each country that will enrich ethnic cuisine experiences in Auckland.

\(^{25}\) 'Coolies' can be an offensive term. It was used to describe an unskilled labourer employed cheaply, especially one bought from Asia.

Despite its evolution over the last hundred years or so, street food remains as an affordable food option. This programme builds upon the foundation of Dominion Road’s existing affordable Asian restaurants. Its central location will not only serve the immediate community but also people from neighbouring areas such as Auckland CBD, Ponsonby, Parnell and Newmarket. These areas are situated in Central Auckland. This part of the city possesses a large number of restaurants and cafes, however there is only a limited amount of eateries that offer lower-priced or affordable Asian cuisines. In Auckland, other suburbs that provide more affordable Asian dining options are Northcote, Howick and Meadowland. However, these suburbs are not located centrally and are only accessible by private motor vehicles or prolonged bus trips for many. Asian street food is provided in the Auckland Night Markets; however, these markets are based outside the central areas of Auckland. Therefore, many people may need to travel significant distances to attend these markets.

Street food and foot traffic are two but inseparable entities. Street food cannot exist where there are zero or low foot traffic. Likewise, the presence of good quality street food tempts hungry bellies and street food lovers which will surely increase foot traffic and activate a space.

Moreover, the survival street food also hinges on its adaptability to the environment. Therefore, street food stalls often incorporate simplistic and versatile setup in addition to its portability. Figure 28 shows a study of street food stall frameworks of different cultures.
Festivals
Apart from ethnic cuisine, it is doubtless that festivals can provide engaging opportunities to connect different cultures. With regards to ethnic festivals, “street food” plays vital role in exhibiting ethnic culture through the senses of taste and smell. The street food options vary according to the festival. Some Asian foods have profound meaning and origin, and are specifically prepared and consumed for a particular festival. For example, the Chinese traditionally savour mooncake and tea during the Mid-Autumn Day Festival, regarded for harvest gratitude and full-moon watching. Vietnamese enjoys mooncake and extensively “fit every corner” with lanterns on this particular day. In contrast, Korean celebrates the same occasion with fresh rice cakes. The Mid-Autumn Day Festival therefore attract street food stalls that offer Chinese cuisines, Vietnamese cuisines, Korean cuisines AND the indispensable delicacies that are made specially for this occasion.


Fig 31 - The Chinese custom of celebrating Mid-Autumn Festival is savouring mooncake with tea and lighting up paper lanterns.

Fig 32 - The Vietnamese custom of celebrating Mid-Autumn Festival is the extensive use and decoration of lanterns.

Fig 33 - The Korean custom of celebrating Mid-Autumn Festival is savouring fresh rice cakes and paying respect to the elders (often dressed in Korean traditional costumes).
Numerous ethnic cultural festivals are celebrated across Auckland with the exception for Burmese New Year. Again, the majority of these festivals are spread across Auckland and are mainly reachable by cars. Some of the festivals do not have a ‘home’, such as the Vietnamese New Year Festival. A few cultural festivals, such as the Lantern Festival and Diwali are growing quickly, thus requiring their relocation to larger sites.

Dominion Road is an ideal location for Asian cultural festivals due to its diverse Asian community and established Asian restaurants. These communities collectively act as a support for these Asian cultural festivals. The length and the linearity of Dominion Road supports flexible occupation for any festival. The central location and easily accessible public transport will make the festivals convenient to many. To conclude, all these elements justify a ‘home’ for Asian festivals to be established on Dominion Road.
4.0 Literature Reviews

Ephemera of time-space

This section looks at two key texts that are relevant to the influence of ephemeral urbanism in time and space. In Ephemera, Temporary Urbanism and Imaging, Mark Schuster suggested that "the ephemera of urban life - the temporary, the occasional, the fleeting...make an important contribution to the life of the city as well as to the imaging of the city." The ephemera of urban life contains a basis of daily, weekly, seasonally or occasionally. Some local examples are Auckland Night Market (weekly), Silo Park Cinema (seasonally) and America’s Cup Parade (occasionally). These urban and suburban ephemera, which are also known as ephemeral events often have vivid and distinctive characters to contrast themselves from the usual, the daily and the routine. Schuster further elaborated that "our memories and images of places, our view of their importance and meaning, our impressions of their quality and value, are shaped by ephemera". The distinctiveness of those places imprint distinctive impressions and images which can often be reminisced.

