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Vietnam

Diversity, Place and Identity



SEAMEO-SPAFA Regional Centre for Archaeology and Fine Arts

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Diversity, Place and Identity

Hoi An, An Ancient Town

Beyond 'Limits of Acceptable Change'?

Jaturong Pokharatsiri reports on the Re-WATCH* Hoi An international academic collaboration, and a cultural heritage research-workshop, which used the place-and-identity process to analyse the impact of tourism on the socio-cultural values of the Hoi An heritage site.

Diversity, place and identity values are crucial in identifying the impact of cultural tourism and heritage conservation, as shown in the case study of the Ancient Town of Hoi An. Here, multi-disciplinary and community-based approaches were introduced to strengthen the significance of the social values and cultural diversity of a heritage site, recognized in the ICOMOS International Cultural Tourism Charter as an important basis of intangible cultural heritage. Several research methods were applied, including observation and interviews. Analyses showed that the threats from changed natural and cultural

environment, especially caused by tourism, affect the local people's perceptions of place and identity. Changes in the cultural landscape and Chinese clan-based society were identified as significant factors to consider in terms of conservation of cultural diversity. Eventually, policies were drawn to reduce the identified impact, promote authenticity,



Hoi An
Illustration by Pichet
Kanoksutthiwongse

and delineate the limits of acceptable change in the living cultural heritage.

Beyond 'limits of acceptable change'? A research question for Hoi An

The International Council on Monuments and Sites (ICOMOS) stated in its International Cultural Tourism Charter (ICOMOS, 1999: 23) the importance of 'limits of acceptable change' which refer to:

“...a process of establishing the key values and characteristics of a place and the maximum extent to which they may change before the core of their importance is degraded to an unacceptable extent. Tourism and other activities can then be monitored or evaluated to determine the rate at which these values are threatened.”

Tourism development is often mentioned as one of the many causes of the devaluation of heritage sites (UNESCO-WHC, 2007), with threats having an impact on both the tangible and intangible values of the place. Cultural landscapes are not just buildings and traditions, but they also involve the local community which perpetuate the cultural values of the space. However, current practices in heritage management do not completely recognize the significance of the local people.



The cultural environment should be given as much importance as the physical, social, and economic environments

A key question raised at the onset of the Re-WATCH collaboration was: “what exactly does tourism do to the cultural value of a living historic town?” This question takes into account the fact that the tourism industry is important to developing countries that want to maximize their opportunities in the competitive global economic system. Places and sites are thus marketed for this purpose. Selling their identity means inviting visitors to spend on site (Hall, 2000), although the benefits mostly go to everyone but the locals. A prime example is cultural heritage, which is a valuable resource for the tourism industry. Unfortunately, proper care and management of these sites are not always given priority, and identifying how these places are

affected by tourism is given even less attention. It is even more complicated to establish the cultural value of a place itself, including that of the local community. Ultimately, protection and conservation cannot be effectively carried out without clarifying these issues.

If one borrows from the perspective of urban development and planning, it underscores that the cultural environment should be given as much importance as the physical, social, and economic environments. For heritage sites, their cultural value should be taken into account in the development of properties, facilities, transportation, and employment.

Re-WATCH started by reviewing the current tourism development in the Ancient Town of Hoi An, a designated UNESCO World Heritage Site. The Re-WATCH project particularly questioned the appropriateness of urban conservation and heritage management of the said town. To find facts mainly from the supply side (the local community) rather than the demand side (the needs and satisfaction of the visitors), the community-based approach in tourism (Hall, 2000) was adopted as a framework.

The research used a bilingual (English and Vietnamese) questionnaire with semi-structured interview questions. Enquiries were connected to the following: (1) social characteristics of the sampled households, (2) location and economic diversity of the place (Pokharatsiri, 2006), and (3) psychological environment relating to their needs and threats to their identity and/or efficiency of living in the place. The latter part applied the theory associated with “place and identity processes” (Twigger-Ross and Uzzell, 1996), specially designed to identify the impact of tourism. Observation on land use and building use, as well as on methods in gathering information on circulation, utilities, and facilities, was also obtained during the workshop (after the participants were provided a brief introduction and lectures, they were engaged in site observation).

