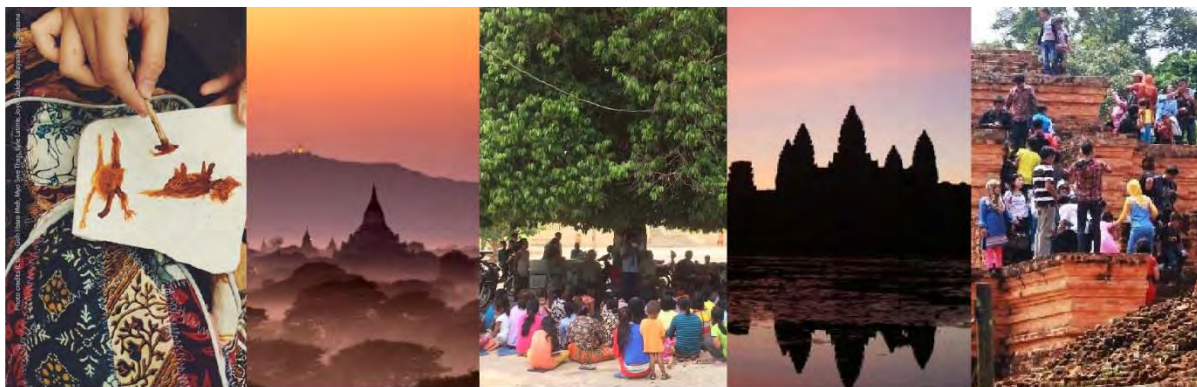


Workshop Proceedings



The Heritage of Ancient and Urban Sites: Giving Voice to Local Priorities

14-15 March 2016

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SPEAKER 1: MR PUNTO WIJAYANTO

BUILDING THE NOTION OF HERITAGE CITY IN INDONESIA: THE ROLE OF LOCAL GROUP COMMUNITIES

Punto Wijayanto

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Logos of Annual Heritage Gatherings

(Source: BPPI, 2016)

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
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14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Building the Notion of Heritage City in Indonesia: the Role of Local Group Communities

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Indonesia's Heritage law is called the Law No. 5/1992 on Cultural Heritage Preservation (*Benda Cagar Budaya*) since 1992. It protects objects with historical, scientific and cultural value. This law was updated in the Law No. 11/2010 on *Cagar Budaya*. However, as government's concerns only focus on protecting monuments, scholars, heritage organisations and local communities started to question the government's vision on heritage conservation. In 2003, the *Badan Pelestarian Pusaka Indonesia* (BPPI) or Indonesian Heritage Trust, an umbrella organisation of heritage organisations published the "Indonesia Charter for Heritage Conservation". Not only great architecture or monuments, but also the heritage of the community or "folk heritage" is a legacy that needs to be conserved. Local practices should expect to be appreciated as much as the authenticity of fabric and form of built heritage.

Even so, there is still no satisfactory method of heritage conservation in Indonesia. The numbers of listed heritage items in urban area increases, but not many of them are well maintained. As decentralisation policy takes place, cultural heritage is also an issue in the management of built environment of Indonesian cities. In 2008, heritage organisations introduced an idea of heritage city (kota pusaka) management. The idea was adopted and developed in 2012 in a programme called Heritage City Management and Conservation Programme (P3KP) - a collaborative programme between BPPI and the Spatial Planning Agency, from the Ministry of Public Work. This paper focuses on how heritage organisations and the government develop their conservation approach about heritage city. My observations are grounded on projects and issues related to the Heritage City Programme. Through observation of the development of Kota Pusaka, this paper intends to show how heritage organisations create a discussion arena on the value of heritage in urban development. It intends to ask what a heritage city is by discussing international norms of cultural heritage and local practices.

BIODATA

Punto Wijayanto (b. 1977) is a faculty member of Trisakti University, currently teaching at the Department of Architecture. He completed his undergraduate studies in architecture at the University of Gadjah Mada (2003) and obtained his Master's degree in urban and regional planning from the University of Gadjah Mada (2012). He also participated in DPEA-MAP program organized by the School of Architecture of Paris-Belleville (2004/2005). His research interests are urban planning and cultural heritage. In 2006 he received awards from Asian Scholarship Foundation (ASF) to conduct a research about heritage conservation in Hanoi. He is now member of Board of Directors at the Indonesian Heritage Trust (BPPI). With BPPI, he published a book "Guidelines for Managing Post-Disaster Conservation of Heritage Buildings - Case Study: Padang, West Sumatra" (2011). Since 2012 he is member of Board of Experts at a collaborative program between BPPI and the Ministry of Public Works and Public Housing about conservation of heritage city (Program Penataan dan Pelestarian Kota Pusaka/P3KP).

Conference draft. Please consult the author when citing.

CONFERENCE PAPER

BUILDING THE NOTION OF HERITAGE CITY IN INDONESIA: THE ROLE OF LOCAL GROUP COMMUNITIES

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ABSTRACT

Indonesia's Heritage law is called the Law No. 5/1992 on Cultural Heritage Preservation (*Benda Cagar Budaya*) since 1992. It protects objects with historical, scientific and cultural value. This law was updated in the Law No. 11/2010 on *Cagar Budaya*. However, as government's concerns only focus on protecting monuments, scholars, heritage organisations and local communities started to question the government's vision on heritage conservation. In 2003, the *Badan Pelestarian Pusaka Indonesia* (BPPI) or Indonesian Heritage Trust, an umbrella organisation of heritage organisations published the "Indonesia Charter for Heritage Conservation". Not only great architecture or monuments, but also the heritage of the community or "folk heritage" is a legacy that needs to be conserved. Local practices should expect to be appreciated as much as the authenticity of fabric and form of built heritage.

Even so, there is still no satisfactory method of heritage conservation in Indonesia. The numbers of listed heritage items in urban area increases, but not many of them are well maintained. As decentralisation policy takes place, cultural heritage is also an issue in the management of built environment of Indonesian cities. In 2008, heritage organisations introduced an idea of heritage city (kota pusaka) management. The idea was adopted and developed in 2012 in a programme called Heritage City Management and Conservation Programme (P3KP) - a collaborative programme between BPPI and the Spatial Planning Agency, from the Ministry of Public Work. This paper focuses on how heritage organisations and the government develop their conservation approach about heritage city. My observations are grounded on projects and issues related to the Heritage City Programme. Through observation of the development of Kota Pusaka, this paper intends to show how heritage organisations create a discussion arena on the value of heritage in urban development. It intends to ask what a heritage city is by discussing international norms of cultural heritage and local practices.

1. The Genesis of Kota Pusaka

Heritage conservation is endorsed by Law No. 11/2010 on Cagar Budaya (Cultural Heritage). The law is a revised version of the Law No. 5/1992 on Benda Cagar Budaya (Cultural Property). The first legislation about the protection of cultural heritage was Monumenten Ordonnantie introduced in

1931 by the Dutch Government. These legislations share a similar trait: they exist to protect all objects of over fifty years old.

According to the law No. 11/2010, cultural heritage includes objects, buildings, structures, sites and areas (“Benda Cagar Budaya, Bangunan Cagar Budaya, Struktur Cagar Budaya, Situs Cagar Budaya dan Kawasan Cagar Budaya”) and also cultural landscape (lansekap budaya) from various levels of significance. Local government is encouraged to register their heritage. The number of categories and the approach was modified as the previous Law only considered objects and buildings with cultural and historical value as cultural heritage. Besides that, the implementation of the old law was centralized in the hand of the Ministry of Education and Culture. Each provinces and cities/regencies also have their agency. The legislation shows little guidance on how the protection and development should be applied in the context of urban development.

In 1990s, scholars, professionals and individuals already drew the public’s attention to the importance of heritage conservation, not only monumental heritage but also ordinary buildings/heritage, which later was called folk heritage. They founded heritage organisations, such as Bandung Society for Heritage Conservation or Bandung Heritage in Bandung (1987), Jogja Heritage Society in Yogyakarta (1991) and *Badan Warisan Sumatera* in Medan (1998). Their activities are for example, making heritage inventory and spreading heritage virus via discussions and exhibitions. The heritage organisations realized that a lot of historic buildings in big or small cities were demolished before being listed as cultural heritage. Until 2010, there were 603 registered heritage items in Indonesia, while there are only hundreds of cities and regencies. In Bandung, for example, there were only 12 registered heritage buildings, whereas the Bandung Heritage Society identified hundreds of buildings bearing cultural significance.

Table 1. Number of Registered Heritage Items per Year

No.	Year	Number of Registered Heritage Items
1	1981	1
2	1983	2
3	1985	1
4	1987	3
5	1988	79
6	1999	65
7	2000	10

8	2003	33
9	2004	60
10	2005	38
11	2007	116
12	2008	26
13	2010	169
TOTAL		603

At the same time, The Asia & West Pacific Network for Urban Conservation (AWPNUC) was formed in 1991 to exchange cultural information and technical expertise in urban conservation. The 4th meeting of AWPNUC was held in Yogyakarta in 1996, which allowed scholars, practitioners and heritage lovers in Indonesia to meet. After the International Symposium on Conserving Cultural Heritage for Sustainable Social Economy and Tourism Development” in 2000, they decided to cooperate at a national level and established a forum, called *Jaringan Pelestarian Pusaka Indonesia* (JPPI) or Indonesian Heritage Conservation Network.

This network realized that they were facing a problem of translation and a lack of clarity in definition of heritage claimed by the Indonesian government. The law used the word of *cagar budaya* for “registered cultural heritage” and *warisan budaya* for “cultural heritage”. Furthermore, referring to the official international heritage charter, the network saw that heritage in Indonesia was missing notions of natural, tangible-intangible and cultural landscape heritage:

“Indonesian heritage includes natural heritage, tangible and intangible cultural heritage, the *saujana*/cultural landscape heritage – as the combination between natural and cultural activities (Source: BPPI, 2015)”.

There was a need for a proper translation, therefore they introduced a vernacular term, *pusaka*. They adopted the term in 2003 and published a charter, *Piagam Pelestarian Pusaka Indonesia*¹, which in 2004 led to the founding of the *Badan Pelestarian Pusaka Indonesia* (BPPI) or Indonesian Heritage Trust. On 2004, 17 August the BPPI was created with the primary task to safeguard the sustainability of the Indonesian heritage.

¹ After a series of discussion in Yogyakarta, Jakarta, Kaliurang and Ciloto, the JPPI together with several heritage organisations, universities, and local governments launched the “*Piagam Pelestarian Pusaka Indonesia*” on 13 December 2003.



Inauguration of Indonesian Heritage Year 2003; left to right: Helene Njoto, Laretna T. Adishakti, former Regent of Sleman, former Minister of Tourism, Pia Alisjahbana, and former Minister of Agriculture

(Source: BPPI, 2016)

Every year the BPPI organizes the *Temu Pusaka Indonesia* (TPI) or Annual Heritage Gathering. The TPI venue is different each year, and hosted by local partners. The first TPI was conducted in Denpasar (2005), followed by Yogyakarta (2006), Bukittinggi-Sawahlunto (2008), Jakarta (2009), Bandung (2010), Samosir-Medan (2011), Surabaya (2012), Lombok (2013), Jakarta (2014). The last TPI was organized in Bogor (2015). TPI is also the way BPPI and JPPI introduce and develop heritage issue.



Logos of Annual Heritage Gatherings

(Source: BPPI, 2016)

In 2008, during the third TPI in Bukittinggi and Sawahlunto, the BPPI tried to spread the concept of 'Kota Pusaka'. In her paper titled *Kota Pusaka Menuju Kehancuran Sistematis*, Laretna T. Adishakti said that there were only two cities, Sawahlunto and Surakarta, who knew how to manage their heritage assets. While conservation in Indonesia is often viewed as not being compatible with economic development, these two cities were good examples of cities where is integrated to urban development.

Sawahlunto is a coal-mining city. Recently the coal mining company –PT Bukit Asam- stopped its operation and thus the city lost its economic resources. Mr. Amran Nur was the Mayor whose initiative to change the city into a tourism destination promoting “old town tourism district and coal mining tourism”. He transformed a few historic buildings into museums, such as coal mining and train museum with the support of the central government. Since 2011, a world heritage city project is going on. In 2015, Sawahlunto was registered on the UNESCO’s tentative list of world heritage sites with Jakarta and Semarang.

Another city, Surakarta, is a traditional city whose former Mayor, Ir. Joko Widodo or known as Jokowi is now the President of the Republic of Indonesia. Like Nur, Jokowi had the idea to optimally use the potentials of the city, including using heritage assets. His slogan for Solo was “Solo Past is Solo Present” and also “Solo: Spirit of Java”. His festival and also revitalization of historic areas projects, such as Solo Batik Carnival and the revitalization of Ngarsopuro historic area, were based on cultural assets.

For this purpose, he conducted international events to make Surakarta better known as a cultural city. He was elected as mayor in 2005 and a year later, applied to be member of the Organisation of World Heritage City (OWHC). Surakarta is the first city in Indonesia that became a member of OWHC-Euro Asia. In 2008, the City of Surakarta organized an event called “Euro-Asia World Heritage Cities - Conference and Expo” dedicated to the topic “Safeguarding of Intangible Heritage and Sustainable Urban Development”.



Logo of "Euro-Asia World Heritage Cities – Conference and Expo"

It was Joko Widodo's idea to create a network of Indonesian heritage cities. As stated by him:

"Through this network, it will be easier for us to promote tourism and culture to the world because the exchange of information can be done through a single channel."

The JKPI declaration was announced during a meeting held at Loji Gandrung, the official residence of the Surakarta mayor. The announcement was made on a Saturday evening before the opening of the Conference. The declaration was endorsed by the Minister of Tourism and Culture, Mr. Jero Wacik.



Establishment of Jaringan Kota Pusaka Indonesia (JKPI) in 2008; from left to right: former Mayor of Denpasar, former Minister of Tourism and Culture and former Mayor of Surakarta

(Source: BPPI, 2016)

JKPI is an organisation of heritage cities and its members are Mayors or Regents. At the beginning, JKPI consisted of 12 cities, including Surakarta, Sawahlunto, Banda Aceh, Ternate, Pangkal Pinang, Yogyakarta, Ambon, Salatiga, North Jakarta, Bogor, Bengkulu and Baubau. Now there are around 54 cities listed as members of JKPI. Among those cities, Surakarta and Denpasar are registered as members of OWHC².

² OWHC-AP was established in 2012. There were three Indonesian cities participating in the first meeting of OWCH-AP (Asia Pacific) in Gyeongju, South Korea. Those cities were Padang, Surakarta and Ambon.

Table 2. Provinces members of JKPI (Jaringan Kota Pusaka Indonesia)

NAMES	PROVINCES	NAMES	PROVINCES
1. Kota Ambon	Maluku	28. Kota Sawahlunto	West Sumatera
2. Kota Baubau	South-East Sulawesi	29. Kota Surabaya	East Java
3. Kota Banjarmasin	South Kalimantan	30. Kota Semarang	Central Java
4. Kota Banda Aceh	Aceh	31. Kota Surakarta	Central Java
5. Kota Bengkulu	Bengkulu	32. Kota Sibolga	North Sumatera
6. Kota Bogor	West Java	33. Kota Singkawang	West Kalimantan
7. Kota Blitar	East Java	34. Kota Sungai Penuh	Jambi
8. Kota Bontang	East Kalimantan	35. Kota Tangerang	West Java
9. Kota Bukittinggi	West Sumatera	36. Kota Tegal	Central Java
10. Kota Cirebon	West Java	37. Kota Tidore	North Maluku
11. Kota Denpasar	Bali	38. Kota Ternate	North Maluku
12. Kota Jakarta Barat	DKI Jakarta	39. Kota Yogyakarta	DI Yogyakarta
13. Kota Jakarta Utara	DKI Jakarta	40. Kabupaten Bangka Barat	Kepulauan Bangka-Belitung
14. Kota Jakarta Pusat	DKI Jakarta	41. Kabupaten Bangli	Bali
15. Kota Kupang	NTT	42. Kabupaten Banjarnegara	Central Java
16. Kota Langsa	Aceh	43. Kabupaten Banyumas	Central Java
17. Kota Lubuk Linggau	South Sumatera	44. Kabupaten Batang	Central Java
18. Kota Madiun	East Java	45. Kabupaten Brebes	Central Java
19. Kota Malang	East Java	46. Kabupaten Buleleng	Bali
20. Kota Medan	Sumatera Utara	47. Kabupaten Cilacap	Central Java
21. Kota Padang	West Sumatera	48. Kabupaten Gianyar	Bali
22. Kota Palopo	South Sulawesi	49. Kabupaten Karangasem	Bali

23. Kota Palembang	West Sumatera	50. Kabupaten Ngawi	East Java
24. Kota Pangkal Pinang	Kepulauan Bangka-Belitung	51. Kabupaten Purbalingga	Central Java
25. Kota Pekalongan	Central Java	52. Kepulauan Seribu	DKI Jakarta
26. Kota Pontianak	West Kalimantan	53. Kabupaten Temanggung	Central Java
27. Kota Salatiga	Central Java	54. Kabupaten Tegal	Central Java

*Kota = City; Kab. = Regency

Every year JKPI organizes an annual congress. The first congress was held in 2009, 22-25 October in Sawahlunto, a mining city in West Sumatra and was attended by about 30 cities. The congress discussed how to make use “kota tua” (old town) as an asset. The Mayor of Sawahlunto explained how European cities could sell the idea of “kota tua” to develop historical tourism. He invited the Minister of Malaka Dt Muhammad Ali to share their experiences on tourism heritage management. Malaka, in Malaysia is one of the UNESCO World Heritage cities in the ASEAN region. Malaka (and also George Town) are often taken as an examples of successful heritage city projects. This first congress was also the first time that the idea of (world) heritage city was introduced in Indonesia.

2. MANAGEMENT AND CONSERVATION OF HERITAGE CITIES PROGRAMME

On 23 June-2 July 2009 the BPPI organized a training, called “Executive Training on the Heritage Cities Master Plan’ (*Pelatihan Penyusunan Master Plan Kota Pusaka*). BPPI had the initiative to support the capacity of JKPI members in managing their heritage assets. The focus of the training was to assist the local government in preparing a management plan. Through this project, the BPPI emphasized the idea that Indonesian heritage is both natural and cultural, as stated by Catrini Kubontubuh:

“Master plan of heritage city is a formulation of how to integrate heritage assets (natural and tangible-intangible cultural heritage) and spatial planning.”

It was in 2011 that there was an opportunity to develop the idea of capacity building. BPPI had a good relationship with the Director General for Spatial Planning - Ministry of Public Works (MPW)³. His name was Mr. Imam S. Ernawi. He was invited several times by the BPPI to give presentations about his vision on heritage conservation. Few years later, he had an idea to integrate heritage into urban planning as part of the implementation of the Indonesian Law about Spatial Planning.

³ Now it is the Ministry of Public Works and Public Housing.

As mandated by the Law No. 26/2007 about Spatial Planning, all Indonesian cities and regencies must have a spatial plan or *Rencana Tata Ruang Wilayah* (RTRW). In 2012, almost 100% of cities and regencies in Indonesia had their RTRW legalized (Peraturan Daerah or Local Regulation on RTRW). He wanted to create a programme to encourage local governments for more spatial planning. Being a UNESCO world heritage city is also the magic word in this programme. As Mr. Ise said, Indonesian cities have a very rich heritage and therefore, there should be a World Heritage City from Indonesia.

On this occasion, the BPPI worked together with the MPW to develop a capacity building programme for the JKPI. The programme was named Program Kota Pusaka. According to Mr. Suhadi⁴, the term “program kota pusaka” was to answer the request of Mr. ISE to create a label for cities with heritage assets and the will to preserve those assets. The full name of the programme is *Program Penataan dan Pelestarian Kota Pusaka* or P3KP as the programme intended to integrate both heritage conservation (*pelestarian pusaka*) and spatial planning (*penataan ruang*). P3KP can be understood as an effort to support the implementation of spatial planning based on its heritage assets.

Learning from the BPPI’s experiences

The P3KP programme has a core module with eight aspects. The BPPI introduced current issues in heritage conservation and also international heritage charter, such as heritage economic and disaster risk reduction.

Attributes of Heritage Cities

1	Institution and Management of Heritage Cities
2	Heritage Inventory and Documentation.
3	Information, Education, and Promotion of the Heritage City.
4	Heritage City Economy
5	Heritage City Risk Management of Disasters
6	Culturally Development of Communities
7	Heritage City Space Planning and Infrastructure
8	Heritage City Design Management

⁴ Mr. Suhadi is one of the founders of the BPPI, who prepared the P3KP Program.

On 17 April 2012, the Ministry of Public Works and BPPI launched the P3KP programme in Yogyakarta. Members of the JKPI were invited to participate. Twenty six cities/regencies⁵ applied to the programme and were divided into two groups. The BPPI and the MPW agreed that local stakeholders were key players and that it was important to create a group of local stakeholders, consisting of local government, communities, universities, heritage organisation and private businesses, who would work together. The group was named Tim Kota Pusaka Daerah or Heritage City Group and is expected to build a commitment in managing heritage assets. The commitment to conserve their heritage assets would then be manifested in an action plan. The plan was called Rencana Aksi Kota Pusaka (RAKP) and was meant to guide conservation and development of heritage cities assets.

Table 3. Participants of P3KP

Group I	Group II
Kota Banda Aceh, Kota Sawahlunto, Kota Palembang, Kota Semarang, Kota Baubau, Kota Banjarmasin, Kota Bogor, Kota Denpasar, Kota Yogyakarta	Kab. Bangka Barat, Kab. Brebes, Kota Blitar, Kota Surakarta, Kab. Rembang, Kota Pekalongan, Kab. Cilacap, Kab. Batang, Kab. Banjarnegara, Kota Cirebon, Kota Tegal, Kota Medan, Kab. Ngawi, Kota Salatiga, Kota Bukittinggi,

*Kota = City; Kab. = Regency

The first group gathered pilot cities. In 2012, this group prepared the RAKP for the management of their heritage assets. Within the period of 2 years from 2012 to 2014 an identification of heritage assets (heritage inventory and map) to conserve and develop was made. Through this initiative, the diversity of heritage assets in Indonesia was anticipated to be recognized and later inserted in urban planning.

⁵ In 2013, there were two new participants: Kota Malang and Kabupaten Boyolali.



Heritage Cities Planning and Conservation Programme, initiated by BPPI
and Directorate General of Spatial Planning, Ministry of Public Works

(Source: Modul Pendahuluan, 2012)

Since 2014, the number of participants have increased. Now 50 cities have joined the P3KP. Although the P3KP's conservation policy seems comprehensive in adhering to conservation principles, in reality the results are not entirely satisfying. It focuses too much on the physical aspects and doesn't give enough attention to assisting and empowering communities. There are still some aspects that need to be developed since MPW can't address all heritage issues. Therefore, the BPPI introduced Program Kota Pusaka to other ministries, such as the Ministry of Tourism to develop a heritage city tourism programme and the Coordinating Ministry of Social Welfare (now Human Development and Culture) to develop a programme for community empowerment focusing on heritage.

3. The Indonesian Charter for Heritage Cities Conservation (Piagam Pelestarian Kota Pusaka)

In 2013, the BPPI conducted the "Indonesian Heritage Year" and at the same time celebrated the 3rd decade of Indonesian Heritage Movement. According to the BPPI, heritage movement in Indonesia had lasted already for two decades. The first decade was the period of 1990s-2003 after the Law No. 11/1992 on Benda Cagar Budaya was published, and the second decade was when the JPPI launched the Indonesian Heritage Year 2003-2013 and published "*Piagam Pelestarian Pusaka Indonesia*".

However, BPPI believed that the third decade also needed to be marked by a publication of new declarations. In the beginning, two declarations were to be prepared, but only the charter for heritage cities conservation was published. With the Coordinating Ministry of Social Welfare, BPPI organized an event to declare the Charter. The declaration was made by the chairman of JKPI, Mr. Burhan Abdurahman, who was also the Mayor of Ternate.

While there was no guideline for Kota Pusaka yet, this Charter officially introduced a definition and instruments to develop a heritage city. Conservation was also introduced as management of change. Conservation is not meant to freeze life and culture, but heritage is not just for tourism development either. Besides that, partnership is also important. Conservation should be a collaboration between all stakeholders, including local government, community and representatives of interest group



4. Declaration of the Indonesian Charter for Heritage Cities Conservation at the office of the Coordinating Ministry of Social Welfare

Conclusion
In Indonesia, heritage NGOs understand the importance of partnerships and therefore are promoting the ideals of heritage conservation by networking with other organisations. Through the development of the “*Program Kota Pusaka*”, NGOs are trying to provide advice and support to the government while they see the opportunity to introduce heritage issues systematically. Through this programme, each city and regency in Indonesia can acknowledge its heritage assets and their potentials as heritage cities.



SPEAKER 2: MR DWI CAHYONO

HERITAGE PRESERVATION AND REVITALIZATION IN MALANG THROUGH ACTIVITIES AND MEDIA

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Malang Heritage Association



Malang Great Square 1900. Source: KITLV Collection 16,473. Courtesy of KITLV/Royal Netherlands. Institute of Southeast Asian and Caribbean Studies, Leiden

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
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SINGAPORE**

ABSTRACT

The general public only identifies an old building as an old building, nothing more. They do not have clear information because they learned the story of buildings by word of mouth. This public understanding became a major concern for us in our conservation efforts. Since people's understanding is involved, it implies that they can also only be involved in a limited way. However, their involvement should be considered so that it can be maximal and turn the passive engagement into an active one.

To involve a wide range of the community requires a strategy to make people feel that we don't have the intention to ask for their involvement. Such programs have been conducted for years but in 2007 we tried to conduct the conservation activities involving a larger community through entertaining and popular events. One of the programs was called Festival Malang Tempo Doeloe. This event is a kind of night market that exists in various countries.

Festival Malang Tempo Doeloe is like a time tunnel where a variety of information is showcased, and Historical documentation Boards are displayed. We also had a street naming programme which showed names of streets used during the colonial period, for example during the period of the Malang Municipality (Gemeente Malang) in 1914. Finally, people realize how old colonial buildings are and why the people of Singosari kingdom at that time built temples. Such information directly challenges the general public sense of criticism towards the State, especially towards its negligence for valuable heritage.

BIODATA

Dwi Cahyono, S.E has spent 25 years in the heritage field. He is the founder and director of the Inggil Association, the Malang Tempo Doeloe Museum and the Panji Museum. Since 2006 he is in charge of Festival Malang Tempo Doeloe designed as a cultural laboratory. In 2007, he published a book: *Malang Telusuri dengan Hati*, a book about history, heritage and culture in Malang. He also directed some films about culture and heritage in Malang.

CONFERENCE PAPER

HERITAGE PRESERVATION AND REVITALIZATION IN MALANG THROUGH ACTIVITIES AND MEDIA

Dwi Cahyono, S.E

Abstract

The general public only identifies an old building as an old building, nothing more. They do not have clear information because they learned the story of buildings by word of mouth. This public understanding became a major concern for us in our conservation efforts. Since people's understanding is involved, it implies that they can also only be involved in a limited way. However, their involvement should be considered so that it can be maximal and turn the passive engagement into an active one.

To involve a wide range of the community requires a strategy to make people feel that we don't have the intention to ask for their involvement. Such programs have been conducted for years but in 2007 we tried to conduct the conservation activities involving a larger community through entertaining and popular events. One of the programs was called Festival Malang Tempo Doeloe. This event is a kind of night market that exists in various countries.

Festival Malang Tempo Doeloe is like a time tunnel where a variety of information is showcased, and Historical documentation Boards are displayed. We also had a street naming programme which showed names of streets used during the colonial period, for example during the period of the Malang Municipality (Gemeente Malang) in 1914. Finally, people realize how old colonial buildings are and why the people of Singosari kingdom at that time built temples. Such information directly challenges the general public sense of criticism towards the State, especially towards its negligence for valuable heritage.

Introduction

Unfortunately, there is a common fact in Indonesia: the destruction of ancient buildings that have a historical value and are important to the nation. This always happens in many places. Peter Carey's introduction of the book *Takdir*, a biographical history of Prince Diponegoro, also records stories of destruction and act of neglect towards heritage. In this introduction, Peter Carey emphatically laments over the loss of a building in Makassar that belonged to the late wife of Diponegoro. This building was destroyed and replaced by a new building. In Semarang, something similar recently happened. The former colonial train station buildings were destroyed because no one gave attention to them. Malang is not much different. The government indirectly demolished some buildings because development programs often ignore their historical value. This situation hasn't always been so. There were previous attempts of preserving heritage, such as those built by Thomas Karsten. He was an architect of the colonial period who was appointed by the Government to work in several regions of the Dutch East Indies and who restructured and revitalized the city of Malang. As a matter of fact, Karsten chose not to destroy the old administrative centre. He also firmly stated that: "new construction should have similarities with the original local building and use local residential buildings as a model". The Bundar square built during the development of Malang city is a good example of this. This square was built based on Karsten idea to keep the "old square" pattern of ancient Javanese cities, in agreement with his notion of "living building tradition". Although Karsten's view was very "local-centric", he nevertheless refused to use domestic construction techniques from

indigenous community. Karsten stated that local building techniques could not be used for the development of the modern society. His view echoes to Wolff Schoemaker's who stated that: "Nothing can be learned from indigenous people".



Malang Great Square 1900. Source: KITLV Collection 16,473. Courtesy of KITLV/Royal Netherlands. Institute of Southeast Asian and Caribbean Studies, Leiden

Vandalism and destruction still continues because of a lack of awareness and understanding from various groups involved in heritage.

Preservation and Revitalization

Myself and others who share my interest in heritage in Malang have made various efforts since the mid-1990s. In 1995, the Preservation Team was created. It consisted of 4 persons, led by myself, Dwi Cahyono. We evacuated statues scattered around Malang; in Senaputra water park, the firefighters Squad office (Bingkil street in Malang City), Merjosari Subdistrict-Dinoyo District and

several other places in Malang. Those statues were then collected and placed in a temporary shelter in a Restaurant called Cahyaningrat.

It was a restaurant that I deliberately arranged like a museum. Then we worked together to get a permanent place for all the artefacts, a museum to store all items that had been evacuated. Finally, after all the efforts, the museum was successfully established to display these artefacts.



Ganesya Bunulrejo (Kanjuruhan Inscription) Andesite; H. 109.5 CM; L. 101.5 CM I. 74 CM.
Location: Beji village, Kel. Bunulrejo, Dist. Blimbing. Mpu Purwa Museum Collections, Malang

We continued to do this kind of action every year. It seems that conservation efforts should involve every parts of the society, as a permanent effort to conserve the heritage of Malang. The involvement of people is important as a part of the conservation efforts. We cannot rely only on a few interested people, because it will not be effective. This participation also has an important value because they can continuously convince the government. In other words, the bigger the mass involved the more the government will take notice of our efforts. Thus, the government may issue rules relating to it.

In our country, a large crowd tends to get faster responses from the government and the release of regulations related to conservation. Another unique thing in Indonesia is that often government policies depend on personal interests of the governor. What I mean is that if the head of a local government cares for certain issues, those issues will get a quick response. On the contrary, if the head of local government doesn't feel any personal curiosity for an issue, a heritage issue for example, then his response would often come late, if it comes at all. The efforts to involve a large crowd can be very effective in this regard.

However, involving the community also has its own challenges. Communities have their own level of interest, meaning that there are some groups of people who have a high interest in heritage issues, some a moderate interest, and some people no interest at all. The difference can be observed in the number of community groups that are active or absent. The active groups tend to have initiatives to create activities related to heritage, while the moderate groups shows interests but does

not have any initiative. Groups with a low interest usually do not understand the importance of heritage.

This reality requires special efforts to target groups with the lowest interest in heritage issues since those who have a moderate and a high interest would be easier to mobilize in various activities. From this situation, in 2006, we held the Festival Tempo Doeloe (“good old times”). This festival was a pioneering effort to provide citizens with low interest to the history and heritage of Malang city. This festival format was chosen because it was easily accessible, as a popular event, although it had a historical theme. This event became a laboratory with an easy access for all to get the simplest to the most comprehensive information about Malang. In order to communicate the message easily, the fair had a theme, and then the theme was communicated to the people at large. During this first edition of the event, the response from the public was very positive. People who came to the fair were required to wear traditional costumes, and it was a surprise to them. It was also interesting to see that many young people were enthusiastic about this. Another interesting thing from the first annual fair was that the coat of arms of Malang during the Dutch East Indies colonial era became the logo of the event. Afterwards, many people showed their enthusiasm about the logo. They understood the signification of Malang’s coat of arms, whereas they never knew anything about it before.



Stadsgemeente Malang’s Coat of Arms in 1937, Authorized by the Governor of General Indies by letter no. 27 dated 25 April, 1938. Source: *Kroniek der Stadsgemeente Malang book over de jaren 1914-1939*, gedrukt bij n.v. g. Kolff & co. te Soerabaia

The fair is held annually, and each year has a different theme. In 2009, the theme was the Reconstruction of Panji Culture. There was also an International Seminar on Panji Culture to discuss many aspects in the stories of Panji: historical aspects, stories related to Panji, and other forms of Panji stories from other countries. In general, citizens of Malang only know Panji through the art of Malang masks (*seni topeng Malangan*), but most of them do not know that the stories of Panji can also be found overseas. For example, Sir Richard Winsted studied Panji stories in his scientific article *A History of Classical Malay Literature*, 1958. C. C. Berg in 1965 wrote an article *The Javanese Picture of The Past*

Conference draft. Please consult the author when citing.

(in Soedjatmoko, et al., *An Introduction to Indonesian Historiography*¹), which addresses the relevance between history and Panji stories, as well as children folktales derived from Panji stories.

These descriptions are a means of exploration and introduction for the next generation in an accessible style for the general public. These two methods -- namely in depth knowledge and popular education-- are always provided for those who show interest archaeological issues.

This event was completed with *Jatidaya*, a volunteer (cultural and social) activity² involving active participation of the people. Cultural social work (*kerjabakti*) is derived from the old tradition of the *bersih desa* ritual (cleaning the village and its surroundings). Usually this social work focuses on fixing, maintaining or developing public facilities in a village/sub district. This tradition, in our event, put an emphasis on culture: maintaining and taking care of culture, by cleaning old buildings and, if possible, painting them. The number of volunteers involved in our *Jatidaya* activity was amazing. People showed a lot of enthusiasm. It would be interesting to conduct this event annually.

Besides using events as a way to communicate knowledge, we promoted book publications such as simple but informative encyclopaedia. Books are acknowledged as a media that can survive through time, unlike events that are dependent on space and time. When time passes, people cannot share information anymore. In order to preserve this information, we need to publish books or brochures to disseminate important values. Publications can maintain a depth of information and be accessible to many people. Our first book was published in 2007. It contained information about many places where art and artefacts can be found in Malang. Meanwhile, another book, a comic strip, was also published. This comic strip format is expected to be entertaining and informative at the same time. In it the same idea to preserve information that can survive through time, a museum with the same name as the event was established: *Museum Malang Tempo Dulu*. This museum is categorized as a city museum. Although the museum is relatively new, the collection gathers items collected gradually.

Conclusion

Four important things should be done to improve conservation: 1) Direct preservation, 2) Widening the scope of the public by involving all kinds of groups from civil society. 3). Increasing in-depth knowledge through seminars, etc., as well as using popular activities to attract as many people as possible, and 4) Creating media that would not be affected by time, such as publication of books, brochures and other types of publications, as well as the establishment of a museum.

References

Carey, Peter, *Takdir: Riwayat Pangeran Diponegoro 1785-1855* Kompas Book Publishers, Jakarta 2014, p X: "Since the days of the Reformation (May 21, 1998), the flow of destruction and embezzlement of historical objects in Indonesia apparently increased. In the history of Diponegoro itself, it is the destruction of the home of Diponegoro widow, Raden Ayu Retnoningsih, on Jl. Irian No. 83, Makassar after being sold by his heirs to a Chinese businessmen in 2000 (Chapter 12) and the loss

¹ Sudjatmoko (Ed), *An Introduction to Indonesian Historiography*, First Equinox Edition Publishing, Jakarta, 2007

²*Kerja* (Work) is usually associated with job and wage, ya terasosiasi dengan pekerjaan dan upah; while *bakti* refers to sincerity. Thus *kerja bakti* means giving sincerely by working together in a certain community.

of Diponegoro charcoal sketch created by AJ Bik when Diponegoro was arrested in Stadhuis, Batavia (April 1830) from the Jakarta History Museum in 2006 (chapter 11).

Ir Thomas Karsten was a citizen of Amsterdam who graduated from the Technische Hogeschool in Delft; in 1914. At his friend Maclaine Pont (Semarang architect since 1913)'s request he left for Indonesia and was involved in the Koloniale Tentoonstelling (1914) planning. He later became adviser to the construction of Semarang city. Karsten was later involved in Malang city's development planning from 1917 onwards.

Read also Basundoro, *Purnawan, The Two alun-alun of Malang (1930-1960)*, page 272-299, in *Cars, Conduits, and Kampongs: The Modernization of the Indonesian City, 1920-1960*, Freek Colombijn, Joost Coté (eds), Brill, Leiden, 2015.

Local centric or in today's terms "local wisdom".

Coté, Joost, *Thomas Karsten's Indonesia, Modernity and the End of Europe, 1914-1945*, *Bijdragen tot de Taal-, Land- en Volkenkunde* 170 (2014) 66-98.

Festival Tempo Doeloe in Charles van Ophuijsen old spelling letter U is written OE, so the word DULU is written DOELOE following Van Ophuijsen script. It was applied in 1910 and replaced after the Republic of Indonesia spelling by Suwardi S. in 1947.

The word 'kerja (work)' is usually associated with employment and wages, while the word 'bakti (voluntary)' means giving with sincere devotion. Thus, voluntary work means sincerely working together in a certain environment.



SPEAKER 3: MR MUKHTAR HADI

PADMASANA: “THE INNER EYE AS EXCAVATION TOOLS” MUARA JAMBI – SUMATRA –
INDONESIA

Mukhtar Hadi

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES**

14-15 MARCH 2016

SINGAPORE

ABSTRACT

The conjunction of archaeological excavations and Chinese and Tibetan manuscripts seems to indicate that the huge site of Muara Jambi, spanning on more than 2,600 acres along the Batanghari, the longest river in Sumatra, has been from the 7th to 13th century the largest centre of Buddhist knowledge from Southeast Asia. This archaeological site has been inscribed by the Indonesian government as national cultural heritage and on the tentative list of candidates for UNESCO World Heritage.

Today, in the heart of Muara Jambi, along the Batanghari river, stands a village on stilts whose inhabitants are Muslims. Several young villagers occasionally work on excavations alongside archaeologists. They know how to talk to each stone, each tree in the forest where their parents still have small huts to watch at night the fall of the durian fruits. They feel deeply infused by the ancient knowledge alive among the ruins. They've founded a green school, Saramuja, and a community centre, the Padmasana foundation to professionalise their research and share it more widely. They're both guardians of the site and explorers of its past. Among their many notable works and actions are:

- nursery and plantation of trees and plant of endangered species,
- gathering in the bed of the Batanghari river over 6,000 ancient Chinese coins dating back as far as the first century BC and their classification according to their respective dynasties,
- preservation of mantras in old Malay, Javanese and Sanskrit engraved on metal plates and informal cooperation work with Arlo Griffiths (EFEO)
- collecting *seloka* (a traditional form of 4-verse poetry about local wisdom) and knowledge told by their grandparents: local legends, medicinal plants...
- revival of local dances, music, and crafts,
- in progress: a book about the past and present of Muara Jambi in 4 languages (Indonesian, Chinese, English and French)
- a "Muara Jambi-Indonesia" dictionary
- in progress: "Pondok Menapo", a training centre for the villagers about micro-economy, health, environment, historical researches in cooperation with national and international academics, interfaith and cross-cultural dialogues.

Mukhtar Hadi, co-founder of Saramuja and Padmasana

BIODATA

Mukhtar Hadi usually called Borju, was born on October 5, 1983 in Muara Jambi village. He finished his last education at the Islamic Institute of Jambi. After graduating from his study in 2008 he went back to the village and formed organizations involved in the conservation and preservation local art and culture that still exists around the Muara Jambi temple area. He also became a teacher in formal school in Muara Jambi village and tour guide in the Muara Jambitemple area. In 2010 he founded a free school which was named the Universe Muara Jambi School. It aims to provide education and understanding to the public about the conservation of Muara Jambi temple compound site and the environment.

CONFERENCE PAPER

AREA CONSERVATION CAMPAIGN: MUARA JAMBI TEMPLE

Mukhtar Hadi and the Padmasana Community

PADMASANA PROFILE AS STAKEHOLDERS *IN SITU* IN MUARA JAMBI TEMPLE AREA

Padmasana is Muara Jambi's youth association. It is a non-profit organization which aims at preserving the heritage of Muara Jambi Temple and area as well as improving the living conditions of rural communities in a sustainable way. Literally, Padmasana is a Sanskrit term for the structure of the lotus-shaped stone used as a foundation for a statue found in the Muara Jambi temple site. Padmasana are the only stakeholders domiciled in the Muara Jambi Temple area, and the villagers are members of the organization. As a stakeholder *in situ*, Padmasana's mission is to function as a campaign agent, an intermediary and advocate during conflicts between stakeholders and the public. Padmasana is also an observatory platform that monitors, activities or developments on a daily basis that occur in the region. It is also an agent of movement with creative efforts in the village.

Padmasana Community is a consortium/fusion of four associations in Muara Jambi village namely:

1. Saramuja: an abbreviation of Sekolah Alam Raya Muara Jambi (Grand Nature School of Muara Jambi), was established in 2010. It is a non-formal educational institution that aims to enhance knowledge about the preservation of culture, history and local knowledge. It is conducted through research on history and public archaeology.
2. Dwarapalamuja stands for Dwarapala Muara Jambi. It was established in 2010. Dwarapala is a statue of a temple guard, a symbol of effort to protect and preserve Muara Jambi temple area from destruction/vandalism. It was named dwarapala because a unique dwarapala statue found in the area, with a smiling expression (smiling dwarapala), bearing the idea that this area should be protected with civilized manners without coercion. Dwarapalamuja activities include the organization of independent businesses such as souvenirs craftsmen, street vendors around the area (bike rentals and food stalls), regional advocacy on mining companies' activity (coal and oil) and oil palm plantations (a potential threat in the area). Besides, our activities cover tours and provide local guides for the Muara Jambi Temple area.
3. Pemuda Peduli Lingkungan (PPL) founded in 2014 is the Youth Movement for the Environment in Muara Jambi village, aimed at maintaining the cleanliness of Muara Jambi's touristic area. It rests on a youth task force that controls trash and conducts a reforestation programme in the area and in the outskirts of the Batanghari River, an area immediately adjacent to the region.
4. Macro Film International (MFI) established in 2011. Its name was initially Micro Film Indonesia and in 2012 became Macro Film International. MFI as a business unit of the digital creative cinematography is a local self-supported organization in Muara Jambi with a spirit of independent entrepreneur. As an indie production house, MFI produced many works including documentaries of travel profile in Jambi province, folk songs video, major national video, and ads for local commercial and personal branding. In 2014, MFI won a national competition organized by the Indonesian Ministry

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of Tourism (www.indonesia.travel). It was showcased in an event called Indonesia Kaya Rasa. The video was titled "Jambi the Epic Wonder of Suvarnavipa". In Jambi, MFI is also known as a producer of adventure, wildlife and cultural video. On top of cinema and broadcast, MFI expanded through graphic design and 3D modelling.

These four non-formal organizations joined in a single association called Padmasana. In the beginning, in 2011, it was formed by only three institutions (Saramuja, Dwarapalamuja and MFI) joined in 2014 by Pemuda Peduli Lingkungan.

Padmasana is a non-government organization. It is funded by cross subsidies units of local businesses ran by the four stakeholders (incomes from package tour and guide, making video and graphic designs, souvenir sales and events such as folk festivals organization in the Muara Jambi Temple area). This association was able to survive despite its limitations for over four years, thanks to a spirit of self-reliance, self-containing, and self-sustainability. Its main vision is cultural preservation.

Specifically, Padmasana is trying to build in the long run a separate area entirely dedicated to the society. Given the complexity of the problem among stakeholders, most the stakeholders expected to run the regional conservation programmes are only found among the local community. These are individuals who have daily contacts with the region. They act to save ancient remains, stone structures (menapo) temple, list and document history evidence and publish them via social media or seminars. All activities are done on a voluntary basis and use independent business incomes. This need for independence was a response to the fact that until today not a single stakeholder or outside party acted systematically to maintain the integrity of the region.

OVERVIEW OF MUARA JAMBI TEMPLE AREA

The site or Muara Jambi Temple area is a shrine complex located approximately 40 kilometres from the Jambi city or 30 kilometres from the capital of Muara Jambi. It is situated at 103° 22' E to 103° 45' E and 1° 24' S to 1° 33' S. This location is longitudinal along 8 kilometres with an average height of 8 to 12 meters above sea level. (Diarni et al, 2007: 23).

In geomorphological area, based on SLAR (Side Looking Airborne) image interpretation, almost all the area is at the former primeval delta which is an alluvial plain in the East coast of South Sumatra consisting of three recent natural levee (embankment), a swamp and another recent natural levee located sequentially along the Batang Hari river bank (BAKOSURTANAL 1985: II.3).

Muara Jambi Temple complex is the site of the ancient kingdom of Malayu and the kingdom of Sriwijaya, which was a Buddhist religious centre in the 7th-13th c. The kingdoms of Malayu and Sriwijaya are known to have been very influential, not only in the archipelago but also in mainland Southeast Asia such as Malaysia and Thailand. Those kingdoms played a significant role in the international political and economic arena as a link between India and China at the time (Director General of Culture, 2014).

Conference draft. Please consult the author when citing.

Archaeological excavations and ancient texts in Chinese and Tibetan indicate that Muara Jambi, spanning more than 3,981 acres along the Batanghari (the longest river in Sumatra), had become the largest Buddhism learning centre in Southeast Asia. The site was a "knowledge meeting place" where Indians and Chinese came to study or trade by sailing through the "sea route of Buddhism". Although it was not as famous as the Silk Road – it could also be called the "Route of Gold" as traders from all over Asia came here in search of this precious metal. This is how Suvarnadvipa was named. In Sanskrit, it means 'Golden Island', and used to refer to the island now called Sumatra (Inandiak, 2014).

Muara Jambi was first mentioned in 1820 by a British officer named S.C. Crooke (Anderson, 1971: 398 in Widjaja, 2008). Crooke found the ruins of buildings and statues of Buddha in Muara Jambi. T. Adam's published an article in the "Oudheidkundig Verslag" in 1921 that strengthened the evidence of Muara Jambi as an ancient heritage site. It featured informative and good quality photographs. F.M. Schnitger, a German researcher who visited Muara Jambi in 1937, also reported the existence of ruins of an ancient palace area and collated names of temples such as Astano, Gumpung, Tinggi, Gudang Garem, Gedong I, Gedong II and Bukit Perak. According to Schnitger, the archaeological remains in Muara Jambi are remnants of an imperial capital with buildings made of brick/stone (Schnitger, 1964: 57).

Later when Indonesia reached Independence, a survey team was formed in 1954. The team, led by R. Soekmono, aimed to identify the location of the remains of ancient Muara Jambi. It reported the existence of ruins of the Astano and Gumpung, Tinggi Temples and the remains of old buildings covered by vegetation. In 1976, the Directorate of History and Archaeology, as well as the National Archaeological Research Center, began a process of reconstruction and restoration that is still ongoing (Purwanti, 2011).

This area is acknowledged as a cultural heritage area by a decree of the Minister of Education and Culture (number 259/M/2013). It stipulated that the Muara Jambi geographic area is a National Heritage zone. By definition, this area covers an area of 3,981 hectares, spread over two districts (Marosebo and Tamanrajo) and eight villages (Director General of Culture, 2014). It can be concluded that this area is the largest archaeological complex in Southeast Asia (twenty times the total area of Borobudur or twice the size of the region of Angkor Wat Cambodia).

On October 6, 2009, Muara Jambi geographical area was proposed as a World Cultural Heritage Site. It was recorded on the UNESCO tentative list, number 5465 (Director General of Culture, 2014).

This cultural heritage area consists of archaeological remains in the form of:

1. Ten main buildings of the temple namely Koto Mahligai, Kedaton, Gedong I, Gedong II, Gumpung, Tinggi I, Tinggi II, Kembar Batu, Astano, Telago Rajo. The main temple characteristic is the brick fence surrounding the temple.
2. Eighty two menapo. Menapo is a term in the local language to designate a mound containing brick ruins. Until 2010 at least 33 brick structures and 82 menapo have been found (Utomo, 2011: 82). The other 70 menapo are still being excavated.

3. Various types of pottery, ceramics, artefacts, beads, stone statues, inscriptions and building structures such as stupa, Chinese coins, glazed tiles fragments, gold plates, pedestal and mortar-shaped andesite stones are scattered in several locations of the site.
4. Seventeen canals connecting the temple complex landscapes with one another are seen as possible transportation infrastructure and drainage systems. It is also seen as being inspired by cosmology.
5. Nine pool/ancient artificial lake were found.
6. An artificial hill (Bukit Perak) is considered to have been the embodiment of the cosmological centre of the universe.

Similar characteristics appear while comparing the archaeological site of Muara Jambi and Buddhist archaeological buildings of the classical period. Both provide allegations of Buddhism as the dominant influence on the civilization of Muara Jambi at that period. Characteristics of Buddhist buildings in the classical period are as follows:

1. Smaller buildings surround the main building
2. Pradaksina Patha floors are relatively wide and its edges have balustrade (Vedika)
3. The body of the temple has holes for ventilation, and niches in its outer wall.
4. They bear a few building features such as the stupa, especially on the roof part
5. They have Buddha statues.
6. The temple chamber has an altar with a statue on the back wall.
7. No cistern was found like those of Hindu temples
8. For several large buildings, the courtyard was paved with an overlay of stone blocks (Munandar, 2011: 15-16).

Therefore, this Muara Jambi Temple complex is considered paramount for the disclosure of the history of one of the Buddhist world's most important civilization. Many remains are still buried in the ground and in the riverbed and have not yet been excavated.

ANALYSIS OF DEVELOPMENTS AND ISSUES THAT OCCURRED IN THE MUARA JAMBI TEMPLE AREA

Integrity of Muara Jambi temple area is being threatened by:

1. Human activity: many industries in the region are a threat to menapo forest such as: stockpiles of coal on the river bank, factories and CPO (crude palm oil) refineries near the river bank, trespassing the archaeological site boundaries, and last seismic activity for oil and gas exploration operating very close to the excavation site. These corporations and industries are owned by autonomous stakeholders from Muara Jambi district who allows the use of land of cultural heritage for short-term economic priorities. Land use has an adverse impact on both archaeology and ecology.

Conference draft. Please consult the author when citing.

2. The number of visitors is concentrated on the main temple area, endangering the structural integrity of the brick temple. Thousands of visitors on holiday climb the temple. This is due to the absence of relocation management by the stakeholders, the Cultural Heritage Preservation Agency BPCB (Badan Pelestarian Cagar Budaya) and to the concentration of visitors and traders. Being on the UNESCO World Heritage Tentative List (<http://whc.unesco.org/en/tentativelists/5465/>), the area should be free of industrial activity and the core zone of the main temple should be free of visitors and merchants.

3. The high number of visitors in the core area brings new problems in waste management. The volume of waste as well as the small awareness of visitors and traders to dispose of waste doesn't allow janitors paid by the BPCB to clean all the garbage. Besides, there is no waste disposal. Piles of garbage can thus not be processed or burned and are littered into the Batanghari river area.

4. Ecological degradation: the rate of Batanghari river watershed damage is getting worse. The erosion of the river embankment, which was transformed into residential and industrial areas is narrowing the area of the site and increasing cases of loss/runoff of riverside temple structures before they could be registered and excavated in 2011. Besides, yearly floods in Muara Jambi, at the height of the rainy season, are responsible for the flooding of a part of the site, due to poor management of the drainage system.

5. The loss of archaeological objects sold or smuggled to collectors outside Jambi. The mode of operation is mostly through sand excavation (Excavation Permit C) in the Batanghari River. This is the cheapest and most convenient way of extracting: by dredging the river bottom, allowed by the Excavation Permit C. This sand excavation of the river happens because territorial waters of the river aren't included in the protected core zone, as the river is considered a means of public transport,

Reasons for the weakness of cultural preservation in the area include:

1. Poor coordination among stakeholders who each claim and create overlapping policies and absence of a regional plan/master plan for development involving all stakeholders. On one side, the district government adheres to local autonomy; it feels fully entitled to the management of the area to get income in a quick and easy way. On the other hand, the Cultural Heritage Preservation Agency (BPCB) as a vertical agency doesn't feel any responsibility to give answers to the autonomous regional government and doesn't feel the need to negotiate with other stakeholders. As a result, each party works separately. Both disobey the authorities, but when problems arise in the region, each stakeholder tends to throw off the responsibility and points at the other party as the source of the problem.

2. Small attention from the central government towards the preservation area especially when there is no solution or intervention to overcome the impasse between stakeholders. As a result, the problems become more complicated and protracted.

3. "Ex-situ" stakeholders involved in the preservation area tend to be active at their own level but very rarely do they conduct organized approaches at a grass-roots level. Public participation outside the protected area hasn't been very active yet as a factor of change. Attempts to attract more supports have not been effective as they were not well-targeted.

Conference draft. Please consult the author when citing.

4. "In-situ" stakeholders are slow to grow because of limited support facilities, financial assistance and network. Long-term operational preservation cannot be implemented systematically/integrated and even tend to be too sporadic.
5. The Cultural Heritage Preservation Agency (BPCB) in Jambi as the most technically competent institution in the core zone does not have sufficient budget and resources to cover the whole Muara Jambi coverage area. Many of the non-site archaeological remains found by local communities are not registered or compensated.

However, some factors continuously motivate attempts for preservation, namely:

1. The legal force of Muara Jambi temple area which was finally established as a national heritage zone. This area is the largest archaeological remains in Southeast Asia, 3,981 hectares. This is twenty times the total area of Borobudur or twice the size of the region of Angkor Wat Cambodia.
2. The high number of annual visitors (nearly 150,000 visitors purchased tickets in 2014) is a potential market capable of providing a steady income to the local community through the tourism services sector.
3. The process of nomination as a world heritage site, which is on UNESCO's tentative list, requires a paradigm shift between the previous management and the old approach (BCB and sites). It requires a new approach (Region Cultural Landscape) covering the tangible and intangible remains, the human and natural environment. This World Heritage approach provides a very broad mandate to the people around the area to be involved in the management and increase protection attempts on an international scale.
4. The establishment of Muara Jambi Tourism Village (*Desa Wisata*) through the initiative of local citizens in March 2015 to increase public awareness about the potential of the area. The public would live in symbiosis in the area to reach sustainability.

The anticipated challenges in the preservation of this area include:

1. Management of the region in an integrated manner involving all stakeholders. Beginning with a joint master plan.
2. Advocacy attempts towards policy changes to prevent the issuing of new permits for industrial land use and relocate the industries that have depleted permission out of the area.
3. Zoning or crowd control management through of a buffer area that would be large and empty enough to reduce the concentration of visitors and traders in the core zone of the main temple.
4. Management of Tourism Village pilot project should be followed by improvement of supporting facilities such as Home Stay, Tourism Information Centre, strengthening the group of souvenir craftsmen, a group of cultural attractions, as well as increasing the capacity of stakeholders and local guides.

5. Attempts to increase in situ local citizens' awareness and ability to save the temple area and its remains by involving them in public archaeology program and the development of community-managed village museum.

Padmasana programs in The Preservation of Muara Jambi Temple Area

Broadly speaking, Padmasana programmes that support the preservation of Muara Jambi Temple area are:

1. Research and preservation of archaeological remains. The programs include several activities, namely:

1.1. Data collection and building a catalogue of the ancient non-site remains found and collected by the community. Through persuasion, people are willing to hand over the remains of ancient objects to Padmasana with the assurance that the ownership of these objects remain with the person who found it and will not be given to anyone without the permission of the owner before the completion of the village museum. Padmasana would retain the items. Those will be documented and classified based on the shape, dimensions/size, location and approximate age. Examples of the remains are:

- Chinese Coins. More than 2000 coins were collected. 1293 copies of 41 reigns have been identified. The biggest number of coins are from the reign of Kao Tsu Tang (618-686 AD) with 141 pieces. The oldest one was one coin from the Han dynasty (186-182 BC Western Han).
- Manuscripts in the form of slabs/rolls of tin. 51 slabs use Grantha and Old Malay script. Two slabs have been newly identified through the aid of EFEO (École Française d'Extrême-Orient) researchers: Prof. Pierre Yves Manguin and Dr. Arlo Griffiths.
- Denomination of ceramics and glazed pottery with various motifs/décor.
- A variety of artefacts made of metal and stone.

1.2. Correction of spatial distribution maps and digitization based on Google earth/maps. This activity is done because a lot of coordinate position by the previous BPCB were inaccurate. This database is converted into an XML format that will be used on the platform of Google Earth/Map.

2. Revitalization of Arts, Culture and Local Wisdom

2.1. A thorough historical research and reshaping of performing theatre art teams: Tanel. Tanel or in Dutch toneel, is the art of Malay drama and the main story is Dul Muluk. The show is performed at night with a concept similar to Ketoprak in Java, but using Malay language, Malay music instruments and Malay traditional costumes. This art was almost extinct but was then revitalized through performances organized on important days or during folk festivals in the Muara Jambi village.

2.2. Malay art groups training such as Hadroh Tambourine, Siam Tambourine, mask dance art groups as parts of the cultural performances to welcome foreign tourists.

3. Education and Participatory Training

3.1. The establishment of Sekolah Alam Raya Muara Jambi aims to conduct learning activities for children using non-formal methods in the temple area (outdoor). Content include local knowledge, Muara Jambi history, preservation of archaeological remains and of the environment.

3.2. Souvenir craftsmen training includes T-shirt making (screen printing and printing), pin, woven souvenir made of pandan making.

3.3. Local tour guide training includes the ethics of tourist services, coordinating tourist groups, preparation of homestay accommodation, foreign language services.

3.4. Digital multimedia training includes

- Videography: Introducing camera, lighting, sound, non-linear editing, motion control, colour grading and visual effects (Adobe Premiere, After Effects)
- Graphic Design: Introducing vector editing applications, raster, blending & retouch, digital printing, colour separation, offset printing (Adobe Photoshop, Lightroom, Corel Draw)
- 3D modelling: Introducing 3D applications, object tracking (3dsmax, Maxon Cinema 4D, Google Sketch-up, Element 3D)
- Web development: Introducing Joomla and WordPress platform

4. Independent Creative Business Unit

Commercially, it is oriented towards the sustainability of funding programs in Padmasana.

4.1. MFI Indie production house business unit, the products include:

- Video documentary of region profile and the company
- TVC Ad
- Personal branding
- Video clip
- Wedding documentation
- 3D modelling simulation

4.2. Package tour and local guide, consultancy services and assistance to regional tourism program

4.3. Event organization: festivals, exhibitions, folk entertainment stage, cinema around the village (layar tancap)

4.4. Souvenirs sale: T-shirts, pins, region's profile DVD and folk songs, woven handicraft made of pandan.

Padmasana Roles in The Preservation of Muara Jambi Temple Area

As an *in situ* stakeholder of Muara Jambi Temple area, Padmasana is an agent of regional conservation campaign, a persuasive intermediary in conflicts between citizens and stakeholders, as well as an observer who monitors the daily activities or developments that occur in the region. The existence of Padmasana is needed in areas such as:

1. Disseminating stakeholders' policies in the region. Many regulations relating to changes in the site area should be known to the villagers in the buffer zone. Dissemination of Law regulating ownership of cultural heritage objects found by citizens.
2. Centre for sociological information. Padmasana members are *in situ* citizens providing broad latitude in monitoring the development of community interaction and region.
3. Agent of field advocacy directly related to the area boundary violations by many large industries and estates. Padmasana is able to perform more accurate monitoring and to gather more violation evidence.
4. Preservation campaign. Padmasana has the resources to perform more efficient and professional documentation and publication. By using multimedia and multiplatform basis, the range of publications is global and accessible instantly.
5. Applying participatory approach with *in situ* citizens as actors. This approach is in accordance with the new paradigm of World Heritage cultural heritage area management promoted by UNESCO.
6. The need for adequate manpower. The total number of members is reaching 40 (forty) young people and sympathizers from residents. Building public archaeology group, requires field workers who work alternately in the long term, who are settled and concentrated.
7. Tracking the smuggling of archaeological non-site remains. Excavation activities done by local citizens both on land and in the river are known only by internal rural communities. Information about the findings is immediately collected by Padmasana and answered using a persuasive approach, which consists in giving an appropriate compensation. Artefact « diggers » are often willing to hand over their findings to Padmasana. However if diggers do not get an immediate response, artefacts indeed can be sold to collectors.