Ephemeral events, especially those that pertain to art and culture are seen as tools to define a community. For instance, ethnic-cultural events are seen as a mirror image of the community as well as the city. Ethnic cultural events "employ a collection of symbols that define the community (in this case, the community refers to the immediate Dominion Road community or Auckland as a whole community) and represent it to the outside world (either suburbs outside Dominion Road area or outside Auckland region)." The growth of an ephemeral event is proportional to its support. Similarly, a steadily growing ethnic event reflects the strong support from its ethnic community, (and sometimes the Council). Thus, the over all growth of an ethnic event depicts the relationship between the community and the Council, which in turns indirectly exhibits the image of the City as a multicultural society.


Fig 36 - Visible impact of ephemeral events across Auckland (from left): Pakuranga Auckland Night Market, Silo Cinema, American Cup’s Parade on Queen Street
In "What time is this place", Kevin Lynch’s analysis on 'celebrated time' pointed out the influences of time in ephemeral events. “Places can be given a particular look at particular times.” Time and space operate coherently to create a specific experience of a space. In other words, a space filled with objects that have a particular time attached have the ability to create a time travel experience. For example, a room filled with old Christmas decorations and new Christmas decorations beautifully fuse the recollection of past Christmas memories in the present. With this, memories are vivid history with the time attached. Likewise, a space filled with distinctive elements of another place is capable to create a space travel experience. For example, an outdoor ‘paifang’ and sculptures that are often seen at the entrance of a Chinatown transform a place outside China into ‘a China’.

The introduction of Asian street food events and festivals as weekly and occasional ephemeral events will enhance cultural experience and generate fond memories. The transformation of these ephemeral events has the propensity to shift the experience of a certain place at a particular time. As an illustration, street food events that occupy inactive retail street front can transform the place from a ‘forgotten time’ to a ‘celebrated time’ or ‘cuisine time’.

32 Kevin Lynch, What Time is This Place? (Cambridge: MIT Press, 1972), 83.
33 ‘Paifang’ is a traditional style of Chinese architectural arch or gateway structure.

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Fig 37 - Study of routined activities in Dominion Road’s Town centre C
The Suburban ‘High Street’

This section is dedicated to the study of the street qualities and the roles of ‘high street’ in a suburban scenario. “The dual role of high streets as signifiers of communal identity and as subsidiary nodes in economic topography means a comprehensive account must contend with both the tangibility of what high streets do in socio-economic terms, as well as the intangibility of what they mean to local people.” High street is essentially a living space in a larger context where it serves a number of households near its vicinity. It provides a place for social interactions within the community that cannot otherwise take place in a domestic living area. It is a network-topos where a community is able to encounter itself in time and space. The utilisation of a ‘high street’ demonstrates the association of the demographic within its community. ‘High street’ is an overview of its community in building forms.
The sustainability of a ‘high street’ relies on many aspects, one of which is the street centrality. Routes with high ‘betweenness’ have the potential to support the active presence of people and the resultant urban economy.”

‘Betweenness’, as described in Suburban Urbanities: Suburbs and the Life of the High Street, is one of the crucial indices to measure centrality. The betweenness of a street is the median measurement of its two defining intersections. The higher the betweenness signifies the higher possibility of further intensification, thus more diverse economic and human activities. However, the growth of street centrality entails diligent planning so that the well-being of the community especially its existing residents is not toyed.

The street front is the “space between the building facade and the public right-of-way which is an essential part of the image and the character of a street and is dependent on the positive interaction between ground-floor uses and the public pavement.” First of all, “rich, open and detail building frontages are exciting and interesting for walkers, as they provide a place where they can enjoy a complex sensorial experience.” Secondly, Gehl also suggested that the physical and visual accessibilities between public pavement and the internal space contribute to the liveliness of street frontage. “The number of units visible at eye level contributes to the density of activities taking place on the street and gives a good proxy for the ‘granularity’ of the streetscape.”