The workshop participants assigned to analyse Hoi An were divided into four sub-groups, namely: living tradition, circulation, facilities and utilities, and socio-cultural value and impact. The sub-groups used various methods to study the different aspects of the site. The circulation sub-group observed ‘the gates’ through video-recording and

Cultural landscapes are not just buildings and traditions, but they also involve the local community
Photo: Panita Sarawasee



by hand-counting the frequent mode of transport. The living tradition sub-group conducted open and in-depth interviews. Meanwhile, the facilities and utilities sub-group used photographs for mapping. The writer was one of the key researchers to lead the sub-group studying the socio-cultural values and the impact on the Hoi An living heritage site. Respondents in different street zones were selected at random for the research, which utilized the questionnaire and semi-structured interview forms, and based its quantitative and qualitative analysis on the interviews. The response of the 130 sampled households and other data gathered during the workshop (about 4 days) were shared by the four sub-groups.

During the on-site data gathering phase, time constraints were encountered; despite these, the key researchers were confident that their final analyses were systematically processed, and that their conclusions were well accepted by the representatives of the Hoi An Centre for Monuments Management and Preservation (HCMMP) with the expectation that the analyses would influence development policies. For the planning and management of the Hoi An Ancient Town and its vicinity, the workshop provided policy suggestions stressing on cultural tourism, urban conservation, and heritage management (the recommendations are presented at the end of this article). The researchers and participants were also encouraged to further use the valuable data for their own future projects in Hoi An as well as other heritage places.

Diversity, Proximity, and Identity

Both the physical and the social elements of a historic town are important in urban conservation (Appleyard, 1976; Orbasli, 2000). The socio-cultural values in urban conservation cover the following: (1) the diversity of the social and economic aspects of the place; (2) the proximity of people in the neighbourhood; and (3) the identity perceived by the local people in

The socio-cultural values in urban conservation cover the proximity of people in the neighbourhood
Photo: Panita Sarawasee



association with the place (Pokharatsiri, 2006; Sanoff, 2000). These values are constantly threatened by various forces. However, with tourism as a significant catalyst, changes may occur faster than expected.

The Ancient Town of Hoi An is located in the central region of Vietnam (Quang Nam Province) along the Thu Bon River, which flows four kilometres farther into the sea. It was inscribed as a UNESCO World Heritage Site in 1999 as an example of an exceptionally well-preserved Southeast Asian international trading port between the 15th and the 19th centuries (UNESCO-WHC, 1999). Although the inscription only stated the importance of its buildings and its street plan that blend both indigenous and foreign influences to produce a unique space, its social life is also significant in reflecting a living heritage site. Unlike many historic towns throughout the world, the Ancient Town of Hoi An was never abandoned; its social elements have thus been sustained through the centuries.

The diversity in the Ancient Town of Hoi An – or Ancient Quarter (AQ); to refer to the research area – shows typical economic activities that repeat every two or three property units on the same street. This set-up did not aim to facilitate visitors but is an effect of the local people's everyday life, social behaviour, and culture (Rapoport, 2000). The observation and mapping of building use in the Ancient Quarter are shown in Figure 1.



Figure 1 Observation and mapping of building use in AQ during the workshop of Re-WATCH Hoi An, April 2007



Figure 2 Economic activities for tourists (left) and for the locals (right)