Thank You



SPEAKER 1: MS MIZUHO IKEDA

**THE FUNDAMENTAL FRAMEWORK FOR ACTIVATION OF COMMUNITY PARTICIPATION IN
CULTURAL HERITAGE CONSERVATION**

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Luk Lan Muang Phrae

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

In this presentation, I would like to consider the basic necessity of having an overall framework or policy to encourage communities to participate in the process of cultural heritage conservation. Having joined several international conferences in the last couple of years, the discussion of cultural heritage management tends to fall into conceptual and activity-based debates. However, by considering successful cases of public involvement carefully, some key components can be identified. These key issues are not necessarily specific to Southeast Asia. Based on my experience working in Japan, Thailand and Central America, I have faced similar problems no matter where I went. The main issues discussed are;

- The definition of “participation”. Because the form and degree of participation expected with/from the community varies and actually affects the project itself. It is important to clarify this first.
- The presence of conservation activity at community level which also provides information regarding the degree of involvement.
- The framework/ policies in place which allow the community to join and to reflect their opinions.
- The necessity of new conservation systems and approaches which allow for the protection of cultural heritage not normally covered by ordinary heritage protection laws and categories.
- The presence of short and long term activities which make the community aware of the opportunity to join the conservation of cultural heritage.

Through the presentation above, I would like to use this as an opportunity to exchange opinions and ideas amongst fellow presenters and the audience.

BIODATA

Mizuho Ikeda is a Ph.D. student at Waseda University in the Department of Cultural Anthropology. Her current research focuses on heritage management and education in Phrae province, Northern Thailand. She has also worked extensively in Japan, Ireland, Egypt and El Salvador, the latter as a member of JICA's Japan Overseas Cooperation Volunteer programme. Her research interests cover not only Cultural Heritage Studies but also Interpretation, Community Development, and Social Studies Education. Moreover, as an archaeologist by training, she is highly concerned with the comprehensive management of tangible and intangible heritage.

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Key issue of the presentation: What are the key elements of successful public involvement in conservation of cultural heritage?

In this presentation, I consider the necessity of having an overall framework or policy to encourage communities to participate in the process of cultural heritage conservation. The discussion of cultural heritage management tends to fall into conceptual and activity-based debates. However, by considering successful cases of public involvement carefully, some key components can be identified. These key issues are not necessarily specific to Southeast Asia but in my experience working in Japan, Thailand and Central America, similar problems arose. I summarize these below:

1. The definition of “participation”

Because the form and degree of participation expected with/from the community varies, it affects the project itself. It is important to clarify this first, as the project’s direction will vary depending on whether participation is seen as (1) as a tool for implementing the project smoothly, or (2) participation aiming for local residents to learn something through the process of participation (Dudley 1993, Oakley 1991). In the latter case, a methodology called Participatory Rural Appraisal (PRA) has been well practiced in the field of Development study.

2. The presence of conservation activity at community level

The presence of conservation activity at community level which also provides information regarding the degree of involvement.

Case study: volunteer group “Luk Lan Muang Phrae” (LLMP), Phrae province, Thailand

- 2004-05: Living Heritage Sites Program
- 2006: Book house project
- 2007: Let’s see and tour our town project, Old house preservation award project
- 2008-10: Community-based archaeology project
- 2009-11: US ambassador’s fund for cultural preservation “Community-based architectural heritage preservation project”
- 2012- present: planning for the Old missionary house preservation

The presence of an active civic group in Phrae shows the extent and interest of public participation to conservation of cultural heritage. In general, local communities in Phrae are aware of the importance of conservation of cultural heritage. Also, LLMP possesses high management capacity such as organizing activities and the acquisition of funding. Nevertheless, the group remains discontented about the situation due to the lack of human resources and money. A further difficulty is that members of the group feel that there have been no concrete results from their action. In order to solve the issues, it is necessary to have the policies or framework in place which allows the public to join in. In other words, the policy which directly reflects the public opinion is required.

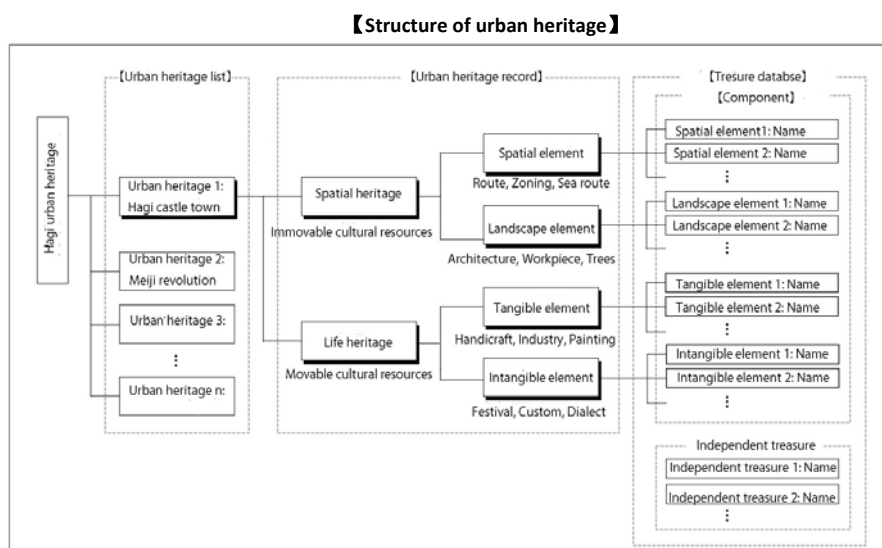


Figure 1. Luk Lan Muang Phrae

3. The framework/ policies in place which allow the community to join and to reflect their opinions.

Case study: Hagi-shi, Yamaguchi prefecture, Japan

- Development of a concept “urban heritage” in Hagi-shi
- The "urban heritage" system is a collection of treasures which local residents consider as important regional history, culture and stories regarding to nature and folklore, and that they would like to explain this to people who visit a city. In case of registration, it is necessary to register both stories and evidence that characterizes the story (or the essential elements to explain), and give a name as urban heritage. (Yoshimura, Nishiyama, Nakano & Arikawa 2005)
- This system has been applied not only to Hagi-shi, but also Japan International Cooperation Agency (JICA)'s “Sustainable Community Tourism Development Project in As- Salt City”, in the Hashemite Kingdom of Jordan.



4. Conclusion: Process of community involvement

Participatory projects need to consider the degree of community participation maturity. Depending on this, objectives and goals will be different. In the long term, sustainability of community

participation relies on the presence of a framework or policies in place which allow public and governmental administration to collaborate. Systems need to be created by simple language and contents which local residents can easily understand. New conservation systems and approaches which allow for the protection of cultural heritage not normally covered by ordinary heritage protection laws and categories, and short and long term activities which make the community aware of the opportunity to join the conservation of cultural heritage, are crucial. Finally, not only learning but also enjoyment is an important element of participatory projects.

I conclude this presentation with a question: where do we see such example of Hagi-shi in SEA and how can this kind of cooperation be furthered?

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SPEAKER 2: MRS PIJKA PUMKETKAO

LITTLE PEOPLE IN CONSERVATION: BRIDGING THE DIVIDE BETWEEN LOCAL AND INTERNATIONAL NORMS

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
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ABSTRACT

Recent debates on the conservation of historic buildings in urban area have raised much public awareness in the Northern region of Thailand. The 'living heritage' such as temples has been turned into an arena of confrontation between divergent conservation approaches. The dilemma has arisen from the cultural distance between the imported idea of valued, unalterable heritage and the popular perception of Buddhist image, which emphasises their 'cult value' (Peleggi 2002). The devotees consider the temples (*wat* in Thai) as places of worship rather than works of art or archaeological evidences. So, the act of restoring in this practice intends to enhance the efficacy of objects and places, keeping alive their sacred power (*saksit*), but not necessarily preserving the original materials. The situation is getting critical because many abbots in this region prefer to renovate their temple by imitating Bangkok architectural style, the country's model of modernisation. This is part of a wider urban landscape transformation in this region, which arouses fear of losing local cultural identities in the process of urban standardisation.

Civil associations or conservation groups have emerged as a social intermediation figure in the field of heritage. In recent decades we have observed a situation in which individuals have come together to establish conservation groups, providing advice to the decision-makers on local temple conservation / restoration activities. They play an active role of "passeur" (mediator) between local and international levels. This paper examines this role of mediator through the case study of a restoration project at Wat Pongsanuk in Lampang province, operated by 'The Little People in Conservation' group. How does this conservation group appropriate and adapt the international notions to the local concern? How do they associate the conception of the sacred and social ties in local communities with their own understanding of heritage? It questions the relevance of imported notions relating to heritage conservation in Thai society, and focuses on the reception of external cultural features: appropriation and contextualisation that produced a hybridised outcome, a conservation practice that takes better account of the local way of life.

BIODATA

Pijika Pumketkao-Lecourt is an architect specialized in heritage conservation and a PhD candidate at the University of Paris-Est. Since 2014, she coordinates the research project "Patrimot, Words of Heritage in Urban and Architectural Project in Southeast Asia: Circulation, Reception, Creation". Her research explores adaptation and contextualization of international heritage principles in a Thai setting, with a particular interest in the practice of everyday life, the conception of the sacred and social ties in local community, its political and economic organization underlying its heritage approach

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INTERNATIONAL NORMS ¹

In Thailand, as in many other countries in Southeast Asia, the increasing public awareness of the local cultural heritage has been concomitant with the urban landscape transformation. While the ideology of urban conservation planning in Thailand still focuses on the protection of national ancient monuments of ‘great tradition’, the civil society associations have raised awareness about the possible disappearance of a distinctive local/regional cultural identity as a result of globalization. For legitimizing this ‘little tradition’ of urban life, the civil society associations have recourse to international notions used in the field of heritage. They have rapidly adopted the notion of ‘intangible heritage’ in order to give account of local vernacular heritage. We argue that, through a process of appropriation, adaptation and contextualization of this international heritage notion, this adoption has led to the creation of inventive endogenous discourses and practices that draw on the conception of sacred and social ties in local communities and produce values at the crossroads between local and global.

The restoration project of the Viharn Phra Chao Pun Ong at Pongsanuk community provides an opportunities to explore this matter. This case started from a polemic between the different ways of restoring: while the abbot and some devotees tended to rebuild a new viharn (preaching hall), the other residents of the community preferred to conserve the old one. In order to avoid the destruction, a resident called a historian of Lanna art, Woralun Boonyasurat, met the abbot and the other residents, in an attempt to raise their awareness about the heritage significance of this building. The negotiation took place, following which many meetings and workshops were organized. During four years of work, this project involved several stakeholders: monks and the local community of Pongsanuk, as well as local authorities and academics from Chiang Mai and Bangkok. This was the starting point of ‘The Little People in Conservation’ group, which aims was to help generate awareness about heritage significance among local communities and to assert their distinctive local/region cultural identity.

The civil society associations play an active role of “passeur” (mediator) between local and international levels. This paper examines this role of mediator through the case study of a restoration project at Wat Pongsanuk in Lampang province, operated by ‘The Little People in Conservation’ group. How does this conservation group appropriate and adapt the international notions to the local concern? How do they associate the conception of the sacred and social ties in a local community with their own understanding of heritage? This research focuses on the reception and localization of western heritage principles in a Thai setting, with a particular interest in the redefinition of heritage

¹ The article makes use of material from my PhD thesis, under the direction of Dr Nathalie Lancret, and from a joint research project “Patrimot: Words of Heritage in Urban and Architectural Projects in Indonesia and Thailand: Circulation, reception, creation”.

notion for the claim of local identity, the resilience of the northern Thai spatial cultures and the practice of everyday life in a context of globalization.

The figure of mediator

Christian Pedelahore de Loddis analyses a social intermediation figure, what he calls “passeur”, in contemporary transformations of the urban space in Vietnam. In his essay, the “passeur” represents ‘a key intermediation figure in the sense that due to his social status and what he does, he acts as a bridge and establishes links between traditions and modernities, between local ways of doing things and exogenous knowledge’. The “passeur” is the most dynamic and inventive stakeholder of urban fabrication, Pedelahore de Loddis argues. Producing adaptive models when gradually disseminated throughout the community, the “passeur” provides inspiration for the practices and strategies of stakeholder’s local urban affairs (Pedelahore de Loddis 2010, 22-24).

In Thailand, the civil associations or the conservation groups have emerged as a social intermediation figure in the heritage field. In recent decades we have observed a situation in which individuals have come together to establish conservation groups, providing advice to the decision-makers on local temple conservation / restoration activities. I turn now to the specific example of ‘The Little People in Conservation’ (LPC) group. The majority of people in LPC group (historians of art, artists, and architects) associate a scholarly, intellectual openness to the exogenous with the enriching experience of travel and education abroad. This openness to the international, as Pedelahore de Loddis observes, give a strategy and leading position to these people who have the ability to appropriate the exogenous models / knowledge and generate an endogenously developed conservation ethic.

The LPC group occupies a position that establishes links between local ways of restoring and international conservation norms. Such a position can also be viewed as “mediator”, a notion borrowed from Carmignani (2002), a key intermediation figure who intervenes between two or more parties, bringing opposite positions closer to each other. The mediator needs to find common ground between the parties in order to make the connection, and seeks the *tertium quid* (third element) for ensuring the relationship (Carmignani 2002, 10-11).

In the case of Pongsanuk, the dilemma has arisen from the cultural distance between the imported idea of valued, unalterable heritage and the popular perception of Buddhist image which emphasize their ‘cult value’ (Peleggi 2002, 30). The devotees consider the temples (*wat* in Thai) as places of worship rather than works of art or archaeological evidences. The Buddhist concept of merit (*bun*) plays a central role in the action of people in building, maintaining and restoring temples. These buildings - especially those containing the sacred objects, such as the relics and Buddha images - act as a field of merit, generating possibilities for individuals to make merit by donating money or materials for their restoration (Byrne 2014, 87-88). It is in this perspective that the temples have been continuously developed, enhanced, widened and modified through the centuries, as in many sites in

Conference draft. Please consult the author when citing.

Bhutan and Burma observed by Pichard (2008, 38-43). So, the act of restoring in this practice intends to enhance the efficacy of objects and places, keeping alive their sacred power (*saksit*), but not necessarily the continuity of material or fabric. This gives them back their complete and proper form, fresh-looking and beautiful buildings, which represents the continued existence of the village's sacred place. The sacred places of temple are central to urban neighbourhood life, they confirm the existence of the community group, and their physical quality presents the prosperity and the well-being of their village (Wanliphodom 2016).

As we see the results of previous restorations at Wat Pongsanuk, the other buildings around the Viharn Phra Chao Pun Ong were modified or rebuilt. Indeed, their deteriorated wooden structures were demolished and replaced by steel-reinforced concrete. Thus they were changed from Lanna style to central Thai style Buddhist architecture. This is part of a wider urban landscape transformation in northern Thailand, influenced by the central Thai or Bangkok architectural style, the country's model of modernization, which arouses fear of losing local cultural identity in the process of urban standardization.

Bridging the divide between local and international norms

In order to reduce this cultural distance, the LPC group tried to compromise on co-existence of the opposite approaches: not to fossilize the living sacred building while protecting the region's architectural identity. The objective of this inventive approach is twofold: on the one hand, to emphasize the specific local / regional values and practices and, on the other, to raise the community awareness about heritage significance. The project was organized in four stages: 1) raising the community awareness about heritage values; 2) securing funds for the project; 3) historical research and documentation about remaining building fabric and; 4) conservation intervention. All along the phases of this project, the LPC group has built a partnership with members of the community through consultations and open dialogue, sharing their views and experiences. This revealed the local history and the continuous social, economic, cultural ties between members of the community and their temple.

During the stages of securing funds and historical research, the group organized workshops with history of art and architecture students as well as professors from Chiang Mai and Bangkok. Their workshops aimed to study and document physical evidence of building fabric, but also to provide visual and materials (drawings, photographs, models) as a tool to communicate with members of the community. The result of the workshops and the works of an artist-photographer during the documentation enabled them to organize several travelling exhibitions inside and outside Lampang. During this phase, the LCP group communicated with outsiders and other organizations through photos, booklets, lectures, and media. The contents of their communications have emphasized the local history, the local custom and beliefs, and the specific Lanna Buddhist architecture, claiming their own distinctive cultural identity.

In order to legitimize the local practice, the LPC have produced their own discourses on 'intangible heritage'. They have elaborated this international heritage notion by applying the concept of *Nāma-Rūpa*². It has been used to refer to the spiritual attributes of built heritage that are inseparable from its physical fabric. They have related the spiritual properties to the sacredness of the place that relate both to Buddhist philosophy and to beliefs in supernatural attributes of old places. The site topography of temple and the viharn's decorative elements have been interpreted through Buddhist philosophy and cosmology. They have emphasized the *uniqueness* of the viharn's architectural character, a pavilion on a cruciform floor plan with the three tiered roofs, a mix of Lanna and Burmese styles, testifying to strong Himalayan Buddhist influence (Woralun 2006, 200). They have also given an account of Lanna spirit cult associated with the temple space, by reviving the 'Fon Phi Mod, Phi Meng, Phi jaonāi' rituals, the spirit trance dances honouring the ancestors and the guardian spirit of a village.

The final phase, conservation and intervention, was operated as a collective work between local residents, monks, traditional craftspersons, academic advisors of the LCP group and local authorities. They have taken an approach to viharn restoration that adapts to international principles. It has preserved and consolidated the part of the original wooden structures and decorative features that were not damaged. For parts that were inappropriately modified or repaired during the last restoration in 1957 (concrete coating for the roof, changing some damaged wooden pillars by concrete ones), it has replaced them by traditional materials: teak wood, satay chin (lacquer work), and gilding, in order to recover the original character of Viharn Lanna. For decorative features that were too much damaged, it has replaced them by new ones, using traditional materials and techniques. In this case, the "authenticity" is found in a continued distinctive character of Lanna Buddhist architecture. For the sacred elements of the viharn, Buddha votive tablets, most of which were stolen, it has replicated them by following the Buddhist ritual. During the intervention, an archaeological excavation was conducted with the advice of agents from the Fine Art Department. The archaeological research enabled to find twelve pillars under the ground of the viharn. Their marks were left on the ground in order to indicate traces of previous building. These were left as evidence of the effort to contextualize the international principles and professional norms for local comprehension and usage.

The architectural restoration of the Viharn Phra Chao Pun Ong was recognized with an Award of Merit in the 2008 UNESCO Heritage Awards for Culture Heritage Conservation³.

Giving priority to local voices

² In Sanskritized Thai terms *rūppatham / nāmatham* (*rūpa-nāma + dharma*), drawing on the concept *Rūpa-Nāma* in Buddhism. *Nāma* describes the spiritual or essential properties of an object or being, and *Rūpa* the physical presence that it manifests. They are mutually dependent and inseparable. In the communications of Woralun Boonyasurat, she uses the more familiar Thai terms: *kāi* (body) and *jī* (mind or spirit) which are more comprehensible for Thai people.

³ More details in <http://www.unescobkk.org/culture/heritage/wh/heritageawards/previous/2008/award-winners/2008mr3/>

In order to ensure the survival of Wat Pongsanuk, which has a double function as a sacred place of neighbourhood life and as a local 'living heritage', the LPC group have empowered people of Pongsanuk community to actively take part in the decision-making process and to assume responsibility for sustaining the future of this temple. While seeking to ensure the authenticity of Lanna architecture, the main aim of LCP group was to revive a sense of collective accomplishment and pride in their shared history and roots.

"[...] While seeking to restore a significant heritage structure, the main purpose of the project was to revive the traditional sense of cooperation inherent in the community way of life of Northern Thai people. The participation of community members in the maintenance and repair of religious structures has a long history in Northern Thailand. The Wat Pongsanuk project helped to revive these practices and to instil a new sense of responsibility in the hearts of local residents. [...]" (Boonyasurat and Siripun, Project profile, 2008).

Nowadays many local temples in Northern Thailand have undergone a loss of support from local inhabitants. Today the decision-making power on restoration projects rely on abbots and agents of national authority (Fine Art Department). The approach of the LPC group has brought inhabitants back into the community's collective action and has encouraged collaboration between the monks and inhabitants, the traditional caretakers of the temple. In such a case, the conservation project has been served as a mechanism for strengthening social ties within the community. An "open-door" approach has been applied to construct a dialogue between different parties, allowing everyone to be a stakeholder and promoting local involvement in conservation activities (Boonyasurat and Srisomwongwathana, 2010).

During the restoration work on the viharn, many Buddhist artefacts including manuscripts chests and pulpits as well as jataka painting banners and wooden Buddha images were found. This was the starting point of the museum at Wat Pongsanuk, applying the "community-based" approach. In the creation of this museum, there was a process of collecting, documenting, cataloguing and restoring, under the advice of the agents of Fine Art Department and academics from Chiang Mai and Silpakorn universities. The monks and the volunteers from the community have been trained to manage the collections and to take care of the museum. The process of researching information on each artefact has led to the revival of some traditional Lanna Buddhist ceremonies and practices as well as the local skills of weaving bamboo mats known as *sart yang*, which have been lost. Today the museum of Wat Pongsanuk has turned into a knowledge center on Lanna artefacts outside the classroom. It has also participated in the UNESCO Museum-to-Museum Partnership Project and has become the venue of the training workshops for the other temples in Lampang Since 2009.

The viharn's restoration and the community-based approaches echo the principles of the UNESCO *Declaration on Cultural Diversity*, which emphasize the fundamental cultural rights as well as the sustainable dialogue between culture and development. In order to sustain the support from community's members in the contemporary life, the LCP group has reinforced the link between local

people and their cultural heritages. They have built up a sense of pride in Lanna architectures and artefacts through the transmission of local people's knowledge and expertise, taking place in the activities of the community-based museum, the training workshops of Lanna artefact's collection management, as well as in the rituals and Buddhist ceremonies, the moment of renewing memories and associations of the community. As Smith (2006, 2) mentioned, "the real sense of heritage [...] when our emotions and sense of self are truly engaged, is [...] in the act of passing on and receiving memories and knowledge. It also occurs in the way that we then use, reshape, and recreate those memories and knowledge to help us make sense of and understand not only who we 'are', but also who we want to be."

Conclusion

The heritage discourses and practices elaborated by the LPC group, through a process of adaptation and contextualization of the international heritage notions, are conceived in an inclusive and participatory manner. They are based on local 'ongoing dynamics ontology' (Byrne 2014) related to popular religions, local knowledge and skills. Acting as a 'mediator', the LPC group have tried to bridge the gap between the different parties in the conservation process as well as to reinforce the ties between the local people and the cultural heritage. They have attempted to raising the community awareness about the heritage value, without ignoring the sacredness of the place. In their view, keeping alive the sacred power of place and renewing the pride of Lanna art are the way to sustain the 'living heritage'. Furthermore, the LPC group's effort of giving voice to local community can be viewed as a counterpoint to the 'authorized' heritage discourses (Smith 2006) of the Thai national government, which mainly takes into consideration the material aspects of culture and marginalize the Lanna ordinary cultural heritage and identity.

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SPEAKER 3: DR SURAT LERTLUM

**FROM LIVING ANGKOR ROAD PROJECT (LARP) TO
THE CULTURAL RELATIONSHIP STUDY OF MAINLAND SOUTHEAST ASIA RESEARCH CENTER
(CRMA):
CROSS CULTURE AND CROSS BORDER RESEARCH AND DEVELOPMENT**

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

The Living Angkor Road Project, (LARP) was the collaboration research project between Khmer-Thai researchers started in 2005. Originally, the study was focus on the royal roads from Angkor to Phimai. The infrastructure, ancient communities, ancient industries, as well as cultures along these royal roads were identified and studied in detail. We then continued to study the royal roads from Angkor to Sdok Kok Thom (West road), Angkor to Vat Phu in Laos PDR (Northeast road) and Angkor to Preah Khan at Kampong Svay (East road). In addition, we have been continuing to conduct research on the extended ancient communication networks, culture and society along the cultural corridors in Thailand and neighbouring countries. The main objective of the study was to study the relationship of the local cultures by integrating knowledge of various fields related for cultural study from past up to present. The integrated results of the study on each component of the research can be utilized to analyse the relationship of the local cultures at regional scale.

From our research findings we seen that archaeological studies and the analysis of spatial data provide a broader picture of the relationship at a regional scale of the north-south and east-west cultural corridors. The results of the study provide a broader picture of sharing and adaptation of culture in the past. The development of the transportation system, industry had been revealed, which opens the new knowledge of the cultural material and evidence that had not been achieved previously.

From the experience of cross cultural and cross border research activities, we are currently establishing 'The Cultural Relationship Study of Mainland Southeast Asia (CRMA) Research Center' with the objectives to

- 1) Develop an overall mechanism that can be used as a tool to integrate and support education in the fields of history, archaeology, and anthropology by applying related technologies to the study of culture in the region.
- 2) Development of a cultural study consortium for the region to be a leader in the integration of art and science conducting multi-disciplinary research in the integration of history, archaeology, anthropology and technology application areas.
- 3) Serve as a hub to continue to promote the education of youth on issues of history, archaeology and cultural studies with the applications of technology.

CRMA Research Center is funded by The Thailand Research Fund and supported by 13 organizations from Thailand, Cambodia, Vietnam, Lao PDR, and Japan.

BIODATA

Dr. Surat Lertlum is an expert on the applications of geo-informatics for cultural study in the Southeast Asia area. Currently, he is the director of 'The Cultural Relationship Study of Mainland Southeast Asia (CRMA) Research Center' located at Chulachomkiao Royal Military Academy, Nakorn Nayok, Thailand. He has been conducting the cross border and cross culture multi-disciplinary research collaboration between Thailand and Cambodia since 2005 and now the research collaboration is expanding to include Vietnam, Lao, and Myanmar.

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CONFERENCE PAPER

Cross Border Research and Development: From Living Angkor Road Project (LARP) to The Cultural Relationship Study of Mainland Southeast Asia Research Center (CRMA)

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Abstract

The Living Angkor Road Project, (LARP) was the collaboration research project between Khmer-Thai researchers started in 2005. Originally, the study was focus on the royal roads from Angkor to Phimai. The infrastructure, ancient communities, ancient industries, as well as cultures along these royal roads were identified and studied in detail. We then continued to study the royal roads from Angkor to Sdok Kok Thom (West road), Angkor to Vat Phu in Laos PDR (Northeast road) and Angkor to Preah Khan at Kampong Svay (East road). In addition, we have been continuing to conduct research on the extended ancient communication networks, culture and society along the cultural corridors in Thailand and neighbouring countries. The main objective of the study was to study the relationship of the local cultures by integrating knowledge of various fields related for cultural study from past up to present. The integrated results of the study on each component of the research can be utilized to analyse the relationship of the local cultures at regional scale.

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CRMA Research Center is funded by The Thailand Research Fund and supported by 13 organizations from Thailand, Cambodia, Vietnam, Lao PDR, and Japan.

1. Introduction

This paper will present an overview of collaborative research between local researchers from Cambodia and Thailand started in 2005 and continuing until present. The researchers came from different field of studies such as archaeology, anthropology, geo-informatics, and information technology conducting multi-disciplinary research beginning with the study the royal road from Angkor to Phimai. Since then, the collaborative research has been expanding the scope and study area. The current research topic is to identify the cultural relationship in the area of mainland Southeast Asia. The research team is now expanding from the original teams to include scholars from Cambodia, Lao, Myanmar, Thailand, and Vietnam. The research has been supported by Thailand Research Fund (TRF) and the APSARA Authority from the beginning until the present.

2. At the Beginning: The Living Angkor Road Project (LARP)

In the Living Angkor Road Project (LARP, 2005-2008), archaeological and anthropological knowledge was used together with geo-informatics, information and geo-physic technologies to identify and pinpoint the royal road from Angkor to Phimai mentioned in an inscription of the renowned in late 12th century CE Khmer king, Jayavarman VII and the previous kings. From our integrated studies, we obtained ground verification for the brief epigraphic mention of the extent of the empire through mapping the physical road network constructed by the Khmer to cover the area now in Cambodia and Thailand.

In this project, we collated detail on this royal road, its utilization, the people who lived along and used the road and the ancient industries along it. We also compared the culture that has disappeared, and the one that has continued to flourish along the royal road until today. The most advanced technologies were applied in remote sensing, GIS, archaeology, anthropology, and geo-physics. Information systems were developed to gather all the information from this study together for all scholars to use. In addition, the data from this project are now being further utilized in related projects in land use planning related to cultural management, tourism, and community awareness of the value of local heritage traditions.



Figure 1 The research team during our studies

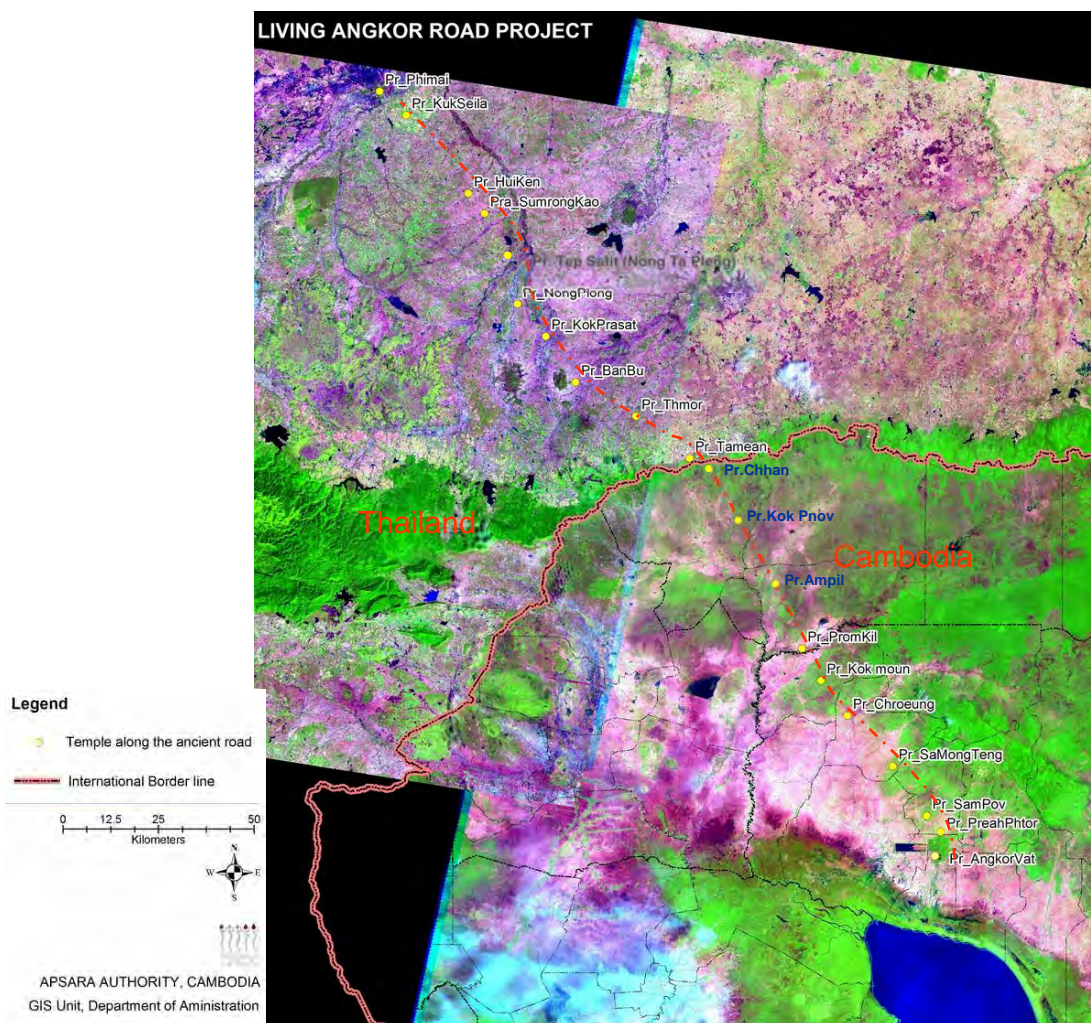


Figure 2 The locations of Dhammasalas along the royal road from Angkor to Phimai



Prasat Ampil



Prasat Kok Phnov

Figure 3 Two newly identified Dhammasalas



Figure 4 Laterite bridges identified along the royal road from Angkor to Phimai



Figure 5 Ancient iron smelting sites identified



Figure 6 Ancient archaeological sites identified along the royal road from Angkor to Phimai



Figure 7 Study of local customs

Development of Collaboration and a Network

The research collaboration of LARP and now CRMA has developed a network of researchers in various fields from within Thailand and Cambodia. In the initial stage, scholars of domestic and international institutions including the Chulachomkiao Royal Military Academy, Silpakorn University, Fine Arts Department, Prince of Songkla University, and APSARA Authority (Authority for the Protection and Management of Angkor and the Region of Siem Reap), Cambodia, worked jointly. This cooperation of Thai and Cambodian academics had never taken place prior to LARP with the project making a tremendous impact on academic as well as political and economic relations between Cambodia and Thailand. This can be seen for example by the citation of the LARP project as a collaborative research model by a UNDP report (in press).

3. The Continuation: The Research Project on the Relationship of The Ancient Through Present Culture for the Development of Cultural and Civilization Database for GMS and Malay Peninsula Regions (GMS Project)

The GMS Project was a direct outgrowth of the multiple variables assessed and mapped during the Living Angkor Road Project. The objective is to examine the ancient culture and society along the north-south and east-west cultural corridors in Thailand and neighbouring countries. The purpose of selecting the Greater Mekong Sub-region (GMS) and the Malay Peninsula as the study area was to conduct comparative research in parallel tracks.

Thus in this phase of the research, the results from each corridor were able to be analysed to identify the changing relationship between the cultures. From this a chronological cultural relations model can be generated to enhance regional research. The subtopics of this study were selected from, and thus continue, the information gained during our initial phases of the Living Angkor Road Project.

The methodology continues the multi-disciplinary model generated since the beginning of our research. The main topics remaining are the royal roads and communication networks, ancient religious, habitation and mortuary sites in the region and ancient metallurgy. The results from this study demonstrated the continuing relationship of the local culture from the past to the near present. This has become evident from ground-truthing, study of remote sensing data, excavation and other

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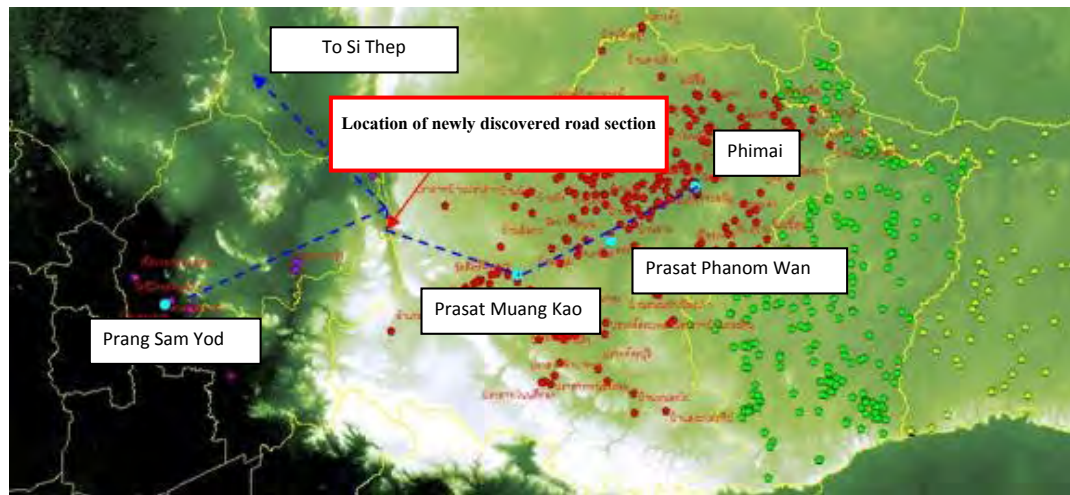
archaeological evidence together with active participation of the local communities in this area-based study. From this has emerged a broader view of the regional relationships along the north-south and east-west cultural corridor (Shibayama 2013). The clearest factors to chart this progress from the past to the near present in the cultural expansion at a regional level are the tangible pieces of evidence afforded by communication networks and local industries such as metallurgy and ceramics.

We conducted studies of communication networks as well as living and ancient communities primarily in Thailand and Cambodia, with pilot projects begun on the Malay Peninsula, the Southern Coastal Zone of Myanmar and the links between southern Lao PDR, Cambodia and Vietnam. From each study area, we integrated results of the research components into our academic assessment and programmes to enhance community awareness of the relationship between the past and the present for the local people in the study area.

The archaeological studies and the analysis of spatial data provided a far-reaching picture of the regional north-south and east-west cultural corridors (Lertlum and Shibayama 2009). The results highlight shared cultural adaptations, transportation systems and industrial priorities. These common elements have opened up new knowledge in the various fields. (Lertlum, et al., 2010, 2013)



Figure 8 The map of ancient roads from Angkor



Historical Documentation
 - Ayutthaya period
 Inscription -



Archaeological Evidence
 -Ancient Road in
 Nakorn Ratsima
 Lopburi

Figure 9 The map and evidence of connections between Phimai and Lopburi

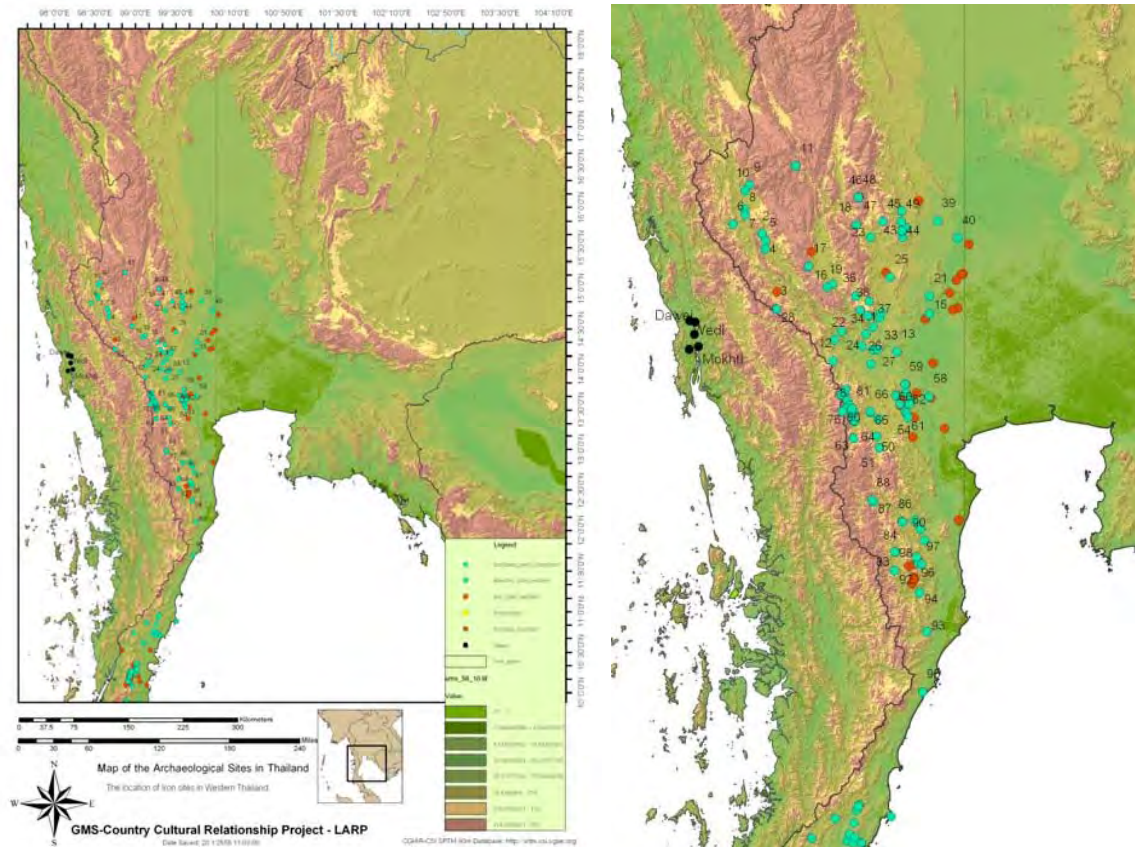


Figure 10 Locations of archaeological sites in the upper Malay Peninsula from the GMS Project



Figure 11 Research Team from Thailand, Cambodia, Lao PDR and Vietnam

4. The Cultural Relationship Study of Mainland Southeast Asia Project (CRMA)

To implement the next study, we have created a regional and international network to extend the study area to neighbouring countries, including scholars from the Ministry of Culture, Lao PDR, Conference draft. Please consult the author when citing.

the Ministry of Culture (Union of Myanmar), the Republic of Vietnam, SOAS (University of London, England), and Kyoto University (Japan).

Our 2013-2015 study, based on our previous results, aims to extend across mainland Southeast Asia. Our focus is on the impacts affecting cultural change to visualize the relationship of cultures at the regional scale. The research process seeks to define the reasons for past cultural change in various societies of Southeast Asia. Our goal is to define and interpret the inter-relationships of the past to discover the ways this has impacted on society and cultural development until the present. The objectives of our 2013-2015 research include: tracing connections and cultural relations resulting from the extension of transport systems from their initial state to the 17th century CE; studying the process of cultural adaptation from the evidence of cultural objects; developing an information database to disseminate the research results; and finally, utilizing the results of the research in various ways within academia and the wider public.



Figure 12 Images from our study of ancient communication systems

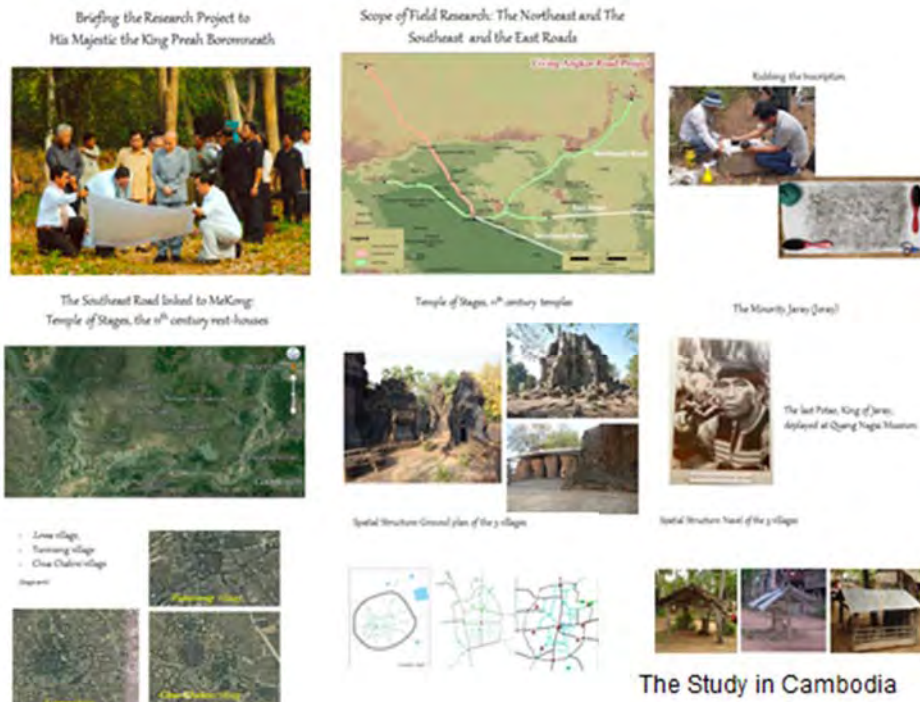


Figure 13 Examples of our multi-disciplinary study in Cambodia

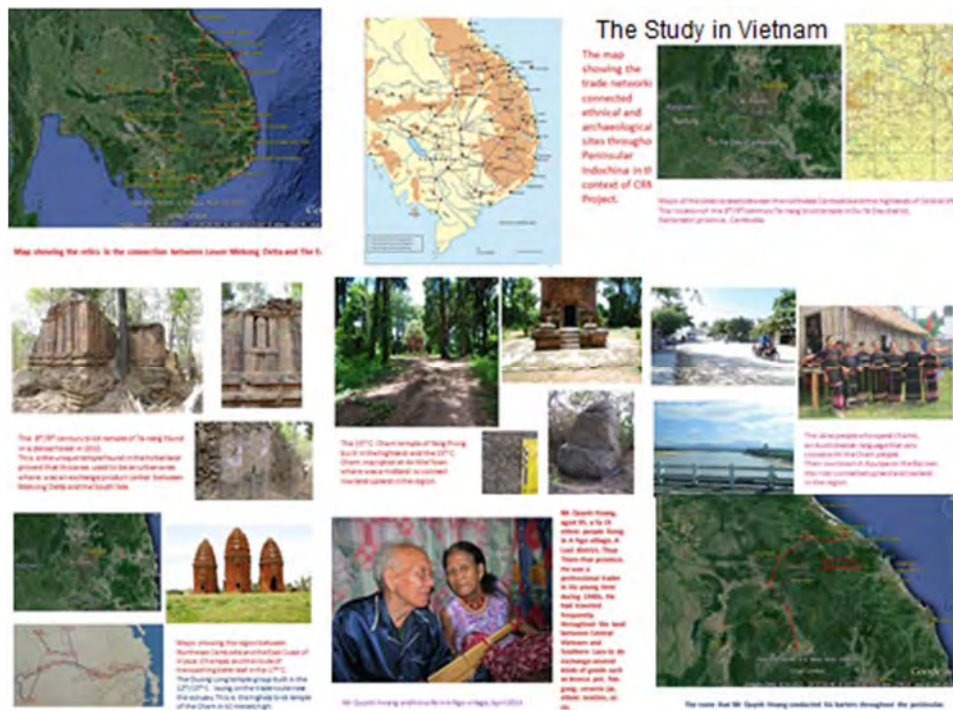


Figure 14 Examples of our multi-disciplinary study in Vietnam

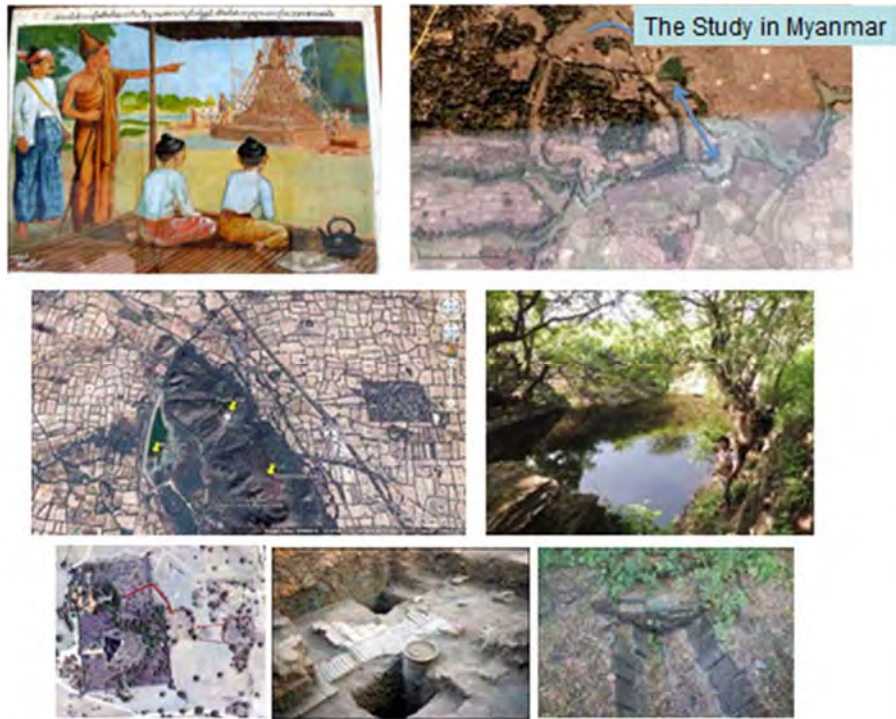


Figure 15 Examples of our multi-disciplinary study in Myanmar



Figure 16 Application of research: Student research program

5 The Cultural Relationship Study of Mainland Southeast Asia (CRMA) Research Center

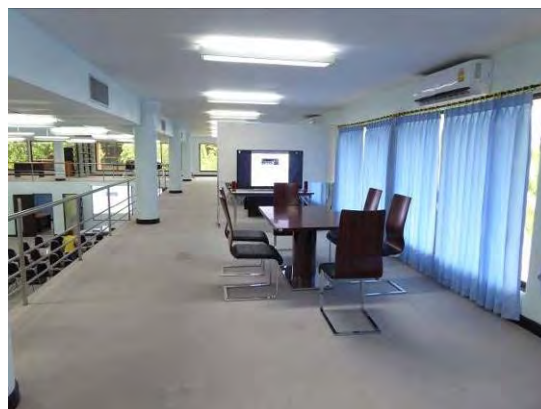
From the experience of cross cultures and cross border research activities, currently, we have opened 'The Cultural Relationship Study of Mainland Southeast Asia (CRMA) Research Center' with the objectives outlined at the start of this paper.

The research will focus on the following issues:

- 1) Research linking culture through communication and transport by land, water in the past
- 2) Study of art and religion as the basis of cross border cooperation
- 3) Cultural Database Development for the dissemination of research results

The activities of the research centre will include:

- 1) Development of a mechanism for implementing a cultural and archaeological research consortium network
- 2) Research and development on related technologies such as *geo-informatics*, *UAV*, *computer graphics* etc. for cultural study
- 3) Academic publishing - to produce technical documents, organizing symposiums to expand the regional knowledge base
- 4) Putting into practice a centre for youth education. The knowledge from the project will be utilized to educate youth in the region, and to further positive international relations
- 5) Collaborate with institutes and agencies in the region to develop a network of laboratories in all related fields such as archaeological analysis, forensic analysis, physics analysis, and nuclear analysis.



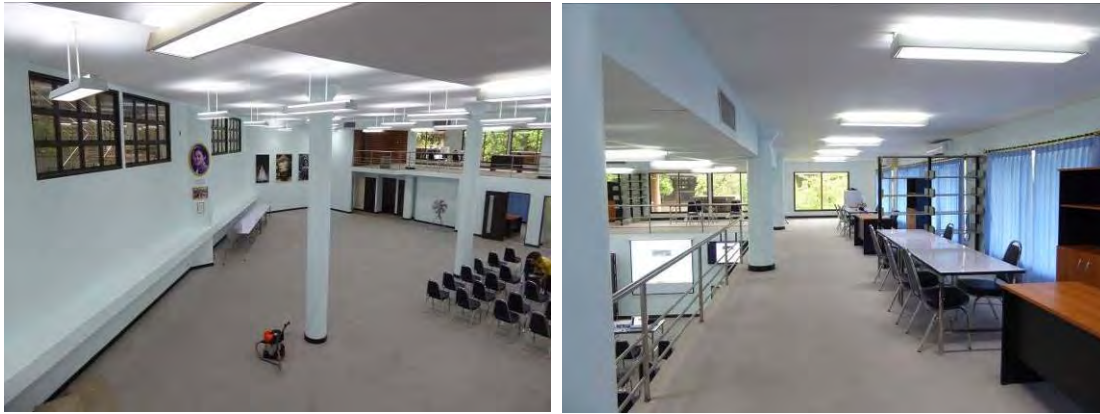


Figure 17 CRMA Research Center at CRMA, Nakhon Nayok

6. Conclusion

This paper summarises collaborative research across the ASEAN region from 2005 to the present, 2016, thanks to generous funding support from the Thailand Research Fund (TRF). The collaboration now includes regional and international scholars in our common focus on the past and present societies of mainland Southeast Asia and the establishment of ‘The Cultural Relationship Study of Mainland Southeast Asia (CRMA) Research Center’ to support our long-term aims.

In addition to our academic contribution in defining new knowledge, the results from this research have been utilized to enhance the relationship of the ASEAN countries, for example, in six events organizing Khmer-Thai student activities as well as Thai-Malay student activities. The academic and community projects of our initial research provide the foundation for our expansion into an international team to enlarge our academic and community themes to past and present sites from the Andaman Sea to the South China Sea.

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SPEAKER 1: MR IM SOKRITHY
 FROM LIVING ANGKOR ROAD PROJECT (LARP)
 TO
 THE CULTURAL RELATIONSHIP STUDY OF MAINLAND SOUTHEAST ASIA RESEARCH CENTER
 (CRMA):

CROSS CULTURE AND CROSS BORDER EDUCATION PROGRAM

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3rd Seminar at Tapraya: Khmer-Thai students jointly restores broken pottery

WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
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ABSTRACT

The Living Angkor Roads Project (LARP), a joint research between Thailand and Cambodia, uses the results of its work as a didactic tool to teach secondary school students of Cambodia and Thailand. This enables them to know and appreciate their heritage. It also facilitates their ability to conduct supportive fieldwork in their own communities. The LARP team trains the students how to conduct a socio-cultural survey, how to interview various people in the communities and how to do the research on their own. Equipment to help them learning quickly and more efficiently such as computers, recorders, cameras and GPS units are provided. Since 2007, six heritage education sessions have been organized by the LARP team for the benefits of young Cambodian and Thai students in the provinces containing the Angkor-Phimay road in Cambodia and Thailand. Four sessions have been conducted in Thailand and two in Cambodia. The latest session included the 6th edition of heritage education in Banteay Chhmar, Cambodia, and Sdok Kak Thom, Thailand from 16-18 November 2014.

The project successfully inculcated a love for heritage and cultural roots in the children. Our ancestors have created our heritage and it's our duty to train our children to protect and to preserve it. We aim to spread the idea of motivating everybody in the community to participate in the conservation of heritage. Of course, we have government, ministries and departments to provide teams and resources, but if the community contributes as well (local inclusion and empowerment), then it becomes more efficient and effective. Locals become more active stakeholders, take ownership of stewardship, and become more responsible. Moreover, the project aims to engage the youth in learning the history of both countries with the aim that appreciation and increased understanding of shared cultural roots will enhance ties between the two nations.

BIODATA

Mr Im Sokrithy is an archaeologist and historian, having actively worked on numerous projects covering archaeology, history, anthropology and related fields. Since 2004, he has been the Senior Researcher for Cultural Research Projects with APSARA Authority. He is a Senior Lecturer and Thesis Supervisor at the Royal University of Fine Arts. One of the more prominent projects he co-directs is the Living Angkor Road Project (LARP: 2004-2014), a Joint Khmer-Thai Research Project which has provided a wealth of archaeologist, ethno-historic, ethnographic and GIS information. It has been tremendously successful step towards overcoming political, cultural and linguistic borders to lay the foundations for successful international cooperative research efforts among ASEAN countries. Mr Im earned his university degree in Archaeology at the Royal University of Fine Arts, Cambodia (1995), a second degree in at the Ecole des Hautes Etudes en Science Sociales (EHSS), University of Paris VI, France, and a postgraduate Diploma at EHSS in 1998.

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CROSS CULTURE AND CROSS BORDER EDUCATION PROGRAM:

From Living Angkor Road Project (LARP) to the Cultural Relationship Study of
Mainland Southeast Asia Research Center (CRMA)

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Abstract

The Living Angkor Roads Project (LARP), a joint research between Thailand and Cambodia, uses the results of its work as a didactic tool to teach secondary school students of Cambodia and Thailand. This enables them to know and appreciate their heritage. It also facilitates their ability to conduct supportive fieldwork in their own communities. The LARP team trains the students how to conduct a socio-cultural survey, how to interview various people in the communities and how to do the research on their own. Equipment to help them learning quickly and more efficiently such as computers, recorders, cameras and GPS units are provided. Since 2007, six heritage education sessions have been organized by the LARP team for the benefits of young Cambodian and Thai students in the provinces containing the Angkor-Phimay road in Cambodia and Thailand. Four sessions have been conducted in Thailand and two in Cambodia. The latest session included the 6th edition of heritage education in Banteay Chhmar, Cambodia, and Sdok Kak Thom, Thailand from 16-18 November 2014.

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1. Introduction

1-1. The Living Angkor Road Project (LARP)

The *Living Angkor Road Project* (LARP) is a Khmer-Thai joint research project supported by the Thailand Research Fund (TRF) and APSARA-Authority. LARP is a cross-border multi-disciplinary research effort aimed, firstly, to identify all the remaining portions of ancient roads radiating from the Angkor capital to different provinces of the ancient Khmer Empire, in view of an overall mapping of the network known to date (Figure 1). Secondly, the project is designed to identify and describe infrastructures existing along the roads: bridges, canals, temples, rest-houses, hospitals, architectural features, landscape features, and water features (LARP 2007).

Since initiation of the work, the core concept was enlarged. The project targets not only the archaeological remains but also present-day communities along the axis. The argument is simple and clear: although normal evolution, abrupt changes, and special historical events, there are significant continuities, linkages and connections between current cultures and the heritage; much of which have common shared elements equally important for current identities. These communities are not alienated from the Angkor past. In addition, they still use, respect and hold religious practices at the historic sites and remains. Therefore the team conducts ethnographic surveys in the two countries.

The first step was assessment of the Angkor-Phimay road (Figure 2). For the following steps we studied the continuation of the Angkor-Phimay road further from the capital; such as, the Angkor-Sdok Kok Thom road (the West road) and its continuation to eastern Thailand; the Angkor-Vat Phu segment (the North-East road); and the Angkor-Vijaya segment (the East road) (LARP 2008). The team benefited from the results of remote sensing surveys that significantly helped systematic ground trusting conducted during several campaigns in Cambodia, Thailand and Laos. Several sites were excavated using modern methods to include geo-informatics and geo-physics surveys (Im 2008a & 2008b).



Figure 1: Elevation Map of the Road network

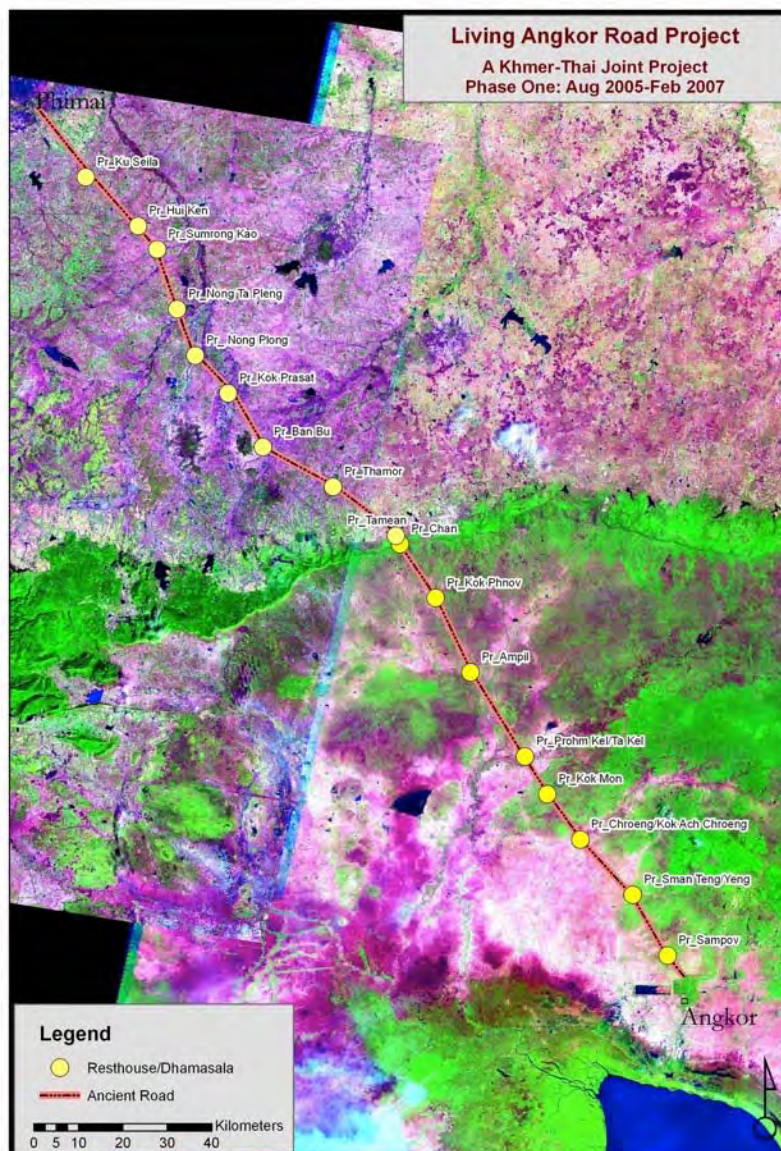


Figure 2: The Satellite Map of the Royal Road from Angkor to Phimai

1-2. The Cultural Relationship Study of Mainland Southeast Asia Project (CRMA)

The project is an extension the LARP. The study focuses on the impacts affecting cultural change in order to visualize the relationship of culture at regional scale in the past to discover the relevance and coherence that impacted on society and culture as a whole and cultural development until the present (Lertlum 2016).