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37 Ibid.
38 Ibid.
39 Ibid.
42 Analysis of the ‘betweenness’ along Dominion Road
43 Street qualities of Balmoral Shops and Mt Roskill Shops (Town centre B & C)
Jane Jacobs “stressed the importance of diversity as a contributor to successful place-making.” Diversity explored in various scale spices up a “high street” and brings enthusiasm to the full. A variety of activities that occur at a different time of the day, week or months, generate diverse sensorial experiences that take place at ground level for the pedestrian to enjoy. These sensorial experiences bread multiple social memories of the same place which edify the life of walkers. This will inevitably add depth to its meaning and impact to the local community who already has a sense of belonging. The diversity of activities and sensorial experience on ground level attract a larger population of the city and permanent inhabitants which will then expands social understanding, and enhances dynamic synergy between people. For example, Fifth Avenue in New York is a thoroughfare as well as a platform for a number of parades to take place annually. The different parades attract different demographic. The different atmospheres and activities created by different parades on the same street have created different vivid memories which add to the liveliness of Fifth Avenue.

Locating the ephemeral street food and festivals on the ground level of the ‘high street’ on Dominion road offer visual and physical accessibility. The proposed weekly ephemeral street food events can bring liveliness through the diversity of cuisines manifested in a cyclical pattern. Chinese, Thai, Vietnamese street food events can alternate to offer cuisines. The diversity of cuisines and the atmosphere of a similar programme rejuvenates excitement to the ‘high street’ of Dominion Road. The diversity of sensorial experiences derived from the expression of diverse cultures captivates different crowds at different time. Correspondingly, different ephemeral cultural activities will offer different engagements through various sensorial experiences which will create different memories of one place.


Fig 43 - Diverse parades and festivals along the same thoroughfare of Fifth Avenue in New York: (Top row : Ticker-tape Parade, St Patrick's Festival, Center Parade) (Bottom row : Puerto Rican Day Parade, Macy's Thanksgiving Parade, Santa Parade)
Linear Organization

This section studies the linearity of Dominion Road that is a prominent feature through the lens of basic architectural theory. "The form of a linear organization is inherently flexible and can respond readily to various conditions of its site. It can adapt to changes in topography, and maneuver around a body of water or a stand of trees, or turn to orient spaces to capture sunlight and views. It can be straight, segmented, curvilinear."[44] The linearity of the road itself has fashioned linear arrangements of buildings on both sides of Dominion Road. The linearity is connected by their shared outward views facing the Dominion Road. It is also informed by the rich, open and detail street front treatment and the same entry/exit orientations. Although the building typologies differ on Dominion Road, the similarities outlined above enable them to carry out their functions independently and coherently.


Linearity is often connected to the movement of a space.[45] The movement of a space shares a similar metaphor of the movement of a stream. The streaming water seeps into the gaps between rocks by gravity like a magnet. Likewise, the movement of a person along a linear space can be interrupted and engaged by the activities (magnets) that are on the sides of or along that linear space. A better term for such interruption is known as ‘detour’ and it takes place when the person decides to engage in this ‘unplanned detour’, consequently adding life to a space.

The relationship between suburbs (communities) and Auckland CBD (city business district) is reinforced by the topography. Dominion Road runs from the boundary of Auckland CBD. Its connection and orientation to the Auckland CBD create a centralised organisation in a greater context. The myriad terrain along this linear organisation facilitates a multitude of outlooks, perhaps even inspires a metaphor of cultural diversity in Auckland.

Parade is a festival that involves a procession of people, often arranged in a linear organisation. The activities arrayed in this structure eases mobility of spectators. It facilitates one that is located at a certain location to enjoy the different panorama as the parade tour along a path. The linear organisation also provides flexibility for one to change his or her point of perspective at any time.

In conclusion, the linear organisation of town centres and the existing diverse ethnicities on Dominion Road is ideal for cultural encounters through festivals that consist and without consisting parades.
5.0 Architectural Precedents

The Victoria Street Lunar Festival in Richmond, Melbourne is a useful precedent for this research due to its location. Tết is a term for Lunar Festival traditionally celebrated by Vietnamese people. There are 11 lunar festivals celebrated across Melbourne during the first two weekends on the lunar calendar, each with a unique festival theme. The lunar festival is celebrated by a few ethnicities including Chinese, Malaysian and Vietnamese.