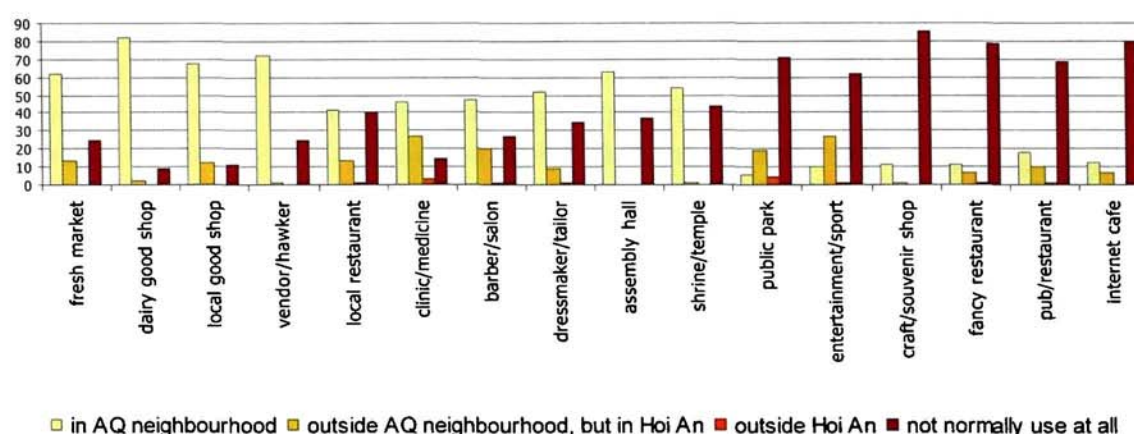


Figure 3a Diversity of economic services and shopping patterns of the locals

Most locals do not use the facilities that cater to tourists (see Figure 2, for examples); this was the first hypothesis of the research and was partially proven true as shown in Figure 3a. Still, the data analysis showed that tailor shops are frequently patronised by the local people, especially if one compares it with other services intended mainly for tourists, such as restaurants and craft shops. However, particular tailor shops within the Ancient Quarter (Figure 3b) are least likely to have a clientele among the local people because these shops do not produce traditional styles and their prices are unaffordable.



Figure 3b An example of building use on a street in AQ, April 2007, showing commercial use for tourists and locals

What are the perception and concerns of the locals regarding the prominent changes in the heritage site? At the top of their concerns are the changes and threats in the cultural landscape, followed by changes in occupation, and then the changes in knowledge and handicraft skill (as shown in Figure 4). In consideration of the changes and threats to the cultural landscape and the priority of the community, the urban planners of Hoi An should seriously look into the changes in living conditions, including the ecological and environmental aspects. Many development activities have noticeably inappropriate or insufficient environmental consideration, particularly those projects along the riverbanks and around the farmlands.

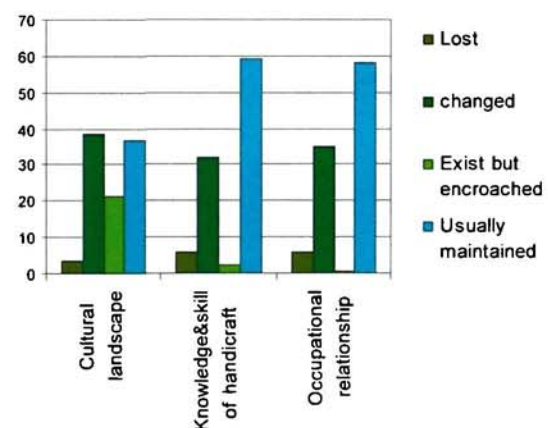


Figure 4 Changed cultural landscape and other values as perceived by the locals

The concept of place and identity was applied to assess the social value and impact of the cultural environment in a living heritage place (Pokharatsiri, 2006). Taken into consideration were the issues of place distinctiveness, place continuity, self-esteem, and self-efficacy (Twigger-Ross and Uzzell, 1996). A high percentage of families currently living in the Ancient Quarter regard themselves as “people of Hoi An”, and they are proud of being a part of the community. However, more than half of the responses agree with the fact that such feelings are associated with tourism. It is disconcerting that their sense of self-esteem and belonging are pegged to a fragile economic activity, such as tourism, which has recently become more excessive and intensely competitive within the Ancient Quarter. While half of the respondents have a positive sense of place-reference to the Ancient Quarter’s history, the same percentage also has a positive feeling towards their neighbourhood (place-congruent), noting that such feeling is related to clan associations, traditions, and norms, and closely to tourism. Figure 5 illustrates such details from the survey.

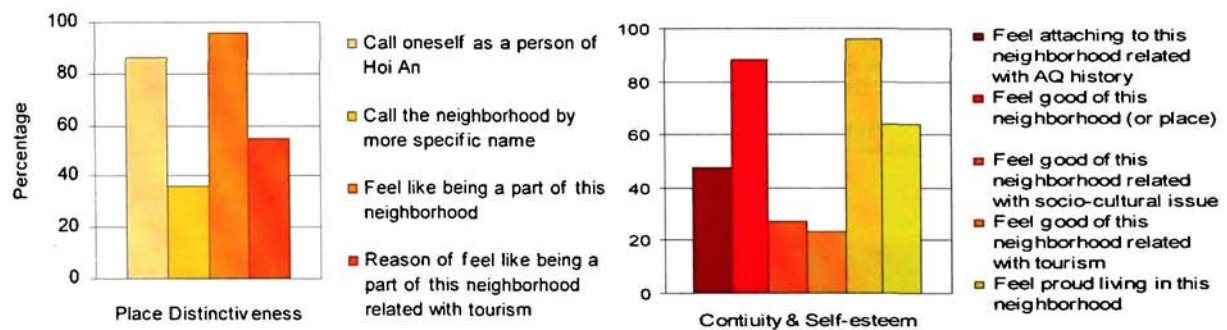


Figure 5 Place identity as defined by the relationships of the place and the locals