Firstly, the project aims to study the impact and cultural change in Southeast Asia, and to trace evidence of linkages and cultural relations resulting from extending transport systems from the early state to the 17th centuries. Secondly, we study the process of cultural adaptation from evidence of cultural objects (material culture). This can indicate knowledge and production technology that continues until present. Thirdly, from the research results we will develop an information database to disseminate to the public. Finally, we utilize the research results in various ways, particularly for regional youth education and enhancing relationships between the countries (promoting international partnerships). This is a primary focus of this paper.

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2. The Heritage Education Program: An Application of the Research Results

In general, archaeologists conduct research including field activities and publish their results. The primary purpose is to understand past cultures. Most of the sites that are test excavated are filled after the research. In a few cases, the excavated sites are displayed for the public, often under protection in a site museum or hall. In some cases, archaeologists invite local people to participate in the field work. These cases are often deemed “Community Archaeology”.

The LARP team and then CRMA act differently. The team uses the results of its work as a tool to train and educate high school students in Cambodia and Thailand. This approach enables students to gain knowledge and skills. We train them how to study their heritage and encourage them to study their own culture in communities on their own initiative. The project also aims to build relationships among the young generation. We encourage them to form networks and support groups; work as teams. It is believed that the strained relations between Thailand and Cambodia can be eased through better mutual understanding of shared cultural ties. The earlier the understanding is fostered, the better. This connectivity will strengthen the ties between the two nations. We have already witnessed positive results.

The Heritage Education Program is a joint project between Thailand and Cambodia under the umbrella of the joint research project entitled the *ASEAN Youth Research Program*. The project is supported by the Thailand Research Fund (TRF) and APSARA Authority. The program includes high schools located in the border areas of both countries and located within the study area of the research project. The curriculum of the ASEAN Youth Research Program was developed from the knowledge and expertise of the LARP and CRMA.

Basic methodology of the research activities such as archaeology, anthropology, remote sensing and GIS are taught to the students by the research team (for more detail see points 3 and 4 below). Ten students from each high school have been selected for the program. Each school team is led by a principal and a teacher. The implementation of the project follows the established objectives and plans. All schools are motivated to participate in the activities of the project. The main initial task of the project is to lead the students to study and research effectively so they more thoroughly understand their local culture—especially shared culture and heritage. This requires the conscious attention of the youth. We motivate them to use initial guidance and learn on their own with mutual support from each other.

In addition to the local culture, we also conduct research about local plants and ecology. This initiative was inspired by HRH Princess Maha Chakri Sirindhorn. The botanical and ecological knowledge is useful to the local communities, our research and environment conservation. The data collected from each school has been analysed to identify several common cultural aspects shared among Cambodia and Thailand. The results of the students’ studies from each school will be presented at student seminars planned for one or two years from now.

Since 2007, the student seminars have been organized six times already. The first and second seminars were in 2007 and 2009. We assembled at Phnom Rung Heritage park in Thailand where we had twenty students from the city high school at Uddor Meanchey province and thirty students from Buriram, Surin and southern Thailand (Figures 3 and 4). Many high officials from both countries attended the seminars. For the third and fourth, seminars we organized at Banteay Chhmar temple complex and Sdok Kak Thom temple in 2011 and 2012 respectively. The schools included Tappraya Pittaya School in Non Soong district, Sakaeo province and Soong Noen School in

Soong Noen district, Nakorn Ratchasima. In Cambodia, students from Banteay Chhmar School in Banteay Meanchey province were selected for the program. Twenty students from both countries participated into the program (Figures 5 and 6).



Figure 3: 1st Khmer-Thai Student Seminar at Phnom Rung



Figure 4: 2nd Seminar for Khmer-Thai students: training in an excavation pit at an Iron Smelting Site



Figure 5: 3rd Seminar at Tapraya: Khmer-Thai students jointly restores broken pottery



Figure 6: 4th Seminar at Banteay Chhmar: A bond of friendship between Khmer-Thai students is depicted.

The fifth event was held in 2013. That same year Cambodia hosted the International Youth Forum and the 37th Session of World Heritage Committee. The Khmer-Thai student seminar held in Siem Reap was received with the special attention. The students from Kampong Chheuteal School in Kampong Thom province joined the event. An equal number of students from both countries attended the seminar. Due to the diligent work of the students new archaeological sites were discovered, such as the discovery of the ancient road near Muang Sema (identified by Soong Noen students); the discovery of the ancient Khmer temple site in Ta Phraya district (identified by students from Tappraya Pittaya); the discovery of prehistoric archaeological sites in Banteay Chhmar; and understanding ancient urban and irrigation systems in Sambor Prei Kuk (identified by Kompong Chheuteal students).

The Khmer-Thai Student Seminar in Siem Reap-Angkor (15-18 March 2013) was a forum where students presented their discoveries and exchanged experiences. They actively built good relations between people in both countries (Figures 7-9).



Figure 7: Opening of the 5th Heritage Education Program



Figure 8: Lecture for Khmer-Thai Students at Angkor Vat



Figure 9: Lecture for Khmer-Thai Students at Bayon

2-1. The Implementation of the Heritage Education Program in Thailand

In order to synchronize the implementation of the student research in Cambodian and Thai schools, all approaches, implementation, and equipment were standardized for all schools. The heritage education program for Thai students is planned and implemented in a systematic way that enable students to learn about their local heritage and culture together with the ability to identify Khmer and Thai common culture (Figure 10). In addition, the students learned how to utilize the technologies such as digital cameras with Global Position System (GPS) capabilities and web map service to support their research.



Figure 10: Sample activity from the student surveys at Tappraya Pittaya School

2-1-1. Implementation Plan

The details of the implementation plan is as follow:

- Meeting to discuss about the research topic and area of study
- Gather all local knowledge about the local culture
- Gather all information about archaeological sites in the study area
- Meeting to share and analyze the local heritage and culture together with the ability to identify Khmer and Thai common culture.

2-1-2. The Outcome

Due to excellent motivation of the participating students, the implementation of the project achieved all objectives and goals. Students learned from the research steps directed by Dr. Surat Lertlum, which led to the discoveries made by the students (Figures 11 and 12). In the aspect of archaeology study, the main achievement can be illustrated by the discovery of the ancient road near Muang Sema ancient city from Soong Noen students and the discovery of the ancient Khmer sites in Ta Phraya district from the students from Tappraya Pittaya. In addition, they learned about their local culture in their area. Some of the activities they had never known before the implementation of the program. The information they gathered was also useful for the locals to understand their heritage—some of which are disappearing due to lack of preservation and continuation by the local community.

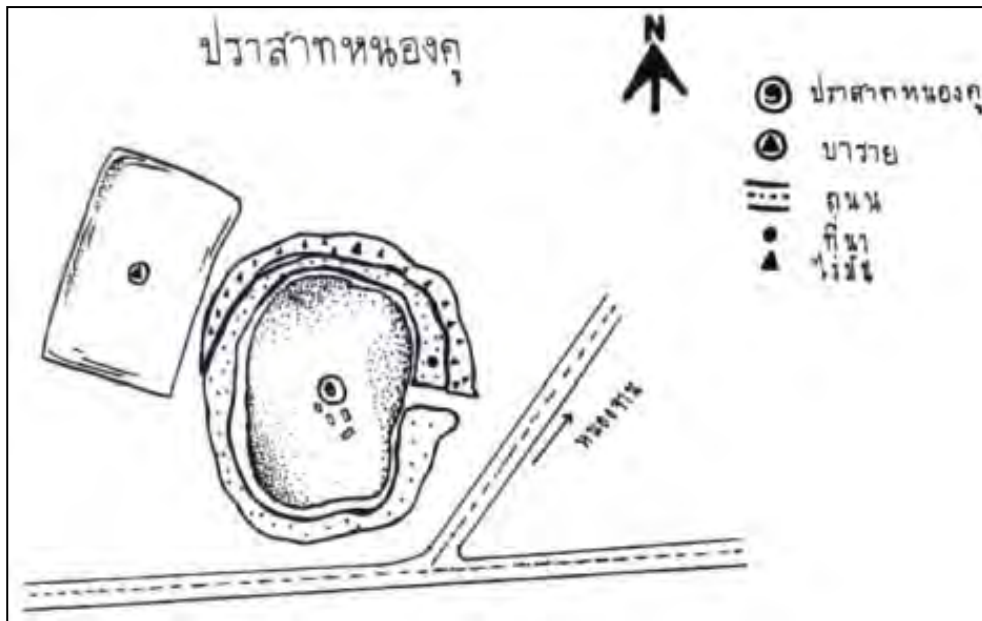


Figure 11: Sample drawing (map) of a Khmer archaeological site from the student survey

จังหวัด	อำเภอ	ตำบล	โบราณสถาน	ชื่อวัฒนธรรม	รายละเอียด	แหล่งอ้างอิง	ภาพประกอบ
นครราชสีมา	สูงเนิน	เสนา	โบราณวัตถุ	พระพุทธรูปสำริด	เป็นพระพุทธรูปสำริดขนาดใหญ่ ศิลปะทวารวดี สร้างขึ้นราวพุทธศตวรรษที่ 13 ขนาดความยาว 13.30 เมตร สูง 2.80 เมตร ทำพระเศียรในปางสมาธิได้ลักษณะพิเศษไปทางทิศตะวันตก ประติมากรรมอยู่ในอาคารก่ออิฐรูปสี่เหลี่ยมคี่เหลี่ยม สันนิษฐานว่ามีการตั้งบ้านพักคนงานหรือช่างฝีมือ ปัจจุบันจัดแสดงอยู่ที่วัดธรรมจักรเสนาฯ พิเศษ	สนเดช อีซาน โงะธรรม, เลขาธิการคณะกรรมการวัฒนธรรม โครงการสร้างจิตสำนึกอนุรักษ์มรดกทางศิลปวัฒนธรรม, ไร่สีสูงเนิน, 2551	
		เสนา		ธรรมจักร	ธรรมจักรที่สร้างขึ้นสมัยต้น คอมน้ำทองธรรมจักรมีลักษณะคล้ายพาน้ำมนต์ ศิลปะทวารวดี อายุราวพุทธศตวรรษที่ 13 สันนิษฐานว่ามีการแสดงรูปเทพนมและพระพุทธรูป ปัจจุบันจัดแสดงที่วัดธรรมจักรเสนาฯ พิเศษ	ค.ศ.กาญจนา อิงการวสุ, ทวารวดีธรรมจักร, 2551	
		เสนา		เสาธรรมจักร	เสาหินทรายธรรมจักร สมัยวัฒนธรรมทวารวดี พบบริเวณต้นน้ำของพุทธไสยานันต์วัดธรรมจักรทวารวดี พุทธศตวรรษที่ 13 ปัจจุบันเก็บรักษาอยู่ที่วัดธรรมจักรเสนาฯ พิเศษ	ค.ศ.กาญจนา อิงการวสุ, ทวารวดีธรรมจักร, 2551	
		เสนา		โบราณวัตถุหายาก	ลักษณะเป็นหินทรายสีเทาแดงอำพันเข้มๆ ไม่มีรอยแตกหักใดๆ พบบริเวณบ้านทับนาค และมีลักษณะทรงกระบอกกลมและโบราณสถานภายในเมืองเก่าพิเศษโบราณที่สร้างขึ้นในสมัยต้น	สนเดช อีซาน โงะธรรม, เลขาธิการคณะกรรมการวัฒนธรรม โครงการสร้างจิตสำนึกอนุรักษ์มรดกทางศิลปวัฒนธรรม, ไร่สีสูงเนิน, 2551	
		เสนา		โบราณวัตถุสภาพพระพุทธรูปและรูปหล่อ	โบราณวัตถุสภาพพระพุทธรูปและรูปหล่อสมัยต้นทวารวดี พุทธศตวรรษที่ 13 พบ ณ เสาหินบ้านแก่งท้าว ริมแก่งท้าว ปัจจุบันเก็บรักษาอยู่ที่พิเศษพิเศษทวารวดี พิเศษ	สนเดช อีซาน โงะธรรม, เลขาธิการคณะกรรมการวัฒนธรรม โครงการสร้างจิตสำนึกอนุรักษ์มรดกทางศิลปวัฒนธรรม, ไร่สีสูงเนิน, 2551	
		เสนา		เหรียญเงินโบราณ	เป็นเหรียญเงิน มีลักษณะกลมกลึง พบภายในเมืองเสนา	จุฬาลงกรณ์มหาวิทยาลัย, เหรียญเงินโบราณบ้านแก่งท้าว ค. เสนา ค. สมณิน. จ. นครราชสีมา	

Figure 12: Sample archaeological database from the Soong Noen students

2-2. Heritage Education Program Implementation in Cambodia

As stated, archaeologists conduct research including field activities and publish the results of their works. Most of the sites are filled after the research. In a few cases, the excavated sites are publically displayed (often under protection in a hall or structure). In some case, archaeologists invite local people to participate in the field works: "Community Archaeology".

The students have been trained with a researcher from APSARA Authority on the basics of the interviewing techniques and the basics of archaeological field research (Figures 13 and 14). The APSARA trainers provide a 4-page form (a check list) which covers items for note taking during surveys as follows: village information and statistics; archaeological sites; traditions and customs. In general, we interview four key people in each village: village chiefs, monks or priests, senior citizens and spiritual leaders/specialists. After collecting the information from the interview, we go to the field to check the archaeological sites guided by the village chief or someone who knows the sites (Figure 14-20).



Figure 13: Training session with students at local school



Figure 14: Training students in the field on how to obtain the geographical location point from the archaeological site

Students conduct their research after school, during weekends, during holiday periods, etc. The trainers pay visits to the students and track their progress. There is a focal person, the teacher or principal, at each school with whom the team leader will interface with as well.

Figure 15-16: Interview with a monk and village chief in Banteay Chhmar Monastery

Figure 17-18: Visiting the head spiritual specialist of the village and observing the rituals of a priest

Figure 19-20: Surveying recent looted burial sites

2-2-1. Summary of the Outcome:

2-2-1-1. Tangible Heritage:

Field surveys to archaeological sites have been conducted from village to village within the combined communities of 15 villages. There are 12 ancient temple buildings dated from 7th to 13th centuries and about 10 burial sites that have been studied. However, the archaeological sites have been seriously looted.

2-2-1-2. Tradition and Beliefs

There are interesting traditional and ceremonial events performed at their communities. Normally, local communities strongly preserve their identity. Generally, there are two main categories of ceremonies. The first is concerned with *Rites of Passage*. Some rituals are associated with a fixed ceremonial calendar while some are special occasion events not bound to a specific calendar date (these can occur at any time). The second aspect is concerned with customs and performing arts, which are also considered to have a ritual component, and which contribute as part of events related to collecting, harvesting, planting or gathering crops. These are called: “Agrarian Rites”. Others include the “Traditional Ceremonies of Twelve Months” written in the Traditional Calendar; and the Practices of Animism, a homage to *Neak Ta*—a spiritual village protector (Ang 2007). The traditional Ceremonies of Twelve Months is perform similarly elsewhere in the Kingdom. Differences occur in the nuanced ways they are practices from one place to others.

2-2-3. The Customs

There are some performing arts which are considered as ritual gestures and contribute to the collective events. These can be categorized as follows: dances, singing, and music. Popular dances are indigenous activities related to chasing off evil, bad spirits, wild animals and forces which provoke misfortune to the communities. *Trot* is performed only during the New Year celebration for chasing off bad luck and misfortune. The tug-of-war is also played during the New Year days. This is symbolic for securing rain for the coming agriculture season (Im 2007).

3. Results and Conclusion

The project has successfully inculcated a love for nature and culture to the young generation. It is rooted in the minds of our children. Our ancestors created our heritage and it’s our children’s duty to protect and to preserve it. We aim to spread the idea of increased community participation in the conservation of heritage. Of course, we have the government, the ministries and departments to provide leadership, guidance and support, but if the community contributes as well, then it will become more effective and efficient.

More than that, the project aims to engage the young generation in learning the history of both countries in hopes that shared cultural roots will enhance ties between the two nations, especially since the recent quarrels over the Preah Vihear Temple. Instead of talking about fighting, they have learned that the borderline is for official reasons only and they now talk about how they come from the same cultural roots. They have similar folk games, traditional healing practices done through a medium, and rain-making prayers and rituals. They just call them by different names. For instance the praying-for-rain ritual in Thailand is called "Nang Maew Khor Fon", while in Khmer it is “Sot Trey Ros”. There is very little differences in these shared customs and rituals other than the pronunciation of their names.

It is believed that the strained relations between Thailand and Cambodia can be eased through better mutual understanding of shared cultural ties. And, the earlier the understanding is

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fostered, the better the outcome and the stronger the peaceful and productive friendships will be. This exchange will strengthen the ties between the two nations.

The experience between the youth in Thailand and Cambodia demonstrates that archaeology could be used as means to strengthen relations between nations. In fact, preliminary contacts have been made to include Laos, Vietnam and Myanmar in the LARP project. The program is in the best interest of ASEAN region.

Acknowledgements

The joint research project was supported by Thailand Research Fund and APSARA Authority. The Khmer-Thai Students Seminars was archived due to the additional support from all levels of the local government from both Thailand and Cambodia. Heritage Watch also provided support. We also wish to thank UNESCO for encouragement and support as well. The authors express utmost gratitude to the following people: For the Cambodian side: H.E. Bun Narith, former Director General of APSARA and H.E. Map Sum, Director General of APSARA, H.E. Khun Neay Khuon, Deputy Director General of APSARA, Professor Ang Choulean, Scientific Advisor to the Projects, and to all the APSARA staff who contributed directly to the Project; to H.E Phoeung Sakona, Ministry of Culture and Fine Arts, H.E Hab Touch, former Director General Heritage, H.E Prak Sonnara, Director General for Heritage, Mr Kong Vireak, Director of the National Museum of Cambodia; for the Thailand side: H.E. Tej Bunnag, former Minister of Foreign Affairs, General Vapirom Manasrunsi, Chair of Royal Project, Education Project under the Royal sponsorship Projects in the Kingdom of Cambodia, current and previous Presidents of Chulachomklao Royal Military Academy, current and previous Directors of Thailand Research Fund (TRF), Dr. Silaporn Buasai, Deputy Director, TRF, current and previous Director General, Thai Fine Arts Department, Mr. Pirapon Pisnupong, Deputy Director General, Thai Fine Arts Department, and to all the Thai team who contributed directly to the Projects.

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SPEAKER 2: MR PHON KASEKA

**CHEUNG EK: SAFEGUARDING HERITAGE WITH THE LOCAL COMMUNITY AND
GOVERNMENT**

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Cheung Ek is an important complex of archaeological kilns, landscape features and other sites located in Phnom Penh's rapidly developing peri-urban area. Research and field schools have demonstrated that the kilns belong to a major ancient industrial ceramic production complex. There are at least 69 documented kilns. They are being rapidly destroyed. Research teams seek and promote involvement of local community members in their work. Informal interviews and dialogues further involve local community members. Their opinions, suggestions and advice are very important. There are no hindrances for local communities to voice concerns, although there is no formal policy of informed feedback collection and analysis. Systematically informing local stakeholders as well as government and non-government stakeholders of the nature of the sites and the various trade-offs between research, preservation, mitigation, and/or development will be useful. Subsequently systematic approaches to collecting and analysing 'informed' feedback will be critically important. Currently, local community members and developers primarily prioritize development. This causes conflict among government bodies designed to support preservation and development respectively¹.

BIODATA

Phon Kaseka is the Director of the Archaeology Department and a PhD candidate at the Royal Academy of Cambodia. His Cheung Ek work began in 2004-2005 with support from the NAGA Research Group. Since 2007, Phon Kaseka has conducted three additional field seasons at Cheung Ek with funding from organizations as diverse as the US Embassy, US-based NGOs, the Royal Academy and the Phnom Penh Municipality.

Phon Kaseka has undertaken archaeological research across Cambodia since 1999. His CV outlines the various field projects that he has directed in four provinces; all his Cheung Ek field investigations combine research with training undergraduate Archaeology students from the Royal University of Fine Arts (Phnom Penh). Phon Kaseka has worked collaborative with many foreign archaeological, and several international organizations. He has extensive administrative experience and logistical skills from his current Royal Academy position. His most recent archaeological work, a World Bank-sponsored project in Northwestern Cambodia, reflects his ability to design and complete archaeological research according to international standards.

¹ This also brings up an interesting paradox: what happens when two or more ministries have different ideas on development and preservation vis-à-vis split or different stakeholder groups? Voices are heard, but they are not always in agreement, and varying solutions come with tradeoffs. Determining acceptable tradeoffs and actions needed (as well as securing support for possible actions) can be difficult and complicated.

CONFERENCE PAPER
CHEUNG EK: SAFEGUARDING HERITAGE WITH THE LOCAL COMMUNITY AND
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Phon Kaseka: Royal Academy of Cambodia
FEB 2016

Abstract:

Cheung Ek is an important complex of archaeological kilns, landscape features and other sites located in Phnom Penh's rapidly developing peri-urban area. Research and field schools have demonstrated that the kilns belong to a major ancient industrial ceramic production complex. There are at least 69 documented kilns. They are being rapidly destroyed. Research teams seek and promote involvement of local community members in their work. Informal interviews and dialogues further involve local community members. Their opinions, suggestions and advice are very important. There are no hindrances for local communities to voice concerns, although there is no formal policy of informed feedback collection and analysis. Systematically informing local stakeholders as well as government and non-government stakeholders of the nature of the sites and the various trade-offs between research, preservation, mitigation, and/or development will be useful. Subsequently systematic approaches to collecting and analysing 'informed' feedback will be critically important. Currently, local community members and developers primarily prioritize development. This causes conflict among government bodies designed to support preservation and development respectively².

² This also brings up an interesting paradox: what happens when two or more ministries have different ideas on development and preservation vis-à-vis split or different stakeholder groups? Voices are heard, but they are not always in agreement, and varying solutions come with tradeoffs. Determining acceptable tradeoffs and actions needed (as well as securing support for possible actions) can be difficult and complicated.

Introduction:

The following subsections describe the Cheung Ek Site complex. Cheung Ek is well known for harbouring the famed Killing Fields of Cambodia's 1970s Khmer Rouge history. However, the unknown history is vastly deeper. Thus far, 69 ancient kilns and several landscape features have been identified. Most of the kilns produced a unique type of stoneware widely distributed in Cambodia. Several kilns have been mapped. A few kilns have been systematically excavated (Phon 2007, 2002). Ceramic assemblages have been analysed. Radiocarbon dates and stylistic analyses have been conducted. Several of the kilns have been destroyed or compromised through development and tomb construction (reuse of mounds and/or cultural deposits for tomb mound construction).

The site was formally identified in the late 1990s by an archaeology student from the Royal University of Fine Arts who discovered abundant ceramic fragments scattered on the surface in a location at the eastern area of Cheung Ek pagoda. Although Cheung Ek was described in previous books by French scholars who inventoried some of the known architectural elements (e.g., inscriptions, Linga, doorjambs, columns...etc), they did not mention the pottery production sites or surface remains. They may not have been aware of their existence.

Location:

The Cheung Ek archaeological site complex is located 5 km south of Phnom Penh City, Cambodia (Figure 1). The Cheung Ek sites cover a large area in two communes which over 7 km long and 3 km wide (21 km²). Geographically, the site is located along a large lake also named "Cheung Ek Lake". The lake is connected to the Bassac River by a stream. The archaeological sites are proximate to the state owned and managed Killing Fields Museum Complex³. Cheung Ek is now part of the growing peri-urban and industrial area of Phnom Penh. It is witnessing rapid development. Development includes land modification such as bulldozing and filling. Land development also includes zoning and land-titling which affects policies and legal repercussions for various undertakings.

Site Complex:

Cheung Ek is one of numerous archaeological sites in the flood zone of the Lower Mekong Delta. However, Cheung Ek contains the only identified ancient pottery kilns in the region (lower Tonle Sap lake to the Mekong Delta—perhaps further north and west as well). One of the kilns has been radiocarbon dated⁴ following recent test excavations. The samples range from the 5th-7th

³ It is noted that the mass graves at the Killing Fields were occasionally excavated through archaeological sites as evidenced by pottery scatters and other remains visible on the surface and in stratigraphic profiles.

⁴ Important note: The radiocarbon samples for the Cheung Ek kiln were analyzed by Rafter GNZ Science (special thanks is extended to Dr. Nancy Beaven); while the earthen wall dates discussed below were provided by NSF-Arizona AMS Laboratory).

centuries CE making it the oldest known kiln and kiln site in Southeast Asia. The radiocarbon dates do not indicate its entire temporal range of use or earliest date of construction. However, the pottery forms and styles are comparable to contemporaneous pottery assemblages in Angkor Borei⁵ and Phnom Borei.⁶

Sixty-nine kilns were identified in an initial survey. Since 2012 three kilns have been excavated to understand: 1) the nature of the pottery assemblage (e.g., types, diversity); 2) kiln structure; 3) pottery and kiln technology; 4) dates of use; and, 5) economic and social factors related to pottery production, distribution and consumption. One of the tested kilns produced earthenware such as cooking pots, bowls, water containers, jars, small cups and *kendi* (a unique spouted water jar/pot). *Kendi* are the most prolific of all pottery types (generally a fine paste buff ware requiring skilled craftsmanship to produce⁷). Over 33% of excavated fragments are *kendi* fragments. It is inferred that potters at Cheung Ek had special skills for *kendi* production.

Two other stoneware producing kilns which were excavated in 2012 and 2013. Results indicate that the potters built an artificial mound before constructing a kiln structure. The mound could be oriented in any direction (i.e., wind or sun direction seemed irrelevant). What mattered most was topographic and production resource locations. They needed to choose a place where enough dry land, water, and soil were available.

One excavation at Mong Kiln indicated three kilns were built in different phases. When an old kiln was damaged or unusable, a new kiln would be constructed at the same location. However, the first kiln had to be backfilled before the new kiln was constructed.

⁵ Angkor Borei is now widely believed to be the 1st-6th century Funan capital city; one of the earliest and largest walled urban sites in the region (Stark et al 1999; Stark and Bong 2001). It contains numerous structural, architectural, water control and landscape features; deeply stratified artifact bearing deposits; burials; and a 6.5 km earthen wall 20 meters wide (amorphous shape in line with topography and water control functions)(Stark et al 1999). Radiocarbon [C-14] and thermoluminescence [TL] dates extend to at least as far back to the first few centuries BCE (Bishop et al 2003; Bong 2003; Stark et al; Sanderson et al 2007; Stark 2006a, 2006b; 2003). Material culture spans pre-Angkor, Angkor and post-Angkor periods as well). There are numerous metal age to post-Angkor sites in the larger region—many of which belong to the same socio-cultural-economic nebula. Exotic material culture (e.g., glass beads, some pottery, Roman coins, etc.) demonstrates a significant extra-local trade and influence network extending to India, China and beyond.

⁶ Phnom Borei contains contemporaneous Funan settlement sites. The sites are located a few km from the urban complex of Angkor Borei at the base of Phnom Borei hill near the well known temples of Phnom Da and Asram Maha Russei—early Angkorian and pre-Angkorian temples. The settlement sites have been surveyed and test excavated (reports available by Phon Kaseka, nd).

⁷ Compositional analysis of the pottery has been conducted by Shawn Fehrenbach (2009; see also Latinis 2007; Latinis and Dega 209, 2011, 2012; Dega and Latinis 2014) He demonstrates that the pottery is indeed fine buff ware pottery and that the relationships between vessel form and composition could indicate different production techniques employed for different vessel types of vessels at that kiln, or, possibly even several groups of ceramic producers sharing the kiln.

Generally, kiln roofs are supported by internal columns. However, there is no evidence thus far to show how many columns at Cheung Ek were added to support roofs. Walls are also important components of kiln structures. Remains of the walls in the Mong Kiln are not vertical, but slant outward. The floor of the kiln is another important technological factor. Floors slope upwards at about 8 degrees. The kilns were updraft kilns constructed with subsurface fireboxes. Later kilns were built higher and bigger, but fireboxes remained below ground level.

Kiln construction at Cheung Ek developed from small-scale to large scale production over time. Newer (more recent) kilns appear larger and longer. This suggests that stoneware production increased to meet increased demand. Ceramic distribution and consumption was widely spread throughout Cambodia as indicated by the presence of Cheung Ek ceramics in numerous sites. Cheung Ek stoneware is prolifically found in sites to the south and north, and probably neighbouring countries. The dates of the stoneware kilns range from early 8th to early 13th centuries CE. The data provides useful comparison with kilns and pottery in the Angkor region and in the broader Southeast Asian context (Figures 2 and 3).

A unique large circular earthwork has been identified at Cheung Ek site. It is an earthen embankment/berm with a partial moat or ditch. Excavations revealed that the moat was absent at the western side of the circular earthwork. The earthwork is approximately 740 meters in diameter, 2.4 km in circumference and approximately 452,000.00 m² (Figure 4). The relationship to the kiln industry is unknown, but it likely serves as a water control feature for the area related to agriculture, aquaculture/fisheries, and settlement. Some parts of the site are being destroyed due to water erosion. The moat and wall are still visible in some areas.

The most likely function of the moat was to store water and transport water from the canal that connected Prek Tnout River to the moat. Currently, the rice fields are called *sre krom* by the villagers. *Sre krom* means lower rice field. These rice fields were used by villagers for rice production until recently when villagers sold their rice fields to people from Phnom Penh.

As described by local respondents, the water stored in the moat supplies water during the dry season to rice fields outside the circular earthwork at the east along the lake. Water can adequately circulate in the moat because of the moat's round shape. The moat is built on a higher level; 4 meters higher than the surrounding rice fields. When the water is released from a gate, the water flows to the east to feed the rice fields.

Based on 2007 excavations, the circular earthwork was also not built for habitation. The interior of the circular earthwork revealed no archaeological evidence to support habitation or settlement along the walls or the interior of the feature.

If the circular earthwork of Cheung Ek was not constructed for habitation, why it was built? The ethnographic and historic case mentioned above suggests water control and irrigation. Two

excavations were conducted in 2013 and 2015. Evidence in the form of structural design indicates the purpose of its construction was for water management, having the function of a *baray* (anthropogenic reservoir or water tank) for supplying water to rice fields for rice production in the dry season. However, if it served as water management akin to *baray*, why is the earthwork circular and not the standard rectangular or square shape typical of ancient Khmer design? Further research might find the answer why the circular earthwork at Cheung was constructed?

The radiocarbon samples of charcoal from the bottom of the moat dates to the 9th century CE. Thus, the moat was probably constructed in 9th century and the excavated soil was likely used to create the berm. It is not a prehistoric site as is the case with other well-known circular earthworks in Kompong Cham province, Cambodia and similar circular earthworks in southern Vietnam. The relation to moated sites in Thailand is unknown; but again, there is no evidence of a direct linkage, culturally or technologically.

Eleven Temple mounds are also identified at Cheung Ek. The temple foundations were probably built in Funan period. However, most of the mounds were completely destroyed. Archaeological evidence indicates the presence of architectural elements consistent with shrines or temples.

Temple or shrine architectural, epigraphic and statuary evidence recovered in the area are found at the Pagoda campus. They are sacred objects. These include *linga*, pedestals, lintels, door frames and inscriptions. In the early 20th century, a French scholar took one pre-Angkorian inscription, and a column from Cheung Ek pagoda along with another inscription from Toul Neakta Bak Kor to store at the National Museum. Those architectural elements date to the Pre-Angkorian period.

Even though Cheung Ek is located in lower flood area with a large lake existing, *trapeang* are also dug for the use in dry season. *Trapeang* are another typically Khmer type of water capture and control features, also providing a reservoir of storable water.

Importance of Cheung Ek Site Complex:

Cheung Ek is very unique site in Cambodia and the region. No other kiln complex exists in lower Mekong. It is one of a kind; and, one of the earliest kiln sites in Southeast Asia. The following list provides several 'importance' criteria that demonstrate Cheung Ek's uniqueness and high importance.

- Cheung Ek represents a sophisticated, large-scale ancient industry with wide distribution; there are many important research and heritage preservation implications.

- The sites have proven high research potential for regional and global discourse to include contributions to method and theory; especially ceramic technology, production and distribution as well as contributions to ancient economic and value chain models.
- Cheung Ek has multiple sites, features and periods of settlement and use. It provides a diverse set of heritage resources.
- Kiln-centered field research contributes to an international collaboration that studies Khmer stoneware kilns and their products; work involves staff and student training.
- Cheung Ek has been a field training center since 2007. It provides a more thorough field experiences to archaeology students and staff from the Royal University of Fine Arts (RUFA). Logistically, students and staff benefit from proximity to Phnom Penh. It provides a conveniently located and diverse training grounds. Many former students now working at the Ministry of Culture and Fine Arts, APSARA Authority, Preah Vihear National Authority, RUFA and elsewhere received training at Cheung Ek. Ground staff who worked for running the Indo-Pacific Prehistory Association organized in 2014 in Siem Reap, Cambodia were students who trained at the Cheung Ek Site as well.
- Cheung Ek has proven effectiveness for International field schools and training (again, good location and sites).
- Through the results from research and excavations at Cheung Ek, knowledge and education are disseminated publically through television, newspapers, magazines, social media and other means (e.g., word of mouth is still particularly influential); people are happy to learn and provide positive responses. The public education potential is high.
- Tourism can be linked to the Cheung EK Killing Field Museum visitation (i.e., the Killing Fields mass burial graves and part of the museum complex are within and technically part of the archaeological site complex as some mass graves were dug into archaeological deposits).
- Site information can be readily disseminated to tourists who visit the Killing Field Museum.
- Continued research and preservation at Cheung Ek fits within national, regional and world standards for cultural heritage preservation.

Threats:

The following list details the current threats to the site. The threats are primarily physical (i.e., destruction), but economic/financial and social threats could also be included. The impacts listed (high, moderate, low) refer to negative impacts or 'threats' to the archaeological sites/heritage assets (although a few positive impacts are listed⁸)

- Development (high impacts)
 - Property and house development: Housing, mainly flats, are being constructed at Cheung Ek following city expansion. When land prices increased rapidly, more people moved to live at Cheung Ek leading to increased housing construction.

⁸ Archaeological research and training is a positive impact. It helps with understanding, appreciation and skills training. Although archaeological excavations are destructive (excavations systematically dissect a site and remove contents), it is a research, learning and preservation undertaking. It becomes a mitigation strategy. It provides systematic recording that may otherwise be lost with development and site destruction. It also has the potential to identify important features that deserve more attention and possible preservation. Many of the artifacts are also preserved. Some sites can be developed into cost effective site museums. Economic returns from tourism may be limited, but social and educational returns are high.

- Many villagers sell their land to rich investors from Phnom Penh. The new owners subsequently develop the land for various purposes. One owner built a new road which destroyed several ancient kilns. Many landowners also carve out small channels to identify property boundaries. Many of these channels have destroyed parts of kilns and habitation sites. Additionally, kiln and other archaeological mounds are mined for soil used for house building and other purposes.
 - The circular earthen-walled site is unique. Compared with circular earthworks in Kampong Cham and circular sites in Thailand, this site is vastly larger at 740 meters in diameter. Unfortunately this site is rapidly being destroyed by developers. A large water reservoir has been dug in the middle of the site for collecting road construction soil. A large road is also being built across the western part of the site. This activity is unchecked by the relevant authorities.
 - A former brick factory was built at Cheung Ek, but it has now moved to another area. However the prior factory construction led to some kiln destruction. Other impacts, such as soil mining for brick clays and other materials remain unknown.
 - Recently, a beer factory (Cambodia Beer Company) was built at the sites. A few kilns and some ancient habitation sites were destroyed during factory construction.
 - There are some industries for drainage production and a cement factory being built at Cheung Ek. These activities will lead to more site destruction.
- Soil Mining (high impacts)
 - Soil mining for road construction is another threat to the Cheung Ek site. The interior of the circular earthwork was an obvious source for construction-fill soils. Land owners sold the right to remove the circular earthwork soils by a road construction company. Bulldozers were used to remove the soil from the interior of the circular earthwork. The total area of the mining is more than one hectare. As a result of the bulldozing the area became a large pool filled with groundwater.
 - Soil mining also occurred at other kiln mounds. The landowners with kiln mounds located along a canal at the western side of the circular earthwork also sold the rights for soil removal. As a result three kilns were completely destroyed. All the soil and dirt are now in the main road leading from Glass Factory to the Prek Chrei Bridge. Remains of brick walls and pottery are scattered around the destroyed area (Picture 5).
- Population Increase (indirect high impacts; results in further land development)
 - The population of Phnom Penh is approaching two million people. With increased attraction to the city's presumed benefits and increasing problems with squatters and homeless, people will likely move to and manipulate land city (e.g., t Cheung Ek). Satellite-city and new factory planning and investment will likely increase local, government and foreign interests in development of these lands. With growing population, new families are developing new tracts of land for house construction. Sites may be altered or destroyed for housing construction with excess taken away for construction material outside of the immediate site area.
- Agriculture (moderate to low impacts)
 - This is the smallest scale of anthropogenic destruction, but still has an impact. Sites are cleared to provide soil elsewhere or are leveled to increase agricultural holdings. Farmers simply do not know what they are destroying, or more likely, the economic benefits to themselves and the lack of heritage law enforcement outweigh the

concern for heritage sites. It is possible, but will take effort, to make preserving a site more economical than destroying it for other purposes.

- Farming is mainly a low impact activity at Cheung Ek. Many people still produce rice and other crops in their property. They stay away from archaeological sites if they encounter them.
- Natural (low impact)
 - The site is located in an active fluvial flood plain area. Erosion continues to alter the landscape. Wind and rain have an impact as well. Increased alteration of water flows from the main rivers, canals will have an effect. Reduced vegetation may increase erosion and/or siltation in some areas.
- Pagoda construction (low impact)
 - Pagoda renovations and other undertakings have marginal impacts. In fact, the pagodas have a positive role in protecting some of the ancient artifacts in the area.
- Chinese tombs and cemeteries; historic and modern (past impacts: moderate to high; current impacts: decreasing)
 - In the 1960s, the Chinese community used the Cheung Ek area for a cemetery (mainly the area close to the lake). Hundreds of Chinese tombs were constructed. Some of them were built on kilns. Some are upgraded annually, but the current negative impacts to the kilns have decreased as tombs are no longer being prolifically built on the kiln mounds. The historic Chinese tombs, however, are another type of heritage asset. This needs further 'inclusive' consideration.
 - The Cheung EK Killing Field Museum contains several Chinese tombs built in site before Khmer Rouge chose this area for mass burial pits. Like the Chinese tombs, the Killing Fields mass graves compromised archaeological sites. However, the Killing Fields has become an important heritage/cultural site.
- Zoning (unknown impacts; potential for negative and positive)
 - Most of the area in Cheung Ek is likely slated for new city construction zoning; called "Green City". Detailed plans are still being negotiated. This may be very harmful to the sites. The urban growth zoning increases the property value and leads to land development and site destruction, but not preservation, mitigation or research efforts (Picture 8, 9, 10 and 11).
 - If there were a heritage protection zone set in certain areas, then zoning would have a positive impact or no negative impact. Or, if zoning required mitigation plans and action to effectively deal with the sites (e.g., research first, record and collect data, preserve select aspects, etc.), negative impacts would be reduced.
- Environment/Ecology (high impact)
 - Sewage from Phnom Penh is channeled to the lake. The water system was part of ancient water management system for agriculture, settlement and production. Sewage negatively affects local fisheries, agriculture and household use water. It destroys the site as an ancient agricultural and fisheries water control mechanism.

What does the local community currently know?

The local community did not know heritage assets, particularly the kilns, existed in their area. According to a legend, however, some people were aware that the area used to have a lot of pots that they could ask the [ancestral] spirits to use. Pots used for ritual purposes needed to be returned after use. After a while, people became greedy. They did not return the pots after using them. Since then, the spirit(s) stopped providing pots to the villagers. Some people also believe that pottery at Cheung Ek was produced by Cham people many years ago.

After research carried out at Cheung Ek from 2002 to 2015, people at Cheung Ek became more aware of the sites through the research teams, TV, radio, newspapers, magazines and even discussions with the researchers. They have a new appreciation of the sites. And research results, although property development is still a priority for many.

How do the locals make informed decisions (if information and awareness is lacking)?

The locals usually do not make decisions as a community unless it is a community-based sacred area or a property/economic-based issue. They primarily get their information about the site from research activities, word of mouth, and media coverage (e.g., television, radio, newspapers, and social media). There is no formal mechanism, policy or protocol other than state-level preservation policies of priority assets. However, researchers are typically closely involved with locals during survey, research, excavation, museum planning and related activities. This is informal but expected interaction—part of normative cultural respect in Cambodia.

What do local community stakeholders want?

Development is the key priority at Cheung Ek. Many developers reach out to the people in order to buy property for the future construction. Essentially, they are land and development speculators. Many local residents and other stakeholders (e.g., developers, business people) want development in the area to increase the land value. Many people have sold land with archaeological sites (many times, unknowingly) to developers⁹. They often sell land so that they can raise money to build a bigger house and provide more cash capital for the families. There have been many changes at Cheung Ek from traditional wooden houses to stone, brick and cement houses. People make a considerable profit from selling their property. In 2007, when the research team conducted excavations, the land price was 3 US Dollars per square meter. In 2015, the land price increased to 80 US Dollars per square meter.

However, some older people who were born in the area want to keep many old objects. The Monks and Achar in the pagoda are not happy with archaeological site disappearance. They have tried to store some artefacts such as lintels, pedestals, door-frames and linga inside the pagoda. Nevertheless, unless a site or object has some ritual or sacred power value, or is associated with a sacred spirit, most people are less concerned and less fearful with loss or destruction (i.e., there are no negative consequences; such as bad luck or misfortune).

What do developers want (which may include individual property owners)?

Developers generally view interest in heritage and archaeology as a potential threat. They fear the government may protect and rezone the property; locals and developers will lose money/investment—possibly their property and/or business opportunities. The developers are not always happy with the presence of any archaeological sites in their property. Some of them destroy the sites by bulldozer to get rid of the sites before the research team can record and assess them. For example, one undisturbed kiln was identified in 2012 during kiln excavations supported by Friends of Khmer Culture. It is now completely destroyed. This is a particularly painful loss because the research team planned to conduct future excavations at the kiln after we successfully secured funding (Picture 6 and 7).

How do locals voice their perceptions and opinions on what to do with heritage resources?:

People can informally raise their voice and offer their opinions and suggestions on whatever issues they wish. There is no formal restriction; no punishment; no threat. In fact, we encourage them to voice their ideas. However, there are some ‘pressures’, ‘influences’ and ‘social perceptions’ that need to be considered. For example, they could raise their voice in front of the research team

⁹ Many people who have sold land may not have known archaeological sites existed on the property, or, not understood the nature of the site or the implications of site destruction during land clearance and modification for development.

about the heritage preservation, but they believe some things are out of their control. One man who worked with the team in 2012 sated: “The circular earthwork should be partly preserved, but it is not my decision. The site belongs to the rich now. I cannot say beyond this.” In fact, he learned a lot from working at the excavation with the excavation crew. He then knew the importance of the site from his interaction with the research team¹⁰.

There are no local organic organizations or heritage NGOs established in the area. There are some organizations such as Heritage Watch, Friends of Khmer Culture (FOKC), and Center for Khmer Studies that often assist with national protection efforts, preservation and research (FOKC also assists with museums and other endeavours such as the Memot Center and museum in Kampong Cham). These are helpful. However, they are external rather than internal with other political, social and economic factors to consider. Nevertheless, the local communities are not restricted in forming their own heritage groups or organizations. They could if they wanted. However, they would likely need education, guidance, support and a strong incentive that outweighs the economic advantage for property development.

What does the RAC and the Ministry do to increase local community awareness, include their opinions and increase informed decision making?

- Interact:
 - There are a lot of face-to-face interactions and working relations during research, survey and excavations. It is informal, but well-practiced to inform locals, seek permission and discuss activities.
- Engage:
 - This is similar to interactions. We seek to more formally and thoroughly engage through dialogues, hiring local laborers, seeking feedback, etc. (see below).
- Obtain feedback during the survey and research process:
 - Landowners.
 - Local elders, leaders, religious representatives (mostly oral history, history, land use, sites and ecology/environment).
 - Informal interviews.
 - Informal discussions and interviews.
- Hire local workers to be involved with research projects:
 - Enjoy the employment opportunity.
 - Enjoy working with the international teams (they gain a lot of knowledge)
 - Have an opportunity to learn about the history and heritage; especially the importance of the ceramic industry and technology.
 - Provide important feedback.
- Conferences:
 - Conferences have been held with government representatives from communes, districts and municipalities with researchers.

¹⁰ Individuals like this are useful at discussions with locals to enhance informed dialogues and decision making.

- The Royal Academy of Cambodia organized conferences on heritage preservation in Cambodia with topics focusing on Cheung Ek CRM (cultural resource management) and preservation.
- Participants learned a lot from the conferences.
- The media transmitted the conference events to the public, which had a very useful extra-local knowledge dissemination result.
- Media (TV, Newspaper, Magazine, Radio, Social Media):
 - Media successfully transmits the result of the research to the public. When the research and excavations were conducted at the site, the media actively approached teams for public interest stories and information to disseminate through television, radio, newspapers and magazines. The media actually takes a proactive role in the process. This is good. They often seek us, rather than our teams having to seek them. It demonstrates considerable responsibility and concern on their behalf.
 - Social media has a high impact on awareness (not necessarily action; although crowd sourcing for research funds, for example, is increasingly important—e.g., Vouern Vuthy’s interest in skeletal remains research, etc. for KR victims). Facebook postings, for example, quickly reach a large national and international audience.
- Feedback from developers through media:
 - This is an interesting case. It was reactionary. Developers came to discuss with researchers after media exposure. They thought the government might take land.
 - After the media released news about the research, excavations, and results of the presence and nature of the existing heritage, the developers were not happy with the media and the researchers. Developers want to recognize any archaeological sites at Cheung Ek. From day one, they consistently destroy sites if a site is securely identified¹¹.

Conclusion: Local Voice, Key Issues, and Recommendations:

The locals have no problems expressing their “voice”. There are no hindrances or major obstacles preventing them from stating their opinions to government or non-government actors. There are many platforms they can use (e.g., social media, standard media, community meetings, government forums, conferences, dialogues, etc.). There are many people they can freely talk to. Most residents who pay attention to the projects are happy the research teams have conducted work in the area; bringing notoriety and new information on the history and technology.

The problem is that most community members have little awareness and understanding of the sites, the importance, and the implications of site destruction. They view the kilns as ‘interesting’ but not necessarily a critical aspect of identity, history, and/or social and economic potential worth preserving. The economic returns for property development are a priority whether or not it results in site destruction. There are also no negative consequences, such as tangible fines for site

¹¹ This remains a big problem. Of course, the locals want development, increased property value, etc. and do not feel they have a more powerful voice even if they wanted preservation. It is unfortunate that developers do not work with researchers and locals to find a trade-off solution (e.g., partial mitigation through temporary preservation, recording and data collection, research, etc.).

destruction, or, intangible threats such as misfortune and bad luck from ancestral spirits for disturbing remains.

Another part of the problem stems from the vast number of ancient temples and temple complexes in Cambodia, such as Angkor Wat. These major sites are primary assets for economic, social, religious and identity reasons. For example, millions of tourists visit Angkor every year with tourism being one of Cambodia's leading industries. Also, Angkor Wat is a preeminent social identity icon—depicted on the national flag. Thus, by comparison, sites such as Cheung Ek are small and negligible from the local perspectives (often the tourist and international community as well). The Killing Fields sites also diminish the importance of the Cheung Ek kiln archaeological sites in a similar fashion. This perception also pervades many government bodies and development industries as well.

This is a problem for the government in which separate ministries may have competing goals. The Ministry of Culture and Fine Arts (MoCFA) is responsible for identifying, researching, protecting and preserving important heritage assets for a wide spectrum of stakeholders—local and global. On the other hand, other Ministries are responsible for increasing economic, social and physical development to meet the desires of the residents. Additionally, the communities may be divided—with some promoting research and preservation while other promoting development. Most would agree that research as a mitigation strategy before site destruction is good, but it is time consuming and expensive. Resources are too limited to realistically research and protect an adequate sample.

Another problem is the local belief on what needs to be protected and preserved. If a site is associated with a local spirit (e.g., *neak ta*), local communities tend to protect the site. However, it is not the site that's being protected; rather, it's the 'residence of the spirit' that should not be disturbed. If the spirit is negatively disturbed, the spirit could cause ill fortune and various problems. Areas not associated with spirits are essentially 'disturbable' (i.e., open game for developers, looters, etc.).

RAC and the MoCFA have always been interested in local inclusion. They are very supportive of assisting locals to voice local concerns—giving them “voice” and opportunities to voice their desires, opinions and advice. However, the local concerns do not always agree with goals of RAC and the MoCFA. Simply stated, RAC and MoCFA have many different stakeholder groups to consider, and these stakeholder groups may be prioritized differently (e.g., national, regional, and global interest groups; research communities; etc.). Local communities are generally concerned with themselves as the priority stakeholder group (and perhaps rightly so). Developers also prioritize local communities and their own interests (i.e., their companies, businesses, investors) vis-à-vis development and economic gains. Other Ministries also prioritize development and economic growth [not necessarily preservation of heritage assets] for local stakeholders, national interests and other investors.

With this in mind, it is recommended to increase efforts to inform communities, developers, government bodies, NGOs and international organizations of the nature and importance of the sites as well as the trade-offs and consequences of preservation, partial preservation, and/or development. Once adequately informed, systematically obtaining and analysing feedback will be helpful. Interviews, focus groups, and dialogues will be useful. In the case of disagreement or conflict, realistic solutions will need to be found. Disagreements will likely need to be mediated by local to national government 'informed' authorities (i.e., people with professionally informed understanding of the sites and trade-offs for different potential activities related to the sites). Researchers can play a significant role in mitigation and professionally informing stakeholder groups. Thus, it may be important to revisit, revise, devise and implement more specific policies with enough flexibility to address not only Cheung Ek, but other cases faced throughout the country. The role of NGOs or local community organizations may be helpful as well; but can also cause problems, particularly if they have various political agendas. Again, this needs careful thought and planning for both Cheung Ek and innumerable sites throughout Cambodia. It needs to be soon, however, as many sites are disappearing and they are non-renewable resources.

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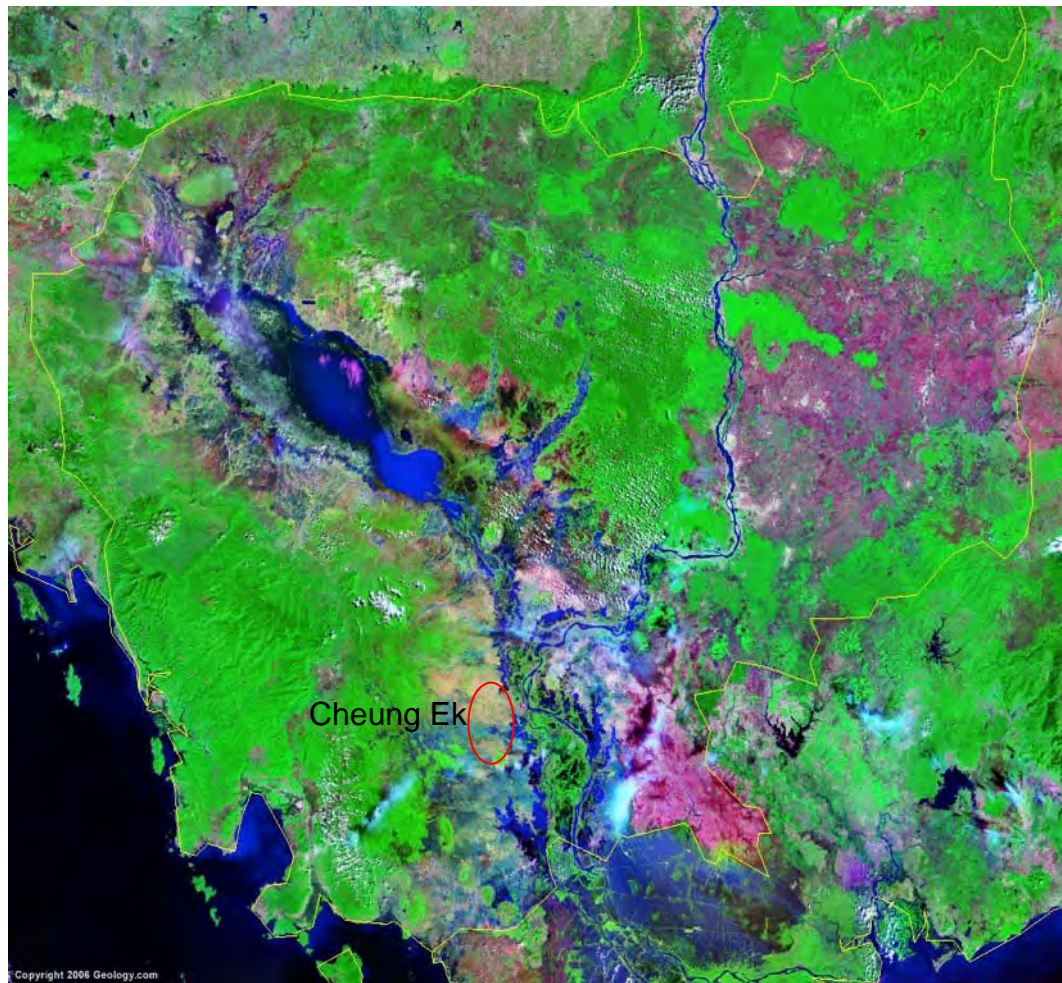


Figure 1: Map of Cambodia highlighting Cheung Ek Archaeological Site Complex



Figure 2: Profile of Kiln 17 after excavation in 2012

Conference draft. Please consult the author when citing.

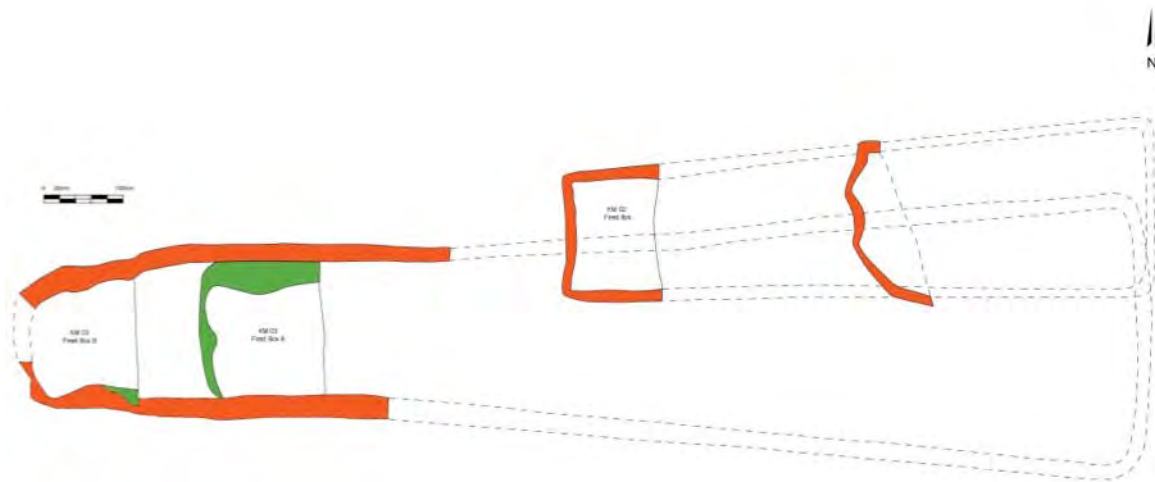


Figure 3: Plan of Mong Kiln after excavation in 2013



Figure 4: Cheung Ek circular earthwork from aerial photography in 2007



Figure 5: Bulldozer mining soil within the circular earthwork; for road construction in 2006



Figure 6: Kiln 17 after clearing vegetation prior to excavations in August 2012



Figure 7: Kiln 17 after bulldozer removed the whole structure; red fragments from kiln walls and floor scatters remain on the surface

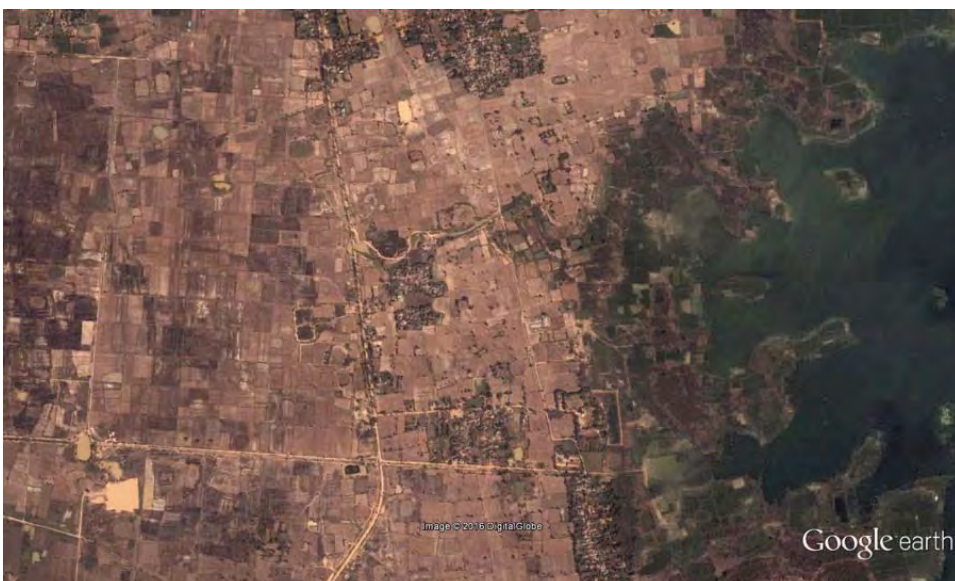


Figure 8: General view of landscape in 2003; no factories and housing built on the sites (Source: Google Earth 2003)



Figure 9: View of landscape at the same location with Cambodia Beer Factory and several new houses (Google Earth October 2015)

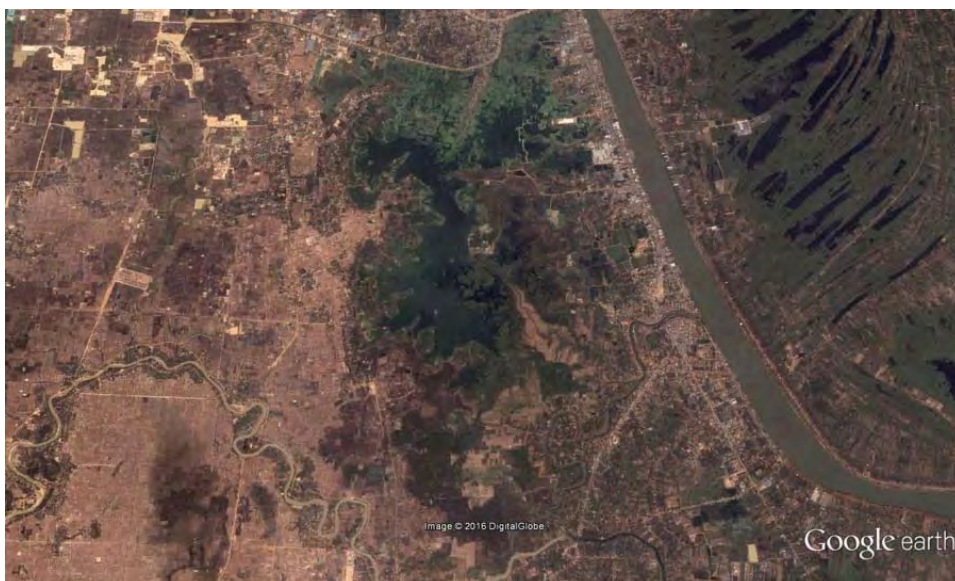


Figure 10: View in 2003 of Cheung Ek Lake with no road construction (Google Earth 2003)



Figure 11: View in 2015 of Cheung Ek Lake with road construction from north to south across the lake (Google Earth October 2015)



SPEAKER 3: DR EA DARITH

**NATIONAL AND INTERNATIONAL JOINT RESEARCH PROJECTS AT KOH KER:
REGULATORS, NON-REGULATORS AND LOCAL COMMUNITIES**

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APSARA-Authority

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Local people visit the site

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Koh Ker was the capital city of Cambodia during the 10th century. There are numerous ancient temples, architectural features, archaeological sites and major landscape modifications throughout the ancient urban landscape and its hinterland. Koh Ker is located approximately 100 km northeast of Siem Reap Town. It is isolated in the dense woodlands with only a few small villages in the area.

Until recently, there was no major road access and only limited tourism, conservation and research. A new road was paved after the site was placed under the management of APSARA Authority. APSARA Authority, NGOs and several international teams have worked hard to promote site conservation, research, environmental stewardship, and local community welfare with improved efforts at inclusive involvement, communication, education and management.