The Victoria Street Lunar Festival is a Vietnamese Tết themed lunar festival primarily held in this part of Melbourne due to the existing demographic of this suburb. It is an annual event that has lasted for nearly a quarter of a century and has made Victoria Street in Richmond its ‘home’. The residential and business community in this suburb are largely Vietnamese people, thus the festival is actively hosted and sustained by its Vietnamese community.

Victoria Street is a main arterial route that runs from Melbourne CBD to the East of Melbourne, intersecting two suburbs - East Melbourne and Richmond. This festival happens on a segment of Victoria Street that is in proximity to the Melbourne CBD. The geographical location of this event is the Richmond suburb, located at the perimeter of Melbourne CBD.

The 17m wide road is a shared route for ground level transport trams, cars and bicycles. The festival which took place on the street itself, occupies approximately 40m long of the road. There is an interim

References:
The festival caters an abundance of 120 stalls, in conjunction with performances for 90,000 festival attendees to enjoy. The anticipating restaurants and shops along Victoria Street also ‘spill out’ and extend their businesses to the road by setting up individual stalls.

The existing Vietnamese community support is the pillar and scaffold to the growth of this festival. The celebration of culture along the main transport route in a foreign country elicits an awareness of their presence in Melbourne. It also extends an open invitation for other ethnicities to celebrate their culture. The convenience of reversible tram that stops at both ends of the festival enable tram users continue their journey by walking from one end of the festival to another. Cars that are passing through this suburb continue their journey through a short detour using the side streets. This idea can be integrated to this project suggesting that cultural festival can occupy certain segment of Dominion Road. A short detour through side streets can swiftly and effectively resolve temporary circulation issue for cars and public buses.
Bastille Day Street Festival, Remuera, Auckland

The Bastille Day Street Festival in Remuera has been selected as an informative exemplar due to its application of roadside carpark and paved walkway. This precedent is analysed based on personal experience. This is an annual local event that celebrates French culture and commemorates the French Revolution. This family-friendly festival offers a profusion of French-related food, goods and performances. The street is decorated with a mixture of the French colours of blue, red and white to intensify the festive French ambience.

Fig 52 - Ephemeral activities on the side of Remuera Road during Bastille Day Festival (from left: dressed in french avatars, french food stalls, small group performances)

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The festival takes place on both sides of a main road - Remuera Road. The activities happen on the roadside carpark and paved walkway. A number of the roadside carparks are occupied by mobile stalls during the festival. The occupation of street food stalls was possible with approved consent from the Auckland Council and event manager or landowner. The footpath immediately in front of the retail shops became occupied areas with stall setups for shoppers to enjoy.

The festival chiefly engages both sides of the road, leaving the road itself undisturbed and operates as routine. The activities on both sides of the road are connected with safe pedestrian crossing at the traffic lights on both ends, which creates a safe and continuous festival experience.

The component of shared spaces and continuous circulation of Bastille Day Street Festival can be employed to Dominion Road in the same modus operandi. These two essences will allow Dominion Road to function normally as a main road for motor vehicles and cycles while celebrating street food and cultural events.
The marketplace is tucked within the Left Bank of Cuba Mall’s courtyard where its point of entry and exit are located on the Northwest and Southeast. Both entry/exit points are perpendicular to the wind direction. The location is well shielded by the buildings in the Northeast and Southwest that is also perpendicular to the wind direction. The Southeast entry point is connected to a major pedestrian route; whilst the Northwest entry point is connected to a motor vehicle route. This strategic entry and exit route allows access for the food trucks and stall holders from the Northwest end, avoiding interruption of the pedestrian flow at the Southeast end, therefore maintaining a pedestrian traffic along Cuba Street.

Wellington Night Market, Wellington

Wellington Friday Night Market is included as a practical learning model owing to three main determinants. This comprised of effective use of existing buildings as a weather barrier, its layout within a small alleyway and its capacity to serve the city weekly. The marketplace is tucked within the Left Bank of Cuba Mall’s courtyard where its point of entry and exit are located on the Northwest and Southeast. Both entry/exit points are perpendicular to the wind direction. The location is well shielded by the buildings in the Northeast and Southwest that is also perpendicular to the wind direction. The Southeast entry point is connected to a major pedestrian route; whilst the Northwest entry point is connected to a motor vehicle route. This strategic entry and exit route allows access for the food trucks and stall holders from the Northwest end, avoiding interruption of the pedestrian flow at the Southeast end, therefore maintaining a pedestrian traffic along Cuba Street.
The Night Market extends roughly 130m long and varies between 6.3m to 9.5m wide. The stalls are arranged in small groups in a linear configuration. This weekly celebration of cuisine, culture and creativity regularly entices 5,000 visitors to experience the market in a duration of six hours, from 5 pm to 11 pm. The success of the Market has recently promoted ‘Pop-Up Bazaar’ - another ephemeral platform for local emerging artists to showcase their works to the public. It is hoped that the success of the Market will have ripple effect on this new ephemeral event.