Both the clan-based associations and commercial activities of the place are major reasons for the locals to continue living in the site. Whether the locals decide to stay longer in the Ancient Quarter or move somewhere else is the most crucial question. Although less than 20% of the responses mentioned that consideration was given to moving out, those who have considered so were the ones who felt the brunt of

the policies and regulations related to the conservation of buildings and facilities, as well as the increased tourism-related activities in the area. If the local residents continue to feel the need to move out, the future identity of the place would suffer as the social values will be possibly lost. Nonetheless, the locals also strongly desired conservation management through government intervention (financial and technical support), with community participation and support from academic institutions. They have less preference for putting conservation in the hands of the private sector or through the intervention of international NGOs (as shown in Figure 6).

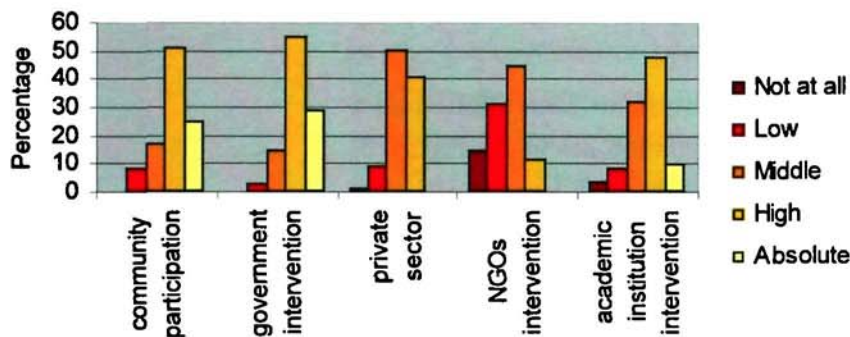


Figure 6 Desirable conservation management as identified by the locals

The problems faced by people in their everyday life were analysed in the self-efficacy perspective. It had been predicted that flooding would have a tremendous impact on the self-efficacy of the people in the Ancient Quarter, as shown in Figure 7. Flood occurs annually, and although the locals are familiar and well-prepared for it, accumulated

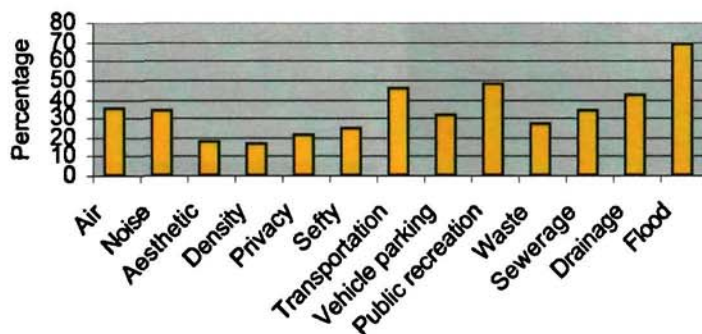


Figure 7 Self-efficacy: problems encountered in everyday life, a photograph showing a large dumping area in a cemetery in Hoi An

damage left on the properties are not easy to cope with, especially when strict conservation regulations are enforced on a particular heritage building. This is exacerbated by problems in drainage and sewerage facilities. Also, while the garbage problem was not regarded as one of the serious threats to the Ancient Quarter, the locals complained of a lack of public garbage bins as the amount of waste in the major tourism destination increased. A large dumping area for Hoi An's garbage is located inside a traditional cemetery, a few kilometres away from the Ancient Quarter. Whether the use of the cemetery as a garbage dumping site is a serious affront to ancestor worship still practised in modern-day Hoi An remains a question that needs to be addressed.

Surprisingly, public recreation was more frequently mentioned as a problem than traffic congestion and transportation issues. In Figure 8, a sizeable waterfront promenade was constructed on the opposite side of the Ancient Quarter in 2006. The public spaces were not used primarily by the locals, yet congestion became a problem. Souvenir kiosks on sidewalks, and tourists congregating on the streets, have invaded spaces for social interaction among the locals, with parents often lamenting the loss of playground space near their homes.