Local community members collaborate effectively with national and international institutions in preserving their heritage. All stakeholders emphasize an active and cooperative approach. In order to contribute to the conservation and preservation, local community members work with the APSARA Authority and other international research teams as guards, stewards and workers. Work opportunities and knowledge exchange are important. Particular NGOs help with education on how to preserve and 'live with' heritage assets. They also provide advice on how to benefit through the tourism industry.

Higher level government, international researchers, and NGOs respect and promote local community beliefs, practices and intangible heritage in addition to tangible heritage assets. They provide a platform for local communities to have an active voice. They seek local advice and encourage locals to participate more closely; providing access and opportunities rather than exclusion.

Although successful, there are some areas that need improvement. As the number of people in the communities increase, more land is required for agriculture and more wood extraction is needed to build houses and provide fuel. This impacts the heritage zone. Occasionally there are conflicts between local communities and management. Mutually acceptable trade-offs and appropriate mitigation measures need to be adequately devised and negotiated.

BIODATA

Dr Ea Darith received his BA from Royal University of Fine Arts (1995). His MA from Kyoto University (2000) and PhD from Osaka University (2010). He has coordinated a spectrum of diverse projects between APSARA Authority and numerous international teams. His main research interests focus on Khmer stoneware ceramic industries during the Angkor period from the 9th to 15th centuries. He has excavated more than 10 stoneware kilns as well as other monumental sites throughout the Angkor region and presented at several esteemed international conferences. He recently took over all management of ceramics excavated from the Angkor area as part of the new ceramics conservation and research and documentation initiative of APSARA Authority in 2015. He was a NSSC Visiting Fellow in 2014-2015 and has co-directed previous joint research and field-school projects where he produced a seminal paper on Torp Chey kilns, a book on Angkor and provided seminars on current Cambodian archaeological research.

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CONFERENCE PAPER

NATIONAL AND INTERNATIONAL JOINT RESEARCH PROJECTS AT KOH KER: REGULATORS, NON-REGULATORS AND LOCAL COMMUNITIES

EA Darith, PhD

APSARA-Authority

Cambodia

Abstract

Koh Ker was the capital city of Cambodia during the 10th century. There are numerous ancient temples, architectural features, archaeological sites and major landscape modifications throughout the ancient urban landscape and its hinterland. Koh Ker is located approximately 100 km northeast of Siem Reap Town. It is isolated in the dense woodlands with only a few small villages in the area.

Until recently, there was no major road access and only limited tourism, conservation and research. A new road was paved after the site was placed under the management of APSARA Authority. APSARA Authority, NGOs and several international teams have worked hard to promote site conservation, research, environmental stewardship, and local community welfare with improved efforts at inclusive involvement, communication, education and management.

Local community members collaborate effectively with national and international institutions in preserving their heritage. All stakeholders emphasize an active and cooperative approach. In order to contribute to the conservation and preservation, local community members work with the APSARA Authority and other international research teams as guards, stewards and workers. Work opportunities and knowledge exchange are important. Particular NGOs help with education on how to preserve and 'live with' heritage assets. They also provide advice on how to benefit through the tourism industry.

Higher level government, international researchers, and NOGs respect and promote local community beliefs, practices and intangible heritage in addition to tangible heritage assets. They provide a platform for local communities to have an active voice. They seek local advice and encourage locals to participate more closely; providing access and opportunities rather than exclusion.

Although successful, there are some areas that need improvement. As the number of people in the communities increase, more land is required for agriculture and more wood extraction is needed to build houses and provide fuel. This impacts the heritage zone. Occasionally there are conflicts between local communities and management. Mutually acceptable trade-offs and appropriate mitigation measures need to be adequately devised and negotiated.

I Introduction

Koh Ker was an exceptionally active and large ancient Khmer city in the 10th century when it was the Angkorian Capital under the reign of Jayavarman IV (928-941) and his son, Harshavarman II (941-944). Massive projects for temple construction, infrastructure development, dam and road construction, quarries, landscape modifications and water control features were conducted. Koh Ker houses numerous magnificent structures including the famed seven tiered pyramid site of Prasat Thom. It has its own definitive art and architectural style. It was connected to a network of urban and industrial sites of varying scales throughout the Angkorian territories.



Figure 1: Map of Angkor Kulen and Koh Ker, LiDAR 2012

As evidenced by inscriptional texts, the political capital returned to the “Angkor proper” area near modern Siem Reap following Jayavarman IV’s reign. Several theories to Koh Ker’s presumed (and quite possibly erroneous) demise have been offered. Few of them have been archaeologically tested. Our recent efforts with international research teams and the APSARA-Authority ISEAS Yusof Ishak Institute (ISEAS-YII), Nalanda-Sriwijaya Centre (NSC) International Field School¹ are beginning to unearth data to address various hypotheses. An EFEO team, also working in conjunction with APSARA-Authority and ISEAS-YII NSC research teams, is exploring another hypothesis that there may have been catastrophic flaws in dam structures that reduced large population sustainability at that time. However, archaeological remains indicate significant activity before and after the 10th century ‘construction boom’ and political heyday.

Koh Ker drew archaeological and art historical interest from the early years of French colonial operations in Cambodia. Conflicts in the mid to late 20th century such as the Khmer Rouge and Vietnam Wars ended most activities until recently. Koh Ker has attracted increasing attention from researchers, tourists, NGOs and government bodies since it was demined, opened up for visitation and research, and the new road began in 2003 (mostly completed in 2012).

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Currently, only a few villages and a small townships live in or near the ancient city of Koh Ker, which is now designated a national park area with conservation and protection zones under APSARA-Authority guidance and administration (2005: MoCFA transferred authority to APSARA-Authority by Royal Decree). In fact, elderly community respondents describe an even more remote and sparsely populated area in the dense forest from pre-WWII times.

Koh Ker has been targeted for increased tourism promotion and site conservation. A private company will run the tourist ticketing operations and some aspects of park management. APSARA-Authority plays a significant role in management of the park, the heritage assets, the people and the environment. With the rezoning, various policies affect local communities and their physical and social environments in different ways. Increased research and tourist attention also contributes to potentially positive or negative impacts. Population growth and development also add to the complexity.

APSARA-Authority and international research teams are conscious of the local communities. We want to know what they know about the ancient city and its history; what they know about the landscape, environment and ecology; what they think about changes, planning and activities; what they want for the future; and what advice they can offer. Although they have village and commune leaders, councils, government/civil service offices, and religious organizations, they do not have any grass-roots organization specifically dedicated within their communities to address issues vis-à-vis the archaeological city, heritage assets, heritage policies, and heritage related activities (to include researchers as well as tourists).

Additionally, APSARA-Authority does not have any specific policies for active local community inclusion and representation. However, APSARA-Authority and many international teams increasingly promote local inclusion **in practice**. It has always been our **unwritten** policy and part of normative Cambodian culture to respect local communities, engage in dialogues with local communities, involve them in activities, and include their voices and opinions in reporting and policy advising to higher levels. In fact, APSARA-Authority is constantly revising codes of conduct (e.g., JAN 2016 meetings and codes of conduct revisions) to put even greater emphasis on local community concerns in light of increasing drives to boost social responsibility among all interest groups.

It is increasingly our intent to further empower local communities to have a more active voice and to be engaged and included as “equal” participants, especially through our research projects, site management practices, and international field school activities. Our job is also to make sure local communities have an “educated and aware” sense of the undertakings, possibilities, impacts, trade-offs and choices.

APSARA-Authority also frequently acts as a mediator and “juggler” of many local and non-local interest groups (regulatory and non-regulatory). We engage with all possible stakeholder groups and channel voices in several directions. Lastly, we have increased our breadth of dialogues, ethnographic

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interviews and focus groups with local communities (and others) to include issues such as heritage management and socio-economic-environmental impacts rather than the traditional “oral history” collection and paternalistic heritage protection approaches of the past, which generally sought to add to site identification, add to site narratives and tell people to protect the sites and environment respectively.

We are constantly seeking innovative ways to increase local community voice and inclusion—encouraging them to use APSARA-Authority as a platform for communicating opinions, suggestions, grievances and advice. Modern social media helps considerably and allows broader, more visual and more rapid communication. In addition, we, as regulators, are trying to bridge gaps, increase engagements, and communicate more effectively with all regulatory and non-regulatory interest groups in finding mutually acceptable solutions to problems rather than increase potential distance, exclusion and tension.

The following paper highlights various successful approaches APSARA-Authority recently implemented in our international Field School and research activities with ISEAS-YII NSC. Also discussed are some of the compliments, concerns, requests and advice from local communities. In addition, we have been able to capture qualitative and quantitative measures of effectiveness in our assessment approaches that allow us to more effectively improve relationships, activities and impacts for the future. Our goal, as “regulators”, is to support increased opportunities for local voices (and others) to be expressed, transmitted, amplified and heard with sincere attention and appropriate beneficial action.

II Operationalizing Local Inclusion and Enhancing Local Voice

The following points are steps we have taken or advise taking. Although most examples here are from the recent Koh Ker international field school, many of these steps are implemented at other sites and parks.

1. Identifying stakeholder groups, objectives, roles, conditions and relations:

It is first important to identify and understand all the important stakeholders (regulatory and non-regulatory alike). Local communities are a priority. We try to determine stakeholder goals, roles, relations, needs, assets, potentials, shortcomings and their grievances. The local communities, APSARA-Authority, various Government Ministries, researchers, international organizations, NGOs, religious organizations, tourists, tourist operators, developers, and many others are often major stakeholder groups (in some cases such as Preah Vihear, even the military).

A formal stakeholder analysis and incentive analysis approach has the potential to improve benefits, planning, effectiveness and efficiency. However, we are not yet at the stage of formal implementation. Nevertheless, we informally and intuitively conduct stakeholder analyses to understand the current situation.

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At Koh Ker, for example, site jurisdiction was transferred from the Ministry of Culture and Fine Arts to APSARA Authority in 2005. The APSARA Authority, various Ministries, local authorities, NGOs and several international teams work hard to promote interaction, information sharing, site conservation, research, environmental stewardship, and local community welfare with improved efforts at inclusive involvement, communication, education and management.

The projects necessarily include regulatory and non-regulatory institutions. The regulatory institutions include: APSARA Authority, MoCFA, heritage police, military, and many authorities from village, commune, and district, provincial (Preah Vihear) and national levels. Some NGOs and international organization such as UNESCO can be viewed as quasi-regulatory. That is, they have varying influences as advisors on policies and implementation.

On the other hand, the main non-regulatory institutions included: local community members (e.g., laborers, villagers, farmers, guardians); official community leaders; local community organizations, such as the Buddhist monastery; international organizations, such as UNESCO, CMAC, EFEO, HSARI, JSA, AU-NSC-ISEAS - Yusof Ishak Institute; NGOsⁱⁱ working in the area, such as the Peace Boat, Heritage Watch, Angkar Racha, and Ponnary Foundation. As stated, some of these organizations have a great role in research and advising, thus they help regulatory institutions with their policy upgrades.

Some relations between stakeholders are good. Some relations are tense—often because of misunderstandings or competing rather than complementary goals. Some stakeholder groups have no relations at all and they may benefit by working more closely with each other. Some groups overlap significantly without knowing and this reduces overall efficiency. It may even cause problems because of competition.

Some goals among stakeholder groups are opposed and this can cause problems. For example, locals at Koh Ker may want to extract more wood for fuel use, house building, agricultural land clearance, and selling to make cash. However, the park and many ministries want to preserve the forests and reduce wood extraction for more sustainable resource management for all of Cambodia, Southeast Asia and the world.

Another example includes researchers who may want to excavate at sites. However, the locals do not want to disturb any spirits associated with a particular place or site. Furthermore, if local rituals are not followed before work commences, locals fear it will cause bad luck and are less supportive. In fact, there are incidents of this occurring at Koh Ker. Lastly, some “negative” stakeholder groups, such as collectors, looters, illegal loggers, etc., cause irreparable damage and loss.

2. APSARA Staff embedded with local communities: APSARA-Authority staff members live among the communities. They manage and protect heritage sites and the environment (both social and physical).

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As part of their duties, they actively engage with locals on a daily basis. Also, senior APSARA-Authority and Ministry members frequently visit the communities and sites. This assures linkages from non-regulatory community stakeholders are strong, information is accurate, and their voices remain empowered. Repeated face-to-face visitation and interaction has a powerful affect. It motivates responsibility and allows feedback to be more frequent and candid.



Figures 2 & 3: APSARA staff working at the site. Samnang (left-Fig 2; with computer) explaining the Koh Ker site to students. Yav (right-Fig 3; wearing red scarf) explaining the KK02 site to NSC Staff, field school participants and local workers. Samnang, Yav and Phallay (see Fig 4) have lived or currently live at Koh Ker. They work with the local people on a daily basis. They organized local labour for the Field School research operations they managed.



Figure 4 Phallay (red T-shirt) explains his excavation site, KK01, to NSC staff, International participants, and local labourers.

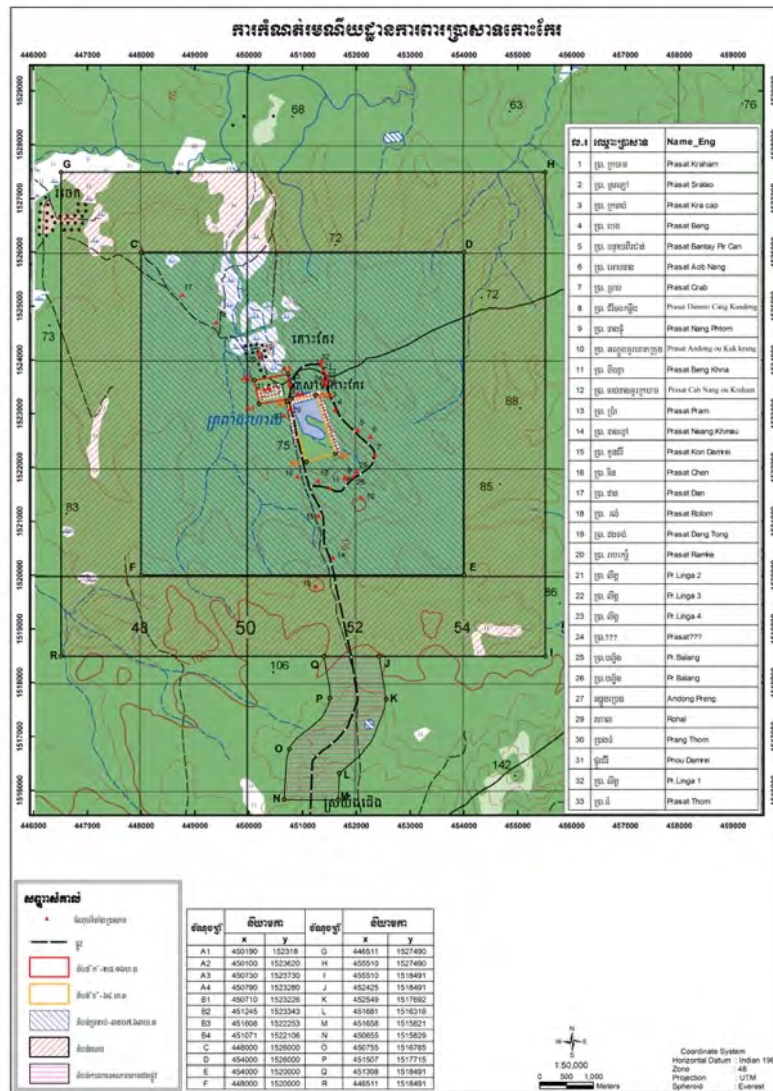


Figure 5: Zoning protected the monuments at Koh Ker Site

3. APSARA-Authority employment of locals: APSARA-Authority employs local community members to assist with park protection and maintenance. The Koh of Koh Ker park zone was designated in 2004 to cover 81 km² (9 x 9 km). The APSARA Authority employs almost 100 local people to safeguard, maintain, and clean the site. While working with APSARA Authority, the local people learn about the value of heritage, how to prevent looting, and local involvement possibilities and benefits for preserving their own heritage. We also educate locals about the value of preserving nature in the heritage zone.

4. Initiating Projects and Field Schools: The first step is to design and conduct research projects and field schools with local inclusion. Some teams conduct research and minimize local interaction. Our goal is to maximize local inclusion. The more research projects, conservation and preservation projects, and field schools we can initiate, the more opportunity there is for all stakeholders—not just locals, but our teams as well.

5. Live with the local community: We live with the local communities, interact, and contribute to local economies and social environments. We live on-site as much and with the local community members as much as possible. In many cases, we stay in their houses (e.g., Phnom Kulen research: June 2015). We buy supplies and food at the local markets and shops. We purchase local farm products, produce, fruit and meats from farmers. We even purchase surplus rice and other local products to bring home. We eat at local cafes and restaurants (*hang bai* and food stalls). We build social relations while interacting. We contribute to the local economy as much as possible. We also inform locals about us so that they can learn about our various cultures and background.



Figure 6: Live in a local house with local family on Kulen Mountain in 2015

The 2015 Koh Ker international field school students and staff camped together at APSARA house near Trapeang Khnar. The camp is close to the archaeological site and villages. We were able to communicate with the local people easily. The research teams respected and promote local community beliefs, practices and intangible heritage in addition to tangible heritage assets. Importantly, the team also invited local leaders and specialists to conduct opening ceremonies and rituals. This is not only very important for community members, but a great ethnographic lesson for the field school participants and staff.



Figure 7: Camping at APSARA house near Trapeang Khnar. The EFEO team came to visit our site

6. Hire local workers: Local workers are hired as survey and excavation labourers. Others are hired to assist with laundry, food preparation, clearing, cleaning, etc. Our first priority is to build rapport, trust and friendships. We treat them like family or community members rather than robotic workers. We generally have a natural balance between men, women, youth and elderly. Our local labourers make up more than half to three-fourths the total teams (anywhere from 15-30 workers on average, pending project size).



Figure 8: Local workers are hired as survey and excavation labourers

We emphasize inclusion, fun, safety, interaction and balance. Besides cash for labor services, we provide snacks and water; a closing party and banquet (always fun and appreciated); and frequently assist with various issues when appropriate. We often eat and snack together when possible. Our goal is to make a fun and friendly environment. We understand when personal issues arise and they have other obligations. We maintain flexibility.

We strongly emphasize that it is more than a wage opportunity, but a mutual learning experience. It allows us to explain what we do, how we analyse and what it means. Many learn several archaeological field skills. This makes them valuable labourers for other teams and locations (increasing their opportunities).

Locals also provide information on history; other site locations (for example, on a follow up survey and feedback trip to Torp Chey, local respondents were able to guide us to a previously unrecorded Angkorian hospital site); current local knowledge of heritage assets; local perceptions, beliefs and attitudes on a wide variety of related issues; environment; ecology; land use; farming; soils; traditional medicines; social organization; labour; rituals; even threats to sites (natural and 'spiritual'). They provide feedback about our operations and people; give us advice and most importantly, offer friendship and hospitality.



Figure 9: A follow up survey and feedback trip to Torp Chey village (Photo Kyle)

7. Respondent interviews and ethnographic approaches: We conduct informal unstructured respondent interviews and focus groups dialogues continuously. It is almost impossible not to engage in discussions about heritage during work. We also often conduct several interviews and focus groups while making arrangements before projects begin. We try to include and balance different demographic and stakeholder groups for a more holistic understanding.

During the course of projects, we try to identify key respondents from different stakeholder groups to conduct semi-structured interviews with informed consent (females, males, youth, elderly,

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local leaders, ticketing company personnel, park workers, farmers, shopkeeper, security personnel, etc.). We seek a balanced representation of stakeholders, but emphasize the local voice as a priority. There are specific heritage, cultural resource management, socio-cultural, economic and environmental questions that allow them to provide feedback (see Appendix A).



Figure 10: Local people visited the site



Figure 11: Interview the local people

Interviews are conducted at the end of the research so that it is an ‘informed’ interview. Because we have discussed many issues during the course of work the locals understand what are intents are more clearly. They understand trade-offs and repercussions more broadly. We often record these sessions when possible. Respondents are very receptive and usually quite candid. The psychological satisfaction of being included and ‘heard’ is very strong and has a positive impact on the community and relations beyond the community with government, visitors, etc.

With the field schools, we have specific **ethnographic and ethno archaeological training sessions** that not only train our people, but act as an integral part of research data collection. The ethno-archaeological aspect goes a step further. Our students help do particular tasks with locals in order to learn about them more thoroughly (similar to participant observation). For example, many of the students were able to try to make pots at the Kampong Chhnang traditional pottery villages.

For example, at Koh Ker we included ethnographic research, focus groups, key respondent interviews, and knowledge exchange in our endeavours. We recorded oral history, folktales and legendsⁱⁱⁱ, rituals, traditional medical recipes and practices, traditional land use and resource extraction practices, etc. We actively engaged in activities such as traditional ritual ceremonies to pay respect to local ancestral spirits for success and safety in work endeavours. We provided a platform for local communities to have an active voice. We sought their advice. We encouraged locals to participate more closely; providing access and opportunities rather than exclusion.

The information from the interviews with local people provide very useful knowledge about the history of Koh Ker from the past to present, their beliefs, and the main temples that the local people use and respect the most. They have a few key temples that are major parts of their ancestral identity in many ways. They are sacred and respected parts of their local traditional belief systems.

We also learned about changes in the environment and site conditions over time and local perceptions of these changes. The local people mentioned that 30-40 years ago, there were still dense forests in Koh Ker and many dangerous wild animals like tigers, boars, and wild elephants living around the villages and temples. Moreover, they stated large statues were still in situ at the temples. The people did not dare visit the temples because they were afraid of dense forest, dangerous animals and the large statues covered with vegetation. We asked about their thoughts on deforestation and the NGOs as well as national and international teams that help support living condition improvements in their communities.

We were actually quite surprised to hear that older generation locals are happy about the deforestation around the villages and communities because they can walk around and see many temples easily. They no longer fear the dangerous animals (because many are now gone due to habitat loss and other factors). They can now visit each other more frequently without fearing the temples or dense forest. They can meet with many outsiders from different parts of Cambodia and foreign countries.

It seems a bit ironic that deforestation improved some aspects of the social environment. This is another aspect of local goals and benefits not synching with national and international goals. Additionally, the local "voice" to the authorities is to provide more agricultural land for their communities to support economic productivity and growth. This is where informed dialogue about the long-term destructive aspects of increased deforestation may help locals make better choices. Also, locals may be able to inform authorities where good agricultural locations for development may be viable without disrupting the park's natural ecosystems; and/or make appropriate suggestions on alternatives to support viable and sustainable economic growth.

Locals also informed us that with support from the higher levels of government, NGOs, and international researchers, the living conditions in their villages are better. The activities and programs have helped reduce poverty. A school and health care center were built in the village to educate their kids and to treat the disease of people in the village. The locals also emphasized that communication between the local communities, NGOs, national and international researchers benefit knowledge exchange, trust building, mutual understanding and mutual respect.

We also conduct follow-up visits, checks and interviews. This maintains relations, allows us to measure long-term impacts, and has several added benefits of for both locals and researchers. For example, during our follow-up at Torp Chey recently (FEB 2016), we were able to discover a previously unidentified Angkorian architectural structure which was probably a hospital.

8. Local school and teacher site visits: Inviting school children and teachers to make site visits during various research and field schools.



Figure 12: Local people students and teachers visited the excavation site

9. Work with local guides: We have increased our use of local guides in our research survey and field schools. Increasing the use of local guides in museums, site visits and research survey is important. They are a wealth of information. At the same time, we can provide them further professional insights on research methodology, analysis and results to add to their narratives and knowledge base to impart to others. For the Koh Ker Field School, we employed local guides at museums and sites such as Sambor Prei Kuk. The also volunteered to provide respondent interviews. It would be useful to increase our inclusion of local guides; perhaps even providing workshops while doing fieldwork.

10. Encourage local reporting: Our efforts also encourage local communities to learn how to recognize sites and report them, especially when there are planned undertakings such as development. We try to emphasize that reporting to APSARA-Authority and the MoCFA helps us to best mitigate site destruction without compromising local goals.

11. 'Local voice' dissemination: We are increasingly presenting local feedback, advice and opinions in publications and conferences. The ISEAS-YII NSC Heritage Workshop is an excellent example. The NSC team (e.g., Dr. Latinis) has also presented local voices in most of his seminars, public talks and publications. The creation of social media communication platforms (e.g., blogs) can be of further assistance. Videos, film, and podcasts would be helpful as well (e.g., the Koh Ker, the Lost Wonder 2013; Chen Chanratana; AKASA Studio; ch.chanratana@gmail.com; khmerfilmfoundation@gmail.com)

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III Conclusion

Although successful, there are some areas that need improvement. As the number of people in the communities increase, more land is required for agriculture and more wood extraction is needed to build houses and provide fuel, for example. This impacts the heritage zone. Properties are developed and sites are compromised. Occasionally there are conflicts between local communities and management. Some people fear their personal goals will be undermined. Also, there are some tensions at various parks between local communities, ticketing companies and some tour operators. Mutually acceptable trade-offs and appropriate mitigation measures need to be adequately devised and negotiated.

In order to solve the problem together effectively to balance between preserving heritage and traditional livelihoods, we would like to propose the following measures:

- Document the local people living in the heritage zone
- Document land use and development in the area and assess potential impacts in the heritage zone
- Educate locals about the long-term importance of nature and heritage conservation and sustainable management
- Assist local educators (teachers, schools, principals, monks, etc.) so they may best educate the youth and other community members
- Train local guides and provide them updated research activities and results
- Seek local involvement to preserve the nature and heritage, particularly to stop forest clearance for more agricultural land that may affect the landscape and site integrity
- Create more jobs for local people
- Give priority job opportunities to local people in heritage zones
- Encourage and assist locals to develop alternative income sources such as local handicrafts and food
- Promote more tourists to visit the site
- Work with the Ministry of tourism, ticketing companies, and tourism operators
- Promote socially and environmentally responsible tourism
- Promote home stays
- Promote more research and field school projects, especially with emphasis on local stakeholder inclusion (e.g., the code of conduct for researchers)
- Promote more ethnographic and social research to be included in projects
- Promote development of computer/device applications, communication platforms, and use of social media to contribute to all efforts
- Publications, seminars, blogs and social media; documentaries, etc.
- Contribute to evolving policy creation, upgrading and implementation

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Appendix A: Ethnographic Interview Template for Guidance, Training and Data Collection (note: it includes ethics, rapport building and informed consent considerations)

APSARA-Authority & ISEAS YII NSC

Dr. D. Kyle Latinis & Foo Shu Tieng

Ethnographic Interview Training, Koh Ker Field School 2015

Ethnographic Questions and Respondent Interviews for 2015 Koh Ker Field Season

Build Rapport: It is critically important to build rapport at the beginning. It's easy. Just be friendly, be curious, be inclusive, be yourself, and be honest. Ask your respondents how to best build rapport. Let them be your cultural teachers. Empower them. Make them feel comfortable. There's no need to be cold, mechanical and distanced. Rather, decrease social distance. The primary goal is to build friendships and trust. The purpose is to increase understanding, respect and help all stakeholders. Most of all, have fun.

Not all questions will be answered. That's OK. Be flexible. Other questions may arise as the conversation flows. Give your respondents a chance to speak. Listen. Take notes when needed, but pay attention to your respondent and listen. Don't over-focus on the notes and note-taking. Absorb the conversational and contextual nuances as well.

It's often best to work in pairs (with a partner). Your partner can take notes while you pay attention to the respondent. You can trade roles as note-taker at any point. Let your partner interject with questions when appropriate.

If the respondent drifts too far off topic, find a respectful way to bring the topic back into focus. Try not to be mechanical and go through each question one by one. Often by relaxing and listening, the respondent will answer many of the questions without you having to ask directly. If you sense the respondent is tired or bored, take a break.

Avoid double barrel and overly complex questions; but find a balance. Overly simple questions can be equally inappropriate. Most key respondents are extremely intelligent even without any formal education.

If you work with a translator/interpreter, rehearse questions with the translator in advance. Make sure the questions are well understood. While interviewing, don't overload your interpreter. Let them do their work. Then let them summarize later. While you're asking questions to the respondent and listening to answers, pay attention to the respondent (pay attention to the interviewee; not the interpreter). You don't have to have everything interpreted immediately. You can debrief with the interpreter afterwards.

Informed Consent: Thank you for your considerations to participate in respondent interviews. We would like to ask you questions about culture, history, and important beliefs and practices. We seek your opinions and advice to help us with our work. Your opinions and advice are very important. This also allows us to involve your community more closely. We believe your opinions will help your community and Cambodia, as well as our project and the international community of interest. The intention is to work together with your community. It allows us and others to better respect you and your community. Please also tell us what we can do to improve mutual respect, understanding and cooperation.

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Some questions have personal information. We will keep it private (protect it). Nobody will be allowed to trace or use your name or family information (personally identifiable information: PII) unless you authorize it. You may choose not to participate, or, choose not to answer any particular questions. You can stop at any time. There is no penalty for not participating, not answering particular questions, or stopping the interview process. If you feel uncomfortable, please tell us and tell us how to improve. We will always respect your choices. Please be honest. There are no right or wrong answers. We want to know what you think, not what you think we want to hear. As stated, we will respect your answers and maintain privacy and confidentiality. Do we have your permission to continue? Y/N. Is it OK to record (video and/or sound) Y/N?

1. Demographic Profile of respondent (could you tell us a bit about yourself?):

- a. Name
- b. Gender
- c. Age
- d. Occupation
- e. Ethnic group & language
- f. Education level
- g. How long have you stayed in the area?
- h. Married Y/N; # Children__; How many people in household__; ages and gender range; whose extended family (wife/mother; husband/father)? Number of household occupations, who, and their contributions? Average household income? How long have your family stayed in the area?
- i. How representative is your family of the community (100%; 50%, 25%, etc.)? Nature of diversity in community? Which communities do you interact with the most; nature of interaction? Significant changes in the last few generations?

Note: If a focus group: Estimate the basic demographics and nature of the group. Build rapport. Ask them if they have questions about our activities and us. Take note of the key respondents and the dynamics of group interaction. Is there a leader or a few leaders/spokespeople? Do they share similar opinions or different? Do they influence the rest of the group, or, are they influenced by the rest of the group? What is the mood? The setting? Do they feel comfortable?

2. Project Participation:

- a. Why did you decide to participate in the project?
- b. What do you know about the project?
- c. What would you like to learn?
- d. How do you feel about the project?

3. Site Use:

- a. We have been excavating at certain places in this area. Do you know if local villagers use the area for something in particular? (eg: hunting? Planting fruit trees, etc.) How long have they been using that area for that purpose?
- b. Do you feel any attachment or connection to this particular area? Why?

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- c. What are important natural resources in the area? Wood, resin, building materials (do people recycle bricks and building materials from archaeological sites/features--may want to ask discretely), animals, clay, natural fertilizers, medicines, others? Are there any fruit trees or useful trees / plants in this particular area? Please list them and what they can do. What fuel is used (if wood fuel, how much)?
- d. Do you know of any stories or legends related to this place? How did you know them?
- e. Do you know of other places where we can find things which are similar to what we find when we dig? Are there sites that you think we should know about? (eg: ceramics)

If answer is yes, can you take us there so that we can document it for the record?

- f. Do you consider certain places near this place to be special; or to be associated with magic or full of magic? If so, why / why not?
- g. Are there areas where rituals are performed? Please describe.

4. Cultural Resource Management:

- a. How do you feel about living in / near the historical park? What are the most important sites and features, and why? Do other community members have the same opinions...?
- b. Do you have any problems living in / near the historical park? Are there any benefits? Please describe.
- c. Are the authorities doing a good job of protecting heritage?
- d. Are the authorities doing a good job of telling villagers the information about the history or the importance of this area to you? How often do you interact with authorities? What is the nature of interaction?
- e. Has tourism or tourists affected the area and your lives? Please describe. What are the negative and positive effects that you experience or foresee? How can it be improved?
- f. Has development affected the area? Please describe. What recommendations do you have?
- g. Have you noticed any major environmental or social impacts? Please describe.
- h. Do you have any suggestions about what we or the authorities can do better?

- 5. **Recap, Rank Importance, and Respondent Questions (for us):** What are the most important subjects/topics we discussed? Did we miss any that are important? Did we misunderstand anything? Please describe. What questions do you have for us? Give contact information and ask if they want to discuss anything further at a later time, or, if they remember something else or want to change something, they can always contact us later.

Appendix B: History of Archaeological Interest and Research

Koh Ker was the capital city of Cambodia during the 10th century (928-944 CE), under the reign of Jayavarman IV (928-941) and his son, Harshavarman II (941-944). The ancient Khmer inscription named the area as *Chok Gargyar*. There are numerous ancient temples, architectural features, archaeological sites and major landscape modifications throughout the ancient urban landscape and its hinterland. Koh Ker is located approximately 100 km northeast of Siem Reap Town. It is isolated in the dense woodlands with only a few small villages in the area.

The Koh Ker site was identified and surveyed by the French from the late 19th century. The survey noted various temple remains and reservoirs (Baray or Rohal in Khmer). The first French scholar who visited the site in 1873 was Louis Delaporte. He published a record of the sites: *Voyage au Cambodge-Architcures Khmers*. It included a plan map of the main temple of Prasat Thom with descriptions and included the Rohal, Prasat Chen, Bak, and Neang Khmao temples (Delaporte 1880).

Following this survey, Jules Harmand visited in 1876 and reported Prasat Thom, Prasat Chen, Andong Preng, Bak, Neang Khmao, Rohal, Prasat Damrei, Prasat Krachap, as well as three other temples housing the *Lingas* (Harmand 1879). Etienne Aymonier visited the site in 1882 and created the first map of Koh Ker and added historical interpretation based on the epigraphy (Aymonier 1900). Later, Etienne Lunet de Lajonquiere classified the temples into two groups: the south and the north group followed the axis line of Rohal. Furthermore, George Groslier visited the site in 1923 and published *La Region North-East du Cambodge et Son Art* (Groslier 1924). He pointed out a regional artistic group that could be called *Ecole du North-East*.

After 1924, the EFEO's activity at Koh Ker was carefully surveyed by Henri Parmentier. His major results were published in *L'art Khmer classic* (Parmentier 1939). It included an area map based on the aerial photos and the description of 43 major architectural remains.

Construction for the new road to Koh Ker began in 2003 and was completely paved by 2012. An increasing number of researchers were interested in exploring questions and conducting survey to further understand the mysteries of the ancient city. Among those, two Cambodian students were interested in studying the Koh Ker site for their higher education, the PhD programme. The first student was Dr. Tin Tina who studied about *An Integrated Approach to the Management of Cultural Heritage in Koh Ker Site (Preah Vihear Province, Cambodia)* at Sophia University in Japan in 2006; and the second person was Dr. Chen Chanratana who studied the about *the Site of Koh Ker and the Reign of Jayavarman IV: History, Arts and Archaeology* in French in 2012.

The other international teams who have been working at Koh Ker site are as followings:

- 2007-2010: Akinori Mizoguchi, Meijo University and Takeshi Nakagawa, Waseda University of Japan conducted various surveys at Koh Ker.

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- 2007: Bruno Brugulier, EFEO and Phann Nady, the higher officer of the Ministry of Culture and Fine Arts (MoCFA) [published the site map of Koh Ker].
- 2009: Damian Evans published a topographic site map of Koh Ker and has continued research in Koh Ker until present.
- 2012: the LIDAR map of Koh Ker was produced with Evans' technical assistant.
- 2009-2010: Eric Bourdonneau, EFEO, excavated the 22 m high artificial hill behind Prasat Thom known as the "tomb of the white elephant".
- 2009-present: The Royal Angkor Foundation (RAF) of Hungary and the Hungarian Southeast Asian Research Institute (HSARI) has been surveying, excavating and conducting research and conservation at Koh Ker from 2009 to present (particular attention to Prasat Krachap).
- 2015-present: The Archaeology Unit (AU) of the Nalanda Sriwijaya Center (NSC), Institute of Southeast Asian Studies (ISEAS) Yusof-Ishak Institute collaborated with APSARA Authority to run a field school in Cambodia and excavated three locations in the royal residence compound in 2015.

Beyond the research, training programs, and park management, the APSARA Authority has also worked with many local communities and NGOs. The communication between the local communities, NGOs, national and international researchers benefit knowledge exchange, trust building, mutual understanding and mutual respect.

Additional comments on national and international teams working in the Koh Ker area

In the past decades, many unstable temples were temporarily supported by wood to secure site structural integrity as much as possible, increase safety (people and sites), and prevent collapse. Efforts have continued and are constantly upgraded. For example, a wooden staircase with secure railings at the northwest corner of Prasat Thom was erected in 2013 in order to promote and facilitate a safer and less destructive climb up Prasat Thom for a better site visit and view of the landscape of the ancient capital.

Besides preserving and managing the sites at Koh Ker, the APSARA Authority also conducts research. An APSARA excavation project was undertaken in 2007 to understand the water flow from the northeast corner of the Rohal to Prasat Srot and Trapeang Sre. The water flowing in front of Prasat Srot caused the eastern part of temple sink into the stream. The excavation identified the structure of the dyke at the Rohal's northeast corner, the structure of the Trapeang Sre (water structure) dyke, and changed the water flow in front of Prasat Srot to rescue the temple (Ly et al 2007).

Archaeological excavations were also conducted inside the west and east gates of Prasat Chen in order to find the basement/pedestals of statues housed inside the gates. As a result, nine basements of statues from the west gate (Ea et al 2012) and three basements of statues from the east gate (Ea et al 2014) were identified. Several statues were looted during the civil war. Some statues were housed in US museums. The Cambodian government requested that some of these culturally valuable statues be returned. With support from the US government, 6 statues have been returned to Cambodia and one more will be returning soon.

Conference draft. Please consult the author when citing.

Koh Ker is not inscribed as the world heritage site yet. We hope this will be achieved in the future as Koh Ker is a very unique site complex and ancient urban area. UNESCO experts have visited the site and provided advice on how to manage and preserve the site more effectively. UNESCO, of course, has been a solid Cambodian partner and source of global assistance for decades.

The RAF of Hungary has conducted detailed research and conservation actions since 2009. They surveyed the surrounding environment and assessed photogrammetry, aerial photos, and inscriptions. They have identified and advised on critically unstable parts of several monuments at Koh Ker site from 2009 to 2010. From 2011 to present, the Hungarian Southeast Asian Research Institute (HSARI) has published translated inscriptions they researched from 2009. They have also excavated Prasat Krachap to understand the history of the site and its surrounding structures (HSARI 2011). Results have greatly expanded our knowledge. They have shown that there is a much greater site complexity than previously known.

The Meijo University led by professor Akinori Mizoguchi, and the Waseda University of Japan led by professor Takeshi Nakagawa, Director of Japanese Government Team for Safeguarding Angkor (JSA), conducted various surveys at Koh Ker including architecture, geomorphology, petrology, archaeology and art history.

An EFEO's team led by Bruno Brugulier and the higher officer of Ministry of Culture and Fine Arts led by Phann Nady conducted a survey at Koh Ker to confirm the locations of monuments recorded by the French scholars during the colonial period. They have published an updated site map of Koh Ker. The Carte Interactive des Sites Archaeologiques Khmers (CISARK) was published and registered 65 archaeological remains at Koh Ker including the ancient royal road passing by the northern part of the capital.

Damian Evans and a large group of international teams have revolutionized our understanding of Koh Ker through recent LIDAR survey and analysis. As with Angkor, Koh Ker, Phnom Kulen and Ben Mealea, Koh Ker's landscape, settlement and water control complexity has proven far more sophisticated than previously imagined. Dr. Damian Evans and EFEO recently partnered with our Koh Ker Field School to conduct research at the northern Dam.

The Archaeology Unit (AU) of the Nalanda Sriwijaya Center (NSC), Institute of Southeast Asian Studies (ISEAS) Yusof-Ishak Institute, Singapore was developed in 2010. The AU established MOUs with the Kingdom of Cambodia working with APSARA Authority in Angkor region, Royal Academy of Cambodia (RAC) in Phnom Penh, and Ministry of Culture and Fine Arts (MoCRA). Four research projects on the archaeology, anthropology, and environment has been conducted with APSARA Authority: Torp Chey kiln project (2011-2012); Banteay site (possible royal residence) in 2014; Sema Daun Meas and Sema Peam Kre sites in 2015; and the habitation and water management at Koh Ker site in December 2015 which included the third international field school. Two previous international field schools have also been conducted within Cambodia and Singapore (2012-2013) with funding from the Singapore's Ministry of Foreign Affairs to enable to East Asia Summit student participant.

Conference draft. Please consult the author when citing.

ⁱ The ISEAS-YII NSC and APSARA-Authority International Field School invites participants from all East Asia Summit countries. It is multi-disciplinary with a heavy emphasis on archaeology and heritage. The program is generously supported through the Ministry of Foreign Affairs, Singapore. This year's Koh Ker Field School was a unique innovative design with high input and high impact. It will serve as a leading model for international partnership building and field training in the region.

ⁱⁱ Besides demining operators and organization, there are four main NGOs who have worked at Koh Ker. The Heritage Watch (2007-2008) from USA helps to educate the local people on how to preserve and 'live with' heritage assets, raise bees (alternative income source), and educate English language. They also provide advice on how to benefit through the tourism industry. The Ponnary foundation from Cambodia (2010-2011) helps with education by assisting with the construction of an elementary school and library; providing stationary, nourishment, clean water station for students and staff; and encouraging and supporting for higher education by providing scholarship to high achievers. The Peace boat from Japan (2010-2011) sponsored CMAC to clear the mines at the Koh Ker site around their villages and communities. They also constructed a health care center. The Angkar Racha from Cambodia (2010-2011) helps to educate about health care (including the sex and hygiene) by performing dramas to show the local communities.

ⁱⁱⁱ An excellent example of integrating oral history conducted during research with tourism is the Hungarian produced "Koh Ker Short Guide" Csaba Kadas (2010) which showcases the story of the White Elephant.

Conference draft. Please consult the author when citing.



SPEAKER 4: DR TAN BOUN SUY

**HOW TO ENSURE SUSTAINABLE AGRICULTURAL
DEVELOPMENT IN ANGKOR WORLD HERITAGE?**

Dr. Tan Boun Suy

APSARA-Authority

E: bounsuytan@yahoo.com

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

Conference draft. Please consult the author when citing.

ABSTRACT

The UNESCO intergovernmental meeting in Paris (Nov 2003) recommended that APSARA National Authority ensure sustainable development of Angkor Park and Siem-Reap region. Because 80% of people living in the park are farmers, promoting **organic farming** is one of the priority activities of the APSARA National Authority. This topic and approach is relatively new to Cambodia. It demonstrates that the welfare of the people who live in the Park as well as the monuments in the Park are top priorities. The Department of Agriculture and Community Development assisted efforts by implementing agronomic research.

Organic farming frequently suffers lower yields worldwide. **Our primary research objective is to improve yields**, especially through locally available and environmentally friendly methods. The economic and environmental benefits are straightforward: increased yields with decreased use of synthetic/chemical fertilizers, insecticides, and other additives. Decreased use of these additives results in less cost, less dependency and possibly increased long-term and environmentally friendly sustainability. This is the main reason why we initiated research.

The following are key outcomes:

1. **Compost processing:** Compost is a primary natural fertilizer. Our research allowed us to discern the best process for producing organic compost in the local context.
2. **Beneficial microorganisms:** We assessed natural stimulants from beneficial micro-organism activities: our Khmer Effective Microorganisms are proven very efficient in crops cultivation, chicken breeding and fish raising.
3. **Green manure:** We identified highly effective **local** green manure in rice fields and vegetable crops: *Chromoleana odorata*, *Sesbania grandiflora* and *Cassia siamensis*.
4. **Bat guano:** Bat guano is one of the best natural fertilizers we identified. Its effect has better longevity than green manure. We encouraged farmers to promote increased bat populations around sugar palm trees (*Borassus flabellifer*).
5. **System of Rice Intensification** through natural means (SRI): This new technique was imported from Madagascar and successfully promoted in the Angkor Park.
6. **Mitigating climate changes in vegetable cultivation:** We have identified and implemented techniques to increase resiliency of vegetable cultivation.

BIODATA

HE Dr Tan Boun Suy has been Deputy Director in charge of the Departments of Agriculture and Community since 2008. Previously he was the Director of the Department of Agriculture and Demography. He received his Doctorate of Science in France in 1998. His research in Cambodia has focused on Cambodian agriculture and organic farming. He is also a key innovator for Effective Microorganisms. Dr Tan has worked on Cambodian agricultural soil maps of Stung Chinit and a soil survey of two districts in Siem Reap. During the 2012 NSC Archaeological Fields School, he presented a lecture on the application of a natural Cambodian plant which would slow lichen growth on rocks and temple features. His contribution to environment, archaeology, agriculture and subsistence systems, soils sciences and conservation has greatly benefitted students, professionals and the field of archaeology in Cambodia.

Conference draft. Please consult the author when citing.

CONFERENCE PAPER
HOW TO ENSURE SUSTAINABLE AGRICULTURAL DEVELOPMENT
IN ANGKOR WORD HERITAGE?

*Dr Tan Boun Suy et al**
Department of Agriculture and Community

APSARA National Authority

**Ly Phally, Lach Sam Nao, Aing Sochenda, Kea Reaksa, Kor Tong Seng, Mao Mithona*

ABSTRACT

The UNESCO intergovernmental meeting in Paris (Nov 2003) recommended that APSARA National Authority ensure sustainable development of Angkor Park and Siem-Reap region. Because 80% of people living in the park are farmers, promoting **organic farming** is one of the priority activities of the APSARA National Authority. This topic and approach is relatively new to Cambodia. It demonstrates that the welfare of the people who live in the Park as well as the monuments in the Park are top priorities. The Department of Agriculture and Community Development assisted efforts by implementing agronomic research.

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Conference draft. Please consult the author when citing.

Introduction

The intergovernmental meeting of UNESCO Paris, in 2003 recommended APSARA National Authority (ANA) to ensure sustainable development in Siem Reap/Angkor area. This naturally includes sustainable agricultural development.

The recent tourist boom in Angkor created a growing demand for food. As space for agricultural activities are limited, farmers are encouraged to improve the crop yields. To increase yields most farmers are tempted to use chemical inputs (e.g., fertilizers, pesticides, herbicides). We know that Siem Reap/Angkor region is located upstream of Tonlé Sap Great Lake. What happens with generalized utilization of Chemical inputs?

The chemical residues would flow into and accumulate in the Tonlé Sap Great Lake. *They will pollute Fish*, one of the main foods and protein/meat sources for all Cambodian people (and tourists). The cumulative results could be catastrophic.

In face of this disastrous scenario, ANA adopted Organic Farming. This practice is handicapped by low crop yields. In addition, the soils in Siem Reap are lower quality for agriculture. How to solve this issue in Siem Reap ecosystem characterized by poor sandy soil and the desire for chemical free organic farming? Since 2005, our department carried out agronomic research focusing on the following topics:

1. How to make the best organic (natural) compost in poor conditions of Cambodia?
2. How to use the Effective (beneficial) Microorganisms (EM) in agriculture?
3. How to use the local natural fertilizers: green manure, rice husk ash, bat guano?
4. How to apply new techniques of SRI (System of Rice Intensification by Natural Means)?
5. How to mitigate the effects of climate change?
6. How to transfer the new technology to farmers?

Once these issues solved, we seek feedback and assistance from local farmers. Thus, we constantly interact with farmers, inform farmers and seek their opinions. Ultimately, many of the practices we want to implement have to be understood and accepted by local communities. We also seek to teach the local farmers. This process takes time. Evaluation also takes a considerable amount of time as we have to work with farmers throughout multiple growing seasons. Annual and long-term cycles are important. In many cases, this can take decades to thoroughly examine results and impact.

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1. How to make the best compost in poor conditions of Cambodia

Compost is a basic natural fertilizer for organic farming. We improved the compost processing by compacting the compost pile and by activation using KEM.

1.1. Compacting the compost heap

In Europe, this practice is inadvisable; while in Cambodia, it is advisable (Photos 1 and 2). In Europe, they used heavy machines for compacting. In Cambodia, we compact the compost heap by foot (manual labor). In doing so the temperature in the compost pile reaches 60-70 degrees C during the first 2 weeks, killing weed seeds and various plant diseases.

Photo 1. Compost heap at Tuk Vil Research Station



Photo 2: Utilization of bad compost: *weed seeds have not been eliminated; weed grows as huge as lettuce*



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1.2. Activation by natural stimulant (KEM)

We activated the compost processing by a natural stimulant (KEM). Every week, we watered the compost pile (1m x 2,5m x 1,2m) with a solution using 2 liters of KEM 10%.

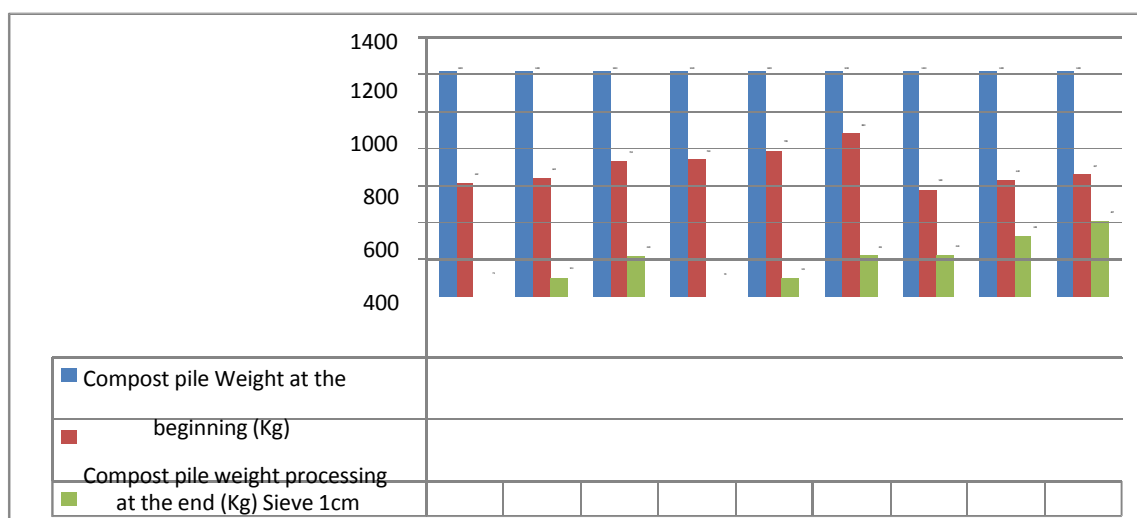
RESULTS:

1.2.1. The duration of compost processing is shortened by 1 month (i.e., 4 months instead of 5 months);

1.2.2. Starting with a 1220 Kg pile, we obtained at the end the following results in 3 experiments (trials): 640 Kg for the Control (without KEM), 687 Kg for the treatment KEM 5%, 755 Kg for the treatment KEM 10%. (Table 1).

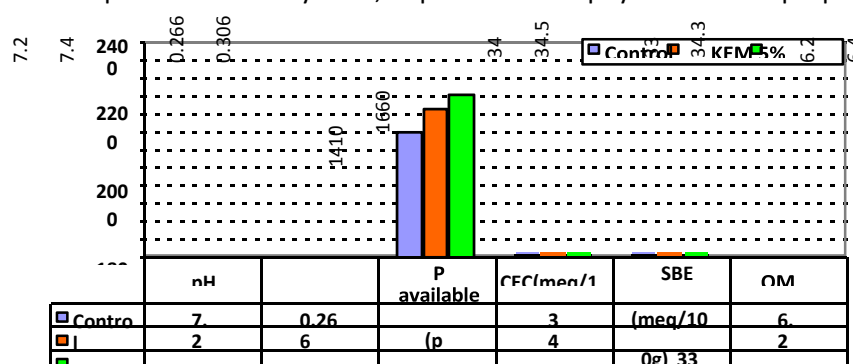
1.2.3. The compost qualities were improved. For example, the content of available Phosphorus passed from 1410ppm for the Control, to 1660ppm for the treatment KEM5%, up to 1820ppm for the treatment KEM10% (during the 1st experience, Table 2).

Table 1: Compost activation by KEM (5% and 10%); Improvement of the compost yield



Contr ol	KEM 5%	KEM 10%	Contr ol	KEM 5%	KEM 10%	Contr ol	KEM 5%	KEM 10%
1220	1220	1220	1220	1220	1220	1220	1220	1220
612	642	732	738	789	880	580	630	657
73	103	220	70	101	223	224	328	407

Table 2: Compost activation by KEM; Improvement of physic-chemical properties



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2. Utilization of Effective (beneficial) Microorganisms (EM) in agriculture

The Green Revolution in 1940s promoted Chemical Fertilizers. Vast quantities of the latter were applied for improving the crop yield. In 1960s, the world was horrified by catastrophic impacts on the environment from chemical farming. Diagram 1 shows the flow of Chemical Farming from healthy plants and then unhealthy humans.

Diagram 1: Chemical Farming



Organic Farming is based on the utilization of Organic Matter in which Compost is the main component. Bringing compost to the soil (Organic Farming) improves activities of efficient microorganisms (EM) of the soil resulting in healthy plants and again, healthy humans (diagram 2). World scholars agreed with C. Altomare 2011 (1) that soil beneficial microorganisms are a major component of the natural fertility of soils.

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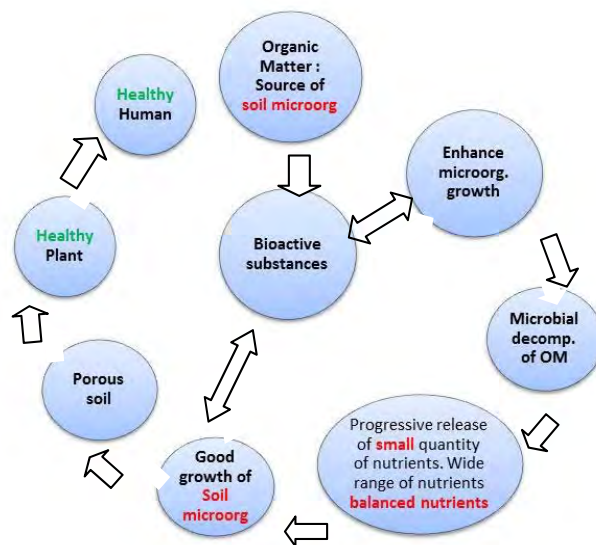


Diagram 2: Organic Farming

2.1. Our research in Effective Microorganisms.

Our research aimed to make Effective Microorganisms initiated by Teruo Higa, 1994 (2). For that purpose, we experimented with many kinds of local raw materials (vegetables leaves, fruits) and found the best result with **Noni (*Morinda citrifolia*)fruit**.

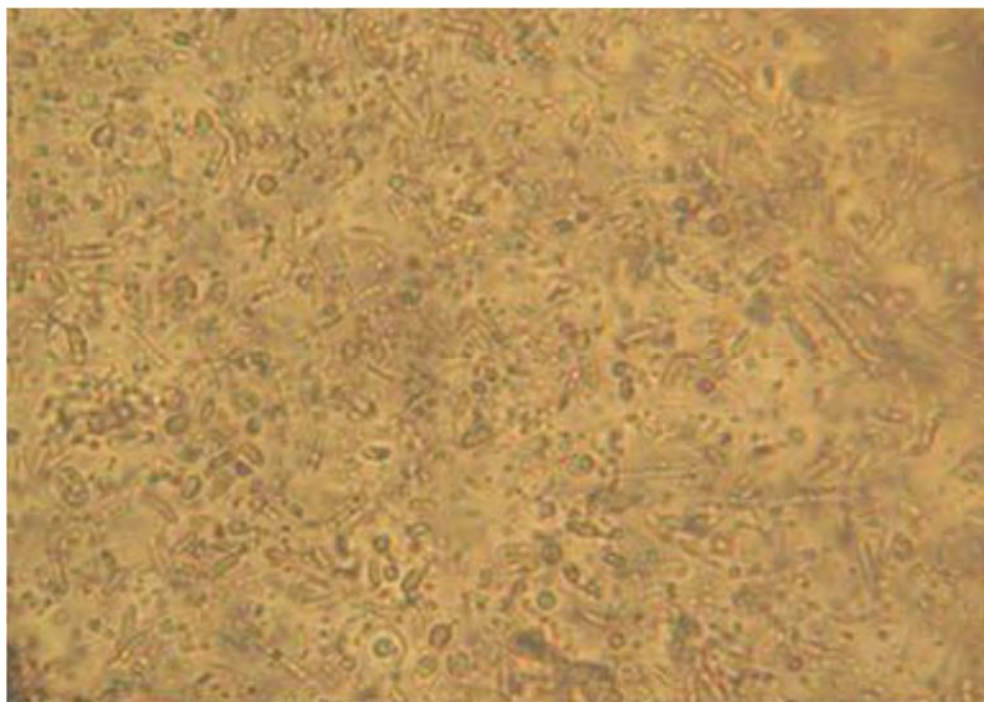
Our product is called Khmer Effective Microorganisms (KEM) because all ingredients are from Cambodia: Noni fruit, Sugar palm (*Borassus flabellifer*), Well Water, Microorganisms (in the air). The final product is a brown liquid with pH 3.

Photo 3 essentially shows the **Yeasts, Lactic Acid Bacteria** being the small size elements. We expected the presence of **Photosynthetic Bacteria** at a magnification of x400 on the microscope.

KEM Microbiological counting was carried out in France by Ecole de Laiterie de Mamirolle (Franche-Comté Region): we found 50,000 *Lactobacillus* and 1,000 *Yeasts and Mold* per ml.

The medical analysis of KEM by the Pasteur Institute of Phnom Penh revealed no harmful pathogens (*Thermotolerant coliforms, Staphylococcus coagulase positive, Clostridium perfringens, salmonella, Escherichia coli, Bacillus cereus*). Thus, KEM is safe for human and animal.

Photo 3: Picture of KEM (x 400)



2.2. Utilizations of KEM by APSARA National Authority: in Rice-field, vegetables, mushroom culture, fish and poultry raisings, activation of compost (see compost chapter).

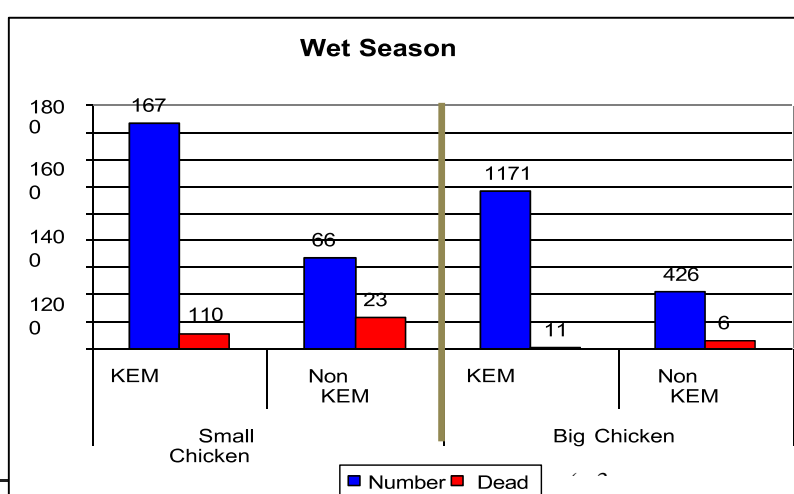
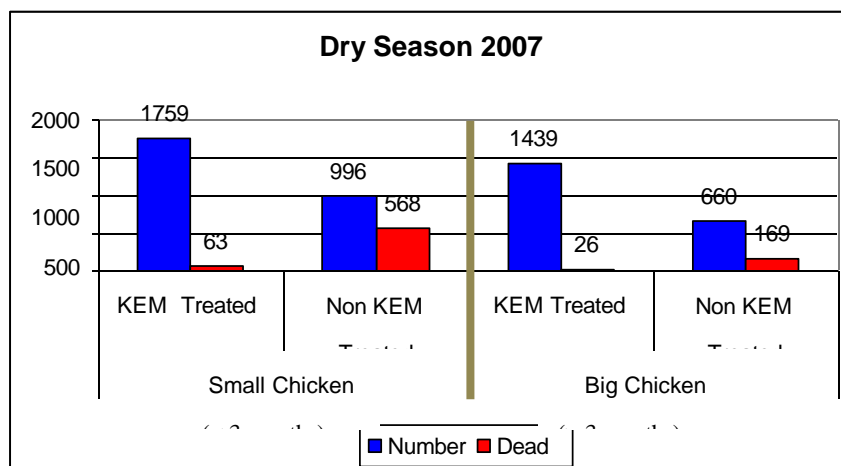
- **Rice-field:** 150 L of KEM/ha combined with 5T Compost resulted in 10-15% improving crop yield.
- **Vegetables** (Lettuce, Green Mustard): by watering KEM 2% 3 times per week, the production grew by 15% (3). We recommend to associate KEM with compost as basic natural fertilizer.
- **Mushroom** (Oyster Mushroom): by replacing 0.5 Kg urea by 1L of KEM in the following formula, the production raised up from 74 Kg to 96 Kg (Table 3):

Table 3: Oyster Mushroom results

Improved composition of the Oyster Mushroom Medium	
Rubber Tree Sawdust de bois cc:	100Kg
Rice bran:	10 Kg
Lime:	0.5 Kg
Sticky Rice flour:	1 Kg
Sugar:	

- **Fish (Pangasus) Raising :** we recommended 2L of KEM in 10m³ of water, every week. With this treatment, Fish become healthier and grew faster; 1 month faster than the control.
- **Chicken Raising in the villages (traditional practice) (4):** Our agriculture officers followed-up the situation of chickens in the countryside in 2 cases: chickens treated with KEM(2cc in 1L water) and chickens non treated. In dry season as in wet season 2007, the mortality decreased drastically thanks to KEM treatment making farmers very happy (Table 4).