Auckland has a similar weather climate as Wellington. The usage of existing building as wind barrier makes the outdoor event feasible. The laneway sites situated in Dominion Road can be strategized with the same logistic circulation ideology to discrete pedestrian and stall holder’s car entry and exit points.

Fig 54 - Analytical plans (from the top : Entry points and existing businesses types, Wellington’s Friday Night Market stall layout)

Fig 57 - Cross sections of the alleyway during the ‘usual’ and the ‘ephemeral’ occupations


Ibid.
Sean Godsell’s Future Shack is an architectural criterion, examining its flexibility to create different spaces using adjustable elements. Future Shack is a self-contained dwelling unit that was originally a non-functional shipping container. The interior is lined with plywood on all six surfaces which covers the four walls, ceiling and floor. The plywood wall linings are pieces of basic furniture that are designed to be adjustable via simple hinged principle. This idea is able to transform a small space into different functional spaces. For instance, a piece of plywood near the kitchen can be fold-out and supported by a timber post to create a table for the dining area. Another piece of customized plywood with boundary frames can be fold-out and sustained by timber posts to act as a base for the mattress and transfigure the space into a sleeping area.

The idea of fold-out and fold-away furniture panels can be implemented to this project to accommodate a variety of cooking procedures and dining events.
6.0 Design Strategy

The 'Japanese Bento' Concept

Bento (弁当 bentō) "is a single-portion take-out home-packed meal common in Japanese cuisine." The idea of 'take-out' and 'home-packed' in the context of this project refers to sharing a taste of 'first home' in a 'second home'. For instance, a Vietnamese person could prepare Vietnamese food that he or she usually enjoys in their home context to share the platter with others.

The dishes are packed within a 'Japanese bento' box for one serving based on individual preference. Looking at street food through the same lens, the different 'dishes' of the same cuisine produce a range of cuisines. The 'individual preference' in this context refers to a particular cuisine. ‘Japanese Bentos’ is delicately decorated on the interior (food) and exterior (box). The same concept applies to street food, enabling expression of different ethnic cultures. This design intends to use the 'bento skin' as an expression of an ethnic culture.

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The size of the ‘bento’ is restricted by a number of components. These are:

Width
The diversity of sites means that the ‘bento’ needs to be easily mobilized and appropriate for towing by light vehicle. The maximum width allowed is 2.5m.

Length
The square shape allows flexible rotation and arrangement in plan. The 2.5m x 2.5m sized ‘bento’ also means that it is small enough to fit within a carpark.

Height
The height is restricted by the number of ‘bentos’ that can stack within a ‘bento set’. The height of the ‘bento’ also needs to fit and relate to the existing building canopies to emphasize human scale and adaptability to street front.

The integration of fold-out and fold-away ideas from Sean Godsell’s Future Shack enables furniture, shelter and signage panels to fit within the structural frame. A ‘sliding’ element can be added into the folding idea to enhance its functional flexibility for cooking, serving and dining.

Materials
The disadvantage with stackable ideas lies in its weight. Light but durable materials and prudent specifications include the selection of aluminium frames, high density polyethylene thermoplastic (HDPE) furniture panels and sail-type canvas as canopies. These materials can significantly reduce the overall weight of the ‘bento set’.

Fig 64 - Interior occupations define the folding and sliding of furniture pieces and shelter
Fig 65 - Digital 3D model iterations
The proposition for ephemeral cultural activities - made up of street food and festivals is appealing. Nonetheless, what are the implications on the existing urban fabric? How can these ephemeral cultural activities take place while respecting the existing life and community of Dominion Road? In a nutshell, the design challenges lie issues such as boundaries, circulation, weather and logistics.