A quarter of the population in Hoi An has access to public water supply. However, because of inadequate water distribution facilities, many households in the Ancient Quarter still use wells located inside



Figure 8 Waterfront promenade and tourist pedestrians may not serve the needs of the locals

their homes. Few public wells, such as those near the marketplace, are accessible. Quality water supply for domestic purposes and use by the restaurants is costly. During the research, the issue of water supply was not mentioned as a problem; however, it is clear that there is a need to plan and manage access to quality water in the near future.

While the locals in the Ancient Town of Hoi An were not directly asked about what they perceive would be the acceptable and tolerable limit to the changes in the town, it is clear that mitigating the threats to the heritage town would preserve its integrity, and this requires more than restoration or repair.

In the perspective of social science and urban planning, a multi-disciplinary approach was used to assess what the local people perceived as the negative impact of tourism on the Ancient Town of Hoi An. Tourism, although benefiting the town economically, has inevitable negative effects on the local community's diversity, spaces, and identity. For instance, local needs to have spaces for social interaction, and the practice of their traditions have been encroached upon by tourism-related activities. Nonetheless, the income of tourism may facilitate the revitalization of the heritage value of the place if resources are allocated to proper maintenance and sustainable development initiatives. From the survey, it is apparent that the local community appreciate the positive role of the government in leading and supporting urban conservation and heritage management, and are also keen on community participation but less so the intervention of outsiders.

RECOMMENDATIONS

Policy suggestions recommended by the Re-WATCH Hoi An workshop

Impact 1: Tourism activities create negative impact on the socio-cultural value of Hoi An

Tourism creates activities that do not harmonise with the social behaviour of people in AQ, as well as many facilities that do not suit the everyday life of local people. The local authority should be more aware of the negative impact, and put more attention on the integration between tourism activities and the local people's social behaviour and the cultural foundation of the AQ community. Awareness of social and cultural changes should be raised through the empowerment of local community associations. In particular, appropriate tourism activities and sustainable cultural tourism development should be emphasised.

Impact 2: Tourism does not generate diversity of economic activities

Currently, tourism in Hoi An does not generate sustainable economic activities because of the lack of diversity in tourism businesses. The goals of sustainable development in AQ must be the generation of more diverse economic activities that do not heavily depend on tourism, which is fragile and sensitive to external factors. The local authority should investigate the real benefits of tourism to the local community, and prioritize the preservation of the cultural resources – both physical and social – of Hoi An.

Impact 3: Local people are losing self-sufficiency due to tourism-oriented facility development

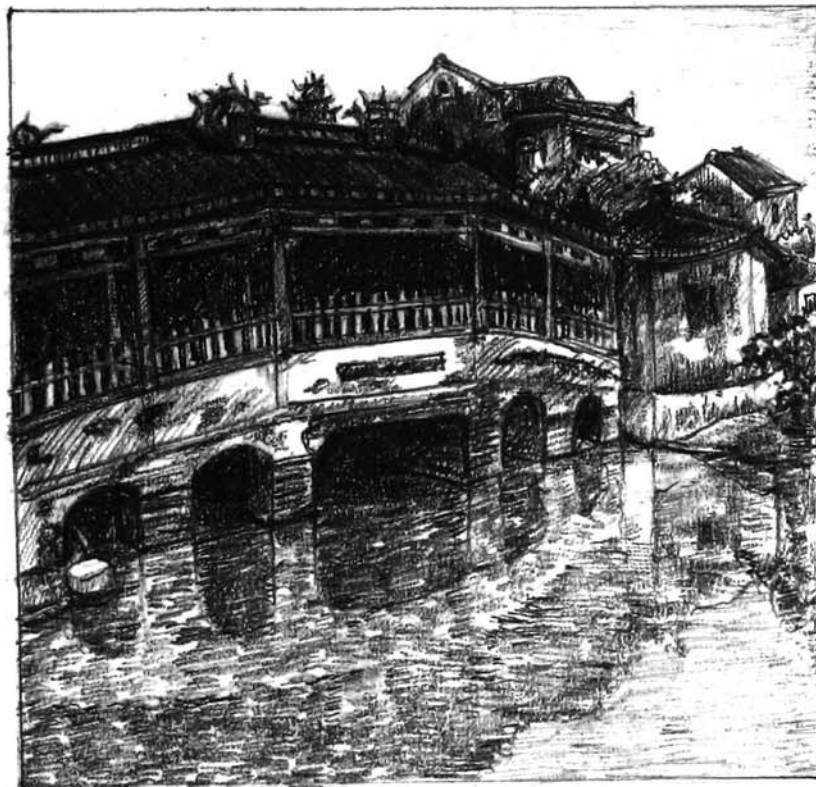
The locals are inconvenienced by public recreation facilities, traffic and transportation, and drainage, and living conditions in AQ are affected. Local authorities should be aware of these problems, and address them by creating a more holistic and effective plan on the management of facilities that meet the satisfaction of both the local community and tourists.