Table 4: Chicken Raising results



3. How to use the local natural fertilizers: Green manure, Rice husk ash, bat guano?

3.1. Green Manure

3.1.1. CHROMOLAENA ODORATA

This plant is considered one of the worst weeds in the world (5). It was imported by French in Cambodia. It spread to all provinces. However, in the 1960s, Litzenberger and Ho Tong Lip (6) found this weed very useful in agriculture. Our research confirmed a large and supportive interest by farmers in using this invasive weed as a source of natural Nitrogen in place of Urea (Photo 4).

Photo 4: *Chromolaena odorata*



Photo 5: *Cassia siamensis*



3.1.2. CASSIA SIAMENSIS

Cassia siamensis (Photo 5) is a fast growing tree. This plant is recommended to solve firewood issues in areas threatened by deforestation. Its flowers are edible. We experimented with its leaves as green manure in rice-fields.

3.2. Comparison of the effects of *Chromolaena odorata* and *Cassia siamensis* on Rice crops (*Sen Pidor* variety)

Our trials were carried out on the same plot (16m²) during 3 campaigns (8/01/14 – 11/15/14, 1/04/15 – 4/25/15, 8/05/15- 11/08/15). It consisted of 2 treatments (T1 with *Chromolaena odorata* and T2 with *Cassia siamensis*) and the Control (without green manure)(Table 5).

Conference draft. Please consult the author when citing.

Conclusion: there is positive response of Rice crop to the both green manures. The best result is obtained with *Chromolaena odorata*.

Table 5: Results of *Chromolaena odorata* and *Cassia siamensis* testing

	T0	T1	T2
Compost	0.5 kg/m ²	0.50 kg/m ²	0.50 kg/m ²
<i>Chromolaena odorata</i>	0	1.25 kg/m ²	0
<i>Cassia siamensis</i>	0	0	1.9 kg/m ²
Results: average of the 3 campaigns harvest (kg/16m ²)	2.2	3.0	3.1

3.3. Comparison between Natural and Chemical Fertilizers on Green Cabbage

- In spite of the change due to the seasons, we can observe the following trends in the production (Table 6; Diagram 3).
- For T2 (with only chemical fertilizer 15.15.15) the production rapidly decreases to the level of the control (without any input) T1.
- T4 (compost + KEM) > T3 (compost): Demonstrates the effect of KEM.
- T6 (compost + KEM + 1Kg *Chromolaena*) > T5 (Compost + KEM + 15.15.15 10g): This shows **that we can replace** chemical fertilizer by green manure to reach equivalent and even better production.

Conclusion:

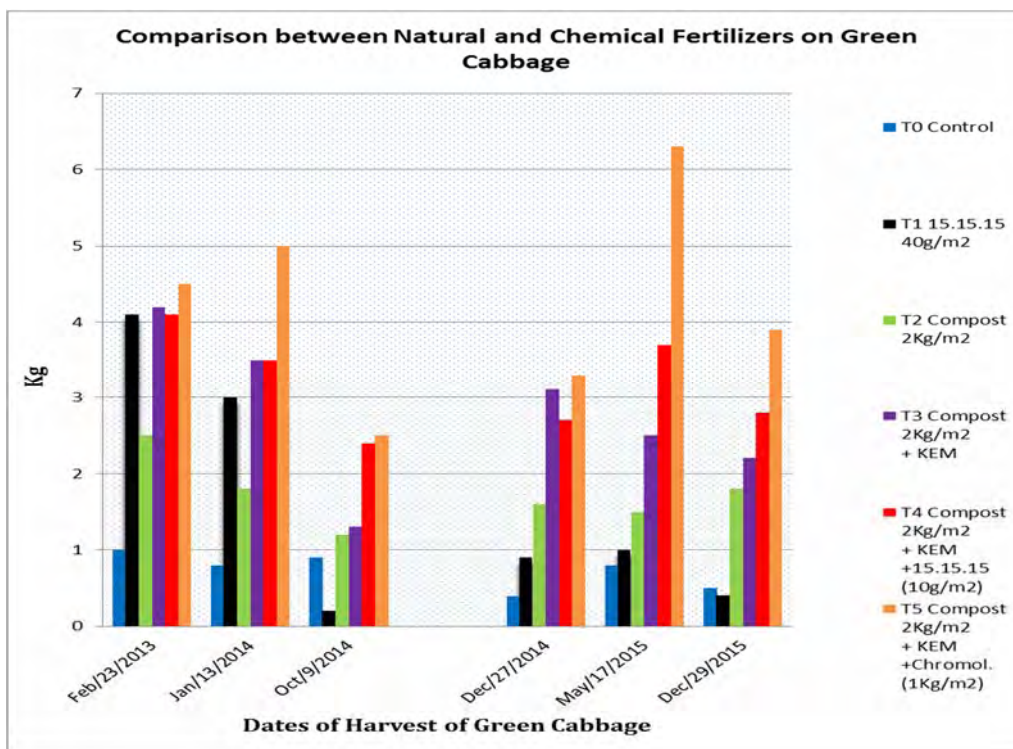
On sandy soil of Siem Reap, utilization of chemical fertilizer alone is unadvisable. The compost combined with KEM alone or with green manure is recommended.

Table 6: Timetable and results of compost experimentation

Date of harvest	T1 Control	T2 15.15.15 40g/m ²	T3 Compost 2Kg/m ²	T4 Compost 2Kg/m ² + KEM	T5 Compost 2Kg/m ² + KEM +15.15.15 (10g/m ²)	T6 Compost 2Kg/m ² + KEM + <i>Chromol.</i> (1Kg/m ²)
02/23/ 13	1.0 kg	4.1 kg	2.5 kg	4.2 kg	4.1 kg	4.5

01/13/14	0.8	3.0	1.8	3.5	3.5	5.0
10/09/14	0.9	0.2	1.2	1.3	2.4	2.5
12/27/14	0.4	0.9	1.6	3.1	2.7	3.3
05/17/15	0.8	1.0	1.5	2.5	3.7	6.3
12/29/15	0.5	0.4	1.8	2.2	2.8	3.9

Diagram 3: Comparison between natural and chemical fertilizers on green cabbage



3.4. Comparison between Tuk Vil soil, Chemical Fertilizer(15.15.15.), Tuk Vil Compost, Green manure (Chromoleana odorata) and Bat Guano in regards to nutrient content.

According to the results of analysis carried out by laboratory of Cambodian Agriculture Ministry (Table 7; Diagram 4), **Tuk Vil Soil** is a very poor soil, deficient in four main nutrients (N, P₂O₅, K₂O, CaO).

Incorporating **Compost** in Tuk Vil soil improves N content by 8 times, P₂O₅ by 10 times, K₂O by 52 times, CaO by 12 times. If we compare with 15.15.15, Compost is far poorer but it brings **microorganisms** absent in the chemical fertilizer.

The natural stimulant (KEM) improves activities of **microorganisms** of organic

matter (Compost).

Chromoleana odorata is richer than compost, so combined with the latter, it is proven efficient for crop. Other Green Manures as *Cassia siamensis*, *Sesbania grandiflora*... Đăđ de used

Bat guano is almost equivalent to 15.15.15 regarding Nitrogen content. It is an ideal natural fertilizer for many crops. Furthermore, besides nutrients, it brings **microorganisms**.

The problem is its high price and its scarcity. We have to encourage farmers to host the bats by creating favorable conditions around the trunk of sugar palm tree (Photos 6 and 7).

Some people capture bats to eat. So we promote their protection by local authority (decree)

Table 7: Nutrients contents in Tuk Vil Soil*, Chemical Fertilizer (15.15.15.), Natural Fertilizers proposed to replace Chemical Fertilizers. (Analysis made by Soil Laboratory of Agriculture Ministry, Phnom Penh, Cambodia)

	N (Nitrogen) %	P2O5 (Phosphorus) %	K2O (Potassium) %	CaO (Calcium) %
Tuk Vil Soil	0.15	0.06	0.02	0.08
15.15.15.	15.00	15.00	15	0
Tuk Vil Compost**	1.31	0.62	1.10	1.08
<i>Chromoleana odorata</i>	3.06	1.01	3.07	1.66
Bat Guano***	9.99	3.76	1.40	2.52

* Representative of Siem Reap Soils

** Compost made at Tuk Vil

*** Bat Guano of Siem Reap

Diagram 4 : Nutrients contents in Tuk Vil Soil*, Chemical Fertilizer (15.15.15.), Natural Fertilizers (*Chromoleana*, Bat Guano) proposed to replace Chemical Fertilizers

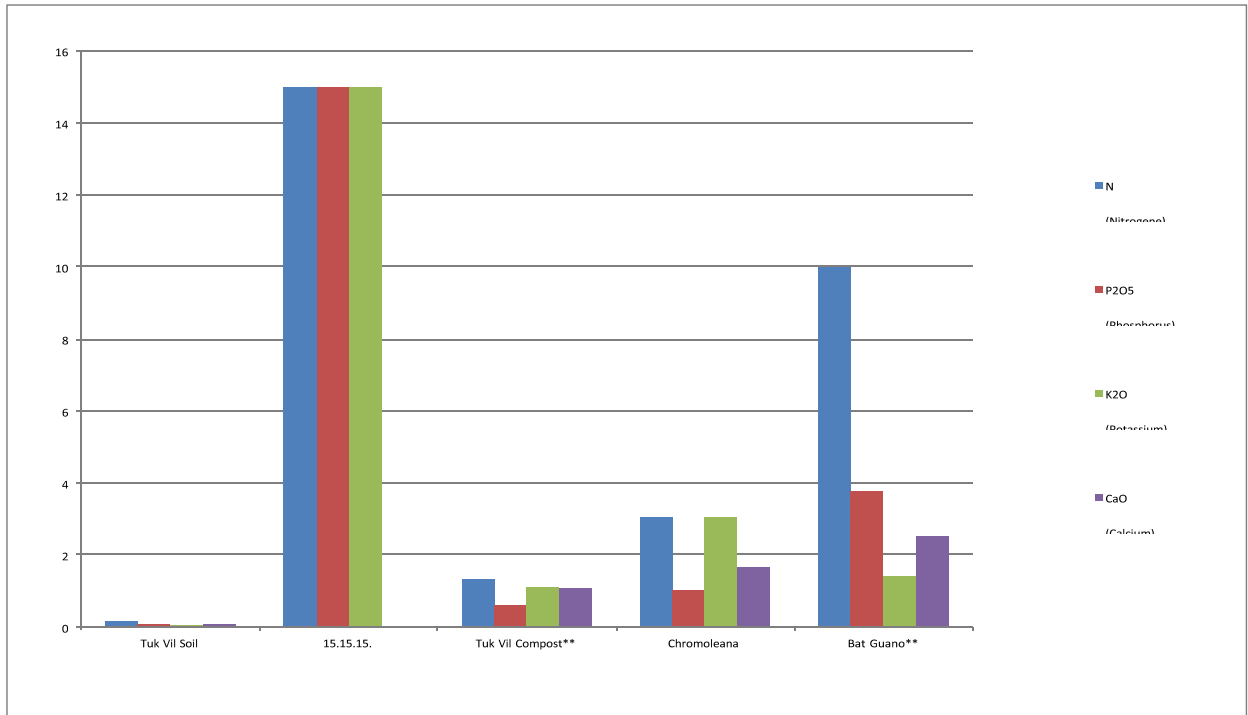


Photo 6: The sugar palm tree leaves are pulled down around the trunk to create a shelter for bats.

Photo 7: Bats Guano builds up on the ground from droppings



3.5. Rice Husk Ash

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In Cambodia, rice mills burn rice husk as source of energy. The large quantity of rice husk ash produced is only used by some garden nurseries. Our experiment aimed to determine the best rate of this new input. Olewale et al, 2012 (7) obtained the following chemical composition of rice husk by spectrophotometry (Table 8).

Table 8: chemical composition of rice husk

SiO ₂ (%)	Fe ₂ O ₃ (%)	Zn(%)	Mn(%)	CaO(%)	Mg(%)	Na ₂ O(%)	K ₂ O(%)
97.02	0.37	0.03	0.06	0.20	0.18	0.88	0.88

We expect the composition of rice husk ash is not too different. Due to its high content of K₂O, its good retention capacity of water and nutrient,s and in particular its low price, rice husk ash should become rapidly one of the most interesting natural inputs for sandy soils of Siem Reap. Its high content of SiO₂ should make this product very suitable for Rice field, silicon contributing for the protection of rice leaf against pests.

4. How to apply the new technique of SRI

(System of Rice Intensification by natural means)?

SRI methods essentially consists of:

- 4.1 Transplant rice by 1 seedling instead of 10-12 seedlings with traditional method;
- 4.2 Use young seedling (2-3 weeks) instead of old plants (4-5 weeks);
- 4.3 Transplant in rows;
- 4.4 Just wet the soil instead of inundating it from the stage of transplantation to the flowering;
- 4.5 Using natural fertilizers (compost, green manure...).

Our approach is firstly to make trial in our research station, then to install field's demonstration in the village.

5. How to mitigate the effects of climate change

Plants such as cabbage and lettuce need 50% or more of sunlight to effectively grow. With the climate change, maximum temperature rises up to 40 degrees C or more. This could damage the plants. One solution is shade plants and clearings spaced appropriately to allow enough light, but also keep the air and soil temperatures lower. Additionally, other plants (the shade plants) can produce fruits, usable products or other consumables depending on the species chosen (e.g., luffa- sponge plants that can be eaten). Lastly, the cover plants protect the vegetables and soils below from rain damage (Table 9; Photo 8; Diagrams 5 and 6).

Table 9: Weight of crops (on 12 m²) growing under shade and outside (open air

Crops	Under shade (Compost 2 Kg/m ²)	Open air (Compost 2 Kg/m ²)	Date of planting	Date of harvest
Lettuce	28 Kg	21 Kg	Jan 2 nd 2015	Feb 2 nd 2015

Green mustard	10.5 Kg	7.5 Kg	Mar 18th 2015	Apr 18 2015
Lettuce	6 kg	2 Kg	<i>Aug 3rd 2015</i>	<i>Sep 3 2015</i>

Green mustard	8.5 kg	8 Kg	Dec 1st 2015	Dec 23 2015
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Photo 8: Comparison of plots (Cabbage) under shade of Luffa sponge with open air plots



Diagram 5

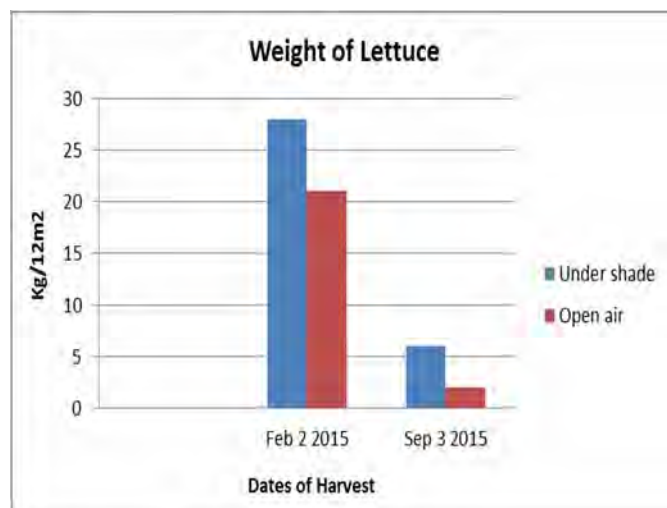


Diagram 6

6. How to transfer the new technology to the farmers

Before arriving to this stage of the project, we have obligations to validate the results of the new technology. Some agronomic experiments need to be repeated during 4-5 years. Thus, among all new techniques, only 4-5 of them that are proven reliable have been transferred to the farmers. For this purpose, our agriculture officers worked closely with the farmers. We choose selected model farmers and explained our results and the implications.

6.1. SRI

We invited the farmers to visit our research station and then we set up field demonstrations on their own land. At Tuk Vil station, the results were spectacular. SRI allowed us to double the rice yield. In the village, we also obtained great success. The farmers can see the differences compared to traditional methods. However, SRI needs more labor. From 2005 to 2012, SRI spread very fast. Unfortunately, from 2013 to present, we are facing shortages of manpower in the countryside. Many of them migrated to the town because they are attracted by tourist activities and opportunities. This explains why SRI is not heavily applied now.

6.2. KEM

Our greatest success was obtained in traditional chicken raising using KEM. It is emphasized that this activity is the most profitable compared to rice and vegetable cultivation. By drastically reducing the mortality of chickens, KEM is praised by farmers.

Someone questioned us as follows: "Why don't we teach the farmers to make KEM by themselves? In Japa, traditionally some people do like KEM. Why? I think this is due to the bad qualities of the product: either the process making KEM is not correct, or the storage condition is not respected. *If one time the product does not work, the farmers do not trust you anymore.* Thus, KEM would lose its notoriety and local support. We know that presently it is difficult for the farmers to respect the intricacies and requirements of proper product manufacture (the correct process), and checking the quality of the product. That is, if the farmers took shortcuts or did not have proper facilities and adequate quality control, they might make a bad batch. The bad batch would lead to a bad reputation and then discontinued use. At present, the best solution for us is to make KEM by ourselves and distribute a good product quality until we can sufficiently train local experts.

6.3. Compost making

There are two issues dealing with quantity and quality of compost.

6.3.1. Quantity

The traditional practice of the farmers is to use cow dung. We explained to them that with

100 Kg of cow dung, they can obtain at least 500kg of compost having similar qualities. They understand but they are facing shortage of raw material. For example, rice straw, the main waste from rice harvest, is insufficient for feeding the cattle. Thus, the quantity of compost produced is limited. Other agricultural rubbish is scarce.

Recently, the provincial authority signed a contract with a company for making compost from urban waste. This is a good idea for promoting organic farming in Siem Reap/Angkor region.

6.3.2. Quality

Some model farmers followed our recommendations concerning compacting, activation of the compost by KEM, and regular watering of the compost pile. They are convinced of the benefits of the new method. However, most of them are facing shortages of time because they have many other activities.

6.4. Green manure

This matter seems very simple for small scale, tiny plots. But for large scale of green manure utilization, we have to consider the planting of *Chromolaena odorata* instead of having recourse to spontaneous vegetation.

Photo 9: visit of the farmers at Tuk Vil Research Station



Conclusion

Based on our experience and discussions with the farmers, we think that the most important issue is the **price of organic products**. It is easier for us to convince them to adopt organic farming if our technique can improve the yield and if the price of organic products on the market is interesting.

Nowadays, thanks to media, many people are aware that their health depends on safe food. Therefore, there is a potential demand for chemical free food. How to sell organic products at a higher price than chemical ones for motivating farmers?

The first thing to do is to guarantee the authenticity and quality with a **label** displayed on the packaging and recognized by law. For us, this is a long and obligatory process.

Naturally, at the same time, we continue our efforts to communicate and interact with the farmers through the activities of our agriculture officers in the villages.

The farmers believe you if they see the results: Explanation and discussions are important but more important are the concrete results in the field. They believe in SRI because they saw the positive results—much higher than expected. They believe in KEM because its efficiency to reduce chicken mortality is undeniable.

Another approach was the creation of **saving groups** (similar to a farmer local cooperative). Since 2008, our agriculture officers succeeded to form these farmers associations. The locals see tangible results. They earn money. The profits allow the expansion of technical activities such as chicken raising/production; more compost production; more organic vegetable; i.e more output. It also builds solidarity in the village and encourages a democratic environment. Everyone can participate. They decide what to do with the funds. Our role is to advise and assist them with the funds management, especially accounting.

This stage helped build significant trust. It allows “buy-in” (they trust us and believe we could advise on better farming solutions). Thus, local farmers were more willing to accept organic farming recommendations. Building rapport and trust, even through lateral means such as the savings group, enhances local community inclusion, participation and voice. This allows us to effectively work together for continued improvements.

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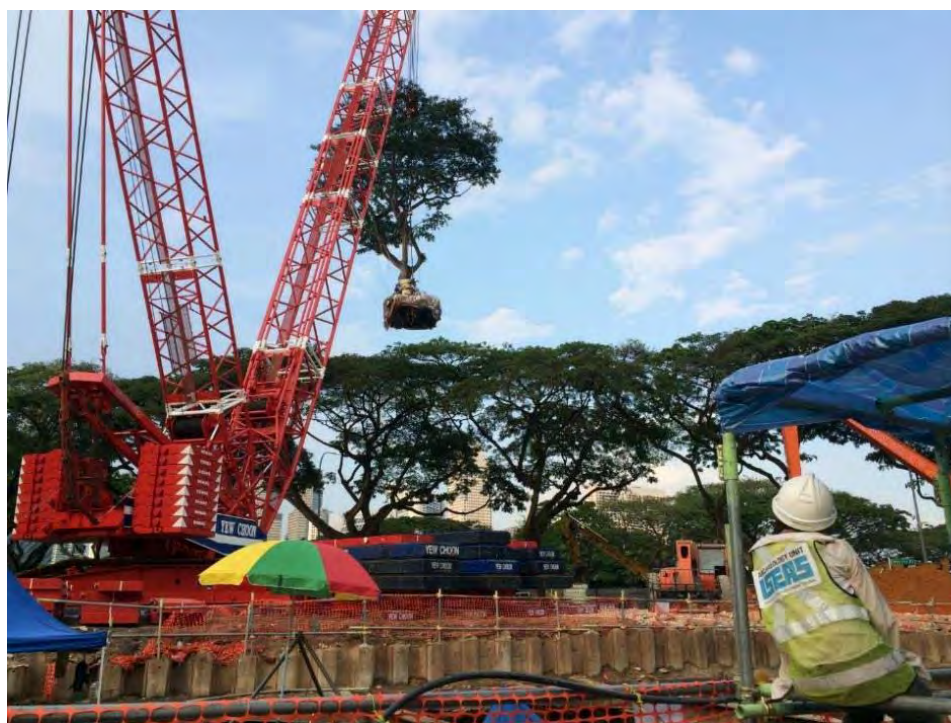
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SPEAKER 1: MR LIM CHEN SIAN
DEVELOPMENT-LED ARCHAEOLOGY IN SINGAPORE

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2015 Empress Place Rescue Archaeology Excavation of the ISEAS Archaeology Unit

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Since the inception of archaeology as a discipline in Singapore, to date thirty archaeological sites have been studied, of which twenty-five of them were development driven. Singapore presently does not have the necessary heritage impact assessment regulations, least to say of archaeological specific planning policies or guidelines. Despite the want of a legal framework within the planning and heritage acts of Singapore, pre-development or development-led archaeology has been remarkably successful in the highly urbanised city-state.

Over the past decade alone, some twenty archaeological sites were investigated, where 85% were development-led. This sharp rise in the archaeological undertaking was largely the result of a growing team of Singaporean and more importantly, Singaporean-led archaeologists lobbying and championing for the need of archaeology. Working and collaborating with a multifarious spectrum of interest groups and parties – from developing agencies and developers; non-government organisations and state agencies; private foundations and philanthropists; to education institutions, teachers and school children, the media and the individual volunteer – the archaeology of Singapore is both a very public and personal nature. This paper presents some the recent case studies on lobbying, engaging the varied interest, and often not-so-interested groups, and the promotion of rescuing the hidden past prior to the initiation of construction development.

BIODATA

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CONFERENCE PAPER

DEVELOPMENT-LED ARCHAEOLOGY IN SINGAPORE

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Introduction

Since the inception of archaeology as a discipline in Singapore in 1984, thirty archaeological sites have been studied, of which twenty-five were development driven. Singapore presently does not have the necessary heritage impact assessment regulations nor archaeology-specific planning policies or guidelines. Despite the want of a legal framework within the planning and heritage acts of Singapore, pre-development or development-led archaeology has been remarkably successful in this highly urbanized city-state.

Over the past decade alone, some twenty archaeological sites have been investigated, where 85% were instigated by development in areas with high archaeological potential. This sharp rise in archaeological undertakings was largely the result of a growing team of Singaporeans and more importantly, Singaporean-led archaeologists who lobbied and championed for the need of archaeology. Working and collaborating with a diverse spectrum of interest groups and parties – from developing agencies and developers; non-government organizations and state agencies; private foundations and philanthropists; to education institutions, teachers and school children, the media, and individual volunteers – the archaeology of Singapore is both a very public and personal nature. This paper presents a brief history of the processes on lobbying, engaging the varied interests, the often not-so-interested groups, and the promotion of rescuing the hidden past prior to the initiation of construction development.

The Players

The principal actors in Singapore archaeology are an ad-hoc balance of academic institutions where the archaeologists are based, state agencies, and developers. Naturally the archaeologists have been the primary drivers for the lobbying and undertaking of archaeological investigations and spearheading the discussion of potential assessments and projects.

Academia

Archaeologists as social scientists have traditionally been affiliated with research institutions and archaeology in Singapore has operated under the umbrella of academia since 1987 at the History Department National University of Singapore (NUS). It continues today with the Archaeology Unit (AU), ISEAS-Yusof Ishak Institute (ISEAS) where excavated materials from 2010 onwards are being processed and the Department of Southeast Asian Studies at NUS, where a large collection of excavated materials from the 1980s-2000s are stored.

State Agencies

The National Heritage Board (NHB) is the primary organization responsible for heritage matters in Singapore. Formed in 1993 with the charge of National Museum of Singapore, National Archives and

Oral History Department, the board's mission is "to preserve and celebrate our shared heritage. NHB undertakes the roles of safeguarding and promoting the heritage of our diverse communities, for the purpose of education, nation-building and cultural understanding". Prior to the formation of the Board, archaeological interests were occasionally under the purview of the National Museum of Singapore as the public institution for local history and heritage; the first archaeological investigation in Singapore in 1984 was inaugurated by the museum. In 2013, the Board established the Impact Assessment & Mitigation Division and while it does not employ any archaeologists or directly undertake archaeological investigation, archaeology as a subject matter comes loosely under its remit today.

Albeit NHB may be the naturally appropriate organization to engage with archaeology, there are other agencies within the Government of Singapore that on occasion are involved archaeological efforts. The National Parks Board oversaw the 1984 archaeological excavation in Singapore at Fort Canning, and more recently through the Singapore Botanic Gardens, archaeologists were able to conduct a survey in the Jacob Ballas Children's Garden. In 2006, the Sentosa Development Corporation initiated and funded an impact assessment for the proposed casino complex, making it the first state agency to pro-actively conduct such a study in Singapore. In recent years, the ISEAS Archaeology Unit began begun collaborating with the Land Transport Authority, one of the agencies responsible for infrastructure development and construction. Two major development projects where archaeologists conducted surveys or watching briefs under the Transport Authority are the Singapore River Diversion, and Bukit Brown Cemetery

As the regulatory or legal framework for archaeology is still non-existent, relationships between the archaeologists and state agencies have been largely personality and individually driven through a loose collegiate network of sympathizers and supporters within the government entities. Such dependency on personalized relationships has obvious limitations and drawbacks. Staff movements, the departure of sympathetic personnel and the NHB Board's diverging management directions led to a hiatus of collaborations with the National Heritage Board between 2004 and 2009.

Singapore Heritage Society

In the absence of official engagement with state agencies, archaeology sought out alternate stakeholders in the local heritage and cultural scene. Established in 1986, the Singapore Heritage Society is a non-profit, non-government organization and registered charity. The society's aims are "dedicated to the preservation, transmission and promotion of Singapore's history, heritage and identity". Originally founded as a built heritage and architectural interest group, the society has over the years has been recognized as a reputable voluntary organization championing local social history, intangible heritage, and conservation issues. Several archaeological projects were conducted in partnership with the Singapore Heritage Society including a brief maritime survey at Keppel Marina prior to a high-rise residential development, and jointly sought funding for the Victoria Concert Hall Rescue Excavation and the Adam Park Battlefield Archaeological Survey.

Educational Institutions & the Supply of Volunteer Labor

A final important factor in the local archaeological scene is the dependence on educational institutions for the supply of student volunteer labor. Ever since the first digs in the 1980s, volunteers have been the driving force behind the projects; indeed, the archaeologists were often volunteers themselves.

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However, development-led archaeology projects are increasingly complex and time-sensitive, where the site is shared with active and on-going construction. As such, government-mandated construction health and safety requirements needed to be followed; the volunteers who “dug at their own risk” approach has been relegated to the past. The current ISEAS Archaeology Unit departed from the volunteer model. Student labor, while appreciated and welcomed, is presently dedicated to the necessary post-excavation process of cleaning, sorting, and cataloging of the finds under strictly controlled conditions with adequate supervision.

Development

As noted earlier, there are currently no heritage impact assessment laws in Singapore, nor any planning policy regulations or guidelines that require any archaeological evaluations prior to construction development on a property. This is the case even where prior knowledge of the site’s archaeological and historical significance has been registered with state agencies. The process of negotiation starts when the archaeologists receive information on impending development, and initiate contacts with the developer, or enlist the relevant state agency’s assistance to minimally intercede with an introduction to developer. Occasionally, non-government organizations like the Singapore Heritage Society have also raised concerns about development impact on a site and have helped to expedite the negotiation processes.

Another approach in development-led archaeology has been to conduct the investigation under the auspices of community projects that involve local residents and school children in the excavation of their neighborhood. Two examples of such an approach in Singapore have been the excavations during the redevelopment of Duxton Hill in 1989 and the Istana Kampong Gelam in 2000. The former was supported by local residents’ grassroots organization, the Tanjong Pagar Citizens’ Consultative Committee, where a brief excavation was carried out in the alleyways behind a series of early 20th century shop houses. The Istana Kampong Gelam, the historical palace site of the Sultan of Singapore, permitted high school students to participate in the excavation of the compound was sponsored by the Malay Heritage Foundation. The success of the local community involvement is difficult to measure, but is effective as a safeguarding tool for ensuring an archaeological investigation took place before development.

In the past decade, state agencies who have built up a relationship with the archaeology team have been increasingly pro-active and engaged archaeologists early on in the discussions pertaining to development. This relationship however, is often the result of individual sympathetic officials within the agencies who are aware of the site’s cultural and archaeological significance, rather than a universal agency mandated policy or regulatory approach. Occasionally, sympathetic board members or advisory committee members of the government entities have also personally championed the necessity of investigation of a site prior to development.

Over the past five years, archaeologists have successfully evaluated and investigated the following sites, with the Archaeology Unit at ISEAS involved in ten of the eleven inquiries:

Development Led Investigations					
S/No.	Site	Year	Developer	Agencies	Investigation
1.	National Art Gallery	2009 & 2010	NHB	NHB ISEAS	Evaluation & Rescue Excavation
2.	Fort Canning Spice Garden	2010	NParks	NParks NUS	Rescue Excavation
3.	Victoria Concert Hall	2010 & 2011	NAC	NAC NHB SHS ISEAS	Evaluation & Rescue Excavation
4.	Indian Heritage Centre	2012	NHB	NHB ISEAS	Evaluation
5.	The Cathedral of the Good Shepherd	2013	Private	ISEAS	Evaluation
6.	Singapore River Diversion	2014	LTA	LTA ISEAS	Watching Brief
7.	Singapore Management University	2014	Private	NHB SHS ISEAS	Evaluation
8.	Jacob Ballas Children's Garden	2014	NParks	NParks NHB ISEAS	Survey
9.	Bukit Brown Cemetery	2014	LTA	LTA ISEAS	Rescue Excavation
10.	Empress Place	2014 & 2015	URA	URA NHB ISEAS	Evaluation & Rescue Excavation
11.	Palmer Road	2016	LTA	NHB ISEAS	Evaluation

Funding the Projects

Historically archaeology has always been hard-pressed for resources and sufficient funding. Much of the author's time is spent fund raising and seeking adequate resources to undertake the necessary evaluation and excavation work. What limited funding there is, normally is primarily allocated to the fieldwork, and very little remains for the post-excavation processing and analyzing of finds. Today

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Singapore archaeologists are challenged with the backlog of unprocessed and studied finds from excavations decades ago.

Successful funding has been gratefully received from philanthropic foundations, notably the Lee Foundation who over the years has been appreciative and supportive of archaeological investigations. The archaeologists have also been moderately successful with receiving grants from the now-defunct Heritage Industry Incentive Programme (Hi2P) administered by the National Heritage Board between 2010 and 2011, where up to 50% of the project amount was provisioned was another patron of Singapore archaeology. Two major projects—the Victoria Concert Hall Rescue Excavation (2011) and the Adam Park Battlefield Archaeology Survey (2012)—were beneficiaries and funded by this program in collaboration with the Singapore Heritage Society.

Over the years, institutions under NHB have when possible provided small funding assistance from their own development budget to undertake limited archaeological survey or evaluations. These amounts were often restricted and principally covered only the contractor costs for mechanical rentals, replanting, and/or contract labor hire. Some examples of projects that fall under this category include the 2009 evaluation at the National Art Gallery and the 2012 investigation at the site of the Indian Heritage Centre. Since 2014, with the establishment of the Impact Assessment & Mitigation Division in the National Heritage Board, a more centralized funding channel is in the works and the division has funded the 2014 evaluation at Singapore Management University, and more recently, provided partial funding toward the costs for the 2015 Empress Place Rescue Archaeology Excavations of URA, NHB and the ISEAS Archaeology Unit.

Academic institutions such as ISEAS and NUS where archaeologists are based have been significantly supportive through the availability of research grants and other miscellaneous funds. Most of these monies were expended on hiring of part-time research assistants, and the essential equipment and supplies for the project. When funding was not available, state agencies like the National Parks Board with their extensive logistic infrastructure, contributed in kind with labor and use of mechanical excavators and transportation. Otherwise, much of the funding has been obtained privately and not infrequently from the archaeologist's personal purse.

The true costs of an excavation usually far exceed and are never reflected in the funded amount. Consideration in tabulating of the true costs should encompass the hours clocked by volunteer labor, goodwill from individuals, *pro-bono* loan of equipment, services and consultancy from professional surveyors, conservators, and other specialists. More importantly the honoraria for archaeological personnel have been historically low and it was only recently that the hourly honorarium become on par with that of a pizza deliveryman (benchmarked to Domino's Pizza at \$15/hr) in Singapore.

The Empress Place Rescue Archaeology Excavation demonstrates a typical funding structure depicting the breakdown of costs and expenses incurred for fieldwork. The project saw the National Heritage Board funding 60% of the project with the remaining 40% privately raised by archaeologists.

Fieldwork Expenses		
S/No.	Item	Percentage
1.	Personnel (Supervisors & Research Assistants) *	63%
2.	Contractor Hire (Field Laborers)	18%
3.	Field Equipment & Supplies	12%
4.	Services (Insurance, rental etc)	7%
Total		100%

* Part time hires, these supervisors and assistants make up the core of the archaeological field crew. Excludes remuneration of project archaeologist.

Volunteers and Project Management

Archaeology as a discipline offers a remarkable platform for enlistment of volunteers, particularly students. Often employed under the auspices of education, training and enrichment, the nature of recruiting and reliance on volunteer labor has many implications in relation to time allocation and responsibility of the project members. The project archaeologists have the added responsibility to provision the education and training components of fieldwork. Volunteer management should be considered a specialist skillset in its own right and tends to be a complex process. The archaeologist employing volunteer labor requires the ability to do a multitude of tasks akin to the skills of the long jump, the triple jump and the 110-meter hurdle of the sporting trifecta. Responsibilities include ensuring that excavation standards and controls are met and being able to sustain the interests of participants. There is also assuring that target schedules are met by making sure sufficient numbers of volunteer assistants are committed and show up for work.

For the first two decades of Singapore archaeology the reliance on expatriate and student volunteers were the *modus operandi*, an absolute dependency that has compromised excavation standards and recovery rates. An exceedingly high ratio of 40 volunteers to a single supervisor has been recorded on site, and it is unlikely that detailed monitoring and care was able to be achieved for the excavation. It was exponentially more challenging and detrimental to projects to employ of high school juveniles as the principal volunteers, as unfortunately much time was expended simply on the control and discipline of the volunteers rather than conducting productive fieldwork. Dependence on expatriate volunteers too have proved inconsistent as many within this highly mobile subgroup have extensive travel schedule and a host of other varied social commitments.

Since 2006, archaeological investigations have moved away from this model, and instead recruited a core of Singaporeans who undertake the fieldwork, ensuring that a trained and experienced work crew is always committed on site and to the project. The dependency on volunteers were drastically reduced in the field and when volunteer labor is employed, the Archaeology Unit team has taken pains to enforce measures where adequate supervision are in place at all times, and that field standards are

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practiced and adhered to. That is, no volunteer would excavate or be involved in any process without immediate and direct supervision.

Development-Led Archaeology Case Study

The 2015 Empress Place Rescue Archaeology Excavation of the ISEAS Archaeology Unit has been the largest archaeological investigation ever undertaken in the history of Singapore. The complexity and scale of the project involved the negotiation and intervention of several state agencies. While atypical in the scale and reach of previous development-led projects, the Empress Place excavation also presents an insightful case study of the engagement by state agencies, builders, the public, and the media.

The rescue excavation came about when large-scale development plans to landscape the Singapore Riverfront and was announced as part of Singapore's 50th Anniversary celebrations. This involved the transplanting of 30 or 40 year old rain trees, the realignment of the roadway, as well as the creation of a grass plaza in front of the Victoria Concert Hall and Theatre.

The Archaeology Unit ISEAS first approached the developing agency, Urban Redevelopment Authority (URA) in early 2014. A short evaluation on the lawns of the Empress Place precinct to ascertain the existence of archaeological deposits was funded by ISEAS in June 2014. The evaluation demonstrated that the site was extremely rich and dense with archaeological remains and the findings were reported to NHB and URA, resulting in the negotiation of a window of opportunity for an archaeological rescue excavation to occur prior to construction works.

The unexpectedly high yield of artifacts (3.5 tonnes) and the actual extent of the impact zone (initially estimated to cover only 216sqm but in reality 1,050sqm) caused some conflict between the developer's arduous desire to adhere to their construction schedule and the need to expeditiously salvage and record as much archaeological data as possible from impending destruction. The principal area affected by development measures 70m x 15m, with several smaller parcels of ancillary sites, making the project the largest archaeological excavation undertaking as well as the richest and densest archaeological deposits to date documented in the country.

The lack of an existing legal framework for the protection of archaeological remains pitted development mission-oriented objectives against saving a previously unknown and important fragment of the country's past. While debate on the fate of the archaeological remains took place behind the scenes between the agencies and archaeologists, the confusing tussle briefly surfaced on social media and was picked up by the local press. This generated a large public turnout on site to volunteer their labor and time, in a gallant bid to play a role in saving the archaeological finds from destruction. Officials from the various government agencies and the archaeology team then hastily assembled a joint response to this outpouring of public interest, and eventually an extension to accommodate additional archaeological excavation was arranged.

Without a defined legal framework, the rescue excavations brought to the forefront the procedural uncertainties when addressing archaeological mitigation and protection of sites. This ultimately resulted in the state agencies and archaeologists being unable to collectively and effectively resolve the conflicts of their respective mission objectives. On one end, the archaeology team was ethically

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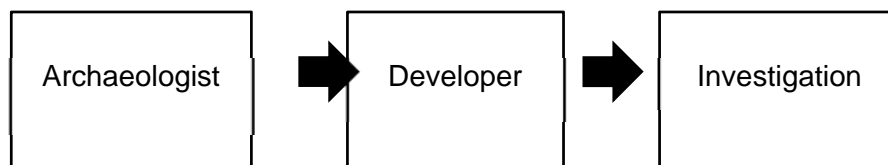
bound to salvage the country's past and is cognizant of the fact that rescue excavations are the last resort. A rescue excavation is the final opportunity from which to recover the remains prior to destruction. On the other, the schedule-minded and cost conscious development officials had to ensure that there was careful expenditure of public monies in the development and assure that the completion of the construction project would be on time.

The Future?

Over the years, the model where archaeologists have initiated the dialogue, lobbied, and negotiated for the necessity of pre-development evaluations and investigations have evolved into one where there is now a conscientious and pro-active intervention by the National Heritage Board and other relevant state agencies. A brief procedural model of in the evolution of relationships between the various stakeholders and their responsibilities is outlined as follows:

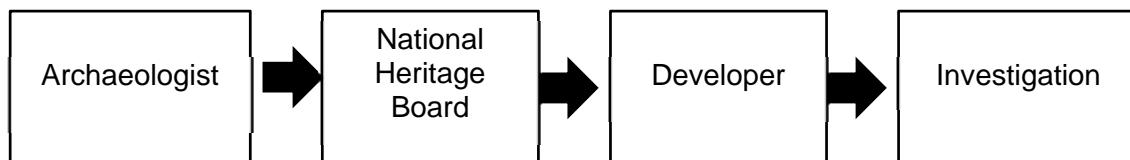
1980s to 2000s

The Archaeologist would initiate dialogue and enter negotiations directly with the developer (be it state or private).



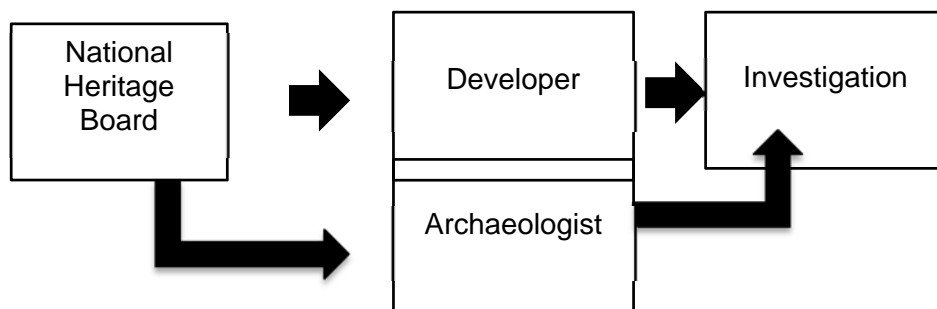
2010 to 2015

The Archaeologist would initiate the dialogue with a state agency as an intermediary and the latter in turn negotiates with the developer (state or private).



The Future?

The state agency would initiate the protocol, looking into the necessity of impact assessment with developer (state or private), and would engage archaeologists as technical consultants and specialists for investigation.



The last decade has seen a marked increase in the number of archaeological investigations in Singapore that were development-led. It is not easy however to assess to what extent was this due to

a greater awareness or participation by state agencies and developers in the dialogue to address archaeological mitigation prior to development. In actual likelihood, this is but the consequence of the amplified and more aggressive lobbying activities by archaeologists.

While more archaeological investigations have been conducted, it is undeniable that archaeology is still significantly underfunded, where the majority, if not the entirety of funding channeled to the more urgent excavation and fieldwork, with little allocated for the necessary post-excavation processing, analysis and storage of the finds. Storage and archiving of finds in fact deserves a separate discussion; briefly, that in a development-driven economy such as Singapore, development-led archaeology will inevitably yield increasing amounts of archaeological materials in the future, as more sites become under threat and are excavated.

With anticipated proliferation of development related investigations in the future, two crucial areas need urgent attention: 1) the development of a legal framework for archaeological impact assessment and the protection of archaeological assets; 2) the inclusion of archaeologists as professional consultants and advisors on development planning committees and relevant heritage site management, whose representation is currently lacking. As this paper has demonstrated, most of the archaeological projects conducted thus far were the result of the archaeologists' active and determined lobbying, and efforts to see professional archaeological advisory as part of the state agencies' strategic oversight of development in Singapore urgently need official implementation.

In conclusion, and despite the tone of many of the elements described in this paper, the future of development-led archaeology can be treated with a cautious optimism. Fortunately, development threat to sites can be resolved early in the discussion and negotiation process. With adequate funding, resources can be put in place to conduct the necessary evaluations and rescue excavations. A broader and longer-term mission would be to escalate the professionalization of the archaeology in Singapore, thus ensuring sufficient trained personnel are available for future development fueled demands. Within its modest resources and abilities, the Archaeology Unit at ISEAS is presently training the next generation of Singaporean archaeologists to lead and tackle new challenges in development-led archaeology, but it cannot be alone in this pursuit and requires the proactive collaboration of the state agencies responsible for heritage and development.



SPEAKER 2: DR NIGEL TAYLOR

THE CHALLENGES OF WORLD HERITAGE INSCRIPTION

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Aerial View of Palm Valley, Singapore Botanic Gardens (DL8_7936)

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

There are now 3 botanic gardens inscribed as such on the UNESCO World Heritage List: the Orto Botanico, Padua, Italy (inscribed 1997), the Royal Botanic Gardens, Kew (2003) and the Singapore Botanic Gardens (SBG) inscribed in July last year. World Heritage sites are those that are deemed to have Outstanding Universal Value (OUV) and the road to inscription begins by determining which of the ten qualifying criteria can be applied to the site. This is a key part of the dossier to be submitted to the World Heritage Centre in Paris, which must also include a draft Site Management Plan. Evidence must be presented of the means by which the site's OUV can be preserved and this is subsequently tested by a visit from an expert appointed by ICOMOS, the body that gives advice to UNESCO for cultural sites. A Comparative Analysis of the site versus other similar properties is a particular challenge in that no one wishes to denigrate sites belonging to other nations! The process that took SBG and Singapore on the journey to the World Heritage List, 2010 to 2015, will be described and the historic assets of SBG, both tangible and intangible, will be demonstrated in this illustrated talk. The UNESCO World Heritage Convention is not well understood by the "man in the street" and some of the misconceptions that came to light on the road towards inscription will be discussed and some myths exploded. Tips for how to succeed with inscription will be offered based on the author's experience of having taken two botanic gardens on to the World Heritage List.

BIODATA

Dr Nigel Taylor has spent 39 years in botanic gardens. He came to direct the Singapore Botanic Gardens in 2011 following 34 years at London's Kew Gardens, a UNESCO World Heritage Site that he helped inscribe in 2003. A botanist by training, Dr Taylor has latterly become a garden historian while retaining a fascination with plants. He is the author of 10 books and more than 250 other publications.

CONFERENCE PAPER

The Challenges of World Heritage Inscription

Nigel P. Taylor (Director, Singapore Botanic Gardens)

Abstract. There are now 3 botanic gardens inscribed as such on the UNESCO World Heritage List: the Orto Botanico, Padua, Italy (inscribed 1997), the Royal Botanic Gardens, Kew (2003) and the Singapore Botanic Gardens (SBG) inscribed in July last year. World Heritage sites are those that are deemed to have Outstanding Universal Value (OUV) and the road to inscription begins by determining which of the ten qualifying criteria can be applied to the site. This is a key part of the dossier to be submitted to the World Heritage Centre in Paris, which must also include a draft Site Management Plan. Evidence must be presented of the means by which the site's OUV can be preserved and this is subsequently tested by a visit from an expert appointed by ICOMOS, the body that gives advice to UNESCO for cultural sites. A Comparative Analysis of the site versus other similar properties is a particular challenge in that no one wishes to denigrate sites belonging to other nations! The process that took SBG and Singapore on the journey to the World Heritage List, 2010 to 2015, will be described and the historic assets of SBG, both tangible and intangible, will be demonstrated in this illustrated talk. The UNESCO World Heritage Convention is not well understood by the "man in the street" and some of the misconceptions that came to light on the road towards inscription will be discussed and some myths exploded. Tips for how to succeed with inscription will be offered based on the author's experience of having taken two botanic gardens on to the World Heritage List.

Introduction

Gardens, including botanic gardens, that are to be considered as candidates for inscription on the UNESCO World Heritage List, are classed as Cultural Landscapes, i.e. those representing the "combined works of nature and of man", as defined in the World Heritage Convention's *Operational Guidelines (OG)*. Thus, they are usually Cultural, as opposed to Natural or Mixed Sites, and likewise must demonstrate what the Convention calls "Outstanding Universal Value" (OUV). This is judged on the basis of 10 criteria, 6 of these relating to cultural, the remainder to natural sites. A key part of the inscription process is defining a site's OUV and the relevant criteria that support it, which need to be justified in the Nomination Document. As part and parcel of the overall Nomination Dossier a draft Site Management Plan must also be prepared, the purpose of this being to demonstrate how the identified OUV can be protected. Protection of OUV, including by statutory legislation and local management practices, is the only part of the inscription process that is assessed on site by a representative of the International Council on Monuments and Sites (ICOMOS), the expert body appointed by UNESCO to give recommendations on cultural sites to the 21-member-state World Heritage Committee. The Nomination Dossier is otherwise assessed by ICOMOS experts through a desk top evaluation, so the case has to be made very well in writing according to the prescribed format of such documents as specified in the *OG*. Besides OUV and protective measures, a further key element in the Nomination Document is a section called Comparative Analysis, a comparison of the proposed site with any similar sites around the World, whether already inscribed or not.

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Thus far the inscription process may appear to be largely a matter of historic research compiled into a dossier, but in fact this represents only a part of the time that needs to be invested for a successful inscription bid. For whilst dealing with UNESCO is the province of state party governments, the Convention should be seen as something for the “man in the street”, i.e. heritage that we can all appreciate and be a part of, even if he may not have a very clear understanding of what constitutes a World Heritage Site (for example, there is the need to dispel the mistaken belief that SBG must be compared to the Egyptian pyramids or Angkor Wat). Therefore, a key thrust of any inscription bid must be public engagement and awareness-raising, both for the proposed site’s existing supporters, including the general public, and for any visiting dignitaries who may be able to influence the eventual decision through having seen the OUV with their own eyes. Such activity should not be restricted to face-to-face briefings, beneficial as these invariably are, but can also include the sharing of relevant documents on-line, educational signage within the site, touring exhibitions and creation of heritage museums etc.

Beyond successful inscription there will be an on-going need for public engagement, especially to meet the objectives of UNESCO, bearing in mind that the E in the acronym stands for Educational. Equally important is that UNESCO and its adviser, ICOMOS, will want to be reassured that the management of the site and its surroundings, including any new developments not accounted for in the documentation submitted with the Dossier, is in keeping with the protection of OUV. A best practice method of achieving this is to establish a stakeholder committee comprised of relevant governmental and non-governmental representatives with a genuine interest in the site, amongst which will be heritage experts who can hopefully endorse any proposed developments.

The Singapore Botanic Gardens UNESCO journey

Elsewhere I have previously described the Singapore Botanic Gardens’ UNESCO journey to a popular audience¹, but here we will focus on the more technical aspects of the process. This began in 2010 when Singapore’s government commissioned a consultant to examine sites for consideration as potential World Heritage (WH) bids. However, amongst those assessed only the Gardens (SBG) was at that time regarded as a strong case. Then, in 2012, the Republic signed up as a state party to the World Heritage Convention and at the close of that year submitted to the WH Centre (Paris) its Tentative List of sites it intended to propose for inscription at a future date. In fact, this List included only SBG. Earlier in the year another consultant firm with a proven track record in WH bids was appointed to prepare the Nomination Dossier. The firm in question, Chris Blandford Associates (CBA), based in the UK, had previously worked with the present author to get the Royal Botanic Gardens, Kew on to the WH List in 2003. Meanwhile, the team at SBG, assisted by local heritage experts from the National Heritage Board (NHB) and Singapore Heritage Society (SHS), researched the historic data that were needed to populate the Nomination Document. CBA prepared this document as well as a draft Management Plan, the latter including nearly 100 targets for activities that would ensure the protection and enhancement of OUV, including educational programming. This whole process was overseen by a government Steering Committee jointly chaired by the CEOs of NHB and the National Parks Board (NParks). The earliest possible submission date for the Dossier to go to UNESCO was towards the close of the year ending 1 February 2014, since 12 months must elapse between the state party’s submissions of the Tentative List and its first Nomination Dossier. Prior to the latter submission, which occurred in January 2014, we decided to invite a range of interested parties to form a Site Management Plan Stakeholder Committee and at its inaugural meeting in December 2013 unanimous

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endorsement was obtained for the draft Management Plan. This Committee has subsequently met every 6 months and will continue to oversee the progress against the Plan's targets into the foreseeable future. Such a committee is not a UNESCO requirement, but can be regarded as "best practice" and especially as a means of demonstrating to UNESCO the inclusiveness of the site's management practices by involving its varied stakeholders and experts in this consultative body.

While all of the above was on-going a comprehensive programme of public awareness-raising and community engagement kicked off in 2013, as well as consultations with a range of non-governmental interest groups and experts, such as SHS, Nature Society Singapore, Singapore Gardening Society, SBG's Volunteers, Tanglin Residents' Committee and various others. This programme included public briefings and garden tours by the Director and staff of SBG, feedback sessions both face-to-face and on-line, public access to the draft Nomination Dossier on-line and as "hard" copies deposited at SBG's principal entry gates, and much interaction with Singapore's media, via print and televisual outlets. The NHB mounted a touring exhibition about SBGs' bid during 2014, which visited schools and shopping malls after its launch at the Stamford Gallery in the National Museum in March. Thus, by the close of 2014 few Singapore residents with an interest in current affairs could have failed to be aware of the nation's first UNESCO WH bid! The feedback received was almost without exception very supportive of the bid. Besides these interactions, two other educational initiatives were launched at SBG in support of the bid: some 70 heritage interpretation signs were installed around the Gardens and in the historic Holttum Hall our Heritage Museum was opened by Prime Minister Lee in November 2013.

In parallel with this public engagement programme an equally important international awareness-raising agenda was carried out, led by the Ministries of Foreign Affairs (MFA) and Culture, Community & Youth (MCCY, including NHB). This involved activities in Singapore as well as abroad, and especially in Paris, where the World's state parties to UNESCO base their ambassadors and cultural experts. Singapore's ambassador to UNESCO, H.E. Andrew Toh and his team were key and devoted players throughout this part of the process. From late 2013 until April 2015 a seemingly un-ending stream of ambassadors and heritage experts from all of the 21-member-states of the UNESCO WH Committee were invited to Singapore for briefings and tours of SBG. However, all those on the Singaporean side were careful to avoid any activity that could be construed as "lobbying" for the bid, which is strictly frowned upon by UNESCO. Another part of this international agenda was attendance at the annual meeting of the WH Committee. This was held in Phnom Penh (Cambodia) in June 2013 and in Doha (Qatar) in June 2014. Teams from NHB and NParks attended both meetings and staged exhibitions to raise awareness of Singapore's bid amongst the thousands of delegates from the 190+ sovereign states that are parties to the Convention. A special highlight occurred at the Doha meeting in 2014, when to the Singapore delegation's delight we were allowed to name a new orchid hybrid after UNESCO in the plenary session of the meeting in front of some 1700 delegates. *Dendrobium* UNESCO caused a huge stir and whilst our Minister for Culture, Lawrence Wong, carefully avoided mention of SBG and its WH bid in his speech prior to presenting the orchid, in publicly thanking Singapore the Director General of UNESCO and Chairman of the WH Committee both noted that the orchid had come from SBG and commented favourably on their previous visits to the Gardens! Such advocacy was extremely welcome and caused considerable envy amongst other nations present at the meeting.

Another strand of the UNESCO process concerned ICOMOS, the expert advisory body to the WH Committee on Cultural Sites. Together with the International Union for the Conservation of Nature and natural resources (IUCN) and the WH Centre in Paris, these were the 3 organisations to receive copies of SBG's Nomination Dossier, sent in January 2014. Following confirmation, a month later, that the SBG Dossier was complete, ICOMOS experts reviewed the bid and subsequently appointed an expert to visit SBG in September 2014. Stuart Read, an Australian authority on historic parks and gardens, spent 3 days meeting officials from NHB, the Urban Redevelopment Authority (URA) and NParks/SBG to evaluate Singapore's ability to resource, manage and protect the proposed site and its potential OUV. A key part of his visit was meeting URA's Chief Planner in order to understand the diverse measures ensuring that SBGs' setting would not be compromised by inappropriate urban development both within and beyond the proposed Site's Buffer Zone. On the afternoon of the third day of his visit, Mr Read sat down with the SBG management team and fired off many salvos of questions regarding the site and its management, most of which we could answer on the spot, though some responses were committed to a follow-up letter as the answers were not straightforward. Meanwhile IUCN, although normally focused on Natural sites, saw reason to solicit opinion from independent botanical experts, since SBG is a remarkable refuge for plants and wildlife within the urban environment and also carries out world-leading bio-conservation work in reintroducing examples of locally extinct flora. A very supportive letter was received by IUCN and later formed part of the recommendation that went to the WH Committee. Next there came the first of two letters of enquiry from ICOMOS HQ in Paris with deadlines for our responses. Our initial response to queries relating to why the proposed boundary to the site had been chosen, since only 49 out of the 74 hectares of SBG's land was to be inscribed (the remainder as Buffer Zone), provoked a second enquiry and offer of a 4-way Skype interview with two of the ICOMOS experts in South Africa and Argentina, coordinated by their HQ in Paris. This exchange of information happened late at night in Singapore to accommodate the different time zones in which the participants were situated. It was extremely useful and one of the first times this medium had been used in conducting WH business. It gave the Singapore team clarity about what to include in the answer to the second ICOMOS letter, which focused heavily on the significance of the site in relation to the foundation of the rubber plantation industry in SE Asia. Besides this, it enabled a much more detailed Comparative Analysis (CA), in which no punches were pulled, to be made between SBG and similar historic gardens, but within the privacy of confidential correspondence. This was requested by ICOMOS, because the CA section of the Nomination Dossier had been necessarily bland to avoid causing any offence to the member states whose cherished gardens might have received unfavourable comparison in a publicly accessible document. The second letter of reply to ICOMOS ran to 11 pages and was submitted in late February 2015, beyond which the team could no longer influence future developments, as ICOMOS prepared its recommendation to the WH Committee.

That recommendation was sent in April 2015 and made public a month later, when the Singapore team could now relax a little, since ICOMOS fully supported the inscription of SBG and it was known that the WH Committee rarely if ever disagrees with a positive recommendation such as this. Then, on 4 July, the Singapore team was at the 39th meeting of the WH Committee in Bonn (Germany) to see the chairman's hammer come down in declaring SBGs' inscription on to the WH List and hear each of the 21 Committee members eulogise about the Gardens' merits.

So, what are the merits that got SBG inscribed? These can be divided into 5 aspects: OUV, Integrity, Authenticity, a favourable CA, and a proven ability to resource and protect the site. All 5 Conference draft. Please consult the author when citing.

must be demonstrated satisfactorily and failure to achieve this with any of the 5 would likely have resulted in the inscription bid being “Referred, Deferred” or “Rejected” by ICOMOS and the WH Committee. During the preparation of the Dossier it was agreed that two of the 6 OUV criteria relating to Cultural sites were applicable to SBG. These are as follows:

- **Criterion (ii)** – “*exhibit an important interchange of human values, over a span of time or within a **cultural area of the world**, on developments in architecture or **technology**, monumental arts, **town planning** or landscape design”.*
- **Criterion (iv)** – “*be an outstanding example of a type of **building**, architectural or technological ensemble or **landscape** which illustrates (a) significant stage(s) in human history”.*

The emboldened text above identifies the specific qualities that SBG had to demonstrate OUV. These are:

- The Trialling and technological development of key crops during colonial times², such as rubber³, oil palm and orchids⁴, which changed the economic fortunes of the region and beyond.
- SBGs’ scientists have recorded the mega-diverse flora of the SE Asian region over the past 140 years and helped train its developing nations in botany.
- The “greening” of Singapore in the 1880s and again from the 1960s was spearheaded by SBG⁵ and has since been copied by others around the world (town planning).
- SBG has been the place where Singapore’s nationhood was built and continues to be a key place for social interaction and leisure as a culturally rich civic space^{4,6}.
- SBG is a well-preserved example of the English Landscape Movement’s informal design and unique in having been developed in the tropics as opposed to the temperate regions^{4,7}; it includes buildings, such as Burkill Hall, which are the last surviving examples of their style⁴.