Although ephemeral cultural activities only last a few hours, it is imperative to consider its impact on those around the site. This means that the boundaries of the private (residential) areas, permanent businesses, and the routine activities must not be imposed on but instead function harmoniously. Locating the experience as close to the “high street” as possible maintains the boundary between public and private.

The Asian restaurants serving similar cuisines are clustered in the same area along Dominion Road, although this does not necessarily signify the relatedness of cuisine to its immediate residents, it depicts the co-existence of similar cuisines attract similar ethnic group (whether they residents in Dominion Road or other parts of Auckland). For instance, the concentration of Chinese cuisines around Dominion Road-Balmoral Road attract Chinese people and those who fond of Chinese food. Positioning Chinese street food and cultural festival events in the same area will thereby enhance to the experience of Chinese ethnic culture in this area. The application of the same idea to other cuisines by mapping validates the fact that Dominion Road can be a ‘home’ not merely for cuisines but also for cultural festivals.

Fig 66 - Location of ethnic support from the existing restaurants define the possible location of a particular ethnic cultural event
Based on the festival table in Chapter 3.0 The Programme(s), there are one to two Asian festivals that are visible along Dominion Road every fortnight. The festivals that operate in Auckland vary in size and are relatively proportional to the composition of its ethnic group in Auckland. However, the occupation is not limited to the full width of Dominion Road. There are only two festivals that will require occupation of the full width of Dominion Road - namely the Lantern Festival and the Diwali Festival.

The occupation of Dominion Road's full width requires short-term scheduled road closure for festival referring particularly to the deactivation of diesel-powered vehicle circulation. The numerous side streets enable short detours through residential areas. The strategic location of festival with both ends located close to a bus stop or future light-rail stop encourages the maximum usage of public transport during event.

The architectural precedent of Bastille Day in Remuera clearly illustrates that a festive can be celebrated by occupying the road side yet still maintaining the operation of the main road for diesel-powered vehicles. The same application on Dominion Road will not only ‘share’ the foot traffic with the existing businesses but will also attract newcomers to the space. The pedestrian pavement that acted as a subtle separation between retail shops and cars becomes a subtle separation between retail shops and street food stalls during events.
Another potential site typology is an open carpark space. It is considered as a popular spot for ephemeral activities in Auckland whereby many weekend markets often take place. Correspondingly, the Auckland Night Markets occupy a large carpark space. A similar site could be utilized on Dominion Road. It is a carpark space of a medium-sized vegetable store and located behind this property is a larger carparking space. Another site that is located in proximity to an open large carpark space is a laneway behind Balmoral shops. These two sites are viewed as promising areas for street food stalls and small festivals that also accommodate visitors by cars.

Fig 70 - Laneway and carpark spaces on Dominion Road
The linear organization of Dominion Road enables the extension of an area required for any festival. The occupation of festivals can be a combination of:

- Dominion Road itself
- roadside carpark
- side street
- laneway

Most of the night markets in Auckland are sheltered due to Auckland’s rainy weather especially during Winter and Spring. Another weather concern with regards to the strong south-westerly wind often experienced in Auckland. Therefore, street food stalls should be strategically arranged closer to each other on the west side of Dominion Road. The existing buildings and canopies on the west side can act as a wind barrier - a direct application from the architectural precedent of Wellington Friday Night Market.

The aim to forge a memorable experience for people to encounter a food and culture drives this project. Basic amenities such as water and electricity enable the fundamental operation of the street food stalls. The issue of water is can be addressed through the integration of an adaptor as part of the architectural design to draw water supply from existing fire hydrant. The same mode applies to electricity. In this social media era, access to Wi-Fi is important especially the young people. The study of Dominion Road has marked a few telephone booths that has free Wi-Fi supplied by Sparks - a telecommunication company. This suggests that Wi-Fi access will be able to set up and the integration of free Wi-Fi into the architectural design could become a passive solution to promote both the ephemeral cultural activities and the broadband supplier.
7.0 Design Outcome

The design outcome is a small architectural intervention of the modular ‘Bento Set’ which can contribute to the sociology of a larger context of Dominion Road. The ‘Bento Set’ is a ‘vehicle’ for ephemeral street food and cultural festival events to take place along this arterial road. The carpark-sized ‘Bento Set’ that is mobile can be located at any designated area along Dominion Road. Its square sized feature takes flexibility further by enabling it to create different arrangements. Its adaptability to the sites and ephemeral events requirements redirects the circulation flow of traffic during events.