Impact 4: The authentic cultural value of AQ has been threatened by change in the perception of the local people and inadequate interpretation for tourists

The locals are affected by the major changes in tangible culture in Hoi An as well as changes in traditional and commercial culture (intangible culture). Regulations should thus focus on preserving the agricultural landscape and the ecology of the environment. There should also be a concrete policy on safeguarding local traditions, and cultural interpretation on the social complexity of the cultural site for tourists.

Impact 5: Relatively inadequate community participation in conservation and development planning and policy

The community has strong social networks, and the will for participation. However, it is suggested that government intervention incorporates both regulations and the financial support of the local



*Japanese Bridge in Hoi An
Illustration by Pichet
Kanoksutthiwongse*

property owners. The community council should be empowered to propose the conditions for successfully implementing regulations, and to meet the real needs of local communities in conserving their heritage.

Impact 6: Tourism causes discontinuity

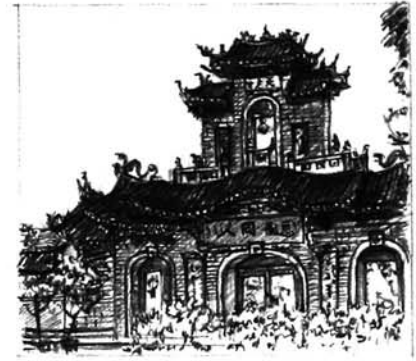
Activities in the neighbourhood, possibly related to tourism, caused discontinuity by accelerating changes in places and people. State policies and regulations on conservation are as much to blame. The local authorities should promote participation of stakeholders in the planning and implementation processes to cope with these issues.

Impact 7: Lack of appropriate planning and management on natural resources and mass tourism

As the local people are not concerned with the environmental impact of tourism, local authorities should consider long-term planning for sustainable environmental management of Hoi An. There should be regulations controlling consumption and waste disposal in the tourism industry. Cultural landscape and natural resource preservation should be integrated within development planning and policy to achieve environmental sustainability goals as well as maximise social and economic benefits.

The above policy suggestions were made to encourage the local authorities to thoroughly examine the impact of tourism on both tangible and intangible cultural resources. They also highlight the importance of integrating tourism-related goals with that of the social and cultural requirements of the local community. Through such a balance, the people are empowered and motivated to participate in cultural tourism management of the Ancient Quarter. These suggestions aim to promote sustainable development – on social, economic, and environmental pursuits – centred on the cultural values of the living heritage site.

*'Re-WATCH' is a group of organisations collaborating in Research-Workshop in Asian Town Cultural Heritage (Re-WATCH). The 'Re-WATCH Hoi An' project is mainly based on the research-workshop entitled 'Towards Community Based Cultural Tourism and Socio-cultural Value Impact of Historic Town: A Case Study of World Cultural Heritage in Hoi An' (28 March – 5 April 2007), in Hoi An, Vietnam. It was