In terms of Integrity and Authenticity, which are interrelated, the original landscape design of paths, lawns and water bodies survives intact as does most of the suite of historic buildings, exhibiting an evolutionary process of building design from the 1860s until the 1950s. The foregoing statement relates to the 49 hectares now inscribed, but not to the remaining 25 hectares (as of 2014), which for various reasons have either lost their integrity/authenticity or were not historically a part of the site, namely the northern end of the Bukit Timah Core and the Tyersall land gifted to SBG in 2006. The inscribed site is enriched by the greatest concentration of officially recognised Heritage Trees in Singapore, some of these being 100s of years’ old^{8,9} and many reflecting the time when Economic Botany was a significant part of the Gardens’ role. An even more remarkable example of living heritage is the 156-year-old Tiger Orchid planted in 1861 by the Gardens’ original designer, Lawrence Niven, and now claimed as the World’s oldest and largest species orchid¹⁰. Importantly, SBGs’ original dual roles as public attraction and research institution have been maintained and considerably expanded up to the present day. The visitor-ship now stands at 4.7 million visits/year and the output of scientific publications, including those in high impact journals (e.g. *Nature* and *Nature Plants*), is exceptional when the modest number of scientists employed at SBG is considered. The Comparative Analysis conducted for SBG has demonstrated that no other “tropical colonial botanic garden” – the category we identified as describing SBGs’ global significance – has in combination the same degree of Authenticity, Integrity, scientific output and resources at its disposal, nor has any contributed historically to the development of crops that changed the economic fortunes of a region to the extent

that SBG achieved in relation to rubber and hybrid orchids. The gardens, with all of which SBG can be favourably compared, are listed with commentary in Appendix 1, below.

Last, but not least amongst the 5 critical aspects for inscription, is the ability of Singapore to ensure the protection of SBGs' OUV, which though it evidently satisfied both ICOMOS and the WH Committee, nevertheless caused the former to issue some recommendations and requests for consideration. Leaving aside for the moment the undoubted power of the UNESCO inscription itself, Singapore's planners (URA) already had a range of measures to safeguard SBG and its surroundings from undesirable developments. Nearly all of the extensive Buffer Zone proposed in the Dossier and now in effect gazetted by UNESCO inscription is designated as either residential land for High Class Bungalows, of no more than 2 storeys, or as parkland. In addition, within a one kilometre radius of the Bandstand there can be no new built developments that are visible from that historic location. SBG is gazetted as a National Park under The Parks and Trees Act (2005) and a significant part of it is recognised by URA as a Nature Area, including parts of the Buffer Zone. Amongst the built structures at the site, 12 are gazetted as Conservation Buildings by URA. It is also a commitment on the part of SBGs' management to continue the regular planting of tall trees around the boundaries of the site and strategically elsewhere to ensure that the rising city-scape of Singapore is obscured in views from within the site.

The ICOMOS considerations that came with their recommendation to inscribe have been heeded by SBGs' management and the solutions have been shared with the Site Management Plan Stakeholder Committee. Three of these have already been implemented, *viz* (1) more regular professional inspections of heritage buildings; (2) formulation of a Living Collections Plant Acquisition and Replacement Policy; and (3) the communication of any new development plans to the WH Centre (Paris), which we will effect by means of sharing the minutes of our Stakeholder Committee meetings where we hope the Committee will endorse our proposals as they arise. The fourth consideration does not need any action as it stems from a misunderstanding on the part of ICOMOS as to the effectiveness of the measures for protecting the site. However, the final consideration is the most difficult to both comprehend and implement, though we will do our best, namely *"Developing monitoring indicators for the development and tourism in light of growing impact from these potential threats"*. We recognise that visitation has been growing steadily over the past 4 years, with visits/year increasing from 4.1 to 4.7 million. During 2016 we will monitor the site for any impacts this increase may have on its fabric, i.e. lawns, paths, buildings and collections, but the most likely impact is actually to the level of visitor enjoyment. This latter aspect we can assess by regular visitor surveys, but as a free-to-enter attraction it is inevitable that increased publicity and profile, and easier access through improved public transport, such as the recently opened Downtown Line station in the Bukit Timah Core, will further drive visitor-ship upwards. One mitigation measure is to concentrate any new developments and attractions within the Buffer Zone areas, rather than inside the inscribed site itself. This, in fact, is already happening, with 4 new features to open in the next 3 years in the Buffer Zone, such as the Tyersall Learning Forest, Ethnobotany Garden, Jacob Ballas Children's Garden extension (partly within the inscribed site) and Gallop Road extension exhibition houses.

Besides these considerations it is important to focus on public education about our heritage and role, this even extending to promoting knowledge about the World Heritage Convention itself. The Convention is now a part of Singapore's National Curriculum and between March and November 2016 we will run an exhibition entitled *"Exploring our World's Heritage"* in the CDL Green Gallery

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extension to our Holttum Hall Heritage Museum, and run tours for school groups on the same theme. Further educational signage is also being installed across the site and we already have a new guide book published just one month after our UNESCO inscription was confirmed⁴ and distributed to all state schools in the Republic. Inscription does not mean that research into our history comes to an end. On the contrary, we are discovering new avenues of heritage interest regularly and have, for example, commissioned an archaeological survey of the early Chinese family graveyard and Japanese WW2 bunker, which are hidden away in a corner of the Bukit Timah Core, but were specifically included within the UNESCO site boundary to ensure their survival. The graves include the earliest *in situ* burial of a Chinese in Singapore, dating from 1842, and we still wonder whether there is an historic connection between the family in question and the botanic gardens. The bunker is the second WW2 artefact located in SBG, the first being the Prisoner-of-War brick steps that lead down to the Plant House, constructed by Australian PoWs under Japanese command during 1942–45.

Conclusion

Getting a heritage site inscribed on to the WH List is not so difficult a task if the site has demonstrable OUV, is well resourced, properly managed and adequately protected. From the outset public support needs to be demonstrated and considerable investment of time and effort is necessary for this essential engagement and awareness-raising activity. Inviting the very people who will eventually take the decision, hopefully in your favour, to the proposed site to showcase its assets is a most valuable option, if it can be afforded. The inscription process is a well-defined one and nowadays bodies such as ICOMOS are expected and indeed prepared to offer advice to state parties on which kinds of heritage are worthy of consideration. Compilation of the Nomination Dossier is not a mysterious art, but one that must be rigorously pursued, and if a consultant experienced in the WH process can be contracted, a lot of the uncertainties that face a first time inscription team can be avoided. Don't expect the visiting public to understand the heritage of your site unless you put it "right in their face" by means of every form of educational signage, interpretation and face-to-face opportunities, such as guided tours of the site and the development of museum facilities. The print and broadcast media can be great allies and should be cultivated to ensure that those who have perhaps never visited or even heard of the site get the desire to know more. Record any feedback you receive, good or bad, and document all efforts made to engage the public – all of this can be appended to the Nomination Dossier, as can media coverage. Before and beyond inscription it is good to retain the voluntary help of a team of stakeholder advisers, because as WH Site it is not only the official managers that should have a say in its management and UNESCO and ICOMOS will want to be assured that any new developments that can potentially impact the recognised OUV have been carefully considered by the wider community and heritage experts alike.

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Appendix 1: Botanic gardens on the WH List and other historic colonial botanic gardens in the tropics that can be compared with SBG

Three other botanic gardens are inscribed on the World Heritage List, whether in their own right or as part of larger sites:

Orto Botanico, Padua (Italy), founded in 1545, is the World's oldest botanic garden and preserves most elements typical of a garden of this era. Its focus was on the introduction of rare examples of temperate flora to Europe. It is a university garden and is still used for research purposes, but it cannot be compared with SBG on account of its landscape genre and temperate as opposed to tropical collections.

Royal Botanic Gardens, Kew (United Kingdom), established 1759, became the imperial hub at the centre of more than 100 British colonial gardens during the 18th to 20th centuries, among which SBG is the best preserved example in the tropics. Kew and SBG are therefore complementary gardens, representative of distinct elements of what was the world's largest gardens' network during colonial times. Both have extensive research programmes and a strong focus on the conservation of biological diversity. They were also the two most important institutions in the establishment of the plantation rubber industry with distinct but mutually dependent roles, Kew being the supplier of the first seedlings, while SBG developed and mass-disseminated the crop and the techniques for its cultivation, harvesting and latex curing.

Jardim Botânico, Rio de Janeiro, Brazil, was established by the Portuguese in 1808. It is formal in its landscape design, much of which is preserved, but it has played only a small role in the development of economic crops, being focused more on research towards a better understanding of Brazil's huge native flora, thus giving it a national rather than regional focus. It holds the largest and most important

Conference draft. Please consult the author when citing.

herbarium in Latin America. It was inscribed on the World Heritage List in 2012 as part of the much wider area designated as “Carioca Landscapes between the Mountains and the Sea”. It is different from SBG, a British tropical botanic garden, from the perspectives of historical significance, national focus of its research and in its landscape style.

Other colonial gardens in the tropics:

Peradeniya botanic garden (Kandy, Sri Lanka) was established as a British colonial garden in 1821. Overall, Peradeniya is perhaps the most similar to SBG amongst tropical colonial gardens, but is laid out in a formal style with some trees of economic interest surviving, especially timber-producing species. Its fabric has been largely preserved, though it currently suffers from some environmental issues (e.g. an over-abundance of giant fruit bats, whose daytime roosts are damaging its historic trees). Scientific research by its staff continues, being particularly focused on local flora and the introduction and breeding of garden plants and training of local communities in their small scale commercial and domestic cultivation. However, research is on a smaller scale to SBG in terms of publications. SBGs’ scientists produce on average 40–60 refereed publications each year, whereas Peradeniya’s scientists publish less than half this amount.

Penang botanic garden (Penang, Malaysia) was established in 1884 as a sister garden to SBG in the Straits Settlements and until the late 1940s was directly managed by SBG with similar aims and functions (e.g. economic botany, including experimental tapping of rubber trees). Its former herbarium was incorporated into SBGs’ collections prior to 1950. Today it retains the lower part of its historic landscape, but the famous waterfall above the current boundary is no longer an integral part of the site and its staff do not engage in scientific research, nor in economic botany. Nevertheless, it remains a very popular destination for Penang’s residents and tourists, show-casing a number of fine heritage trees, including some originally planted for their economic potential.

Calcutta botanic garden (Kolkata, India), established 1787, was the most important British colonial garden in the 18th & 19th centuries. It was at the forefront of botanical inventory/floristic research in Asia (Indian Subcontinent) in the 19th century under the leadership of Sir George King, a close collaborator of Director Henry Ridley at SBG. As such, its collections were a major contributor to the monumental *Flora of British India*, largely written by RBG Kew’s former Director, Sir Joseph Hooker, in his retirement. Its significance decreased during the latter part of the 20th century as its purpose has changed. Historically it focused on cinchona and tea cultivation, achieving success with the latter, bringing Chinese varieties together with Indian varieties. It was the first site where rubber was introduced in 1873, but unsuccessfully, as the climate did not suit this crop.

Hong Kong botanic garden (China) was established as a British colonial garden in 1871. Its subtropical climate is not suitable for rubber. It regularly exchanged plants of botanical and economic interest with Kew. Some of its historic fabric survives today, but its function has changed as it has become a zoological, rather than primarily, a botanical garden. It was renamed in 1975 as the “Botanical and Zoological Gardens” to reflect the increased commitments to zoological exhibits.

Yangon botanic garden (Myanmar) was established c. 1886 by an Agri-Horticultural Society. It may have been a secondary site for the cultivation of rubber, but was not the first to receive the tree in Myanmar. It is not presently known to conduct significant botanical research.

Sir Seewoosagur Ramgoolam botanical garden (Pamplemousses), Mauritius, was established by the French as a plant nursery in 1768 and subsequently taken over by the British. Today it is a popular tourist attraction, but no longer functions in its original form as a station for acclimatising plants in transit and for the trialling of potential crops. As far as is known, the rubber saplings supplied to the garden in the 1870s from Kew did not survive; rather it was a trial ground for sugarcane.

Bogor botanic garden (Kebun Raya), was established briefly by the British in 1817, then managed and further developed by the Dutch, in West Java (now Indonesia). Like Peradeniya, it is comparable with SBG, but formal in its landscape design. However, the former colonial governor-general's palace, which was originally an integral part of the site, is no longer an accessible part of the garden. Its famous herbarium of Indonesian flora has been relocated to a distant facility, in effect taking a key part of its botanical research assets out of the garden. It was historically involved in the first introductions of both rubber and oil palm in Indonesia, though not to an extent comparable with SBG in the remainder of Southeast Asia, and there is only limited interpretation of the significance of its heritage to the visiting public. It has many large heritage trees, some planted for their economic potential as timber species.



SPEAKER 4: DR YEO KANG SHUA

BETWEEN POSITIVIST AND RELATIVIST APPROACH IN RECENT COMMUNITY-OWNED
ARCHITECTURAL CONSERVATION PROJECTS IN SINGAPORE

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Chairman of the Restoration Committee, Mr Jamie Teo, consecrating the beam under the direction of a Taoist Priest, in October 2012.

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Key Words: Venice Charter; Nara Document; Conservation; Singapore; Plurality; Context

In the last decade, architectural conservation projects have moved beyond the highly reduced “3R Principle” of ‘Maximum Retention, Sensitive Restoration and Careful Repair’ for conservation formulated in the 1980s by Singapore’s conservation authority, the Urban Redevelopment Authority, towards a more nuanced understanding of conservation. Undoubtedly, the 3R Principle is influenced by the positivist “truth” that is premised on the substantiation of the historic material fabric, as evidenced in conservation doctrines such as *Society for the Protection of Ancient Buildings (SPAB) Manifesto*, the *Athens Charter* and the *Venice Charter*. However, there was a shift internationally towards post-modern relativism, which began with the 1979 *Burra Charter* and subsequently, the 1994 *Nara Document on Authenticity*. Such a shift, in Singapore, is evident in institutional projects, with religious buildings in particular. This paper will discuss the reasons for this shift, using recent community-owned architectural conservation projects as examples.

BIODATA

Yea Kang Shua obtained his BA (Architectural Studies), MArch and PhD (Architecture) from the National University of Singapore. He holds the inaugural Hokkien Foundation Career Professorship in Architectural Conservation at the Singapore University of Technology and Design.

He has worked on many projects involving conservation work and has collaborated in many archaeological projects in Singapore: Palmer Road (2006); Fort Serapong, Sentosa Island (2006-2007). He has published in both local and international journals on theory of architecture, conservation and history.

Kang Shua also had the privilege of being part of the team on three separate projects that won the UNESCO Asia-Pacific Heritage Awards for Culture Heritage Conservation: *Award of Merit* for Ngee Ann Kongsi's Wak Hai Cheng Bio (Yueh Hai Ching Temple) in 2014, *Award of Excellence* for Singapore Lam Ann Association's Hong San See Temple in 2010 and the inaugural *Jury Commendation for Innovation Award* for Yuhu Elementary School Project in Lijiang, China in 2005. He is formerly the inaugural head of the Monuments Inspectorate at the Preservation of Monuments Board, Singapore.

CONFERENCE PAPER

BETWEEN POSITIVIST AND RELATIVIST APPROACH IN RECENT COMMUNITY-OWNED
ARCHITECTURAL CONSERVATION PROJECTS IN SINGAPORE

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Abstract

In the last decade, architectural conservation projects have moved beyond the highly reduced “3R Principle” of ‘Maximum Retention, Sensitive Restoration and Careful Repair’ for conservation formulated in the 1980s by Singapore’s conservation authority, the Urban Redevelopment Authority, towards a more nuanced understanding of conservation. Undoubtedly, the 3R Principle is influenced by the positivist “truth” that is premised on the substantiation of the historic material fabric, as evidenced in conservation doctrines such as *Society for the Protection of Ancient Buildings (SPAB) Manifesto*, the *Athens Charter* and the *Venice Charter*. However, there was a shift internationally towards post-modern relativism, which began with the 1979 *Burra Charter* and subsequently, the 1994 *Nara Document on Authenticity*. Such a shift, in Singapore, is evident in institutional projects, with religious buildings in particular. This paper will discuss the reasons for this shift, using recent community-owned architectural conservation projects as examples.

Introduction

The positivist approach is premised on the substantiation of the historic material fabric and privileges the object. It holds an absolute idea of conservation from the Western perspective where the historic fabric or material is conserved as much as possible and utmost respect must be shown to that which you are conserving. This approach towards conservation has a long history, going as far back as is evidenced in conservation doctrines such as the *Society*

for the Protection of Ancient Buildings (SPAB) Manifesto (1877)¹, and later, the Venice Charter (1964).²

“Positivist” Stance towards Conservation?

However, the adoption of such absolute ideas towards conservation is not without problems. While it may be applicable and suitable in the Western context, issues become apparent in a different cultural context. This is especially so in the Asian context where the historic material fabric is often organic and therefore, a challenge to maintain or keep. This raises the question of what is authentic, which is discussed, in the *Nara Document on Authenticity* (1994).³ The *Nara Document* puts forth the notion that what is authentic is not necessarily limited to historic material fabric as propounded by the positivist approach. It argues that there are other forms of authenticity, such as the preservation of form as opposed to the preservation of historic material fabric, and called for a broader understanding of conservation in relation to the diverse cultures that they belong to, affirming the importance of other aspects such as culture, social practices, the arts etc. This is taken a step further with the *Burra Charter* and its subsequent revisions in 1999 and 2013⁴, which takes into account developing understanding of conservation and more importantly, extending the applicability to a wider context beyond Asia as in this case, to Australia. In summation, the relativist approach is premised on the idea that considerations beyond that of the historic material fabric are equally important and should also be respected.

With regards to the conservation guidelines issued by the Urban Redevelopment Authority (URA) of Singapore, it is important to note that it is primarily influenced by positivist “truths”. The highly reduced “3R Principle” of ‘Maximum Retention, Sensitive Restoration and Careful Repair’ for conservation was formulated in the 1980s and is targeted specifically at the conservation of shophouses which formed the bulk of conserved buildings in Singapore. While this set of conservation guidelines may have played its role for shophouses protected under

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¹ The Society for the Protection of Ancient Buildings (SPAB), "The Manifesto," <https://www.spab.org.uk/what-is-spab-/the-manifesto/>.(accessed February 10, 2016).

² ICOMOS, "International Charter for the Conservation and Restoration of Monuments and Sites (the Venice Charter- 1964)," <http://www.icomos.org/en/component/content/article/179–articles-en-francais/ressources/charters-and-standards/157–the-venice-charter>.(accessed February 10, 2016).

³ "The Nara Document on Authenticity," <http://www.icomos.org/charters/nara-e.pdf>.(accessed February 10, 2016).

⁴ Australia ICOMOS, "The Burra Charter - the Australia Icomos Charter for Places of Cultural Significance," <http://australia.icomos.org/wp-content/uploads/The-Burra-Charter-2013-Adopted-31.10.2013.pdf>.(accessed February 10, 2016).

the *Planning Act*, its applicability becomes problematic for buildings and structures other than shophouses, such as the National Monuments protected under the *Preservation of Monuments Act*, which include institutional and religious buildings among others. Furthermore, the construction methods and materials used in these buildings are varied, rendering the guidelines inadequate in addressing these issues.

On another note, one may also question the degree to which the conservation guidelines is truly positivist in nature, especially when the idea of flexibility, in terms of the need to achieve economic sustainability, comes into play. Even though buildings are listed as conserved, the buildings should remain in economically viable use and one of the ways to incentivize the owners of these conserved buildings to keep and maintain them in a state of use is to allow changes to the interior. Doing so however, runs contrary to the ideas of the positivist approach on which the conservation guidelines for these buildings are based upon. Apart from this, it is also important to note that the idea of flexibility is not applicable for buildings listed as National Monuments, which are required to adhere to more stringent preservation guidelines.

Within the context of Singapore, the discussion of theories, in this case of the positivist and relativist approaches on conservation, are largely limited at the level of academics and/or government authorities. On the ground, other than the architects and/or consultants involved in such conservation projects who need to deal with the relevant government authorities, these discussions, and the rationale or the thinking behind government regulations guided by the “3R Principle”, are perhaps rather removed from the understanding of the general public.

With an ever-greater number of buildings or structures protected under both the *Planning Act* and *Preservation of Monuments Act*, and the need for these protected buildings to undergo conservation works for various reasons, the result appears to be a growing sense of angst from the owners or custodians, as well as on the part of the authorities. It is often the case that owners or custodians of protected buildings, due to their limited understanding of the rationale, view the conservation guidelines and regulations as restrictive, with the authorities ‘dictating’ what can or cannot be done. This view is undoubtedly simplistic but it also illustrates how it is mainly due to the differences in philosophical approach towards conservation, one of positivist driven government policies versus relativist reality on the ground, as explained above.

To illustrate this difference further, the case of Tan Si Chong Su (陈氏宗祠) is considered. Tan Si Chong Su, or Po Chiak Keng (保赤宫) is a traditional Chinese temple located at No. 15 Magazine Road and constructed between 1876-1878. The custodian of the temple, Mr Tan Khuan Seng had carried out works to the temple from 1998-2001. From the perspective of Mr Tan, these works involving additional ornaments were part of merit making. From the perspective of the authorities however, these were deemed to be illegal alterations and Mr

Tan was subsequently prosecuted and fined \$500.⁵ Consequently, it also resulted in changes to the *Preservation of Monuments Act* in 2009, which imposes heavier penalties to such 'offences'.⁶ In this particular case, the idea of merit making needs to be better understood. For traditional Chinese buildings and especially religious ones, it is not uncommon or unusual for additions or alterations to be carried out. It is often regarded as an act of merit making and piety towards the deities, on the part of the devotee. In the broader context of Asian buildings, which are usually constructed of timber and/or other organic materials, it is also typical for the timber components or organic building materials to be replaced should they be damaged or degraded. Some even go through a set cycle of periodic reconstruction, such as the Grand Shrine of Ise in Japan. As such, the preservation of form is often considered more important than the preservation of material in the Asian context and it is therefore not incomprehensible for additions or alterations to be carried out in the course of the building's history, especially in instances where they are deemed necessary.

Community-led Relativist Conservation Approach

While there are tensions between owners or custodians of protected building and the authorities arising out of their differences in the understanding of philosophical approach towards conservation, gradual shifts and changes are also observed in recent years. One such instance that may perhaps be viewed as the start of this process of change is when Hong San See (凤山寺) embarked on its restoration project (2006 – 2009). Prior to this, there were other monuments of similar traditional Chinese architecture that had previously undergone restoration and/or conservation, and the angst felt by the owners or custodians of these monuments was not unknown to the Lam Ann Association, owner of Hong San See. For the Lam Ann Association, a restoration committee was set up. The committee and the project consultants (including the author) on board debated and formulated a set of objectives for the project. The objectives are as follows:

Objectives:

- (1) To preserve the temple as a living monument, together with its contents, which included among other things, artifacts and documents that are reflective of its history
- (2) To present, through the conservation effort, the temple as a fine example of Quanzhou architecture with Nanyang influences and the related traditions of ornamentation and artistry
- (3) To function for a diverse audience, both religious and non-religious as well as clansmen and the public at large, as a window to the broader context of Chinese art, architecture and culture.

⁵ "Charged over Temple Changes," *The Straits Times*, 14 November 2003.

"Temple Official Accused of Illegal Changes to Monument," *The Straits Times*, 13 November 2003.

⁶ "Heavier Penalties to Protect Monuments from Destruction," *The Business Times*, 14 April 2009.

"Stiffer Penalties to Protect Monuments," *The Straits Times*, 14 April 2009.

The primary impetus for formulating the objectives is to ensure a robust and logical decision-making process for the project and not subject to the whims-and-fancies of any stakeholders. And should there be any disagreement on any decisions, the objectives, which form the basis for consideration, is referred to.

With the objectives in place, conservation strategies or an action plan is drawn up. With international conservation best practices brought to the table by the project consultants, the relativist approach is discussed and debated, and finally put forth to support the objectives.

Actions:

- (1) To record/Documentation
- (2) Idea of Reversibility
- (3) To retain as much “original” materials as possible
- (4) Respecting “Patina-of-Age”
- (5) To remove/undo previous insensitive additions or interventions if possible
- (6) Harmony of New Insertions
- (7) To learn from the conservation experiences (better understand traditional approaches and methods)

It should also be pointed out that one of the roles of the consultants is also to assist the owners to rationalize the relativist approach they are to adopt, then approach the authorities, whose regulations are primarily positivist in nature, to convince them that the proposed works are necessary based on the relativist approach. When the objectives and strategies are clear and substantiated by international best practices, all decision making processes could be articulated with rigour and this has been extremely useful in persuading the authorities to be open to discussion and to “see” the reasoning of the committee’s decisions and eventually, for both parties to come to a mutual understanding.

The outcome of the Hong San See restoration project was encouraging and it is honoured with the Award of Excellence in the 2010 UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation, as well as the URA Architectural Heritage Awards in 2013. The citation by UNESCO reads: “The exceptional restoration of the Hong San See temple has revived an important icon of Minnan temple architecture of the late Qing dynasty which is a living heritage landmark for the Lam Ann settlers and the Singapore community as a whole. The project serves as an inspirational exemplar in the application of meticulous historical research to conservation decision making concerning appropriate techniques and materials. The project’s rigorous conservation methodology has ensured that the authentic structure and fabric of the building are well-preserved, while additions are designed to be compatible and reversible. Moreover, by engaging the wider public through a variety of innovative fundraising and educational efforts, the project presents an innovative model for private-sector led conservation initiatives. The community-based approach to restoration at Hong San See Temple stands to have a major impact in shifting the paradigm of conservation

policy and practice in Singapore and around the region.”⁷ This not only affirms the approach adopted, it also points at the potential impact it may have on projects that follow.

The case of Hong San See is followed by the restoration project of Wak Hai Cheng Bio, or Yueh Hai Ching Temple, (粵海清廟) (2010 – 2014). The project follows a similar framework, working with consultants to advise on an approach substantiated by international best practices. Building on the achievements of Hong San See, the Wak Hai Cheng Bio is a winner of the Award of Merit in the 2014 UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation and the URA Architectural Heritage Awards in 2014. The citation by UNESCO reads: “... the Wak Hai Cheng Bio Temple became the focus of a timely conservation and renewal effort due to the intervention of the Ngee Ann Kongsi, the temple’s traditional custodians. ... Guided by longstanding international restoration principles and sensitivity to retaining the building’s patina, the historic architectural ornamentation, including gold gilding and timber details, were methodically and meticulously conserved. An icon for Singapore’s Teochew community, the restored temple now continues its historic function as a place of worship and a symbol of community pride.”⁸

Pre-Conference Notes’ Conclusion

While the accomplishments by local conservation projects are encouraging, it should be noted that it is the result of much time and effort on the part of various parties involved, with the aim of achieving fruitful discussions and mutual understanding. It is also interesting to note that in the case of Singapore, it is the traditional Chinese buildings that have led this change, as opposed to other types of building. This is not incomprehensible because the positivist approach is developed in the West. It is therefore easier for it to be applied to Western (colonial) buildings that are constructed mainly of masonry, and which subscribe to a different set of construction and cultural practices compared to that of the East. The ‘flexibilities’ of change are also less in conflict with the authorities. In the Asian context, it is apparent that the positivist approach may be inappropriate and a challenge to be applied in its entirety. It is therefore important to strike a balance between the positivist and relativist approach in order to adequately address the issues pertaining to conservation projects from different cultural contexts.

⁷ UNESCO Asia-Pacific Awards for Cultural Heritage Conservation, "2010 Unesco Asia-Pacific Heritage Award Winners," <http://www.unescobkk.org/culture/heritage/awards/previous/2010/>.(accessed on 10 Feb 2016).

⁸ "2014 Unesco Asia-Pacific Heritage Award Winners," <http://www.unescobkk.org/culture/heritage/wh/heritageawards/previous/2014ha/>.(accessed on 10 Feb 2016).

Photographs



The Ngee Ann Kongsi's Committee of Management Members at Wak Hai Cheng Bio (Yueh Hai Ching Temple) Beam Raising Ceremony in October 2012.



Chairman of the Restoration Committee, Mr Jamie Teo, consecrating the beam under the direction of a Taoist Priest, in October 2012.

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SPEAKER 1: H.E. DAW SANDA KHIN

ALL-INCLUSIVE PARTICIPATION FOR SAFE-GUARDING CULTURAL HERITAGE IN MYANMAR

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Meeting with villagers at the Pyu Ancient Cities

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Safe-guarding cultural heritage is part of the daily life in Myanmar through social and religious activity. Recognising this strength, we purposefully reached out to all sectors of villages and cities during the nomination process to inscribe the Pyu Ancient Cities on the UNESCO World Heritage List in 2014. Activities took place in town halls, in schools and at local fairs to encourage and listen to the voices of young and old from villagers producing traditional crafts, to archaeologists and shop-keepers keen to promote Myanmar cultural heritage. This movement has blossomed today, with new heritage trusts coming forth in ancient cities and urban areas across Myanmar. The paper describes some of these activities and the resulting changes in public awareness.

BIODATA

Daw Sanda Khin, born in 1961, holding a master degree in Chemistry from Yangon University in 1985, worked at the Chemistry Department in Yangon University, Yangon and Sittwe College, Rakkhine State, as an assistant lecturer from 1986 to 1994.

Being keen on research, she joined the Department of Archeology as a research officer in conservation section, and was gradually appointed as the Deputy Director-General of Department of Archeology, National Museum and Library.

After training on conservation in Thailand and Japan, she took on a management role in conservation, preservation and protection of Myanmar ancient cultural heritage particularly in Pyu Ancient Cities, Bagan, Bago and Mon State. She writes articles, short stories and research papers, and was given the National Literary Award on Myanmar Culture and Fine Arts in 2007 for her book on *Bagan Images of Mural Paintings* in a Myanmar and an English Version.

She was appointed as the Rector of National University of Arts and Culture in Yangon from 2010 to 2011. Since 2011, she has been selected as the Deputy Minister for Culture.

Being the Chair of PYUCOM, she has devoted her life on implementation of Three Pyu Ancient Cities for the World Heritage in 2014. Moreover she has been selected as the Secretary of Committee for Management of Three Pyu Cities patronized by the Vice President of the Republic of the Union of Myanmar. Recently she is also undertaking the vice chairman of Committee for Management of World Heritage List for Bagan Archaeological Area and Monuments.

She is married with one son.

CONFERENCE PAPER

ALL INCLUSIVE PARTICIPATION FOR SAFE- GUARDING CULTURAL HERITAGE IN MYANMAR

Daw Sanda khin

Deputy Ministry for Culture, Myanmar

As you know, each and every nation has its own unique outstanding cultural heritage. Myanmar is no exception: we are a nation rich in culture: both tangible and intangible. Safe-guarding cultural heritage isn't every citizen's responsibility? Somehow, in our own way, we all safeguard our legacy.

We in Myanmar can begin with our traditional way of life. We are a nation of many languages and faiths. Safe-guarding our diverse cultural heritage is part of the daily life in Myanmar through many forms of social and religious activity.

The majority of our population is Buddhist, with people in cities and villages throughout the nation actively supporting the *sangha*, monasteries and pagodas. Buddhism is a central legacy within our past, present and future heritage.



Figure 1 Group photo with youth associations at base of the ancient Pyu Baw Baw Gyi stupa



Figure 2 Ceremony for young boy to into a monastery

Of the plentiful cultural sites in Myanmar, our Pyu Ancient cities became our very first World Heritage List inscription, international recognition of their universal significance in preserving an exceptional record of the early days of Buddhism in Southeast Asia. We hold this as a great success since the nomination process for the three Pyu Ancient cities was accomplished within a short period of two years. One of the main reasons for our success is quite simple: it is nothing but ‘all-inclusive participation’ as I have put in the title of my paper.

As you know, all-inclusive participation has been widely accepted and practiced in almost all the nations on earth today. Only through all-inclusive participation, achievement can be gained in a short time and sustained for a long time.

Thus during the nomination procedure for Pyu Ancient cities, being the Deputy Minister for Culture as well as one of the many Myanmar citizens, I accepted the leadership role for this mission. My first step was setting up Pyu COM, the Pyu Coordination and Management Committee with participants from many ministries and social organizations. This now meets on a quarterly basis with the results disseminated and implemented cooperatively.

The Department of Archaeology was the focal department for the nomination process, yet, in order to gain all inclusive participation, we encouraged respective and related ministries to be actively involved. Experienced local experts like historians, archeologists, engineers, and architects as well as local community groups and individuals whole-heartedly took part in compiling information for our nomination dossier.

During the nomination process, we had a lot of challenges over the course of the year; we had several negotiations requiring new levels of coordination among us. Moreover, to be honest, local and international experts had a lot of heated discussions and negotiation to work through and reach an agreed solution, each contributing through their own experience. Also since some of our local experts

are in their 60s, 70s, 80s, we needed to be sensitive in fulfilling their needs. Providing our care to them, as a token of gratitude, is also part of our cultural tradition.

Logistics were also a challenge as the three Pyu Ancient Cities are far apart some 400 kilometers away from each other.



Figure 3 Young and old at heritage discussion, Beikthano ancient city

It would have been impossible to accomplish our mission without the participation of the local community. We knew for a fact that we must not leave them behind; they needed to be part of our process. Academic experts by themselves cannot work it out. For example, we have legal historical records, yet, the oral story handed down by generation to generation also plays a vital role in our cultural heritage. Appreciation of the value of local respected elderly people and community, and gaining their interest, motivation and active participation are the key to our success and safeguarding of our legacy, the heritage of humanity.

Thus while preservation, conservation, research, GIS and inventory were being carried out and the Nomination Dossier being prepared, activities took place in town halls, in schools, and at local fairs to encourage and listen to their voice of young and old. The team led by myself, went to the frontier, the local community residing in and around each Pyu city. Both formally and informally, we were sharing and raising awareness on the value of our heritage and encouraging them to protect their legacy. Last but not the least, we encouraged them to take part in each sector.

Most of the local community of our Pyu Ancient Cities has to work hard to fulfill their basic needs. So at first they could not and were reluctant to spend time for their heritage due to the lack of awareness. Therefore, I myself met them and explained about the consequences of being inscribed. I talked about how much we can be proud of our legacy, the various upcoming job opportunities with our local products and their talents through theory and practice. Despite the heavy duty and tight schedule at work, our team tried to find more time with them in the village. I even introduced international experts to them. Our endurance, determination and thorough explanation started to pay off: the local community started to realize the meaning and value of their legacy. As a result, with the cooperation of the city and villages in and around the Pyu Ancient Cities, heritage trusts were set up. They actively took part in the nomination process. The awareness program went on month after month and is still continues today among all walks of life: school boys and girls, university students, artists and even celebrities.



Figure 4 Village children at Sri Ksetra

Since 2012, we have carried out a lot of activities: in spite of the pre- decision indication of the World Heritage advisory body that we might have to wait, activities were carried out. Asking for and gaining suggestions, we received guidelines and advice from well-experienced local and international experts, explanation and clarification for our nominated property in light of previous World Heritage Convention, discussions, plenary sessions. We were able to give clarification to responsible persons at the UNESCO Head office in Paris.



Figure 5 Heated discussion with International Experts at 38th Session of World Heritage Convention, Qatar

The team, led by myself, including local and international experts who were deeply involved in the process, academic experts and our Department of Archaeology staff, the local community from Pyu Cities all marched to 38th Session of World Heritage Convention in Qatar. To be honest, we contributed quite intensely continuing through heated discussion to provide clarification. At last we succeeded: our legacy, Pyu Cities was inscribed on the UNESCO World Heritage List with the positive vote of nations around the world.

Conference draft. Please consult the author when citing.



Figure 6 Welcome on our return home from Doha

Through analysis of this success story, we have gained a lot of benefits. First having realization of the value of all - inclusive participation from all walks of life. My greatest joy, is their attitude has changed: from indifference to the sense of shared ownership and responsibility.



Figure 7 Encouraging local production of handicrafts

It is not the end! It is just the beginning. We have a long march for the sustainability of our cultural heritage of humanity and leading our local community to job opportunities for their sustainability after UNESCO recognition. As the local community value their property and start practicing the standard rules and regulations, it has brought a beneficial impact for the sustainability of the Pyu Ancient Cities sites. At the same time, the State has provided aid for the local development and enacted the law regarding safeguarding cultural heritage. With the growth of tourism, the local community has found more opportunities.



Figure 8 Village Children at Halin

Here, I am glad to share with you; we have been carrying out such activities in other heritage sites. From this workshop, on behalf of our heritage, our Myanmar, I would like to express my thanks to those from international associations and organizations who encouraged us.



Figure 9 School children after talk at village secondary school

I would like to conclude my paper here thanking to you all for your attention. I look forward to cooperating with you for the future sustainability of our common cultural heritage of humanity.



**SPEAKER 2: MR SOE WIN NAING & MR NAING SOE & MR SAW TUN LYNN
THE ROLE OF THE MYANMAR ARCHAEOLOGY ASSOCIATION (MAA):
WHY THE 'GRASSROOTS' LEVEL**

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MAA Activity at Bagan, 2014

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Conference draft. Please consult the authors when citing.

Alumni students of archaeology in Myanmar established the Myanmar Archaeology Association (MAA) in 2013 as an independent non-governmental organization for the wider public now and for generations in the future. The MAA aims to promote heritage awareness with young people and the elderly in the many villages and the cities of Myanmar. We hope to show how archaeological resources are valuable among familiar things like livelihood, and part of our culture and economy. MAA reaches out to beginners and ordinary people, many of whom had not been able to devote themselves to a higher formal education. The independent organization of MAA provides all people with public participatory programmes and capacity building activities. We encourage archaeological participation among the ordinary people and prepare for the future challenges of preservation of cultural resources through public participation. We are open to all and hope to contribute to grassroots levels, and all cultural and academic institutions working to safeguard our cultural heritage.

Keywords: MAA, Cultural Resources, Grassroots, Informal Archaeology, Public Awareness, Public participation

BIODATA

Soe Win Naing, Naing Soe and Saw Tun Lynn are all members of the Myanmar Archaeology Association (MAA). Soe Win Naing, President of MAA (b. Yangon, 1980) has an MA (Archaeology, 2010). He is also an expert traditional glass mosaics, having learned this art from his father. Naing Soe (b. 1986, Palaw Township between Dawei and Myeik) has a Postgraduate Diploma in Archaeology and is currently researching ancient and contemporary monasteries. Saw Tun Lynn (b. 1988, Yangon) is a Tutor in the Department of Archaeology, Dagon University, has an MA in Archaeology from Yangon University and is currently completing his MA in History of Art and Archaeology at SOAS, University of London as an Alphawood Scholar.

CONFERENCE PAPER

THE ROLE OF MYANMAR ARCHAEOLOGY ASSOCIATION (MAA): WHY THE 'THE GRASSROOTS' LEVEL

Conference draft. Please consult the authors when citing.

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Introduction

The Myanmar Archaeology Association (MAA) was founded by a group of Alumni students of Archaeology (Diploma, MA and Phd) degrees from Myanmar Universities on the 11th December 2013. We aim to promote awareness of cultural heritage as a non-renewable, non-repeatable and a priceless property of our nation. We believe in international protection, preservation and collaboration for cultural properties of the world. The focus of the MAA is on the grassroots level to encourage local communities to value and preserve their traditional resources. In Myanmar, 70% of the population is engaged in rural occupations, so that a village level, many people are fully engaged with making a living rather than checking their ploughed fields for ancient pot sherds.

Activities 2013-2015

Since our founding, we have undertaken various types of activities.

1. Firstly, we took a field trip to Pyay near the Pyu Ancient City of Sri Ksetra thanks to an invitation from the Sri Ksetra Heritage Trust. We gave a lecture in Pyay, followed by talks in high school students and also in 7 of the 13 villages of Sri Ksetra.
2. MAA carried out field work with current Archaeology students from University of Yangon and Dagon University by surveying and exploring the areas of ancient pottery and ceramic kilns in Bago, the Ancient Pyu Cities: (Sri Ksetra and Halin) and Bagan in Upper Myanmar. In Lower Myanmar, we carried out surface surveys in Thaton, Mawlamying and several 'Suvannabhumi' sites (e.g. Zoktone, Winka and Kyaikkata). We also surveyed the extensive looted area of Mupon with its high early glass production.
3. MAA also joined other association of our common cultural heritage community such as the Sri Ksetra Heritage Trust (SHT), the Pyu Heritage Trust, the Bagan Heritage trust (BHT), the Myanmar Tourist Guide Association (MTGA), the Myanmar Ceramic Association, the Mrauk-U Heritage Trust, and the Field School of Archaeology Pyay.
4. MAA also joined and attended the meetings of UNESCO at Bagan in 2014-5 about the water management of Bagan, the festivals of Bagan and the increasing of Hotels in the Bagan Ancient Zone.
5. MAA hosted a workshop: 'Cultural Heritage in Myanmar Public and Social Challenges' in 2014 with presentations by participants in many fields on archaeological problems, historical events, early urbanization and archaeological tourism.
6. MAA gave a presentation to the Myanmar Tourist Guide Association in 2015, sharing knowledge of potential historical tourism sites, art and architecture of ancient monuments and antiquity laws. It became a great opportunity for all through this on possible ways to link archaeology and the development of cultural tourist industry.
7. MAA read a paper in the Myanmar Ceramic Symposium at Yangon University in 2014.

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8. MAA also celebrates International Archaeology Day in Myanmar by showing information on heritage sites of the world and distributing a flyer of Myanmar archaeology issues to the public.

Bagan Home Stay Project of Myinkaba village

Together with the people in the Bagan Ancient Zone, in 2015 MAA planned and began a Home Stay Study project in Myinkaba, Bagan. Out of all the villages at Bagan, Myinkaba seems to be one of the oldest with rich material for study including archaeology, ancient and present religious structures, and one of the '10 Arts' of Myanmar, lacquer ware.

Legends of Myinkaba (Myinkapa(r))

There are the several interesting legends that took place in the area of Myinkaba of the fighting between king Anawarhta (CE 1044-1077) and his half-brother king Sokkate of Bagan, and also the legacy of the Mon king Manuha. According to oral history, king Anawrahta make an appointment with Sokkate to fight in "Alanpagan", the eastern part of Myinkabar. They met near the stream and while Sokkate's lance struck the pommel of Anawrahta's saddle, the lance pierced through and Sokkate fell in to the stream and died. His body was lost and only his horse saddle was recovered at the spot. Over time, the place of 'brought up the horse's saddle' became Myinkabar (Myin or horse; Ka or saddle and 'bar' or 'pa' being brought).

Another legend connected to this says that 'Thitsawaddi pagoda is the place of king Anawratha's promise'. The place where the king's spear fell was called 'Hlankya' (spear falls) pagoda and the one near Myinkabar was called 'Kyasini' (tiger falls). It is also said that Myinkaba pagoda marks the place where Anawrahta killed king Sokkate.

The places of the legendary events are often those of celebration today. For example, the Bagan Myinkaba pagoda stream where so many battles occurred, is now in the compound of Myinkaba Phyar Gyi monastery. This monastery celebrates Myinkaba pagoda festival during Tasaungmone falling usually in November. This example of the long term connections between past and present, legendary events and places, in addition to the rich architectural and archaeological heritage of Myinkaba were important in our choice of where to focus our project.

Our study began with the following objectives:

1. To document local knowledge on cultural heritage and ancient monuments. Because we stay with families, we learn much from the villagers.
2. To encourage public awareness of local people living the near ancient monuments and looting areas
3. To encourage the grassroots level and local participation in sustainable culture heritage including the traditional festivals, dances, songs and religious ceremonies.
4. To work with our joint partners in local cultural management organizations for planning and encouragement to villagers to resist the temptation to excavate and sell locally found artefacts.
5. To study and record present traditional tangible and intangible culture heritage.

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The MAA Home Stay Study group, both grassroots and academic, undertook preliminary survey of Myinkaba sphere in 2015. One team recorded the lacquer ware technology, another the tangible cultural heritage, a third team the lacquer ware market, the fourth the intangible cultural heritage and the fifth the beads and ceramics of kiln sites in Myinkaba. This team also discovered and documented a new kiln, No.8 in Myinkaba.

From this fieldwork we presented three papers presented at the 'Myanmar and the sustainable Development Goals: Informed by the past, looking to the future' Conference hosted by Australia Myanmar Institute, University of Yangon and Myanmar Institute of Strategic and International Studies from 10-12 July 2015. The papers were as follows:

1. The Current Monasteries of Myinkaba and Sustaining Bagan Heritage
2. The Lacquerware of Myinkaba
3. Traditional Glass Mosaics of Myanmar

SOAS/SAAAP (Alphawood) further supported the Myinkaba Home Stay Study project for research around Myinkaba village in the follow areas:

1. Background history of Myinkaba
2. Inventory of ancient monument around Myinkaba
3. Ancient kilns of Myinkaba: beads and ceramics
4. Arts and crafts: lacquerware, weaving, production of toddy palms
5. Research on the Razakumar (Yazakumar) stone inscription
6. Festivals of Myinkaba: Ayoke Thwin festival, festival dishes of Myinkaba (e.g. installing banknotes with bamboo sticks), the Manuha festival and donating gold and silver to the pagoda
At the Manuha festival, we documented the art and crafts and traditions of Myinkapa villagers. The craftsmanship of the Ayoke Thwin festival highlighted the sustenance of bamboo technology and community collaboration with Myinkaba's current monasteries.
7. The connection of current monasteries between ancient pagodas and ancient brick monasteries in Myinkaba

Two of these projects are described briefly below: the Ayoke Thwin festival and our survey of monasteries. These two complement each other because monasteries are the centre of activities during the festival and all the proceeds from the festival go to the monasteries and pagodas.

Background to the Ayoke Thwin festival

In Myanmar, there are three categories of festivals: pagoda festivals, seasonal festivals, and regional festivals. Among them, Ayoke Thwin festivals are held traditionally in the Myanmar months of Wakhaung and Tawthalin related to regional and pagoda festivals of Manuha and Myazeda. Buddhist of Myinkaba, southern part of Bagan celebrate Ayoke Thwin festivals during the pagoda festivals of Manuha and Myazedi annually. Although Myazedi pagoda festival is held the Ayoke festival normally Manuha pagoda festival is celebrated it with Ayoke dancing and a competition between monasteries and villagers of Myinkaba. The judgment is not on the quality

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of figure dancing but the style, ideas on making of figure and character from 550 Jatakas, legends, oral history, beliefs and the craftsmanship of the Ayoke. They have traditional belief that their ancestors also enacted the Ayoke Thwin festivals in Myinkapa village during the Bagan period (9th to 13th century CE). It is also believed that the festival of installing Ayoke is paying homage to the Manuha pagoda.

Ayoke Thwin meaning

Ayoke Thwin means making the large figure of animals and human out of bamboo. The figures are different styles, after which paper is pasted on the bamboo framework of figure and decorate different colours of paint. They are then embellished with other materials, to add hair, reins for a horse and so forth. The figures are open at the bottom, made to be worn by one to four performers with their head and shoulders inserted in the figure (Ayoke).

Community support

Now for the sake of preserving the Intangible Cultural Heritage of Myinkaba village, five groups of associations sponsor the ancient Ayoke Thwin festivals and make a competition. Out of fourteen monasteries in Myinkaba village, twelve monasteries and associations of six quarter villagers join in to celebrate this festival. Although twelve monasteries make Ayoke only six monasteries and ten communities take place in competition. The Ayoke Thwin festivals stand out as a symbol of bamboo technology and ideas, and also social cooperation between of Myinkaba villagers and communities gathering at their local monasteries. The Ayoke in 2015 of the ten communities and six monasteries were as follows:

Manuha Monastery: “Angulimala” who after killing many, converted by the Buddha.



Angulimala of Manuha monastery

Myinkaba payar kyi Monastery: “Razarkumar” donated image of his father King Kyanzittha

Shwe ou min Monastery: “Two Nat princes” Byat-twi and Mae-wunna



Two Nats Princes of Shwe Ou Min Monastery, and King Thiwi of Sheinkone quarter

Lay thar Monastery: “Maewunna” who became Popa Maedaw

Ngwe zedi Monastery: “Yama- catching the deer Jataka

Shan Monastery: “Alms bowl of Manuha” after made captive by King Anawrahta

Sheinkone Quarter: “King Thiwi” knowledge after with another man’s wife

New Quarter of Myolae: one of 550 jatakas-“Mahazanaka”

New Generation of Myolae: “the doll of Thungedaw”

Shein Kone Quarter: the “Musician and Dancer”

Myo Lae Quarter: “Manuha’ Drum”

Myo Lae: the historical events of “King Thibaw and Queen Supayarlatt” of the 19th century

Sheinkone: “Two Nat Princes”

Artists Association (Painters): “Four Scenes of Buddha to be” [old man, sick man, monk and dead man]

Shwe Chan: “Ko Gyi Kyaw”

New Light Border: modern “3 in 1 disco” [2 female Ayoke with live boy dancing to shake them]

Myinkaba monasteries

Our survey of the fourteen current monasteries includes:

1. The meaning of the monastery.
2. Different names and kinds of monasteries (e.g. cave monasteries, brick monastery, wooden monasteries, monastic schools)
3. Layout/ elements of the monastery
 - i. Religious function: monastic ceremonies
 - ii. Commemorative or funerary functions
 - iii. Educational functions
 - iv. Festivals
 - v. Local communities and the monastery
 - vi. Historical events of the monastery
 - vii. Ancient antiquities and artifacts discovered in the areas of monasteries
4. Decoration of monastery (e.g. wooden sculpture and motifs, mural paintings)

We also documented any tangible record of renovation such as inscriptions or around the structures of the monastery compound in the centuries between the late Bagan period (12th to

13th century) and the 19th century Colonial era. We are glad to provide the results of our study for any future study of Bagan.

Conclusion

We have highlighted here the range of our activities in different parts of the country, and given some detail on two aspects of our Bagan Home Stay project on which we plan further research.

MAA is an independent organization providing all people interested in archaeology, even those with no formal education, with the chance of being part of a public participatory programme. Within the activities of MAA, all of the participants can learn informally how Myanmar archaeology can be developed and continued. MAA hopes to be like a bridge between the Alumni Society of Archaeology in University of Yangon, Dagon University and Yandanabon University and the grassroots level, encouraging awareness for the many not able to join the formal classes of archaeological institutions, to discourage local excavation of ancient artefacts and together value and honor our national cultural resources.

APPENDIX

There are 14 monasteries or Kyaung in Myinkaba village: below are details of six of the monasteries.

Ywar Shae Kyaung

LOCATION AND STRUCTURE

Ywa Shae Kyaung is located in Shwe Chan quarter at the north of Myinkaba village (21°09.343' N, 94°51.741' E). It was also called Ywar Oo Kyaung in the past. The presiding monk or Sayadaw (head of a monastery) said that it has been there from the Bagan period. The former monastery was badly damaged by fire during the 1940s and was rebuilt. The present monastery is supported by good-sized teak posts, with several buildings in the monastery compound.



There is also an old structure standing some distance from a nearby stupa, with re-painted *chinthe* or lions guarding the entry staircase. *Chinthe* also flank a small re-painted white stupa with detailed decorative moldings. An early 20th century CE brick gateway is decorated with remain of floral festoons and molding with the stucco retaining parts of the yellow, white and red paint.

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MONASTERY HISTORY AND MONKS

There have been five descendants or generations of presiding monks at the monastery; three monks live in the monastery now. The age of the rebuilt monastery is over 100 years using the calculation that one monk has an ordained span on average 20 years.

CELEBRATIONS AND EDUCATION

Annual celebrations take place at the Su Taung Pyi pagoda 'Swanlaung' festival of offering food to monks and at the Thein Phaya festival, both of which are in the monastery compound. We will confirm the exact date of these two festivals on our next survey trip. The Ywar Shae Kyaung monastery participates annually in Ayoke Thwin festival.

ALMS

The monks in this monastery do not have to go around the village to accept offerings of food or alms daily because the villagers who support and pay respect at the monastery take turns to offer daily meals to the monks. We did not obtain information this survey trip on the education offered at the monastery.

Mya Zedi Kyaung

LOCATION AND STRUCTURE

The Mya Zedi Kyaung is next to Mya Zedi pagoda in Myoma quarter of Myinkaba village (21°09.424' N, 94°51.687' E). The outer gate to the monastery was repaired in 2009 CE (1371 ME).



One of the buildings in the monastery compound is documented through a concrete inscription on the structure as having been renovated in 1978 and another in 1981.

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The inscription also contains the name of the donor(s). The building renovated in 1978 is a two story brick and concrete structure dating to *circa* the 18th or 19th century. There are 4 buildings in the monastery compound including a classroom with tables and benches and a good-size well and area for bathing.

MONASTERY HISTORY AND MONKS

Local residents informed us that there have been five succeeding presiding monks living in this monastery. There are now two monks living in the monastery. According to the presiding monk Ashin Markinna, it is thought that the monastery has been situated in this compound since the 19th century CE period of King Mindon.

CELEBRATIONS AND EDUCATION

The presiding monk Ashin Markinna has established free tuition for children in Grades 9, 10 and 11. This includes both Buddhist teachings and their school curriculum [??]

ALMS

The monks do not have to go around village for food as there are donors who bring the meals to the monastery every day.

Myinkaba Phayagyi Kyaung

LOCATION AND STRUCTURE

The Myinkaba Phayagyi monastery is situated in Myoma quarter near to the Myinkaba Gubyauk Gyi temple and the Myazedi pagoda (21°09.385' N, 94°51.651' E). One two story building for the monks is next to a painted and gilded a pavilion called '*Mya Nan Daw*'. This building is used for preparing offerings and festivals. The presiding monk or Sayadaw lives with his attendants in a brick building with an air-conditioner and a small garden. There was also wooden structure on stilts with a number of low tables to be able to be taken out for meals and offering of food. A brick stupa in the compound appears to be only slightly repaired brick work dating to the Bagan era. It is not covered in stucco or gilded but has been left to show the old structure.



MONASTERY HISTORY AND MONKS

Three presiding monks lived in succession according to our informants at the Myinkaba Phayagyi monastery. There are at present 3 monks living in the monastery. The presiding monk said that the age of the monastery is over 60 years or perhaps earlier.

CELEBRATIONS AND EDUCATION

The Myinkaba Phayagyi monastery participates in the annual Ayoke Thwin festival. We photographed one of these kept in a storeroom during our survey. The Akoke Thwin depicts an infantry soldier wearing boots and carrying a flask. The large horse on which he rides is decorated with mane, ears, and reins. It *circa* 5 feet high and 10 feet long, with an open bottom. It is designed to be worn by two performers in the Ayoke Thwin festival.



During our visit to the Myinkaba Phayagyi Kyaung, a large part of the compound was being used to cook rice in at least four open air hearths and prepare ingredients such as onions for curry. There were over a hundred small plastic bags of rice were being prepared to donate to monks for a 'soon' procession.

ALMS

The monks do not have to go around village for food as there are donors who bring the meals to the monastery every day.

North Shwe Zedi Kyaung

LOCATION AND STRUCTURE

Conference draft. Please consult the authors when citing.

There are two names for the Shwe Zedi monasteries in Myinkaba village, divided into south and north. The North Shwe Zedi Kyaung is located in the east of the village in the Myoshae quarter (21°09.322' N, 94°51.833' E). It is situated about 300 yards south of the Mya Zedi stupa and just north of the Shwe Zedi stupa. There are several buildings in the compound such as the residence of the monks, an eating hall and ordination hall or *thein* with an inscription stating 'Aung-yatana-thathna-wipola-khayii-thein-daw-gyi' or 'ordination hall of the victorious gems of the sasana wipola journey'(?). An inscription stone records the date as 2004 CE (1366 ME).

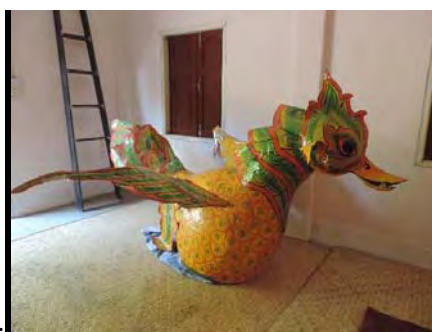


MONASTERY HISTORY AND MONKS

The monastery is over a hundred years old. The local informants state that there have been 8 successions of presiding monks. Two monks dwell at the monastery at present.

CELEBRATIONS AND EDUCATION

The annual festival of Shwe Zedi pagoda which is in the compound of the monastery is celebrated. They also participate in Ayoke Thwin festival. We photographed a pair of *hintha* Ayoke Thwin *circa* 10 feet long and 4 feet high Each was painted to detail the head and wings with yellow, green and orange paint. The bottom is open for one to two people to wear



ALMS

The villagers send meals every day for the monks so they do not have to go around the village for food.

South Shwe Zedi Kyaung

LOCATION AND STRUCTURE

Conference draft. Please consult the authors when citing.

South Shwe Zedi Kyaung also Pubbha Yone Kyaung is also in Myoshae quarter (21°09.264' N, 94°51.890' E). It is located *circa* 200 feet south of the Shwe Zedi stupa. The buildings in the compound include a wood and brick residence for the resident monk, which bears an inscription reading 'Shwe-zedi-taung-thet Buddha-yon-kyaung-thit' (?) There is also a two-story structure and a shrine room where a number of begging bowls could be seen gathering dust.



MONASTERY HISTORY AND MONKS

Only one monk stay in the monastery now although there are several structures in the compound suggesting that previously there were more. The monk, who was not elderly, informed us that he was preceded by five successions of monks at the monastery.

CELEBRATIONS AND EDUCATION

This monastery takes part in Ayoke Thwin festival. We photographed one Ayoke Thwin in the shape of an ox. It was painted black, depicted with a hump and head lowered, as if in preparation to charge.



ALMS

The resident monk is supplied with food by the villagers and does not have to go to the village for food. ?

KAN KYAUNG (KUSSINA)

LOCATION AND STRUCTURE

The Kan Kyaung is situated in the southeast of the village in Myo Shae quarter (21°08.998' N, 94°52.128' E), a little bit far from Myinkaba village. A large *dhammayon* or offering hall is located within the compound of Kan Kyaung. A painting hung in the hall depicted the monastery in an earlier era, adjacent to a cluster of stupas.

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The painting, signed and dated to April 24, 1998, also shows the large pond near the monastery, which is included in Pichard's *Inventory of Bagan* map. The lake continues to be a prominent feature today. One wall of the *dhammayon* has a number of commemorative photographs displayed showing previous donations. Other buildings in the compound include an eating hall with kitchen, structures for the monks to reside planted with trees protected by blue plastic netting.

The Kan Kyaung is just north of the Shin Araham Sima (ordination hall). An inscription stone at the Shin Araham Sima records the history of the *thein* and its repair in 1932 CE (1294 ME). The wood and brick structure was repaired again in 1998 CE. Among the earlier structures is a round stone pedestal *circa* 4 feet in diameter that is marked with an umbrella mounted on a pole carried on the back of the figure of a kneeling elephant painted gold. There is also a square pedestal *circa* 3 feet square on an old brick pedestal. A painting dated to July 27, 1999, hung in the *dhammayon* of Kan Kyaung depicts the renovated Shin Araham Sima.

MONASTERY HISTORY AND MONKS



Only one elderly monk, U Zawana, is staying in the monastery now.

During our interview, he did not know about the former presiding monks. He did note, however, that the old monastery was burned to ashes and the new one is built on it.

CELEBRATIONS AND EDUCATION

The presiding monk U Zawana said that the Shin Araham Sima pagoda festival is celebrated on the Full Moon day of Tapotwal (Tabodwe, January-February). At that time, a ten-day meditation center is opened at the monastery. The monastery does not participate in Ayoke Thwin festival.

ALMS

The monk does not have to go around the village to accept offerings of food because the villagers send meals every day.

Conference draft. Please consult the authors when citing.



SPEAKER 3: PROFESSOR DR SU SU

MUNICIPAL PLANNING AND HERITAGE: THE FUTURE OF CITIES IN MYANMAR

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Colonial and post-Independence architecture of Yangon

**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

This paper highlights the needs of proper heritage management systems which respond very well to municipal planning systems and also urban planning legislations, planning and development ideologies and organizational structures which respond very well to urban heritage management systems of historic districts of cities as well as ancient sites in Myanmar. In the case of historic district of cities (mostly historic core areas of contemporary cities), historical, environmental, ethnic and cultural diversity are important factors related with tangible and intangible heritage of host communities which are asking for recognition of multiplicity of heritage items. Therefore, making detail master plans of cities by considering designated heritage conservation areas with diverse urban heritage is essential for both heritage management and socio-economic development to allow historic core areas to remain as historic districts of vibrant contemporary cities. Heritage conservation areas should be defined based on urban heritage inventories. Heritage conservation areas and master plans of cities and zoning regulations must respond very well to one another for balancing conservation and new developments.

BIODATA

Su Su was born in Yangon and was fascinated a lot by the historic buildings and areas of shared heritage. She got a Ph.D. from Yangon Technological University in 2006 by looking at urban management system of the "Historic Centre of Yangon" and did her post-doctoral research work on heritage management system of "Historic Centre Vienna and Budapest" at Vienna University of Technology in 2008 and 2009. Her interest for further research is on the issues concerning with the new initiative historic urban landscape (HUL) concept, especially on those reflecting on historic city centres of South East Asian Cities. She is now Professor and Head of Department of Architecture, Mandalay Technological University. She actively participated in preparation of "Management Parts of Nomination Dossier and Property Management Plan of Pyu Ancient Cities", participates in "Myanmar National Building Code" drafting project as a member of "Technical Working Group II Architecture and Urban Design" and "Yangon City Comprehensive Land Use, Zoning and Urban Design Review Working Committee".