There are four identified site typologies - namely the road, road side carpark, side street and laneway. The linearity of Dominion Road enables combination between any of these site typologies to fulfill the area required for any events. The combinations enhance the linear connectivity of the permanent and the ephemeral activities on a ground level. Furthermore, this also provide a safe circulation during ephemeral cultural activities.
The occupation of the road is necessary for parade-type festivals. The roadside carpark space becomes an unavoidable area to be included as part of the occupation of the road. The occupation of the roadside is to remain as the main location for ‘bentos’ for easy retraction and expansion during and after parade. The close arrangement of ‘bentos’ during parade makes space for spectators to enjoy the performance and limits the selling and buying of food. The spaced-out arrangement of ‘bentos’ after parade loosen the overall area for social interactions. Figure 7.5 is an illustration of the occupation of roadside after the parade.
Side Street and Roadside carpark

This combination of occupations is suitable for ephemeral events without parade. It enables Dominion Road to function normally as motor-vehicle traffic route. The occupation of side street creates a continuous journey between two arrays of shops and street food stalls. The closure of a side street re-directs cars via a short “detour” through the neighbouring side streets.

Fig 76 - Granularity of the ‘Side street and Roadside carpark’ occupation

Side Street and Laneway

This combination of occupation is also suitable for ephemeral events without parade. The limited entry points and the wider area encourage ‘wandering’ experience. The closure of these areas also provides a safe circulation for the setup of ‘bentos’ without destructing the traffic flow on Dominion Road, particularly during rush hours.

Fig 77 - Granularity of the ‘Side street and Laneway’ occupation
The flexibility of the ‘bento skin’ allows engagement of cultures through the five senses - taste, sight, touch, smell and hearing. The activation of the physical elements within the ‘bento skin’ activates the invisible elements, that is the five senses. The elements within the ‘bento skin’ consist simple features of fold-out, fold-away and sliding to suit various settings. The various settings comprise of cooking procedures, dining positions, level of engagement between interior (cook) and exterior (pedestrian and diesel-powered vehicles) and weather.

TASTE

The sense of ‘taste’ is engaged through the street food. The adjustable furniture panels within the ‘bento skin’ provide versatility to befit with different cooking procedures. The cooking procedures will, in turn compose diverse cuisines for people to savour.

Identical furniture module on both sides enable flexibility to rotate and move around ‘bento’ at any site with zero or minimal obstruction.

Equal sized furniture panels create adaptability to extend cooking and serving benches as required.

Slide-able panels adjust height to locate cooking equipment and comfortable bench height for cooking procedures.

Inactive furniture panels act as safety barrier from cars (in a roadside setting) and also a division element between stalls.

Fig 80 - Adjustable furnitures to form a specific cook's workstation for comfortable cooking.
The sensorial experience of ‘sight’ is triggered via the setup of the ‘bentos’. The canopies and signages within the ‘bento skin’ are personalised to express the ethnic culture. The canopies are sheets of canvas that can be attached through zips. The pattern on the canvas is the lacquered element that presents a culture through colour, light and shadow. Light and shadow cast during daytime and night accordingly through natural light and artificial light will enrich the cultural experience.

The location and arrangement of ‘bentos’ can periodically activate the sense of ‘sight’ for motor vehicles that pass by. The partial visibility of the cultural activities through the gaps between the ‘bentos’ naturally equip partial engagement and may stir the spectator’s curiosity.
The sense of ‘touch’ is initiated through eating styles - the postures of eating and the tools that are used to taste food. The adjustable table and benches enable people to savour the food either by standing, sitting on high benches or sitting on standard height benches. A mixture of these eating postures adds dynamic to the atmosphere.

**EAT STANDING**
by a bar-height table introduces fast food consumption and short interaction at one place. This dining arrangement is used by food stalls that offer food with no cutlery necessitation such as skewers. The informality of this eating posture attracts mostly teenagers and young adults.

**EAT SITTING ON HIGH BENCHES**
prolongs the motions of eating and social interaction. This dining arrangement is mainly used by food stalls that offer food with cutlery, such as ramen and dumpling stalls.