Toe Aung is the Director of Urban Planning Division (UPD) of the Yangon City Development Committee (YCDC). UPD was established in 2011, as YCDC needs to provide better public services for the citizens and planning Yangon's urban and regional development. UPD has formulated the "Strategic Urban Development Plan of the Greater Yangon" in cooperation with JICA in 2013, cooperating with UN Habitat in slum upgrading projects, closely working together with professionals from various organizations for urban heritage conservation, zoning and land use planning of the city.

CONFERENCE PAPER

MUNICIPAL PLANNING AND HERITAGE: THE FUTURE OF CITIES IN MYANMAR

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Abstract

This paper highlights the needs of proper heritage management systems which respond very well to municipal planning systems and also urban planning legislations, planning and development ideologies and organizational structures which respond very well to urban heritage management systems of historic districts of cities as well as ancient sites in Myanmar. In the case of historic district of cities (mostly historic core areas of contemporary cities), historical, environmental, ethnic and cultural diversity are important factors related with tangible and intangible heritage of host communities which are asking for recognition of multiplicity of heritage items. Therefore, making detail master plans of cities by considering designated heritage conservation areas with diverse urban heritage is essential for both heritage management and socio-economic development to allow historic core areas to remain as historic districts of vibrant contemporary cities. Heritage conservation areas should be defined based on urban heritage inventories. Heritage conservation areas, master plans of cities and zoning regulations must respond very well to one another for balancing conservation and new developments.

Introduction

For safeguarding the city's unique cultural heritage and natural landscape, it is very important to encourage the long-term sustainable heritage led development that can find a balance between development and heritage conservation. In Myanmar, it is very important to address carefully for big and small cities with historic cores like Yangon, Mandalay and Pyin Oo Lwin, Pyay, etc. and cities adjacent to ancient cities like Pyay, etc.

For cities adjacent to ancient cities like Pyay or towns inside an ancient site like Nyaung Oo, it is essential to integrate the vision of the heritage management plan and objectives into local development planning of these cities. This needs to take place in tandem with making detail zoning plans of the ancient sites. Detailed zoning plans of the property at Sri Ksetra Pyu Ancient Cities is shown below as an example in Figure 1.

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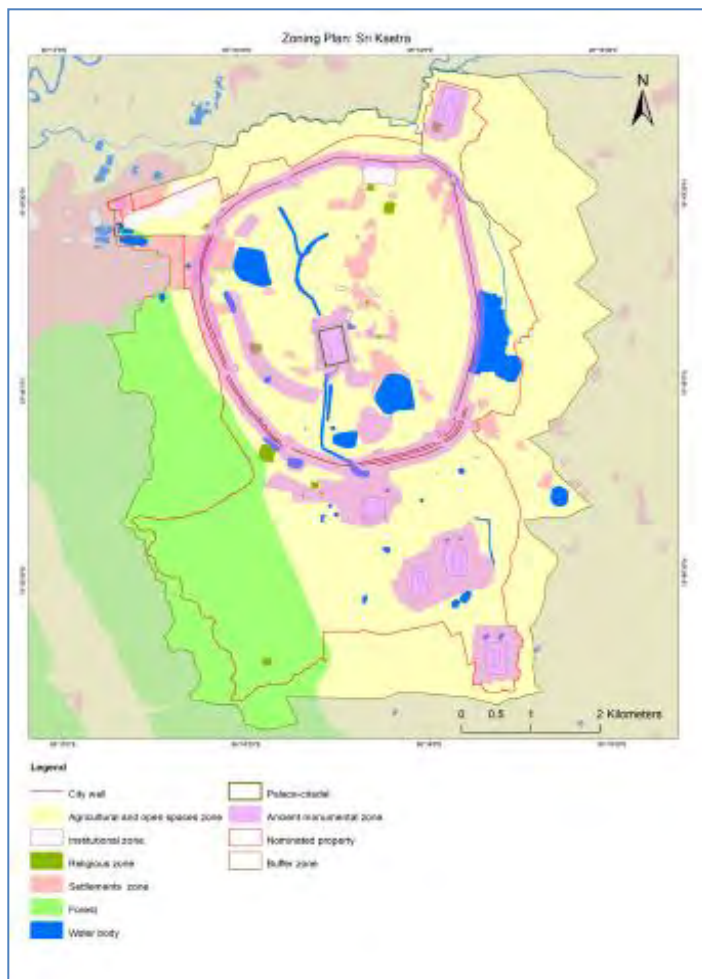


Figure 1 – Zoning Plan of Sri Ksetra Property (Ministry of Culture, 2013)

For the largest city, Yangon, in 2014, the “Strategic Urban Development Plan of The Greater Yangon” (YCDC, conducted by JICA in 2013) has been adopted by the regional authorities. The JICA’s Greater Yangon Strategic Plan calls for action on ‘heritage and urban landscape’ in five specific areas such as: (1) recording of historical and cultural heritage, (2) establishment of the guidelines for urban regeneration plan utilising heritage buildings, (3) establishment of a management plan for the implementation of conservation, (4) cultivation of human resources and (5) expertise for heritage related construction and implementation to renovate heritage buildings and urban landscape.

As the ministry responsible for urban planning of the cities in Myanmar, Ministry of Construction is assisting YCDC in drafting “Zoning Plan” (YCDC, draft 2014) of Yangon. Yangon Heritage Trust (YHT), Mandalay Technological University and Association of Myanmar Architects, and others joined in together for making the zoning plan (YCDC draft 2014). Zoning plan of downtown Yangon is as shown in figure below.



Figure 2 – Zoning Plan of Downtown Yangon (YCDC, draft 2014)

In general, two types of ‘urban upgrading’ can be observed in downtown Yangon: demolition of old buildings for new construction and upgrading of historic properties. Both need to be handled carefully within the “Proposed Heritage Conservation Area” which is only the middle part, excluding far east and far west of downtown Yangon.

However, within Proposed Downtown Conservation Area, authorities need to come up with a “Heritage Conservation Renovation and Regeneration Framework” which includes specific zoning parameters reflecting the maximum range of allowable heights, heritage designation and control framework, and other aspects. However, at present, there is not enough legal provision or clear administrative structures to address these conservation issues in Yangon.

Many international charters including the Washington Charter referred to development over time. As there is physical degradation because of the impact of urban development, the conservation of these areas should include their ‘development and harmonious adaption to contemporary life’ (UNESCO 1987).

Legislation

“The Protection and Preservation of Cultural Heritage Regions Law” (Ministry of Culture, 1998, amended 2009) as well as ‘The Protection and Preservation of Ancient Monuments Law’ (2015) are limited to ancient monuments and sites which are more than a hundred years old. In addition, urban heritage categories such as street patterns, etc are not included in the laws.

As there is no sufficient legal background for all categories of urban heritage at the national level, the “Proposed Yangon Urban Heritage Conservation Law” (Proposed by YHT, 2013) was submitted to the Regional Government. However, it has not yet been enacted.

The reasons for the lack of maintenance of housing stock in downtown Yangon are partly due to the “The Rent Control Act” (Ministry of Construction, 1947). The land owner can easily make profit out of his/her land is by reconstructing something higher than the recent building. That’s why, in most of the cases, the land owners are reluctant to safeguard the historic buildings.

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The 'Myanmar National Building Code Development Planning' Project was signed between UN-habitat and the national professional body, the Myanmar Engineering Society (MES) in 2011. This project is endorsed by the Ministry of Construction, Department of Urban and Housing Development (DUHD). There are altogether seven Technical Working Groups and in Technical Working Group II, Architecture and Urban Design, there is a chapter titled "Regulations for Historical buildings (Historical Building Chapter, HBC)" that is now being used as a provisional regulation (Ministry of Construction, provisional 2015). This says that authorities can designate areas of significant historical, social, cultural, architectural and scientific values to protect the nature and character of the urban heritage conservation areas. Developers are required to submit a heritage impact assessment or/and a conservation management plan whenever they are requested.

Organizational structures and stakeholders

For ancient sites adjacent to contemporary city or historic core areas, organizational mechanisms which usually include in the management plan are necessary to focus on establishing a coordinating committee with site-specific working groups. The aim of establishing a coordinating committee is to:

1. Ensure the coordinated protection and management of the nominated property or national heritage.
2. Include site-specific working groups within the committee if necessary (especially for serial sites)
3. Include in its membership: district representatives of General Administration Department, Myanmar Police Force; Departments of Rural Development (Cities Development Committees for big cities); Settlement and Land Records; Religious Affairs; Public Construction Works; Forestry; Officers in charge of the respective towns, villages, wards, and others.
4. Devolve direct management authority to the local level, within the limits set by the laws, regulations, and notifications for the protection of national cultural regions, monuments, and antiquities.
5. Allow situational flexibility in management actions through a participatory approach involving all stakeholders including the *sangha* (monk body) and the local community through heritage trusts.

Concerning with conservation of historic urban areas, Hoi An Protocol (UNESCO Beijing 2003, 35) addressed these area as follows:

'Unlike discrete monuments or archaeological sites, living urban assemblages often have no institutional custodian. It is therefore important that an administrative and decision-making body be formed which combines local government, business and community representation with professional conservation and planning expertise. The function of this body is to plan long-term integrated conservation and urban improvement'.

Stakeholders in downtown Yangon are government and non-government organizations, associations, residents, people come to and go back from downtown during daytime for job and other requirements, developers, investors, contractors, business men, land owners, shop owners, street hawkers and others, etc. To some extent, there is a national consciousness of the country's religious ancient sites, but urban heritage is not always appreciated fully by the developers, contractors and land owners of the buildings or recognized fully by concerned authorities. It is also very important to put more efforts into

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collaboration between concerned government departments, organizations and associations in Yangon and other cities for urban heritage conservation.

‘Conservation integrates into local development only if the set of values that regulates the urban management process is able to incorporate heritage values into development. This can only be achieved by widening the institutional spaces for public participation and the existence of a social process that guarantees the non-adherence of the public administration to projects involving the most powerful economic actors in the local development policy arena(City of Vienna 2005, 26)’.

YCDC has formed the Urban Planning Division (UPD) in November 2011 for the future development of Yangon. UPD formed an “Urban Heritage Conservation Section” to develop guidelines for heritage area and serve for other heritage related functions . For the capacity improvement of the newly formed UPD which lacked planning capabilities, EU provided two year project from 2013 to 2015 for Capacity Building. This project assists UPD in strengthening institutional and operational capacities.

Municipal planning and heritage

Proper heritage management which responds very well to planning and development ideologies

Urban planning mechanisms which include in the management plan for areas within the ancient sites/historic urban areas and contemporary cities adjacent to ancient sites include creating zoning maps within the ancient sites/historic urban areas and integrating the property’s management vision and objectives into local development planning of contemporary cities.

Creating zoning maps (further to develop as heritage conservation area plans) within the ancient cities/historic urban areas:

- Zoning maps should be referred in conjunction with guidelines which can be divided into all zones within the site/historic urban area such as ancient monumental zones, religious zones, agricultural and open spaces, institutional zones, settlement zones, etc and those for buffer zones which protects the immediate setting of the site/historic urban area, specifically the panoramic agricultural landscape/historic urban landscape as a support to the site's protection.
- General guidelines should be applied to all zones within the site/historic urban area such as ancient monumental zones, religious zones, agricultural and open spaces, institutional zones, settlement zones, etc. In addition to general guidelines for the whole site/historic urban area mentioned above, sub-zones of the site/historic urban area should have the following specific regulations. Specific guidelines for each sub-zone are as follows – Ancient Monumental Zone(s) (MZ), Agricultural and Open Spaces, Religious Zone(s), Settlement Zones, Institutional Zones, Buffer Zone = Protected and Preserved Zone, PZ, etc. The purpose of the Buffer zone is to effectively protect the site/historic urban area, which includes the immediate setting of the site, specifically the panoramic agricultural landscape/historic urban landscape as a support to the site/historic urban area and its protection.

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As one of the efforts to integrate the vision of the property management plan of Pyu Ancient City Sri Ksetra into the local development planning of adjacent Pyay City, a brief report for Pyay urban development planning was prepared by the Ministry of Construction in January, 2014.

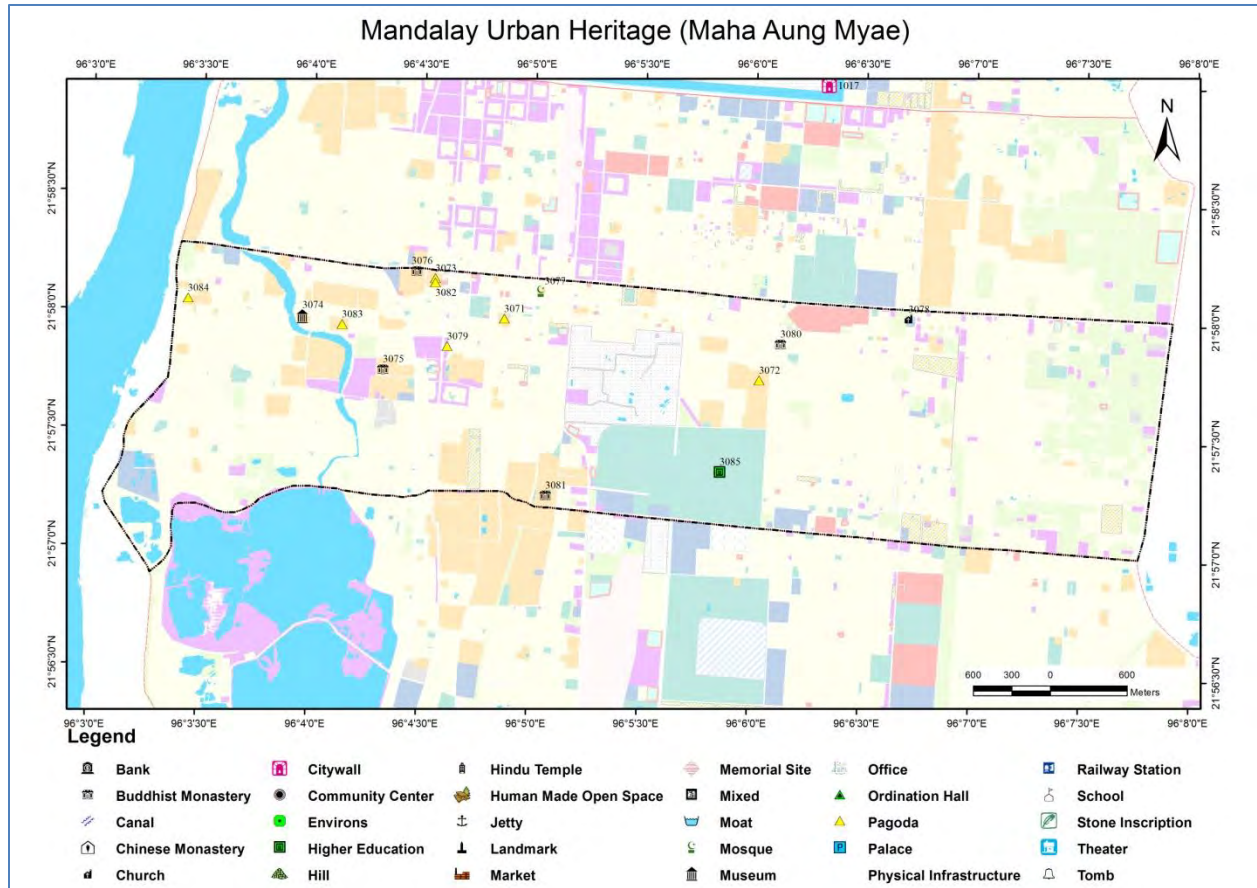
Municipal planning and heritage for better future of contemporary cities with historic cores

For better future of cities in Myanmar, a better relationship between municipal planning and heritage is essential. Important actions include -

- (1) Defining conservation areas base on urban heritage inventories
- (2) Making detail master plans of cities by considering designated heritage conservation areas
- (3) Heritage conservation area plans to develop in accordance with above mentioned master plans of cities, zoning maps and regulations

Heritage conservation areas to define base on urban heritage inventories

First generations of urban heritage inventories have been prepared for Mandalay, Pyin Oo Lwin and settlement zones in Bagan as joint research projects of the Department of Architecture, Mandalay Technological University and Department of Urban and Housing Development, Ministry of Construction. They are intended to document the extent and the wealth of urban and architectural heritage of cities. The information has been collected through direct observation and mapping by means of survey sheets and organized into a database to be continuously updated during the management and planning process. Thus inventories have been designed so as to construct a GIS that could be used by the department at the national level planning department and would support in the future for the preparation and the evaluation of heritage places/properties and areas to designate as national, regional and local importance and enacted more complex and articulated conservation policies. Hopefully, it will be exploited to increase awareness among authorities, technical bodies and the general public about the need to develop and implement consistent urban heritage inventories. They are very first steps towards urban heritage inventories and designating historic places/properties/areas as national, regional and local levels. Continuous research works need to be done in coming year along with seminars and workshops so that we would have final lists of heritage inventories for these areas in the near future.



*Figure 3 – Urban Heritage of Maha Aung Myae Township, Mandalay
(Ministry of Construction and Department of Architecture,
Mandalay Technological University, 2015)*

Making detail master plans of cities by considering designated heritage conservation areas with diversify urban heritage

In detailed master plans of cities, historic districts which are usually cores within contemporary cities are treated as special areas. These have special mixed land use patterns of development which are different from other areas. These areas, which cannot be developed on the basis of normal planning policies and controls, have been given the status of special areas. These areas are needed to be treated in a different manner, with the historical heritage conserved; some areas should be designated as heritage conservation areas by referring to urban heritage inventories.

Concerning the preparation of detailed city plans and infrastructure master plans, the Ministry of Construction has been preparing detailed city plans and overall infrastructure master plans to guide, promote and control the development of cities. However, the amount of work load required for each and every city is relatively high for the department to cope with within a very short time.

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Heritage conservation area plans to develop in accordance with above mentioned master plans of cities and zoning regulations

In the case of historic core areas, it is a very interesting issue to look into how we can reflect and reinterpret the diversified urban heritage to represent identity of cities in Myanmar. It is necessary to consider carefully for local practitioners to understand, treasure and conserve our own urban heritage in local contexts as the cultural and social backgrounds are based on spiritual values and beliefs. Therefore, detailed master plans of cities by considering urban heritage inventories are essential for both heritage management and socio-economic development historic districts of cities. For historic cities remaining as current historic districts, historic areas should be defined according to these inventories and the historic area plans would need to be developed in accordance with and the above mentioned master plans of cities and the zoning regulations.

The Way Forward

The Ministry of Construction is currently drafting the “Urban and Regional Development Planning Law (draft 2016)” to fulfill the gap in city planning and urban development law and related guidelines. This law would be a comprehensive law covering aspects related to the use, development and conservation of land and buildings for effective municipal planning.

At the regional/local level, the following requirements should be done for heritage-led systematic planning system of cities in Myanmar. Every city’s planning system should be based on city planning and management regulation. Comprehensive legislation like “The Town Planning Act”, if hasn’t existed yet, of each big city should be enacted for improvements of cities. Cities’ development has to be based on spatial plans. It is also essential for the preparation of detail master plans of cities with special areas for sustainable socio-economic development. Special areas should be divided into the area needed to be controlled such as heritage conservation area; waterfront area and religious area and area need to be developed for tall buildings and recreation areas.

Detailed city plans should include land use zoning and building controls, as well as infrastructure plans covering key aspects of roads and urban transportation, urban drainage, waste water treatment and solid waste disposal. Urban development and planning controls comprised of zoning regulations need to be part of a planning process and of building by-laws/codes as part of a municipal regulatory process of each and every city with historic sites/ares.

The strategic urban development plan and detailed master plans of cities should be adopted by the regional authorities. The plans would set out the development vision for cities and determine development priorities, in which cultural heritage is explicitly mentioned.

The achievements of urban heritage conservation in Yangon have been quite impressive. Through the strong advocacy work of Yangon Heritage Trust and support from UPD, the number of valuable buildings receiving demolition permits has been reduced. However, there is still a strong need to make sure that historic urban landscape ideologies are embedded firmly in urban planning policies and practices.

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For example, in Yangon's case, all stakeholders need to move forward to the goal by working closely together for enacting the zoning plan of downtown Yangon where "Proposed Downtown Conservation Area" exists with special considerations for the area and preparation of the Special Development Plan (currently drafting in 2015 by YHT) and forming legal background to implement and enforce these plans probably through the Urban Planning Law (currently preparing in 2015 by Ministry of Construction). These steps should be followed by other cities in Myanmar as the development pressure is high enough in coming years to badly impact on our prominent natural and cultural heritage features in and around historic cities.

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SPEAKER 4: MS OHNMAR MYO

SAFEGUARDING CULTURAL HERITAGE ACTIVITIES IN MYANMAR

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Traditional pulling up to *nats* at Tharba Gate threatens stability



Construction of hotel inside Archaeological Zone along river

**WORKSHOP ON
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ABSTRACT

UNESCO Myanmar project office, Culture Unit has started working in March 2012 to support the safeguarding of heritage sites in Myanmar since the government has re-engaged with the international processes of the 1972 Convention concerning the Protection of the World Cultural and Natural Heritage. With generous funding from the Government of Italy, UNESCO has initiated the “Capacity building for safeguarding cultural heritage in Myanmar” project since 2012. We assisted the Government of Myanmar in preparing the nomination of the Pyu Ancient Cities, which was Myanmar’s first priority for World Heritage listing. In June 2014, the Pyu Ancient Cities were successfully inscribed on the World Heritage List at the 38th Session of the World Heritage Committee that took place in Doha. This inscription of Myanmar’s first World Heritage site has given strong momentum for heritage protection at all levels from the highest levels of governance to a range of local stakeholders, as well as among the public at large. Within the country, there is an increased interest in World Heritage as a vehicle for safeguarding Myanmar’s invaluable heritage, both cultural and natural heritage, as well as for sustainable development.

UNESCO has provided the assistance for the protection of cultural heritage sites in line with global standards and for the preparation of World Heritage nomination dossier including a management plan for the prioritised sites. It will continue to enhance Myanmar’s capacity to safeguard cultural heritage within the international framework and standards of the World Heritage Convention through the development of the required technical and institutional capacity to sustainably manage and develop the heritage sites.

Myanmar ratified the World Heritage Convention in April 1994 and has designated fourteen sites on the Tentative List (seven cultural sites and seven natural sites). Most of the sites are currently facing a wave of development that can threaten the heritage property that includes the following:

- (i) tourism infrastructure such as hotels, roads, and recreational facilities,
- (ii) religious facilities linked to the monuments and
- (iii) the extension and encroachment from the local community including changes in their lifestyle, living standards and activities such as farming methods.

Throughout the projects and activities, the main operational counterpart is the Department of Archaeology and National Museum under the Ministry of Culture. The staff from Ministry of Culture have received the exposure to world-class cultural heritage management and conservation standards by ICCROM, Lerici Foundation and other leading international experts in the area of archaeological site conservation, World Heritage site management, and mural conservation.

An important part of the sustainability of the heritage sites is the need to have consultations with local, state and national stakeholders, including public sector, private sector and civil society.

As the community awareness in cultural heritage sites has been raised, the Heritage Trust of Pyu cities was formed in 2014 and Bagan heritage Trust was formed in 2015 with the support of private sectors

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and local authorities. The trust members are now actively participating in the conservation of the site, the development of the livelihood of the communities and the sustainability of the heritage, together with the government organisations, international and local NGOs.

In my presentation, I would like to share the experience, focusing on the interests, responses and impacts of multi stakeholders while the activities are carried out.

BIODATA

Ohnmar Myo is currently working as a National Project Coordinator at the Culture Unit in the UNESCO Myanmar office. She is responsible for the smooth running of safeguarding cultural heritage activities focusing on the World Heritage nomination process of the distinguished sites in Myanmar under UNESCO projects, which are collaborating with Ministry of Culture. Before she joined UNESCO in 2012, she worked for the Southeast Asian Ministers of Education Organization, Regional Centre for History and Tradition (SEAMEO CHAT) as a Senior Officer. She obtained her Master's degrees in Information Studies from Nanyang Technological University, Singapore in 2012, in Archaeology and in English from Yangon University in Myanmar in 2002 and 1998 respectively.

CONFERENCE PAPER

SAFEGUARDING CULTURAL HERITAGE ACTIVITIES IN MYANMAR

Ohnmar Myo

Cultural Officer

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Introduction

The participation and activities of local communities have been vital in safeguarding cultural heritage in Myanmar since the establishment of the UNESCO Cultural Office in Yangon. The task is country-wide as Myanmar has forty-six cultural zones designated by the Ministry of Culture with seven of these sites selected as Tentative Cultural Sites for the UNESCO World Heritage Committee:

- 1) Ancient cities of Upper Myanmar: Innwa, Amarapura, Sagaing, Mingun, Mandalay
- 2) Badah-lin and associated caves
- 3) Bagan Archaeological Area and Monuments
- 4) Inle Lake
- 5) Mon cities: Bago, Hanthawaddy
- 6) Myauk-U Archaeological Area and Monuments
- 7) Wooden Monasteries of Konbaung Period: Ohn Don, Sala, Pakhangyi, Pakhange, Legaing, Sagu, Shwe-Kyaung (Mandalay).



Figure 1 Traditional agricultural practice between the monuments at Bagan

This paper focuses on the safeguarding cultural heritage and World Heritage related activities that have been carried out by UNESCO and the Ministry of Culture Myanmar at the Pyu Ancient Cities, the first UNESCO World Heritage List site of Myanmar inscribed in 2012, and the Tentative List site of Bagan. The Pyu Ancient Cities consist of Sri Ksetra in Pyay District, Bago region; Beikthano in Taungdwingyi District, Magwe Region and Halin in Shwebo District, Sagaing Region. Bagan is in Nyaung U District, Mandalay Region.

Conference draft. Please consult the author when citing.

Pyu Ancient Cities

The Pyu Ancient Cities were the first urban formations of Southeast Asia, introduced and sustained from the second century to the ninth century CE. The existing ancient monuments are clear evidence of the Pyu Ancient Cities as the initial flourishing of Buddhism adapted from South Asia to Southeast Asia nearly two thousand years ago.

In order to implement the process of the World Heritage nomination, the UNESCO Myanmar project office, Culture Unit with the supervision of Bangkok regional office, started working in 2012 within the initial project "Capacity Building for Safeguarding Cultural Heritage in Myanmar" with the generous funding from the Government of Italy. The UNESCO Myanmar project office, Culture Unit has supported the safeguarding of heritage sites in Myanmar since the government re-engaged with the international processes of the 1972 Convention concerning the protection of the World Cultural and Natural Heritage ratified in April 1994. The project assisted the Government of Myanmar in preparing the nomination of the Pyu Ancient Cities, Myanmar's first priority for World Heritage listing. In June 2014, the Pyu Ancient Cities were successfully inscribed on the World Heritage List at the 38th Session of the World Heritage Committee that took place in Doha. This inscription has given a new and solid force to heritage protection at all levels of Myanmar society from the highest levels of governance to a range of local stakeholders, as well as among the public at large. Within the country, the inscription has greatly increased interest in World Heritage as a vehicle for safeguarding Myanmar's invaluable heritage, for both cultural and natural heritage preservation, as well as for the sustainable development of heritage sites.

For safeguarding cultural heritage activities, the protection of outstanding universal values and their attributes, heritage conservation and management the sites have been the primary concerns of the UNESCO Myanmar project office, Culture Unit and its main operational counterpart, the Department of Archaeology and National Museum under the Ministry of Culture. Through numerous capacity building trainings and workshops since 2012, the staff from Ministry of Culture have been exposed to international standard cultural heritage management and conservation standards by ICCROM, Leric Foundation and other leading international experts in the area of archaeological site conservation, World Heritage site management, and mural conservation.

Archaeological and conservation Activities

Archaeological conservation activities carried out by the Leric Foundation have focused on on-the-job training in urn conservation and brick restoration at Sri Ksetra, in Pyay Township. These were two major concerns of ICOMOS and the World Heritage Committee in its assessment of the Pyu Ancient Cities World Heritage nomination dossier. Archaeological and architectural conservation capacity building for Pyu Ancient Cities facilitated by Leric Foundation experts included field activities for urn cemetery conservation; archaeological ground survey; non-invasive investigations; risk assessment; mapping ancient hydrology; and conservation laboratories. The finest works of conservation can now be seen at Sri Ksetra's HMA 53, an urn burial site, at Khin Ba mound and the massive royal stone urns displayed in Mhaw Zar (Hmawza) site museum inside the ancient city. Ongoing practice has also changed. For example, the Department of Archaeology conservators are now fully aware of using traditional lime plaster and avoiding cement for structure conservation.

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Figure 2 Structural conservation training

Since early 2014, the Lerici Foundation has undertaken archaeological excavations at burial urn sites and has developed the on-the-job training in archaeological conservation and brick monument restoration. These activities have enabled Myanmar archaeologists, surveyors and draftsmen to polish their skills and knowledge. In addition, capacity building training is regularly provided for archaeological field survey using non-invasive techniques such as remote sensing, archaeological ground survey, and geophysical prospecting. The trainees of the Department of Archaeology staff have used these methods to identify a suitable urn burial site for conservation at Sri Ksetra, characterized by burial urn sites within and beyond its ancient walls.



Figure 3 Burial urns and pot sherds conservation training

As the Department of Archaeology did not have a Geographic Information System (GIS) to manage the Pyu Ancient Cities, UNESCO prioritized this training since the beginning of the project with the aim of producing multi-layered maps for site management. One of the demonstrations of the success of this training at the Ancient Pyu Cities has been the initiation of mapping of previously non-documented Pyu period hydrological features sustained for more than a thousand years by the Department of Archaeology (DoA) staff.

ICOMOS and the World Heritage Committee requested additional documentation on risk assessment of standing monuments and underground archaeology, and the establishment of and capacity building in the use of field conservation laboratories. DoA allocated an existing building within the Field School of Archaeology at Sri Ksetra to be upgraded so as to accommodate the Sri Ksetra Field Conservation Laboratory. Laboratory equipment, ranging from simple tools to sophisticated microscopes were provided by UNESCO projects both for the Sri Ksetra lab as well as the emergency labs at Beikthano and Halin. This has enabled artefacts such as broken funeral urns and bronze images now to be well treated by skilled DoA technicians in the labs. Another request of the World Heritage Committee was the development of a Disaster Risk Preparedness plan for the Pyu Ancient Cities World Heritage property. To implement this, an interdisciplinary group of participants from the Department of Archaeology joined together with related government agencies and stakeholder groups with the technical assistance from the Institute of Disaster Mitigation for Urban Cultural Heritage, Ritsumeikan University, Kyoto.

Bagan Archaeological Area and Monuments

Bagan was the capital of the first Union of Myanmar, built on the east bank of the Ayeyarwaddy River in AD 1044. The prosperous Theravada Buddhism together with the flourishing economy endowed the area with more than three thousand monuments of the ninth to thirteenth century CE Bagan period. These have survived until today, with each monument having its own unique beauty in the architecture, murals and stuccos.

Over four hundred temples in Bagan have original mural paintings, an outstanding characteristic of the site of Bagan. The mural paintings depict the life of the Lord Buddha with Jataka stories, Buddha footprints, horoscope and scenes of the Buddha's life, cosmological maps of the universe, Mount Meru, the 28 Buddhas, and other subjects. The mural paintings are framed by geometrical and floral patterns and various celestial beings. The Department of Archaeology staff and skilled workers were trained by an expert conservator-restorer in recording and undertaking rapid condition assessments of decorative works at Bagan monuments since 2014. After the training, the Department of Archaeology staff continued with the recording and condition assessment of all 34 Grade I monuments for emergency conservation interventions. A recording system for murals and decorative works is one part of an overall inventory system for Bagan now being developed to insure overall consistency and compatibility with *in situ* remains. After several training sessions, the expert DoA team can now complete and update recording cards for condition assessment and inventory of monuments, mural paintings and decorative works. One issue for the mural conservation, however, is the necessity of using imported chemicals which are not easily available in Myanmar.

Multi-stakeholders' participation

An important part of the sustainability of the heritage sites has been consultations with local, state and national stakeholders, including those from the public sector, private sector and civil society. As the community awareness in cultural heritage sites has been raised with the inscription of the Pyu Ancient Cities, the Heritage Trust of Pyu Cities was formed in 2014 and the Bagan Heritage Trust in 2015 with the cooperative support of private sectors and local authorities. The trust members are now actively participating in the conservation of the site, the development of the

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livelihood of the communities and the sustainability of the heritage, together with the government organizations, international and local NGOs, institutions and individuals.

At the national level, there is the Central Committee for Myanmar National Heritage and the Myanmar National Committee for World Heritage work. At the site level, the Department of Archaeology and National Museum takes the leading role at the Pyu Ancient Cities Coordinating Committee (PyuCom) and the Bagan Heritage City Coordinating Committee (Bagan Com). Their function is to ensure a balance between the protection and management of the heritage sites and local community livelihood and urban development. At each site, the coordinating committee collaborates with local consultative groups including multiple stakeholders such as regional authorities, local government, village administrators and the *Sangha* (monk society) to manage the site with international standards adaptable to local traditional ways.

To learn the strengths and the weaknesses of the site management of neighbouring countries, study trips to Thailand and Cambodia cultural heritage sites were arranged for Department of Archaeology staff and local administrators, Heritage Trust members. The trips enabled comparison of (i) various approaches to landscape management, including park landscape, agricultural fields setting and other methods; (ii) community based tourism and opportunities for cultural industries associated with heritage sites; (iii) site interpretation including site museums, trails, visitor centres, and other aspects of public information.

Challenges of site management

Most of the cultural heritage sites in Myanmar are now facing a tendency for development that can threaten the heritage property. This includes (i) urban development and tourism infrastructure such as hotels, roads, and recreational facilities, (ii) religious facilities linked to the monuments and (iii) the extension and encroachment from the local community including changes in their lifestyle, living standards and activities such as farming methods.

(i) Urban development and Tourism infrastructure

Bagan is the most popular tourist destination in Myanmar and thus has many issues related to urban development and tourism infrastructure. The outstanding universal values and their attributes of Bagan are found in archaeology of old palaces and other potential archaeological sites, its water management and agriculture, the fortifications, the architecture of monuments, and the living heritage with festivals, rituals, processions, monastic life, handicrafts and special food dishes and snacks. Tourism accommodation has been a critical issue especially in the famous heritage sites. In Bagan, hotels, restaurants, major roads, stalls, and toilets have been constructed in town areas and in the monument and archaeological zone. These occupy prime locations along the Ayeyarwaddy River without any regard for the monuments and the archaeology. There are two urban areas, Nyaung-U and New Bagan. Nyaung-U is one of the original settlement areas in Bagan and development of Nyaung-U into an urban area has evolved organically and naturally. Nyaung-U is the administrative centre of Nyaung-U Township and the location of most local government department buildings. New Bagan, on the other hand, was built in 1990 for the relocation of residents of Old Bagan. Nyaung-U is located within the Archaeological Zone and New Bagan includes the Monument Zone along the Ayeyarwaddy riverfront and Archaeological Zone areas. Both urban areas have the potential to contain archaeological resources; any construction will

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destroy any material through excavation. The urban areas also include monuments and cluster of monuments, but the setting of the monuments has been affected by ongoing urban development. These circumstances required the Heritage Impact Assessments on some areas to understand the threats and to prevent the negative impacts on the site.



Figure 1 Traditional practice: a novice to be and his parents have to pay respect to the guardians in the Tharaba gate of Bagan

In the Pyu Ancient Cities, the authorities have had plans to extend and upgrade road network and irrigation canal network, to build telecommunication and electricity towers and tree planting along the roads in the World Heritage area with the intention of the upgrading the site as it is inscribed in the World Heritage List. A pro-active role was undertaken by the Heritage Trusts in conducting heritage impact assessments. Members of the Pyu Heritage Trusts at each of the three sites have been included in training and capacity-building sessions provided by UNESCO.

There is not yet a legal decree for the obligatory application of heritage impact assessment to evaluate the impact of any and all proposed development projects with the boundaries and buffer zones of the heritage site. However, the related authorities and communities have willingly cooperated in protecting at both sites by following the suggestions provided by HIA outcomes. Based on the experience of accessing constructions by the Department of Archaeology itself, an important lesson learned was that heritage impact assessment methodology (HIA) must be applied equally to infrastructure development projects proposed and executed by the Department of Archaeology itself, whose contractors are not informed about the importance of safeguarding the site's heritage, nor knowledgeable about the types of impact their work has on heritage attributes. Furthermore, when a heritage site is inscribed on the World Heritage List, land prices rise due to tourism related business investors. Local communities will be changed. The more non-resident people that are accommodated, the more local people leave and the less traditional practices will be alive. In order to avoid, the practical rules and regulations for urban control urgently need to be established.

(ii) *Religious facilities linked to the monuments*

Bagan Archaeological Area and Monuments is directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal

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significance. In addition, this has continuity and bonds between the community and the religious monuments through festivals and monastic life sustained since the Bagan period. The tradition of merit-making was essential to the creation and development of the site of Bagan. This continues up to today, seen in the scale of religious monuments and continued merit-making practices, ongoing religious use of the site, large temple festivals and monasteries in contemporary use.

On the other hand, the construction, extension or upgrading of existing and new monasteries or *dhamma* halls near the temples or stupas create an issue which can impact the use, care and state of the monuments. Religious fervor actually led to the construction of the monuments during the Bagan period. The tradition of merit-making must still be considered an important part of the culture. Although some new temples, monasteries and reservoirs seem small units alongside stupas, the visibility between monuments are impaired. Furthermore, the pagoda festivals which have been practiced since ancient times have changed from traditional ways to modernity such as rock performances and western style shops around pagodas and gilding of monuments with gold coated steel plaques. To be able to sustain the traditions along with the monuments, it is essential to provide the public awareness to make a balance between the conservation of the ancient monuments and the safeguarding of the religious culture and practices in adjustable and acceptable ways.

(iii) The extension and encroachment from the local community including changes in their lifestyle, living standards and activities such as farming methods

At present, villages and village life at Bagan includes agricultural activities which are linked to the surrounding landscape. They are part of the identity of present Bagan and historically how Bagan functioned as a centre for trade from the more fertile areas. For example, the festivals and rituals that are being carried out today might be a direct continuation from the Bagan period. One of the most exceptional features of Bagan is the spread of cultivated fields scattered between the ancient brick monuments. The cultivated fields create the setting for the monuments. There are numerous factors which are impacting the agriculture that include natural phenomena as well as changing human activities. It is mainly due to the lack of funds that the local community has not been able to cultivate more profitable crops and use machines, irrigation systems and modern technology. On the other hand, these absences are giving positive impacts for preserving the cultural landscape of Bagan. All in all, the significance of the agricultural fields which is giving the value to the heritage site must be conserved. The ways of conserving this landscape need to be developed accordingly. At present, the issues facing the site include the migration of workers to the foreign countries for better incomes and the sale of lands to hotel investors as the land price is now high. By ways such as these, the agricultural lands have been converted to other uses which causes the unintentional destruction of the beautiful Bagan cultural landscape.

Moreover, the handicrafts and the artisans are closely linked to the construction and ornamentation of the buildings. They are needed for maintenance and restoration of the monuments as well as a continuation of traditional practices. There are a number of villages in Ancient Monument Zone where those artisans and traditional practitioners live and work there. Though there are not any records of their settlement date, these are traditional villages with communities supporting the monuments and participating in festivals, processions and religious holidays. The major income for villages are coming from agricultural activities, handicrafts and employment by the tourism sector. The villages include Wetkyi-Inn, Taung Bi/Leya, MyinKaba and

Minanthu. In order not to lose the traditional landscape and culture, these villages are important to keep as they are, with the cooperation of villagers and authorities concerned.

Conclusion

During the four years of implementing safeguarding cultural heritage activities collaborated by the Department of Archaeology and UNESCO, there are many achievements for the sustainability of the heritage sites. These include are increased conservation awareness within DOA staff along with skills upgrading from training. Local pride in heritage has risen and communities now have more rights to be involved in heritage management. Other related authorities and organizations have shown their keen interests in cooperating with the Department of Archaeology to manage the cultural heritage sites.

At the same time, community concern about restrictions on development and livelihoods has increased, so it is crucial to educate responsible authorities not just within Department of Archaeology. Regarding the conservation of the site, it needs to be ensured that it is looked at in a comprehensive manner. It will be important to target related authorities as well as involving local communities, especially youth, for shaping the heritage site as they would like it to be in future. The Heritage Trusts should be more strengthened and should have more exposure and experience dealing with local and international organizations. The Government will need to secure resources for heritage conservation and growing visitor management challenges. The management systems need to establish immediately including institutional framework, legal and resource framework to create sustainable heritage sites.

The ongoing and upcoming activities are supporting Myanmar to strengthen capacity for conservation, management and sustainable development of cultural heritage sites as well as for the preparation of nomination dossier of Bagan, which is the next national priority for nomination to the World Heritage List. This includes the development of an interim management framework, in response to accelerated development pressures faced in Bagan from tourism and urbanization. As explained in this paper, the past four years have brought many achievements and also many increased challenges for safeguarding cultural heritage activities in Myanmar.

SPEAKER 1: MR MOHD SYHRIN B ABDULLAH

LOCAL VOICES IN LENGGONG WORLD HERITAGE SITE, MALAYSIA

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

The Archaeological Heritage of the Lenggong Valley was inscribed a UNESCO World Heritage site just over 3 years ago, in 2012, making it the fourth world heritage site for Malaysia. The process of nomination began in 2009, and involved various parties including the local communities.

The people living and working in a world heritage site are naturally concerned about how inscription would cause changes to their life and earnings, as they are fully aware that protection brings about restrictions. As an important stake-holder that is to be depended on for the protection of the world heritage site, the State Party realised their important role and them before, during and after inscription.

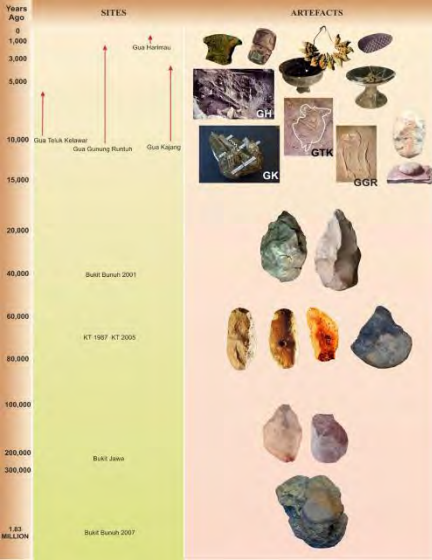
This paper will discuss the dynamics of the relationship between the State Party and the local communities, a rapport that is important for the success of obtaining the inscription as well as maintaining the inscription.

BIODATA

My full name is MOHD SYHRIN ABDULLAH. I born in Kuala Kangsar, Perak, Malaysia, in 1975. My childhood was spent in Kuala Kangsar where I finish my primary and secondary education. I Graduated from International Islamic University, Gombak Selangor Darul Ehsan in 1999, a degree in Human Sciences, Majoring in Sociology and Anthropology and Minorng in Islamic Revealed Knowledge.

After working for five years in a private sector, I was appointed as a Curator at Heritage Division in January 2005. Starting from 1st March 2006, I became a Heritage Officer at the Department of National Heritage as a Head of Policy and International Affairs Unit where the scope of work including, world heritage inscription, international affairs, planning, policy and etc.

From September 2012 until January 2016, I was appointed as a Department of National Heritage Central Zone Director which covers State of Perak and Selangor as well as well as World Heritage Site of the Lenggong Valley, which was inscribed in 2012. My Current position is a Director of World Heritage Division, Department of National Heritage, Ministry of Tourism and Culture Malaysia



LOCAL VOICES IN LENGGONG WORLD HERITAGE SITE

Presented by:
MR MOHD SYHRIN BIN ABDULLAH
 Department of National Heritage
 Ministry of Tourism and Culture Malaysia

MALAYSIA

- State Party to the Convention Concerning the Protection of the World Cultural and Natural Heritage 1972 (Since 1988).
- World Heritage Committee (2011-2015).



UNESCO Operational Guidelines

- Para 2:

“States Parties to the Convention are encouraged to ensure the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, non-governmental organizations (NGOs) and other interested parties and partners in the identification, nomination and protection of World Heritage properties”.

UNESCO Operational Guidelines

Para 26, among the current Strategic Objectives :

(4). Increase public awareness, involvement and support for World Heritage through Communication.

(5). Enhance the role of Communities in the implementation of the World Heritage Convention.



UNESCO Operational Guidelines

Para 117:

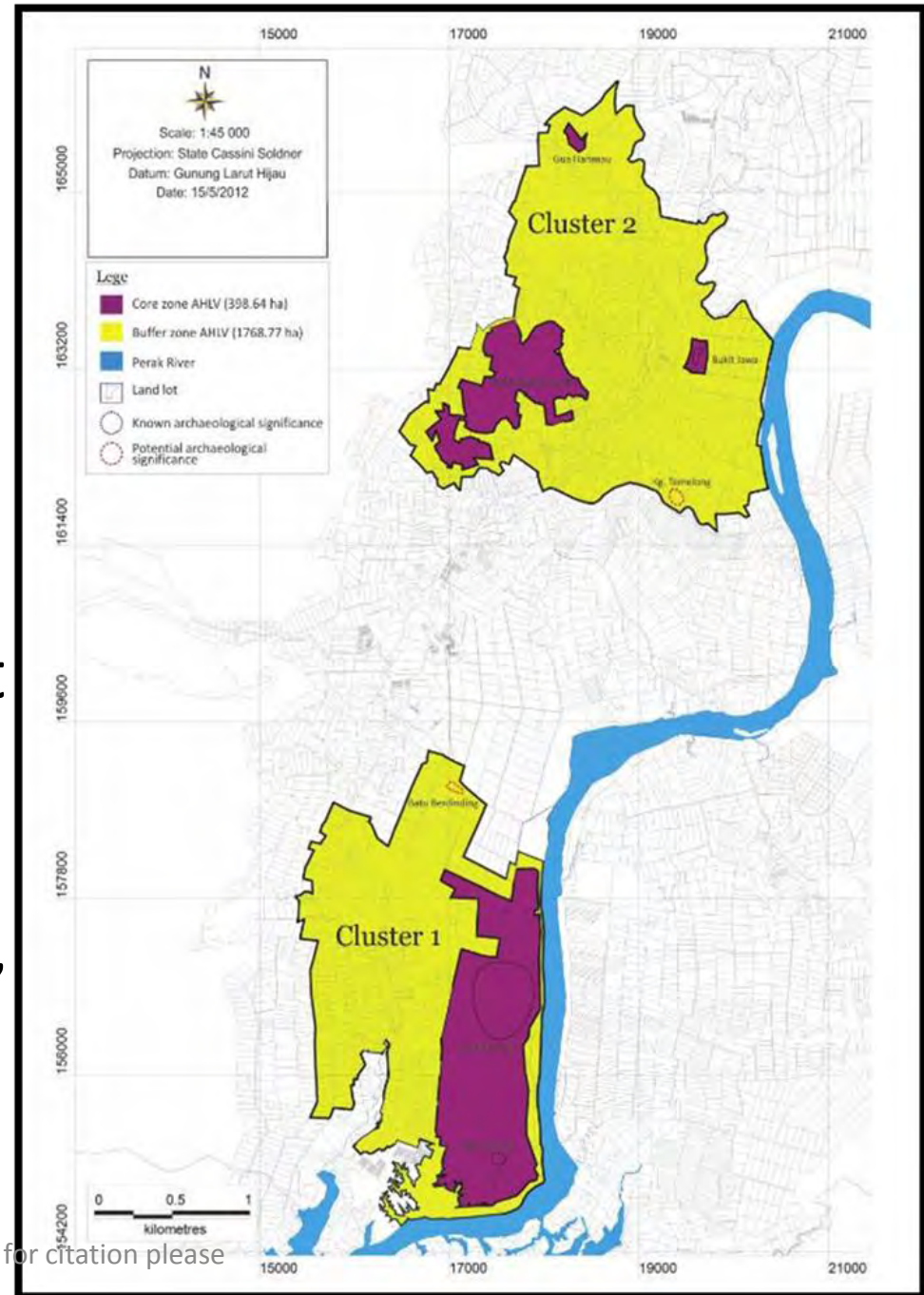
“States Parties are responsible for implementing effective management activities for a World Heritage property. State Parties should do so in close collaboration with property managers, the agency with management authority and other partners, and stakeholders in property management”.



**ARCHAEOLOGICAL
HERITAGE OF THE
LENGGONG VALLEY
(AHLV)**

AHLV

- It was inscribed on 30th June 2012
- Category: Cultural
- First archaeological sites
- AHLV is situated in the Lenggong Sub-district, District of Hulu Perak in the state of Perak, Peninsular Malaysia.
- 100 km from the state capital, Ipoh.
- Divided into two clusters.



INSCRIPTION CRITERIA

- **Criterion (iii)**

Archaeological Heritage of the Lenggong Valley is **one of the longest cultural sequence in a single locality in the world**, covering an extraordinary range of nearly 2 million years and spanning all the periods of hominid history outside of Africa

Criterion (iv)

Archaeological Heritage of the Lenggong Valley provides an outstanding and extraordinary record of the **Palaeolithic technological ensemble of prehistoric people**. With its rich and unique evidence of *in-situ* stone tool workshops spanning a 200,000 – 100,000 years period of time, AHLV reflects the evolution of human cognitive complexity in the form of a rational and systematic mind, an understanding of lithology and an efficient method of stone tool production. An outstanding example of lithic manufacturing of the Palaeolithic period is to be found at the *in-situ* Kota Tampan site. Kota Tampan has become an important global reference site for Palaeolithic tool technology.

NUMBER OF INHABITANTS

Estimated human population located within the nominated property based on statistical data :

Cluster 1

Area of core zone: Nil

Buffer zone: 2,513

Total: 2,513

Cluster 2

Area of core zones: Nil

Buffer zone: 4,350

Total: 4,350



SUPPORT FROM LOCAL PP

- During nomination & after inscription
- Through:
 - i. Awareness program
 - ii. Briefing / dialog
 - iii. Involvement in planning /program/ activities
 - iv. Updating new information



AWARENESS PROGRAM



ARCHAEOLOGICAL HERITAGE OF THE LENGGONG VALLEY CARNIVAL

Lenggong, Perak

27-29 Mei 2011

Conference draft, not for citation please

BRIEFING AND DIALOG



PLANNING PROCESS



**Focus Group Discussion for
the prep. of CMP**

DURING NOMINATION



EVALUATION MISSION BY ICOMOS,

Lenggong, Perak

Conference draft, not for citation please

11-15 Sept 2011

Updating New Information



Conference draft, not for citation please



JABATAN WARISAN NEGARA

AFTER INSCRIPTION



- **Visitor Center Design Concept Contest**
Januari - Mei 2013
- **Lenggong Carnival**
Forum Warisan - 5 September 2013
Jejak Warisan Dunia Lenggong - 7 September 2013
Perlancaran Rakan Warisan Dunia - 7 September 2013
Tunas Arkeologi - 7 September 2013
Puisi Muzikal Lenggong - 7 September 2013
- **Briefing to local community**
(6 program)
i. 2 di Dewan Orang Ramai
ii. 4 di Masjid sekitar Lenggong
- **Lenggong World Heritage Trail**
Bersama Ketua Kampung Sekitar Lenggong & Ahli Majlis Daerah Lenggong
- **Arts Performance Program**
21 Disember 2013

THE IMPORTANCE OF GETTING SUPPORT FROM LOCAL PP

- Site Protection
- Save time and money
- Help identify prob. areas that may be overlooked
- Help providing useful input for desired condition
- To avoid misunderstood local cult. diff.



Conference draft, not for citation please



CHANNEL OF LOCAL VOICES

- Heritage Steering Committee
- Lenggong District Council
- Lenggong Tourism Council
- Heritage and Scientific Committee (HSTC)
- OSC (One Stop Center)



THANK YOU



SPEAKER 2: DR GOH HSIAO MEI

THE PITFALLS AND PROSPECTS OF
COMMUNITY HERITAGE ENGAGEMENT IN MALAYSIAN ARCHAEOLOGY

Hsiao Mei Goh

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

This paper explores the contemporary community heritage engagement in Malaysian archaeology, with a special focus on Gua Tambun - a national heritage site containing one of the most pristine prehistoric rock art collections in the country. It argues that the existing community heritage engagement practice and policy often disenfranchise the community knowledge, more to serve as an act of tokenism and highly conform to a top-down model. The examination into the heritage engagement of Gua Tambun pointed out a pattern of exclusion, in which the consultation with and inclusion of the local community on management planning is fairly low. In response to these issues, a community-driven engagement project known as Gua Tambun Heritage Awareness Project (GTHAP) has been developed, aiming at encouraging community engagement in rock art conservation through promotion of heritage awareness and local capacity building. Thus far, GTHAP is the first community heritage engagement project in Peninsula Malaysia, which is fully funded through public crowd-fund, and it gives way to the local community to invest and foster a sustainable heritage conservation program through capacity building and long-term partnership. Under the initiatives of GTHAP, a public archaeology program known as “Embracing Tambun Rock Art” and a heritage volunteer program known as “TRA-Rangers” which anticipate running for a cycle of one year, have been successfully launched. Given that the community-driven approach is a relatively new alternative in heritage management, GTHAP serves as a new benchmark to reflect the pitfalls and prospects in the future delivery of a sustainable conservation management of archaeological heritage in Malaysia.

BIODATA

Hsiao Mei Goh is an archaeologist affiliated to the Centre for Global Archaeological Research, Universiti Sains Malaysia. Over the past 8 years, she has been actively engaged in many archaeological and heritage projects and majority of her works focus on the public archaeology and cultural heritage management of archaeological sites.

CONFERENCE PAPER

THE PITFALLS AND PROSPECTS OF

COMMUNITY HERITAGE ENGAGEMENT IN MALAYSIAN ARCHAEOLOGY

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This paper explores the contemporary community heritage engagement in Malaysian archaeology, with a special focus on Gua Tambun - a national heritage site containing one of the most pristine prehistoric rock art collections in the country. It argues that the existing community heritage engagement practice and policy often disenfranchise the community knowledge, more to serve as an act of tokenism and highly conform to a top-down model. The examination into the heritage engagement of Gua Tambun pointed out a pattern of exclusion, in which the consultation with and inclusion of the local community on management planning is fairly low. In response to these issues, a community-driven engagement project known as Gua Tambun Heritage Awareness Project (GTHAP) has been developed, aiming at encouraging community engagement in rock art conservation through promotion of heritage awareness and local capacity building. Thus far, GTHAP is the first community heritage engagement project in Peninsula Malaysia, which is fully funded through public crowd-fund, and it gives way to the local community to invest and foster a sustainable heritage conservation program through capacity building and long-term partnership. Under the initiatives of GTHAP, a public archaeology program known as "Embracing Tambun Rock Art" and a heritage volunteer program known as "TRA-Rangers" which anticipate running for a cycle of one year, have been successfully launched. Given that the community-driven approach is a relatively new alternative in heritage management, GTHAP serves as a new benchmark to reflect the pitfalls and prospects in the future delivery of a sustainable conservation management of archaeological heritage in Malaysia.

1.0 Introduction

Over the past decade, community involvement in heritage has increasingly become a subject of debate in heritage studies following by the increasing criticisms into the contemporary heritage management practice which oftentimes, disenfranchise the voice of community in heritage management planning (Chirikure and Pwiti, 2008; Marshall, 2002; Ismail 2013; Goh, 2014). In Malaysia, years of research indicate that the community involvement in heritage is still fairly sporadic, mainly due to the lack of mutual trust between the authority and local stakeholders (Ismail, 2013; Goh, 2014).

According to Ismail (2013), the investigation into the community heritage involvement in UNESCO World Heritage City of Melaka suggested that majority of the local stakeholders do not explicitly express their interest in heritage engagement and therefore, the authority has no baseline data to identify and approach the potential community stakeholders. On the other hand, Goh (2015), through her study on the heritage management of UNESCO World Heritage

Site of Lenggong Valley, pointed out that the contemporary Conservation Management Plan (CMP) of Lenggong Valley fails to acknowledge community values and attitudes as well as encourage stakeholder's participation in the conservation planning. A more in depth community survey conducted by Goh (2014) in Lenggong Valley revealed that there is a divergence between *how* the official (authority) and community ascribed value to the cave sites across the valley, and the social significance of these cave sites are still underrepresented. Further examination into the community involvement in Lenggong's heritage pointed out that the concept of "heritage" is relatively new to certain social groups, in which "heritage" is often treated as a "dispensable luxury" as they prefer to allocate their time and energy for income-generating activities (Goh, 2014). These scenarios reflect a huge challenge for the future delivery of heritage management in Malaysia, particularly in relates to the inclusion of community stakeholders in the long-term conservation management planning.

2.0 Community Heritage in Malaysia: A brief background

In retrospect, Malaysian government was one of the forerunners among the ASEAN countries in the development of heritage conservation in this region. Under the initiative of the First Malaysia Plan (1966-1970), Malaysian government, in collaboration with UNESCO, proposed a mission to conduct an extensive survey in 1968-1969 and a masterplan for Bujang Valley and Kuala Kedah Fort has been successfully drafted in 1987 (see Sanday, 1987). However, Sanday's report only detailed the technical aspects of the conservation and management of historical Bujang Valley and Kuala Kedah Fort, and the inclusion of community stakeholders in the conservation planning was absent in their masterplan. In 1988, Malaysia government rectified the World Heritage Convention and later endorsed the ASEAN Declaration on Cultural Heritage in 2000. However, it is ironic to point out that none of these documents explicitly elaborate on the importance of community engagement as a means to empower the local community as one of the key stakeholders in long-term heritage management.

It was only until the very end of 20th century that community heritage engagement becomes a new subject of interest in Malaysian heritage where the grassroots heritage campaigning began to gain some political and social attentions with the establishment of several heritage-oriented NGOs such as Badan Warisan Malaysia Penang Heritage Trust. In parallel with the international heritage movement and in attempt to make heritage management and conservation more social relevant, the authority (heritage practitioners) began to take initiatives to acknowledge the importance of social voices in heritage management planning through policy and law making. For instance, Article 46 (c) in National Heritage Act 2005 urges the authority to promote the inclusion of community in decision-making (National Heritage Act, 2005). These initiatives seem extremely motivating. However, the validity of these mechanisms has always been questioned (Ismail, 2013; Goh, 2014). Many have argued that the lack of community engagement in Malaysian heritage is highly due to the existing "pattern of exclusion" as the result of the adoption of typical "top-down" model in Malaysian heritage management practice (Ismail, 2013). Chirikure and Pwiti (2008), on the other hand, pointed to the "unwillingness of heritage practitioners to give up some of their power and always view local community as

passive partners” as the key factor that contributed to the lower rate of community engagement in heritage in general. Byrne, Brayshaw and Ireland (2001) argue that there is always a divergence between how heritage practitioners and local community interprets a heritage place, object or monument and thus a lot of heritage project failed to generate mutual benefits which led to the fall-out of local community from the heritage discourse. Of course, all of these arguments and suggestions are valid to a certain extent. However, Goh (2014) suggested a key of a successful community heritage project is to explicitly explore every political, social and economic agenda associated with the project. It has to move beyond rhetorical strategies and implement these approaches from the grassroots level, it requires an in depth investigation into the agendas behind every aspect, that includes the examination into the politics of the local heritage sectors; the community needs and motivations; the local capacity; the prospects and limitations of community- driven project; the issue of sustainability and etcetera.

Knowing that a good heritage management planning should consider all strands of cultural and social factors (DuCros et al., 2007) and the nature of every heritage engagement project is subjected to different agendas and motivations; therefore, it is too subjective to dispraise the current approach which is more conform to a “top-down” model. As such, this paper tends to present an alternative facet of community heritage engagement in Malaysia through an in-depth discussion into a community-driven approach that has been recently adopted in Gua Tambun Heritage Awareness Project – a community engagement project initiated by the author to explore the pros and cons of grassroots campaigning compared to the conventional community heritage engagement practice.

3.0 The Prehistoric Rock Art Site of Gua Tambun: A background

Gua Tambun, or Tambun Cave is a prehistoric rock art site situated in Gunong Panjang limestone hill, approximately 15km from the capital of the state of Perak (Figure 1). Gua Tambun is approximately 80 metres long and best described as a rock shelter as it is a ledge located approximately 50 metres above the floor (Figure 2).

Thus far, this cave has been known for its archaeological importance as one of the most profound ancient red and purple painting caves in the country (Faulstich, 1984; Matthew, 1960; Tan and Chia, 2011; Tan, 2014). To date, more than 600 forms of rock art motives found at the site (Tan and Chia, 2011; Tan, 2014) and these depictions of local fauna, anthropomorphs and abstract shades of red, purple and orange are attributed to Neolithic period, relatively dated to between 2,500 and 500 B.C. (Before Century) (Tan and Chia,2011.)

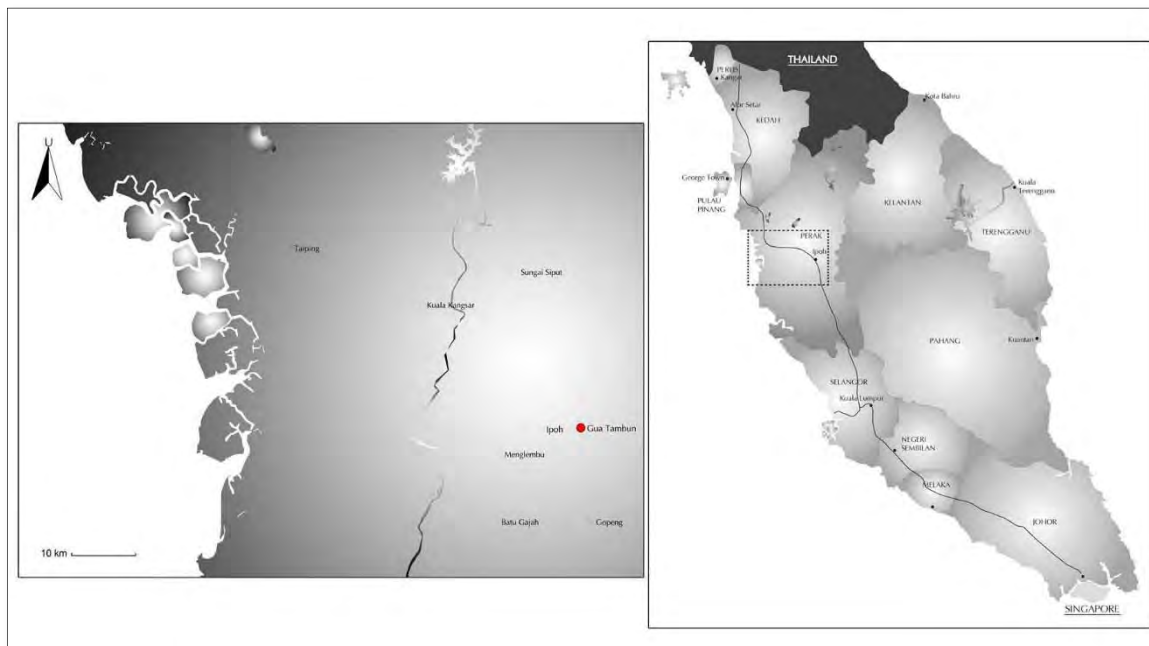


Figure1: The location of Gua Tambun in Peninsula Malaysia

Prior to 2009, the literature dedicated to Tambun Cave is relatively limited and most of them are the field reports produced by Matthew (1959, 1960) and Faulstich (1984, 1985). The former investigation identified approximately 80 forms of rock art and unearthed 49 stone implements, said to have been attributed to "Hoabihnian" culture (approximately 10,000- 5,000 years ago and varies across different region in Southeast Asia) whereas the latter recorded more rock art and reported the discovery of Neolithic cord-marked pottery sherds.

In 2009, Tan and Chia (2011) conducted an extensive archaeological research and a total of more than 600 forms of rock art scattered through 11 panels across the wall were documented. Recognising its cultural importance, this site was gazetted as National Heritage Site in January 2010.



Figure 2: The major panel of prehistoric rock art of the cave wall of Gua Tambun.

In early 2015, the author of this paper conducted a preliminary heritage assessment of Gua Tambun, mainly through archival research and community survey. The archival research shows that many of the artefacts recovered from Matthew's excavation in 1969 went missing, with the record of only two stone implements can be retrieved from National Museum of Kuala Lumpur. The findings of Faulstich's (1984) excavation in Gua Tambun are somehow remaining unknown. The lack of comprehensive date and records of previous archaeological findings, to some extent, compromise the archaeological interpretation of the Tambun's heritage. The community survey, on the other hand, shows that this cave is not only archaeologically important but also socially significant to the local community. However, up until present, the heritage interpretation of Gua Tambun is solely focused on its archaeological value, and the social and historical importance of this rock art site is still underrepresented. This scenario suggests a more comprehensive study and research into Gua Tambun to produce a more concrete and broad-gauge heritage interpretation of this precious rock art site.

Another noted challenge to the conservation and management of Tambun Rock Art is the vandalism activities that spiraled out of control in Gua Tambun (Ahmad, 2014; Goh, 2015; Singh, 2015; Tan and Chia, 2011; Yap, 2015) and this is due in part to the unawareness of this valuable and fragile cultural heritage among the local community. A survey among a pool of 100 local residents, 78 percent are unaware of the existence of this prehistoric rock art site in Ipoh. What worrying is that out of 51 respondents who age between 18-25 years old, only 2 local respondents are aware of the prehistoric rock art of Tambun. This scenario indicates that the local heritage awareness among the Tambun community, especially among the young, is

extremely low.

4.1 Gua Tambun Heritage Awareness Project

In response to these issues, a community-driven engagement project known as Gua Tambun Heritage Awareness Project (GTHAP) has been developed and launched in June 2015. Gua Tambun Heritage Awareness Project (#GTHAP) is a heritage initiative driven by a group of heritage researchers and students from Universiti Sains Malaysia. This project was launched in partnership with local NGOs and local community of Perak. Considering the increasing conservation and management issues of Gua Tambun, this project aims to save the Tambun Rock Art through local conservation effort. To date, GTHAP is the first community-driven heritage project being launched in Tambun, Ipoh between the collaboration of USM and local community.

The primary objectives of the collaborative Gua Tambun Heritage Awareness Project (GTHAP) are:

- i. To create momentum for rock art preservation and conservation in Gua Tambun and Peninsular Malaysia through the promotion of heritage awareness;
- ii. To encourage local involvement and channel local effort in rock art conservation;
- iii. To offer opportunities for local capacity building through public education and outreach, that include:
 - a) Rock art interpretation and presentation
 - b) Rock art site management and conservation
 - c) Specialized tourist guiding in rock art site
- iv. To connect people to Tambun's rich prehistoric past; and to create a long-term partnership and collaboration among heritage professionals, authorities, local NGOs and local community.
- v.

4.2 Identification of Stakeholders and Local Partnerships

Prior to the commencement of GTHAP, a thorough study into previous research in related to Gua Tambun and Tambun Rock Art has been conducted to assist in the identification of potential local stakeholders. As the primary goal of GTHAP is to promote local heritage awareness and appreciation through public educational program, the development of local partnership is highly essential to ensure the sustainability of the program. The process of identification of stakeholders was fairly straight forward, in which several local heritage-oriented NGOs have been approached. The team members of GTHAP approached each NGO and conducted few sessions of consultations in order to identify the motivations of each NGO and assessed the capacity and limitation of each partner. This is extremely vital to ensure that the project can provides mutual benefits to all stakeholders who being involved in the project management process.

Over a course of 6 months, a partnership with 9 NGOs included a local press has been established (Figure 3). These NGOs are actively involved in every single management

planning process ever since, from fundraising, publicity, logistics planning, monitoring to volunteering and etc. This mutual understanding and partnership stimulate the development of a mutual trust among the local stakeholders, and at the same time, expedite a more meaningful project outcome of mutual benefits and community relevance.



Figure 3: The conservation column on Ipoh Echo is dedicated to Tambun Rock Art since August 2015

4.3 Crowd-funding

One of the many challenges of community heritage engagement is the issue of funding. Oftentimes, community is perceived as "passive partners". From economic perspective, they are the beneficiaries of the project. These "passive partners" always tend to benefit from the project instead of giving in. In the case of Gua Tambun, GTHAP work closely with Give.my - a crowd-funding platform that aims to pioneer better alternative education for Malaysian, to source a decent amount of fund to run the weekly public archaeology workshop (Figure 4). This made GTHAP the very first public archaeological project in Malaysia that has been funded by the general public community. The rationale behind this is to get the community to invest in this project in order to create social appreciation and attachment towards this project. This example contested the conventional way of funding a community heritage engagement project and it definitely set a new benchmark for the future delivery of community engagement in the country.

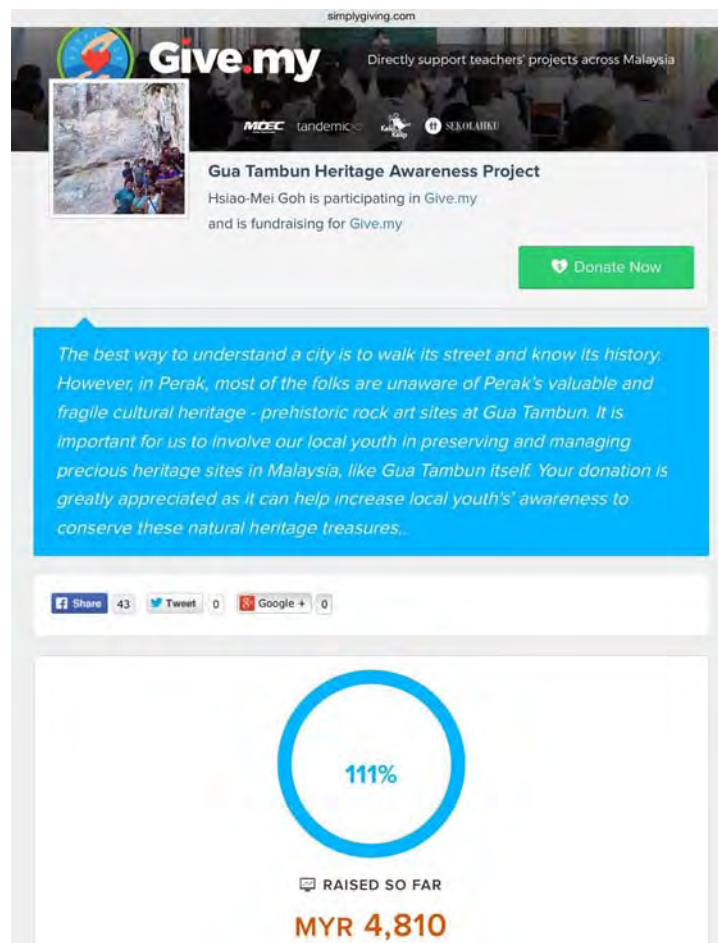


Figure 4: The crowd-funding campaign for Gua Tambun Heritage Awareness Project

4.4 Embracing Tambun Rock Art Public Archaeology Workshop

“Embracing Tambun Rock Art” is a public archaeology workshop introduces to the public especially the local community of Tambun as a means to promote public awareness towards the cultural importance of this significant site. This 3-hour workshop is running on a weekly basis and comprises of a mixed of educational and hands-on activities. It introduces the participants to ancient rock arts, highlight the rarity and importance of Tambun Rock Art as well as initiate a dialogue into the future of Tambun Rock Art. This workshop is currently co-managed by a group of local volunteers. To date, this workshop is well received and more than 300 local residents have joined the workshop. The workshop participants comprise of community members from different age groups, ranging from primary school kids to senior citizens (Figure 5,6).



embracing
TAMBUN ROCK ART 4.0
A Heritage initiative by GTHAP



Get hands-on
to unveil the ancient life of Tambun!

📅 24 October 2015 (Saturday)
🕒 0900 - 1300
📍 Caltex Tambun, Ipoh, Perak
📍 Gua Tambun, Ipoh, Perak

HIGHLIGHTS
Tambun Rock Art
Poster Exhibition

ACTIVITIES
Rock Art Hunting
Rock Art Interpretation
Rock Art Puzzle
Homemade Drawing

CONVERSATION
The Future of
Tambun Rock Art
Tambun Rock Art Rangers

TAMBUNROCKART
GUA TAMBUN
HERITAGE AWARENESS PROJECT
www.tambunrockart.com
#GTHAP
#GUATAMBUNHERITAGEAWARENESSPROJECT




Figure 5: Embracing Tambun Rock Art workshop is running on a weekly basis.

As aforementioned, this project sets to explore the weaknesses and strengths of community-driven heritage engagement and thus a short interview is conducted among the local participants on a weekly basis. Out of the 120 short interviews we conducted, more than 70% (N=87) of participants were previously unaware of the existence of the sites, and all participants (100%, N=120) stated that they will promote the site to their friends, family and acquaintances.

During the interviews, participants were requested to share their personal perception in related to one big question: "Whose heritage for whom"? Majority of the response are extremely positive, with 94% (N=113) express their appreciation and "claimed" their social ownership towards these ancient rock arts. In response to the public tendency to get involve in the future conservation and management program of Gua Tambun, 38% (N=46) stated that they are keen and committed to be part of the project in long run; 52.5% (N=63) of the participants stated that they would join if they have time whereas the rest of 9.5% (N=11) showed no interest to get involve in the heritage management planning of Gua Tambun.



Figure 6: Participants are actively engaged at the workshop

4.5 Tambun Rock Art Rangers (TRA-Rangers) – a local capacity building program

Tambun Rock Art Rangers is a volunteer program that has been launched as part of the initiatives of GTHAP to develop local capacity as a means to transform GTHAP as a sustainable project in long run. Apart from raising local awareness about issues related to the conservation and management of Tambun Rock Art, this program also integrates hands-on skills training activities and sets to establish cooperative relations and partnerships among the local stakeholders.

The TRA-Rangers volunteer program comprises of 4 major categories, namely: site ranger, heritage tour guiding, conservation and research, and community heritage education and outreach. Each of the volunteer is required to commit 4 to 8 hours per week, and they have full-flexibility when it comes to their involvement. They can enroll in more than one category as long as their time is permitted. The TRA-Rangers are required to assist in the weekly workshop and at the same time, highly involve in the research and outreach of Tambun Rock Art project.

To date, we have a group of TRA-Rangers, which consists of 7 volunteers, and we anticipate more individuals to join in as volunteer in the future.



Figure 7: Tambun Rock Art Rangers Volunteer Program



Figure 8: A local volunteer works with the archaeologist in the rock art documentation project.

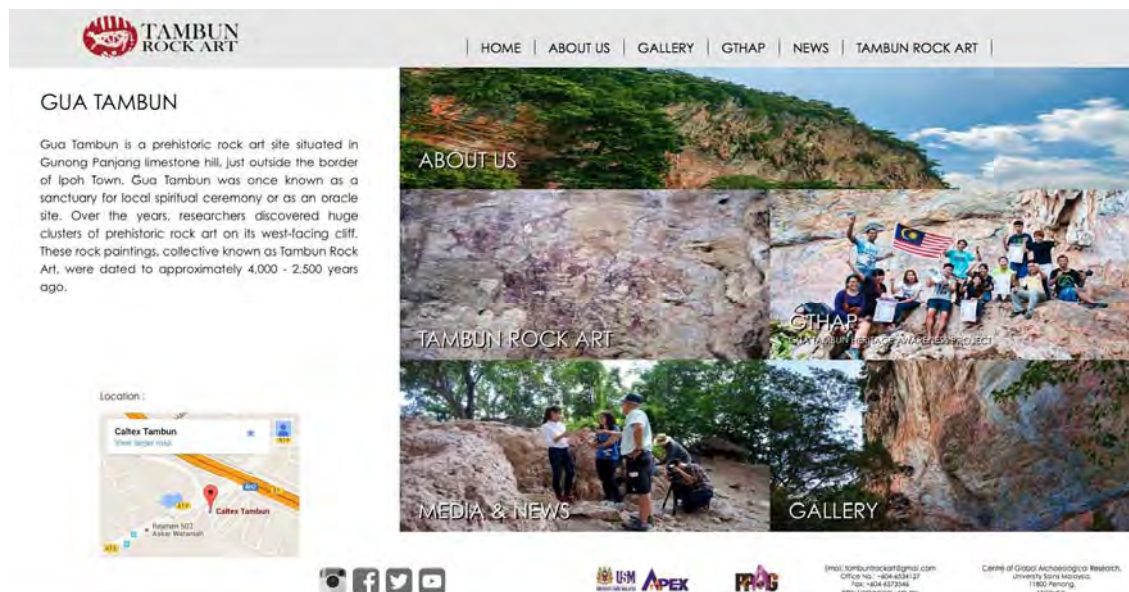


Figure 9: tambunrock.com has been developed by a group of volunteers.



Figure 10: The outcome of Tambun Rock Art Documentation project.

5.0 Conclusion: The Pitfalls and Prospects of community heritage engagement

Traditionally, the authority and heritage professionals across a range of sectors in Malaysia are being assigned with responsibility to promote and initiate the community heritage engagement across the country. As it turns out, many of the previous attempts in developing the community engagement in heritage were unable to achieve the desirable outcomes (see, Hamid et.al, 2014). This is due in part to the current heritage management system that highly conforms to bureaucracy system, which involves a wide range of stakeholders at the top level. Oftentimes, organizations develop and launch the community-based project just to fulfill their own prescribed political agendas and once the agendas is justified, such initiative will eventually subsided. This scenario reflects the tokenistic nature of majority of the community heritage

engagement project in Malaysia and this will result in a lack of support from the community for future initiatives.

In the context of heritage management in Malaysia, Goh (2014; 2015) argues that the consultation with the local community is not only useful, but it is a crucial process to create partnership with the community to manage the site in long run. When there is a close interaction between the local values and the conservation management, it reflects back to the local community that their heritage is being recognized. However, in many cases, the contemporary heritage management practice tends to prioritize the "professionalism" instead of acknowledging the local community as the indigenous owner of these heritage assets or traditions. This creates an on-going tension between the authority and the local community and at the same time, illustrates the imbalance of focus of the contemporary heritage management in Malaysia.

In contrary, the case of Gua Tambun sets to explore a possibility of developing a community-driven heritage project from grassroots level, aiming at adopting a bottom-up approach to create momentum for community involvement in rock art conservation. It provides a platform that encourages local stakeholders to channel their input and stimulate cooperative efforts among the "equally important" stakeholders. The key here is the acknowledgment.

In Malaysia, it is so common that the community stakeholders are lack of motivation to campaigning from grassroots level, given their mindsets are hard wired to the fact that "heritage is government's responsibility" and the notion of "it's yours, not mine" is still deeply rooted among the local community (Goh, 2014). As such, even though a bottom-up approach is adopted in the case of Gua Tambun, a "shadow" top-down model (in this case, the project management team from Universiti Sains Malaysia) is always in place to oversee and encourage the development and sustainability of the project in long run through social empowerment and capacity building. The cornerstone to establish a long-term partnership is the mutual trust and understanding. In such situation, the success of a community heritage engagement is not solely depend on which models or approaches that has been adopted; the key is to move beyond the rhetoric of community engagement and making the heritage engagement more social relevant through long term understanding into the issues and politics arising within the community heritage discourse.

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SPEAKER 3: DR KHOO SALMA NASUTION

THE PENANG STORY

A PLATFORM FOR INTERGENERATIONAL COMMUNITY PARTICIPATION IN HERITAGE

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

The Penang Story was first staged by the Penang Heritage Trust in 2001 as a series of history talks by professional, amateur and community historians. Billed as ‘a celebration of cultural diversity’, the objective was to validate the historical significance of Penang and its capital city George Town. The peripheral position of Penang in the national historical narrative made it necessary to generate new narratives that would recast its significance as an outward-looking port shaped by waves of migrants. After the inscription of George Town and Melaka to World Heritage in 2008, the economic value of its heritage has been widely recognised – ironically triggering rapid change which results in both conservation gains and losses. In 2010 The Penang Story was revived as a vehicle to explore Penang’s links to regional and global history. Meanwhile, the heritage movement began to orientate its work around maintaining the Outstanding Universal Value of George Town as articulated in the Operational Guidelines for the implementation of the World Heritage Convention. Within this context, The Penang Story has proven itself a worthwhile strategy for identifying community stakeholders and building local audiences, as well as exploring lost regional connections and recovering historical diversity. This is a preliminary paper documenting some of the many spin-offs and small successes of The Penang Story in stimulating intergenerational community stakeholders and historical minorities to claim ‘ownership’ of their heritage and to develop the tangible and intangible values of identity, history and traditional occupations. Is The Penang Story replicable in other places and can such initiatives inspire new translocal narratives vital to an ASEAN future?

BIODATA

Khoo Salma Nasution, nee Khoo Su Nin (B.A. Duke University), is a writer, publisher and heritage advocate. She has been involved in heritage since 1989, first as Honorary Secretary (1989-2003) then as President of the Penang Heritage Trust (2008-2015), and through her stewardship of the Sun Yat Sen Museum Penang. In 2005, she and her husband co-founded Areca Books. Under her maiden name, Khoo Su Nin, she was editor of *Pulau Pinang Magazine* (1989-1992) and wrote *The Streets of George Town, Penang* (1993), a book which pioneered the cultural interpretation of the city's heritage sites. As an Asian Public Intellectual Fellow (2004-2005), she carried out research on links between Malaysia and Thailand, focusing on Penang and Phuket. Khoo Salma has authored or co-authored about a dozen books, such as *Penang Postcard Collection* (2003), *Raja Bilah and the Mandailings in Perak, 1875-1911* (2003), *Kinta Valley: Pioneering Malaysia's Modern Development* (2005), *More Than Merchants: A History of the German-Speaking Community in Penang, 1800s-1940s* (2006), *Sun Yat Sen in Penang* (2008), *Heritage Houses of Penang* (2009), *Perak Postcards 1890s-1940s* (2010) and *Redoubtable Reformer: The Life and Times of Cheah Cheang Lim* (2015). Her recent book, *The Chulia in Penang: Patronage and Place-Making around the Kapitan Kling Mosque 1786-1957* (2014), won the ICAS Book Prize Colleagues' Choice Award in 2015.

CONFERENCE PAPER
THE PENANG STORY – A PLATFORM FOR COMMUNITY PARTICIPATION IN HISTORY AND
HERITAGE

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ABSTRACT/ INTRODUCTION

The Penang Story was first staged by the Penang Heritage Trust in 2001 as a series of history talks by professional, amateur and community historians. Billed as ‘a celebration of cultural diversity’, the objective was to validate the historical significance of Penang and its capital city George Town. The peripheral position of Penang in the national historical narrative made it necessary to generate new narratives that would recast its significance as an outward-looking port shaped by waves of migrants. After the inscription of George Town and Melaka to World Heritage in 2008, the economic value of its heritage has been widely recognized – ironically triggering rapid change which results in both conservation gains and losses. In 2010 The Penang Story was revived as a vehicle to explore Penang’s links to regional and global history. Meanwhile, the heritage movement began to orientate its work around maintaining the Outstanding Universal Value of George Town as articulated in the Operational Guidelines for the implementation of the World Heritage Convention. Within this context, The Penang Story has proven itself a worthwhile strategy for identifying community stakeholders and building local audiences, as well as exploring lost regional connections and recovering historical diversity. This is a preliminary paper documenting some of the many spin-offs and small successes of The Penang Story in stimulating intergenerational community stakeholders and historical minorities to claim ‘ownership’ of their heritage and to develop the tangible and intangible values of identity, history and traditional occupations. Is The Penang Story replicable in other places and can such initiatives inspire new translocal narratives vital to an ASEAN future?

THE PENANG HERITAGE TRUST

The organisation which spearheaded the Penang Story is the Penang Heritage Trust, a non-profit, non-government organisation. It was founded in 1986 by some of Penang’s leading citizens with the aim of saving Penang’s grand old houses. In the 1990s the Trust started to focus its attention on heritage protection of some five thousand buildings in the historic city centre, which had been largely preserved under rent control and was now under threat due to the imminent repeal of rent control. At the same time, the Trust also began to promote cultural tourism, hoping to prove that built heritage could be an economic asset.

As time went on, PHT members learnt about the scope and complexity of heritage issues, which ranged from intangible heritage and social memory to zoning and urban management to biocultural heritage and industrial heritage. Having a voice in democratic society, insisting on transparency of government planning and development approvals, pushing for improvements in government processes, were also important dimensions of heritage activism. In order to engage in the complexity of heritage and its multi-faceted heritage issues the Trust had to develop cultural collaborations, which are inter-disciplinary, tapping on a range of experience, and across cultural and linguistic groups.

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CIVIC EDUCATION

Awareness of cultural heritage and cultural diversity are important components of civic education, which in turn produces a democratic society based on mutual familiarity, inter-ethnic trust and shared values, as well as a sense of individual and collective responsibility towards a common heritage.

Malaysian society is a plural one, characterised by occupational specialization and ecological interdependence of its ethnic groups. After independence from the British, a stable government has been maintained over a long period of almost unbroken peace through an system of consociational democracy. Malaysians grow up with a certain comfort of living in a plural society – different cultural groups living side by side, ‘yet without mingling’, as Furnivall qualifies. It is commonly felt that the full positive potentialities of a multicultural society has not been realised. This article obviously does not deal with the country’s political and economic issues but addresses the question of cultural diversity.

Malaysia has not fully weaned itself from the racial ideology of British imperialism, which perpetrated White supremacy and profiling myths about natives and immigrants. To a great degree, the colonial was propped up by administrative race construction, which simplified racial categories in order to optimise political-economic functionalism. This ideology and its attendant myths have been carried forward into post-independence age, where they are sustained by divisive politic discourse even today. History is easily politicised with biased narratives being offered as contending versions of the same events, or protagonists being favoured or excluded on the basis of ethnicity.

Formal education has scarcely promoted critical inquiry into the past. History is taught in primary and secondary schools as sets of facts rather than as stories about the making of a nation. The Malaysian school system accommodates multiple school types and media of education which encourages social segmentation. In ‘national type’ schools, official textbook history tends to project a narrow and non-inclusive national narrative, excluding or under-representing diverse peoples from the national narrative. The lack of local history teaching means that the school fails to play a role in inculcating a child’s knowledge about his or her own locality which is so crucial to developing a stronger sense of belonging, identity and local pride.

Penang’s history has long been peripheral to the national narrative – the latter is constructed with Melaka being identified with the beginnings of the Malay nation, while Penang’s history is linked to the beginnings of British colonialism. During the British colonial period, Penang interests were subservient to those of Singapore in the Straits Settlements, and then Penang found itself being often on the wrong side of national politics in the post-independence period when Kuala Lumpur took its place as the federal capital. As the post-independence narrative mainly looked at the making of modern Malaya, scant attention was paid to the history of Penang as a port city, by character outward-looking and linked to events and entities beyond the present nation-state.

Much of Malaysia’s heritage was ignored because it was seen to be ‘colonial’ and not ‘national’, or unimportant because it was ‘ethnic’, ‘local’ or ‘vernacular’. The dominance of Malaysia’s nationalist narrative, the lack of government investment in Malaysia’s public cultural institutions, and the debilitating effect of often contradictory cultural policies contribute to three inter-related problems:

- Cultural dissonance – what one learns through transmission by the parents or family is not affirmed, or even negated, by official or publicly acknowledged versions of history.
- Cultural cringe and cultural alienation at various levels – a sense that the history or culture of one’s own country is inferior to that of other countries.

- Cultural distance or apathy towards ‘others’ – the unfamiliarity of one group with the religion, culture and history of the ‘others’ within the same society – which contributes to political divisiveness.

These issues have an unfortunate impact on sense of belonging, and are factors which contribute to the brain drain of some of Malaysia’s best and brightest. It could be said that the older generation was not conscious of the idea ‘heritage’ and were riding on the modern expectations that old buildings should be replaced by new ones. At the same time, the world was changing for the younger generation, who might not want to continue with seemingly burdensome traditions.

All this impacted greatly on the stewardship of heritage. Just as history is in many cases ‘a truth agreed upon’, cultural heritage is equally a ‘legacy agreed upon’. Apart from institutional deficiencies, it is clear that heritage cannot be safeguarded in the long-term without champions from the ranks of its stakeholders and a strong climate of support among the public in general.

Not only does heritage need to be identified, but objectives and priorities need to be agreed upon by various stakeholders. The relationship of stakeholders in particular and citizens in general to their heritage is something that has to be constantly examined and discussed at different levels in order to work out the greater consensus about ‘heritage in common’. Contestation in heritage can present obstacles but at the same time can also act as a catalyst for mobilizing supporters and unexpected resources.

Once the problem has been thus framed, it appears that the challenge would be to find new ways to communicate the meaning of heritage in such a way that people would identify with their own heritage, whether a sense of belonging through their own group such as a dialect group, religious affiliation or subaltern group, or through a larger identification with their hometown and nation. From the beginning we understood that Malaysia’s three major racial groups are actually artificially constructed from a greater diversity of many ethnic groups, some who do not fit neatly into the major three, and who thus would predictably feel the greatest degree of cultural dissonance due to mainstream narratives. The Penang Story would give people like these a voice on an equal footing with everyone else. Only by finding their own reasons for belonging would they start to care and feel a sense of ‘ownership’ for their own heritage.

Einstein is often quoted as saying, “If you want your children to be intelligent, read them fairy tales. If you want them to be more intelligent, read them more fairy tales.’ This saying has been modified in several ways, for example ‘if you want your children to prosper, tell them stories’. The idea is that stories help people to envision different characters, worlds, situations, strategies and outcomes.

The Penang Story is based on the idea that the diversity of our historical narratives should reflect the cultural diversity of our society. One size cannot fit all. Therefore history should be multi-vocal, plural, and not only from above but also from the middle and from below. The official tagline of The Penang Story is “A Celebration of Cultural Diversity”. Stories are important for people to visualize the city or historic landscape and by so doing, visualize their own place in it.

PENANG STORY PHASE 1

In the early 1990s I was editing a cultural magazine called Pulau Pinang Magazine with a tagline ‘Penang’s culture and way of life’. In 1993, I wrote my first book called the *Streets of George Town, Penang*, which did not initially get the hoped-for reception, but gradually became a local best-seller. Marriage and parenthood intervened. From 1997 to 1999, I took a job as coordinator of The Sustainable Penang Initiative. Through this work I became involved in events and fora which were

Conference draft. Please consult the author when citing.

more participatory in nature, and was exposed to mental mapping and team building methods. From this I started to conceive of the idea of community participation in constructing diverse historical narratives which would lead to wider public acknowledgement and sharing.

In 1999, a major conference was convened in George Town and Melaka to push for their joint nomination to UNESCO World Heritage. The theme 'Economics of Heritage' was crafted to get the buy-in of the property owners, business community and other stakeholders. This spurred the Penang government and community to think of new ways to push the nomination process forward.

The Penang Story initiative to celebrate the diversity and history of the local communities of Penang started in 2001 as a project by the Penang Heritage Trust. Its aim was to revisit, re-evaluate and consolidate the various historical and significant events that had changed the cultural, temporal and societal landscape of Penang. I wrote up the initial proposal and the 50-page application to the Japan Foundation, and since its inception, I have played the role of the main convenor for the Penang Story.

Once the Japan Foundation grant was secured, Neil Khor, a journalist and researcher with The Star, was instrumental in convincing Malaysia's leading newspaper to become involved. With a strong media partner guaranteeing the necessary publicity, we were able to get the support of several corporate sponsors. During the course of the Penang Story project, Neil Khor and the University Malaya historian Dr Loh Wei Leng co-edited a weekly newspaper column, with some articles contributed by the conference speakers.

Penang Heritage Trust successfully organized an oral history workshop and four colloquia. These were Pengkisahan Pulau Pinang, the Indian colloquium, the Chinese colloquium, and a colloquium on the Minorities. Each event featured 6-10 speakers and ran for one day each except for the Chinese colloquium which ran for two days and featured double the number of speakers. Each Penang Story Lecture was held according to a regular format – introduction, talk, question and answer, tea – and attracts about 100 people. As the imperative is to showcase cultural diversity, speakers are chosen based on their ability to speak on some aspect of community history. Events are fee-charging or free depending on the target group and anticipated participation.

The Malay colloquium was held in Malay and English, and explored pre-British as well as post-British histories of the indigenous peoples of Penang, co-organised with the Social Science Academy (AKASS). The Indian colloquium, held in English and Tamil, was co-organised with the Indian Chamber of Commerce, chaired by the president of the Indian Chamber of Commerce and co-chaired by myself – the only female and non-Indian member of this organising committee. The Chinese colloquium, held in English and Chinese (including dialects), was coorganised with the Clanhouse Youth. Finally the Penang Eurasian Association was our partner for the colloquium on minorities which featured the Eurasians, the Thais, the Burmese, the Filipinos and the Sri Lankans.

While I served as Honorary Secretary since 1989, the Penang Heritage Trust had been promoting heritage causes in the local newspapers, increasing our exposure over the years. However, through the efforts of the co-convenor, Lim Gaik Siang, the Chinese colloquium in 2001 became the catalyst that triggered increasing local Chinese press coverage of heritage matters. The Minorities colloquium motivated the founding of The Penang Burmese Society, whose prime mover Dato' Mary Ritche 'hoped to use the colloquium as a springboard to bring together Burmese descendants.' As he told me many years later, the Indian colloquium motivated Dato' Ramanathan, then chairman of the Indian Chamber of Commerce, to become interested in heritage; he founded the Chettiar Heritage Society in 2015.

The international conference in 2002 brought together almost 60 scholars, about half from outside Malaysia. This event attracted some 300 people and held over several days. It was launched by the Penang Governor and closed by the Penang Chief Minister. The participation of several international speakers was made possible by embassy sponsors. The talks were divided into two parallel sessions. A tour session was organised featuring ten different tours, which delegates could choose from, including several new ones which I had designed. Several of the academics invited to this event later wrote articles and books in which Penang history featured prominently. Wong Yee Tuan, who was impressed by the ‘staggeringly beautiful’ kongsis of Penang, eventually wrote a book featuring the commercial history of the Big Five Clans.

The Penang Story was held with the purported objective of documenting local histories as part of the requirement for Malaysia’s bid to subscribe Melaka and George Town as a World Heritage Site. It did fulfil that purpose as the papers and proceedings were reportedly submitted as the appendix to a thick dossier. Although UNESCO did not specify the method of history collection, it was expedient to formulate the Penang Story project with a larger goal in mind so that the broadest support could be obtained. The Penang Story conference was closed by the Chief Minister of Penang who together with the vice-chancellor of the local university promised that a Penang Studies unit would be started in the university.

In 2003, the Penang Heritage Trust again organized a conference entitled ‘Shared Histories’ conference, with separate funding, although it was really a continuation of the same strategy as The Penang Story series. Shared Histories was a pioneering effort to explore the transboundary history and shared heritage between Penang and her neighbouring port cities such as Medan, Phuket, Rangoon. This conference indeed opened up new possibilities, which I was unable to pursue as I took a hiatus from the Penang Heritage Trust for five years.

Meanwhile, some of the articles written for The Penang Story column in The Star were compiled by Neil Khor into a book called *Glimpses of Penang*. Several of the conference papers were solicited by a Malaysian geography journal without consultation with the conference organisers. Other conference papers were compiled into a volume called *Penang and Its Region* edited by four editors and published by Singapore University Press. Frustrated with the lack of follow-up by the state and university to institutionalize Penang Studies, I started a publishing company called Areca Books, with my husband as a partner in the venture.

WORLD HERITAGE LISTING

In the mid-2000s, the Malaysian federal government being the ‘state party’ nominated Melaka and George Town to the World Heritage tentative list. The Penang Heritage Trust through its regular heritage activities, heritage alerts and occasional media protests regularly kept heritage in the public eye, and the Chinese newspapers often gave heritage stories full page coverage. Around this time Arts Ed, formed in 1999, started to foster arts education through heritage by organising youth activities and theatre in the historic city.

On 7 July 2008, Melaka and George Town were recognized as the Historic Cities of the Straits of Malacca. This recognition of the Outstanding Universal Value of Melaka and George Town cited three criteria: the history of interchange of values/influences, the testimony of tangible/intangible heritage, and the typology of the townscape site and its shophouses – cultural diversity qualifying the uniqueness of all three. In particular, criterion (ii): ‘to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design’ was fulfilled by articulating how

Conference draft. Please consult the author when citing.

George Town was an ‘exceptional’ example of a multi-cultural trading town forged from ‘mercantile exchanges’.

These values were upheld by the old and new organisations concerned with heritage. It was assumed that the threat of UNESCO sanctions would be sufficient to keep the government honest in heritage matters. The local authority MPPP worked with GTWHI to put in place the minimum guidelines and controls over new development and renovation works affecting heritage.

The World Heritage inscription indeed elicited a quick ‘buy-in’ from the state, business and tourism industry. This coincided with an advent of budget flights, the opening of the new cruise terminal and renovated airport, and new trends in café and boutique hotels, triggering a sharp rise in heritage tourism to George Town. A newly-elected state government also embraced the idea of heritage and spurred the participation of the artists and the creative community.

In 2008, I returned to the Penang Heritage Trust as president. Since the first Penang Story in 2001, Penang had changed drastically. In 2010, an agency, Think City, had been established with funding from the federal government to support urban revitalization. In the meantime, The state also invested in some institutional capacity in mediating and promoting George Town’s heritage. The George Town World Heritage Incorporated (GTWHI) was established as a state agency for managing the World Heritage Site. The GTWHI also started to organize heritage talks and workshops, engaged the Penang Heritage Trust to compile inventories on intangible cultural heritage and later supported an oral history project carried out by young people formerly working for Arts-Ed. George Town Festival, a public-private partnership, quickly grew into a successful annual arts festival, drawing upon the participation of many organisations in the social landscape.

PENANG STORY PHASE 2

In 2010, the Penang Story was revived with Think City as a strategic partner. By now Dato’ Anwar Fazal and Neil Khor who had previously been involved in the Penang Story, were now playing strategic roles in Think City. They proposed the resuscitation of the Penang Story. With some broader thinking behind it, the Penang Story Lectures set out to explore Penang’s historical relevance in a regional or global context, or featuring famous historical personalities and events. This series aimed to link Penang to renowned historical subjects as well as contemporary speakers – that meant, preferably, that either the speaker or the topic (or sometimes both) would have a wider appeal. Each talk would be documented with a programme booklet and video recording. Think City saw the Penang Story programme as being complementary to its urban rejuvenation and place-making efforts. Taking part of the weight of organisation for the first two years, Think City helped to spearhead

‘an institutional initiative to provide an integrated framework to harness the development potential of three core areas: academic, heritage & culture, and business – leveraging on Penang’s qualities as Malaysia’s secondary city and transforming Penang into the choice location of a variety of enterprise and range of talents.’

The celebration of the centenary of Dr Sun Yat Sen’s Penang Conference, in which Dr Sun and his supporters met to plan the Guangzhou Uprising in 1910. This was held in conjunction with the Joint Conference of the Sun Yat Sen and Soong Ching Ling Museums and Memorials with 30 organisations from China, Japan, Singapore and Taiwan as well as a Sun family reunion with almost 30 descendants. This large meeting was co-organised by the Sun Yat Sen Museum Penang (at the time called the Sun Yat Sen Penang Base) and Penang Heritage Trust together with another 11 organisations including the Penang Chinese Town Hall. A highlight of this event was Professor Wang Gungwu’s Penang Story

Conference draft. Please consult the author when citing.

Lecture comparing the cultural legacy of two historical contemporaries – Dr Sun Yat Sen, China's first Republican and Penang-born Gu Hongming, dubbed the last Confucian'.

Penang Story had also had a series of lectures on the theme of 'Penang and the Indian Ocean' (PIO) which culminated a conference featuring prominent historians, such as the late Sir Christopher Bayly and Dr Om Prakash. The Conference examined

'the various networks, imperial, commercial, cultural, and biographical links between Penang and the littorals east of the Indian Ocean, stretching from Myanmar, Sri Lanka to the Coromandel Coast. It gathered scholars with interests in Penang's role as a gateway to the Indian Ocean to a common platform to share their research, ideas, and opinions and consolidate their facts and findings.'

In the context of a more mature heritage scene, the second phase of Penang Story had several spin-offs. Penang and the Indian Ocean spawned the 'Tagore Lectures' which ran for three years. As a result of a presentation in 2012 on Penang's foremost international medical pioneer who became the 'Manchurian Plague-Fighter', the Dr Wu Lien-Teh Society was formed. In 2013, the conference Penang and the Hajj, which highlighted Penang's lost history as a centre of pilgrimage travel, attracted the participation of the local Muslim community. A major conference on the Khaw / Na Ranong family had the support of the Thai Ambassador to Malaysia, whose family history was connected to the Na Ranong family. With his support, the Finance Minister of Thailand was invited to grace the event and business leaders of the Indonesia-Malaysia-Thailand Growth Triangle convened their business meeting in conjunction with the Penang Story conference; the Ambassador believed that all the businessmen should learn some history.

In 2015, an additional series of six talks called Seberang Perai Story was initiated to map out the neglected history of Province Wellesley on the mainland, which had long been perceived as the hinterland of Penang island but now a part of the booming conurbation. These talks also brought out new voices, one of them a young woman who had attended the early Penang Story events when she was a teenager: 'And now I am giving a Penang Story Lecture myself!' Several archaeology talks have been co-organised with the Centre for University Sains Malaysia's Centre for Global Archaeological Research, including one about the Gua Kepah shell-midden site, which virtually revived the cooperation between the university archaeologists, government and Seberang Perai Municipal Council.

Other initiatives complementary to the 'The Penang Story' idea had also been taken up by other parties. Dato' Seri' Wong Chun Wai, group editor of The Star, ran a newspaper column 'Penang's History My Story' for a year so and this was eventually compiled into a book. The state government supported a street art project, illustrating and signposting the stories of its streets, which proved hugely popular with both locals and visitors. The proliferation of social media reflected a widespread interest in heritage expressed through photo opportunities, facebook and blogs. Press coverage of heritage stories has been generally good and favourable.

Over the years, the Penang Story has built a steady audience among the Penang community, the core group being members of the Penang Heritage Trust. Penang Story events are sometimes scheduled as Continuing Tourism Related Education (CTRE) programmes for which tour guides can get credits and certificates for participation. At times the talks have been elicited interest among the audience and were thus followed with heritage site visits, by popular demand. Heritage trails and walkabouts, laid out with heritage signage, brochures and tourist guide training were developed in

conjunction with several Penang Story events – the Sun Yat Sen Heritage Trail, the Siamese Heritage Trail, and the Wu Lien-Teh Heritage Trail.

In retrospect, much more could have been done to increase the mileage of the Penang Story events, for example, fine tuning each programme, capturing audience information, publicizing the proceedings, follow-up on new material, publication in print and podcasts, and so forth. However, given the limited capacity of a non-profit organization – which constantly has to turn its attention from one programme to another, and from one crisis to the next – what matters is to stay in the game and provide sustained and relevant advocacy across the decades.

CONCLUSION

Today, Penang is growing and changing at a rapid pace. The influx of new urban population means that there is a ‘new Penang’ which does not share the memory of ‘old Penang’. Most Penangites of the X generation would have regularly frequented the ‘main street’ and the ‘downtown’ shopping areas. But it was obvious that many university students and young graduates of the Y generation who applied to work in a George Town survey several years ago were unfamiliar even with the local street names. In the digital age, a sustained effort to tell and retell Penang’s stories has become more relevant than ever. As a leading Penang citizen once asked, ‘What heed will the new Penang pay to the old Penang?’

In conclusion, the Penang Story has served as a platform and vehicle to achieve the following:

- a) Documentation and transmission: Spotlighting local heroes and valourising local communities, capturing family histories and citylore, exposing private histories to an appreciative public, transmitting this knowledge across the generations. ‘People’s stories matter.’
- b) Cultural mapping: Exploration of the themes of local history and matching them to local stakeholders, strengthening trans-local shared history between Penang communities and others (Phuket, Calcutta, Adelaide, Aceh etc). ‘Connecting with Penang locals and diaspora’
- c) Strengthening the link between history and heritage: Allowing local stakeholders to tell their story and take ‘ownership’ of their heritage. At the same time, flagging endangered heritage and potential hotspots. Site visits and heritage trails. ‘Preserving heritage to preserve history’.
- d) Centralising the Penang Story among the nation’s narratives: Encouraging a proliferation of narratives which validate Penang’s historical importance as a port-city. Compared to the previous dearth of literature on Penang, there is now an abundance of new research, writing and publication. ‘Writing Penang into the national and international awareness’.
- e) Profiling Penang Heritage Trust: The Trust has over time proven to be the leading entity organising specialised events focusing on the broad spectrum of cultural groups and building audiences across communities. Furthermore, although there are now other cultural heritage organisations on the scene, the Penang Story helps to maintain PHT’s profile as an organisation that can think across time and geography about Penang’s past and future. PHT’s mission: ‘Preserving our heritage for future generations’.

New players on the heritage scene are often confused by the priorities of ‘protection’ and ‘promotion’. The increase in domestic and foreign tourism and the publicity generated about George Town also attracted private investors, especially from Singapore, due to the difference in currency values. Some of this investment financed conservation gains – restoration, sensitive refurbishment, maintenance. However, much of investment also led to reckless renovations which actually destroyed the cultural significance of the built heritage. Other alarming trends were property speculation, the

Conference draft. Please consult the author when citing.

rate of conversions to commercial use, boutique hotels and more boutique hotels. Rapid change and gentrification was directly causing the evictions of tenants who had been there for generations, precipitating the loss of intangible heritage such as traditional trades, and eroding the living memory of George Town.

As the double-edged impacts of tourism became more obvious, PHT articulated the conflicts between heritage protection and the commercial demands of tourism industry, insisting on protection before promotion, and that some benefits of the tourism industry should benefit conservation and community. PHT remains primarily an advocacy group, but in order to play this role well, it also needs to articulate the relevance of heritage to a wider population. The Penang Story continues to massage the social memory of the community, for social memory as much as documentation is required to validate heritage and underpin its values of 'authenticity' and 'integrity'.

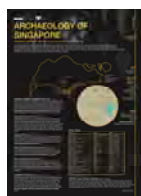


ARCHAEOLOGY UNIT: WORKSHOP POSTERS



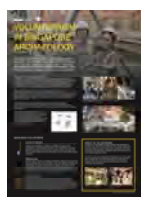
EXCAVATED CERAMICS OF SINGAPORE: PRE-COLONIAL TO COLONIAL ARTEFACTS

Mr Aaron Kao Jiun Feng



THE ARCHAEOLOGY OF SINGAPORE: ANCIENT TEMASEK AND THE COLONIAL PERIOD

Mr Michael Ng



VOLUNTEERISM IN SINGAPORE ARCHAEOLOGY

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**WORKSHOP ON
THE HERITAGE OF ANCIENT AND URBAN SITES:
GIVING VOICE TO LOCAL PRIORITIES
14-15 MARCH 2016
SINGAPORE**

ABSTRACT

Three posters were designed by the Archaeology Unit for the Heritage Workshop. They were displayed in the ISEAS Foyer, with an explanation given to the Workshop participants during the Coffee Break of the first day. This was followed by a lunch-time tour of the Archaeology Unit.

BIODATA

Mr Aaron Kao majored in painting at Lasalle SIA College of The Arts and where he received his diploma as the top graduate from the school of Fine Arts (1999). He received his Bachelor of Arts degree with Distinction from Royal Melbourne Institute of Technology (2003). Aaron is interested in military history and first integrated historical research efforts with archaeology at the Fort Serapong excavations, Singapore (2006). His field of enquiry has grown to encompass the pre-colonial history of Singapore and Southeast Asia; participating in excavations in Singapore and Cambodia from 2013–2015. Apart from fieldwork, Aaron applies his Fine Arts training as illustrator for the Archaeology Unit. Aaron also conducts illustration, image capture, and image analysis training for international students.

Mr Ng graduated with a BA (Hons) in Linguistics and Multilingual Studies minor in History from Nanyang Technological University. He has been involved in several archaeological excavations in Singapore, Indonesia, Cambodia and Jordan. Currently, he is working on processing the artefacts that were excavated from the National Art Gallery, Singapore excavation and as well as other artefacts excavated from other sites. Michael's research interests revolve around Southeast Asian archaeology and history; in particular, World War II/military history, maritime trade within Asia, maritime archaeology, Khmer, Majapahit and Srivijayan architecture and art, ceramics and geographic information system application in archaeology.

Young Wei Ping is currently a research assistant with the Archaeology Unit, NSC, ISEAS – Yusof Ishak Institute. She has been aiding in post-excavation processes which include washing and sorting of previously excavated artefacts, and also aiding in research. Her other archaeological experiences during the course of her gap year include her first volunteer experience at the Empress Place Rescue Excavation project in Singapore as a field assistant in 2015, and in the NSC Archaeological Field School 2015 as a participant. She seeks to understand and learn more of the field of archaeology before pursuing her undergraduate studies.

CONFERENCE POSTERS

ISEAS YUSOF ISHAK
INSTITUTE

EXCAVATED CERAMICS OF SINGAPORE

PRE-COLONIAL TO COLONIAL ARTEFACTS

Aaron Kao

WHY CERAMICS?

Ceramic pottery, which have been vital utensils for life for thousands of years, were found in abundance throughout the archaeological sites of Singapore. They tend to be better preserved than other types of fragile artefacts as they are more robust.

WHAT CAN THEY TELL US?

The study of ceramics artefacts is crucial as they were an integral part of the local culture and economy. They hold clues to:

- 1) Understanding technological traditions and determining production and industrial capabilities.
- 2) Examining stylistic choices to explore the nature of the relationships with that of neighbouring areas.
- 3) Identifying ceramic production origins through a study of their composition and raw materials.
- 4) Understanding site-specific activities through the study of the patterns, artefact deposition and formation processes.
- 5) Estimating past economic trade volumes and population size potential by measuring its quantity.



Stamped (above) and
Punctated (below)
Earthenware potshards
from National Art
Gallery site

EARTHENWARE

Earthenware vessels were a common product of ancient Singapore and they share many stylistic elements with those produced around Southeast Asia.

Assuming a variety of forms and utilitarian functions such as cooking and storage of goods, these low fired pottery (up to 900 degrees Celsius) are usually brown in colour and are full of grit. More often they appear crudely made when compared to stoneware and porcelain.

These vessels are either plain or decorated with impressed geometric patterns that span the diameter of the vessel, or incised horizontal and vertical border bands.



Stoneware jars
from National Art
Gallery site

STONEWARE

Stoneware pottery found in Singapore were mainly imported from China and would have been used as containers for the importation of goods.

Typically globular in form, the grey coloured clay body is harder than earthenware as they are fired at a much higher temperature (1,100 - 1,200 degrees Celsius) and are often glazed entirely or partially in earthy tones of brown, green or yellow.

On some occasions, they are decorated with intricate motifs or stamped with a maker's mark. Scores of small-mouthed bottles, usually of a type found with a broad shoulder and a tapered body, are also commonly found, possibly for the transportation of liquid products.



Non undecorated
ceramic found on a
whiteware potsherd
possibly made in a
Cizhou kiln

PORCELAIN

Greenware, Whiteware, and Blue and white ware make up most of the porcelain assemblage which are high fired (up to 1,300 degrees Celsius) kaolin blanketed in a glassy glaze.

They are objects of beauty and status and are often decorated with ornate designs such as intricately stamped floral motifs or pleasantly incised curvilinear lines. They also serve as ornamental objects or religious paraphernalia.

For 2000 years, they were highly sought after as commodities along the maritime trade routes that spanned the Indian Ocean, the Java Sea and South China Sea.



European stoneware bottles
found at the Cathedral of the
Good Shepherd

EUROPEAN CERAMICS

The arrival of the British in Singapore heralded a new dimension to its archaeological remains.

Stratigraphic layers above the Temasek cultural layer were littered with a host of early and late colonial ceramic artefacts such as European stoneware bottles, transfer printed white earthenware bowls, plates and saucers, as well as 20th century bathroom fixtures and electrical fittings.

BACKGROUND
Ceramics excavated from
Empress Place site

Artifact photography by Aaron Kao and Ling Peiyi Loon
Graphics by Isaac Ho King
Copyediting by Fao Shu Ning

WHAT ARE WE DOING WITH THEM?

The Archaeology Unit, Nalanda-Sriwijaya Centre, ISEAS-Yusof Ishak Institute is working hard to complete the post-excavation processing of four and a half tonnes of artefacts from three major ancient sites.

The three sites are:

- National Gallery Singapore (2009/2010) - 375 kg
- Victoria Concert Hall (2010) - 654 kg
- Empress Place (2015) - 3,500 kg

Challenges faced by archaeologists:

- Prior to 2015, the bulk of resources were allocated to rescue excavations which took priority over post-excavation work.
- Backlog of large quantities of un-processed artefacts.
- Reliance on volunteer force can create an erratic and inconsistent workflow.

In 2014, a pilot project was launched to create a database starting with artefacts found in the National Gallery Singapore site. All 375 kg of artefacts were cleaned, sorted and issued a Unique Identification Number (UIN).

Here is a summary of the project:

- To date, 23,152 artefacts have been labeled with their UIN.
- A database programme was explicitly customized for post-processing and data entry work is currently in progress.
- A web catalogue showing highlights of the finds was initiated and will become a component of the ISEAS-Yusof Ishak Institute library.
- Archaeology Unit staff are actively carrying out research on the excavated artefacts.

ISEAS YUSOF ISHAK
INSTITUTE

ARCHAEOLOGY OF SINGAPORE

ANCIENT TEMASEK AND THE COLONIAL PERIOD Michael Ng

The first excavation in post-independent Singapore was conducted in 1984 at Fort Canning Hill. It was a pivotal moment as it paved the way for archaeological research in Singapore for the next 30 years. Since then, information found has been crucial in providing a better understanding of Singapore's 700 years of history and its importance to the region. This poster will provide an overview of the archaeological work that has taken place and elaborate on some of excavations that were conducted in the last five years.



National Gallery Singapore (2009, 2010)

The site's location along the peripheries of the Padang (open field) would have made it a prime habitation space during the Temasek and colonial era. During the colonial period it was formerly the location of the first East India Company Resident and Commandant's residence. A hotel, the Supreme Court, and City Hall buildings were also situated there. The concentration of activity in the area would account for the 375kg of artefacts found there, which range from the 14th to the 20th century.

Victoria Concert Hall (2010, 2011)

654kg of Temasek and colonial artefacts were recovered during the course of the excavation conducted at this site. This suggests a high volume of commercial activity that may have occurred. The diverse nature of the activities within the site throughout the different occupation periods can be observed through the discovery of various artefacts: a 14th century Chinese chess piece; human teeth, thought to be from the inhabitants of Temasek; and the foundations of an old 1950s assembly house.

Adam Park (2010, 2011, 2013)

Adam Park was the site of heavy fighting between the British and the Imperial Japanese army during the final days leading to Singapore's surrender. The metal detecting and remote sensing surveys conducted in that area revealed ammunition and military equipment which were used and abandoned during the battle.

Jacob Ballas Children's Garden (2014)

The objective of the archaeological evaluation was to document the three Chinese graves and a 20th century air raid shelter that resided within the vicinity of the Garden. One of the graves can be dated to 1842, which makes it the oldest *in situ* grave within Singapore.

Bukit Brown Cemetery (2014)

An archaeological excavation of a tomb was conducted as part of a physical anthropological study in conjunction with the ISEAS Bukit Brown Cemetery Documentation Project. In addition, a metal detecting survey was also conducted at Bukit Brown in order to understand the site's Second World War past and its relationship to the nearby Adam Park site.

Empress Place (1998, 2014, 2015)

The Empress Place (EMP) site is located at what used to be the mouth of the Singapore River. This area is known to be of archaeological and historical importance. However, landscaping and tree transplanting works in 2015 necessitated the most recent rescue excavation. The 2015 excavation was conducted in a 15m by 70m site, the largest excavation site thus far. It also produced the largest yield of artefacts ever recovered, with 3,500kg worth of artefacts found. This impressive discovery suggests a thriving commercial site during the Temasek period.

c.1300s-1600s
Temasek

1819
Founding of
Singapore

1942-1945
Japanese
Occupation

1965
Singapore's
Independence

1984
First excavation
at Fort Canning

2010
Archaeology Unit at
ISEAS established

2015
Largest excavation in
Singapore at Empress Place

Other Sites

SITE	YEAR	TYPE
Fort Canning	1984, 1985, 1987, 1990	Research Excavation
Pulau Saigon	1987-1988	Surface Collection
Old Parliament House	1989	Rescue Excavation
Duxton Hill	1989	Rescue Excavation
Parliament House Complex	1984-1995	Rescue Excavation
Colombo Court	2000-2001	Rescue Excavation
Istana Kampong Gelam	2000, 2003	Rescue Excavation
Padang	2003	Research Excavation
St. Andrew's Cathedral	2003 - 2004	Rescue Excavation
Fort Tanjong Katong	2004 - 2005	Research Excavation
Keppel Marina	2005	Evaluation
Palmer Road	2006	Research Excavation
Neil Road House	2006	Evaluation
Fort Serapong	2006	Research Survey
Sentosa Island Integrated Resort	2006 - 2007	Evaluation
Fort Canning	2010	Rescue Excavation
Ulu Pandan	2011	Research Survey
Indian Heritage Centre	2012	Evaluation
Cathedral of the Good Shepherd	2013	Evaluation
Singapore Management University Law School	2014	Evaluation

(Source: Lim Chen Siang)

ISEAS-Yusof Ishak Institute (2010 - Present)

Post-excavation work is just as vital as the many excavations that have been carried out throughout the years. As a guiding estimate, it takes 21 days of post excavation work to process one day's worth of excavated material. Post-excavation work has been ongoing at the Archaeology Unit, Nalanda-Sriwijaya Centre, ISEAS-Yusof Ishak Institute since its establishment in 2010.

Graphics by Young Wei Ping
Copyediting by Foo Shu Tieng

ISEAS YUSUF ISHAK INSTITUTE

NALANDA SRINIVASA CENTER

VOLUNTEERISM IN SINGAPORE ARCHAEOLOGY

Young Wei Ping

Throughout the past 30 years of archaeological efforts in Singapore, volunteer labour has been a constant driving force. From Fort Canning to Empress Place, volunteers have continued to provide Singapore archaeologists with the much-needed personnel to sustain past excavations.

BACKGROUND: volunteers at sieving station at Empress Place site (2015)
Photo by Patrick Tan

ROLE OF THE VOLUNTEER

Volunteers have helped in multiple excavations conducted in Singapore, including Fort Canning, Fort Serapong, Victoria Concert Hall, National Gallery Singapore, Adam Park, Bukit Brown, Empress Place, and more. When onsite, volunteers may assist in processes such as sieving, bucketing, and ensuring that the artefacts are carefully collected. Volunteers may also help the Archaeological Unit with excavation work.

The need for volunteers is not restricted to excavation; it also extends to post-excavation work. For every day of excavation, it takes 21 days to process all of the excavated material. The efforts that volunteers have put into the work greatly facilitate archaeologists in such a way that vital documentation can be completed alongside other essential tasks.

Such tasks include washing of artefacts, sorting of artefacts, and labeling. As the volunteers may come from a wide range of ages and backgrounds, some volunteers may have specialised skills that can be utilised further, such as drawing and photography.

Experienced volunteers who have previously helped in multiple excavations or for extended periods may be more familiar with the excavated material and the procedure involved. Such volunteers may thus be assigned more managerial roles, such as overseeing and guiding newer volunteers.



Illustration of artefacts done by Shermaine Ang



Post-excavation processes: FROM LEFT TO RIGHT: Washing, sorting, and labeling of artefacts
(Photos by Young Wei Ping and Aaron Kao)



Aerial photography of Empress Place site (2015) done by Ling Ruey Loan

MANAGING VOLUNTEERS



Level of interest

One of the challenges faced when managing volunteers is sustaining the interest and enthusiasm of different volunteers throughout their participation in archaeological activities. This is especially true during repetitive processes such as sieving, washing, sorting, and data entry. They are often treated with less enthusiasm, but are nevertheless equally important.



Differences

Another major concern in managing volunteers is taking into account the various backgrounds of the volunteers. They have different strengths and weaknesses, as well as varying levels of maturity. Volunteers must be appropriately engaged to ensure they are getting the job done in an efficient manner, and in such a way that their morale is maintained. To do so archaeologists must render archaeological knowledge accessible and engaging, whether the volunteers be adults or children.



Commitments

Another issue is that volunteers are often unable to commit large amounts of time. The availability of volunteers is never certain; the frequency and duration volunteers can provide assistance for are often irregular due to other priorities and commitments such as their studies or work. The number of volunteers available may fluctuate from none to large numbers that are often difficult to supervise. Thus volunteers need to be coordinated and allocated appropriate supervision.

IMPACT OF VOLUNTEERISM

Amongst all of the processes, volunteers typically have a preference for excavation work. Often from the perspective of the volunteer, digging and discovering artefacts provides a unique sense of satisfaction from having contributed to the preservation of Singapore's past and the discovery of a more tangible Singaporean identity.

Volunteerism has a role in popularising archaeology. As a volunteer myself, I was only acquainted with archaeology in Singapore through volunteering. When volunteers learn more about archaeology and its importance in Singapore, they can become supporters and advocates for historical conservation and preservation.



Students at Fort Tanjong Katong excavation
(Photo by Lim Chuan Sian)



Volunteers at Fort Serapong
(Photo by Aaron Kao)

Graphics by Young Wei Ping. Copyediting by Foo Shu Tieng