**EAT SITTING ON STANDARD HEIGHT BENCHES**
is the most comfortable dining posture. The height is suitable for people of all ages including children and senior citizens.

Fig 82 - Adjustable dining furniture to cater for different dining postures.
The sense of ‘smell’ is engaged through the presence of cuisines. The fold-out components within the ‘bento skin’ creates void for food aroma to travel from the interior of the ‘bento’ to the exterior of ‘bento’. The larger the area of void will allow more aroma travelling outward. Wind can also be the driver for the dispersion of smell. The location of the ‘bento’ on the west side of Dominion Road filters the aroma to the road. Whilst, locating the ‘bento’ on the east side of Dominion Road will intensify the smell in the street front, which may create discomfort for some.

Fig 83 - Occupation on the west is ideal as south-westerly wind diffuse smell to the road and ultimately to the sky

Fig 84 - Occupation on the east is not idea when there is a strong south-westerly wind as it forces smell towards the existing retail shops
HEARING

The sense of ‘hearing’ is activated from the sound of cooking, social interactions and sometimes music. The reverberation of sound (shown as half-tone) may be transmitted to the road to stir curiosity of spectators.

Fig 83 - Diagramatic perspective showing the types of sound and reverberations

The sound of cooking (frying, stir-frying) is an intimation of food preparation. It activates curiosity through the ears of event goers.

The sound of social interactions between the cook-customers, diners, event goers amplify the liveliness of a street front of a ‘high street’. A concentration of a particular ethnic group speaking native language intensify the ethnic cultural experience.

Another sound element that may intensify the experience of ethnic culture is through the sound of traditional or pop music.
8.0 Conclusion

Dominion Road has had a long history of evolution. From farm land to an Ethnic Precinct, from a horse-bus public transport route to an arterial road serving 50,000 diesel-powered bus passengers every week. Dominion Road has changed dramatically over the course of Auckland’s history. The diversity of ethnic culture demonstrated in the cuisines and its well-established public transport facility are two key components that set apart Dominion Road from other arterial roads within Auckland. These two facts provided inspiration to this project to ‘amplify’ and celebrate Auckland’s ethnic diversity drawing on Mark Schuster’s writing on ephemeral urbanism. This results in the proposition of ephemeral street food and ethnic cultural festivals to be established on Dominion Road. These ephemeral events are designed to activate public spaces with the usage of the existing (buses) and the future (light rail) public transport.

The importance of the ethnic community support has led the project to strategically locate the different street food events and festivals close to their existing ethnic support areas. The different festival sizes and the requirement for them to grow are resolved with the different combination of site typologies, namely the road, the roadside carpark, the side street and the laneway. The numerous side streets along the existing linear organization of Dominion Road allows for the re-circulation of the traffic flow through short ‘detour’ to ensure transportation is not too adversely affected during the event.

The small architectural intervention of the ‘bento set’ is an outcome of numerous iteration based on the New Zealand’s trailer compliances, height relativity to the existing street front and Asian street food cooking and dining styles. The specifically designed module for “food” can also be utilised as stalls to offer ‘non-food’ products.

The various research approaches applied in this study have facilitated the design of the ‘bento set’ structure to enable ephemeral cultural activities to be established on Dominion Road. Ultimately, through the design, food and culture is celebrated in a way that enriches not only the experience of the locals in the area but contributes to the wider Auckland community.
Electrical Conduit

Rainwater Discharger

Structure & Skin

Stiffener

Lightweight Materials

Polyester Sheet

Aluminium

HDPE plastic
(High-density polyethylene)
Declaration

Name of candidate: ANNAH TEO

This Thesis/Dissertation/Research Project entitled: THE MOVING BENTO: MANIFESTATION OF CULTURAL FLAVOURS

is submitted in partial fulfillment for the requirements for the Unitec degree of MASTER OF ARCHITECTURE (PROF.)

Principal Supervisor: ANNABEL PRETY

Associate Supervisor/s: JULIAN BAINIE

CANDIDATE'S DECLARATION

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• The contribution of supervisors and others to this work was consistent with the Unitec Regulations and Policies.
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Research Ethics Committee Approval Number: ..................................................

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Student number: 1315145
Full name of author: ANNA TEO

Full title of thesis/dissertation/research project ('the work'):
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