*Chu Thanh Pagoda, Hoi An
Illustration by Pichet Kanoksutthiwongse*

organised by the writer, Ta Quynh Hoa (Architecture and Planning Faculty, National University of Civil Engineering, Vietnam), Soukanh Chithpanya (Faculty of Architecture, National University of Laos, Laos) and He Junping (Department of Architecture, Kunming University of Science and Technology, China). The local co-organiser was Vo Dang Phong (Hoi An Centre for Monuments Management and Preservation or HCMMP). Additional advisors and supporters included Graham Brooks (ICOMOS ICTC), Pisit Charoenwongsa (SEAMEO-SPAFA), Richard Engelhardt (UNESCO Bangkok), Yongtanit Pimonsathean (Thammasat University, Thailand), Pham Dinh Viet (National University of Civil Engineering, Vietnam), Manorot Phinith (National University of Laos, Laos), Joseph Aranha (Texas Tech University, USA) and Aylin Orbasli (Oxford Brookes University, UK). Participants (56 in total) included students and professors from four institutions of Thailand (24), Vietnam (12), Laos (13) and China (2), students from Oxford Brookes University, UK (2), researchers from Gadjah Mada University, Indonesia (1) and UNESCO Bangkok (1), and a professor from Texas Tech University, USA. Five local officers from HCMMP assisted as part of the questionnaire/interview survey group during the event.

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Jaturong Pokharatsiri was an expert member of ICOMOS International Cultural Tourism Committee (ICTC) in 2007. He is also an active member of ICOMOS Thailand, and full-time instructor at the Faculty of Architecture and Planning, Thammasat University in Thailand. He was chairperson of Re-WATCH, and currently resides in the UK, where he has been awarded a scholarship from the Royal Thai Government in the Ph.D. research programme at the Department of Architecture, Oxford Brookes University.

Call for Papers

13th International Conference of the European Association of Southeast Asian Archaeologists (EurASEAA13) “Crossing Borders in Southeast Asian Archaeology” Free University of Berlin, 27 September - 2 October 2010

We are pleased to announce that the 13th International Conference of the European Association of Southeast Asian Archaeologists (EurASEAA) will be held in Berlin in 2010, organized jointly by the Institute of Ancient Near Eastern Archaeology at the Free University of Berlin, the Ethnological Museum, and the German Archaeological Institute (DAI).

The conference brings together archaeologists, art historians, and philologists who share a common interest in Southeast Asia's past from prehistory to the historical period. Its aim is to facilitate communication between different disciplines, to provide a survey of present work in the field and to stimulate future research.

Papers are now invited for all topics on Southeast Asian archaeology, in particular to the main conference theme “Crossing Borders in Southeast Asian Archaeology”. This subject has been chosen to reflect the conference's interdisciplinary approach but more to encourage participants to broaden their thematic context. Southeast Asia exhibits incredible diversity. Different geographic and climatic environments bounded by mountains and upland valleys, river systems and deltas, coast lines and islands have led to the development of myriad cultural, political, and ethnic groups. However, contacts between all these different life zones were always possible and highly effective. Their study provides a fascinating glimpse of the dynamics of communication from prehistory to pre-colonial times. Participants of the EurASEAA13 conference are encouraged to reflect on the transfer of knowledge, language, material culture, or whatever else they find as evidence for trans- and interregional interaction in their current research. Papers on South Asia and Southern China which are important for long-distance exchanges will be considered if they are closely related to Southeast Asian themes.

Colleagues who wish to participate in the conference should submit the title of their paper and an abstract of about 150 words by 1 August 2009.

Presentations are limited to 20 minutes. We encourage the presentation of posters as well as the proposals of panels.

We are applying for funding from various organizations to provide travel grants to participants. To qualify for a grant we expect you to submit an abstract of your intended paper and your CV.

Contact

For all queries and further information please contact:

Free University of Berlin

Prof. Dr. Dominik Bonatz

Observatory on illegal trafficking within the Mekong sub region

The French Ministry of Foreign Affairs has set up an Observatory on Illicit Trafficking within the Mekong Sub Region. The Observatory is based in Bangkok, Thailand, where it is hosted by IRASEC (Research Institute on Contemporary Southeast Asia, a member of the network of research centers of the French Ministry of Foreign Affairs).

The main objective of the Observatory on illicit trafficking is to analyze cross-border illicit activities. It is a research structure.

The observatory aims to support junior and senior researchers in order to publish Occasional Papers during the year 2009.

Period	Mid to long-term programme (Maximum 1 year)
Format	Occasional Paper (Between 28 000 and 60 000 words) Discussion Paper (Between 12 000 and 14 000 words)
Geographic area covered	Mainland Southeast Asia
Field of research	Geography, Sociology, Political Sciences, Geopolitics, Law, Ethnology, Development, Demography...
Illegal Trafficking covered	Drug and precursors trafficking, Human Trafficking, Smuggling of Migrants, trafficking of illicit forest products (including wildlife), firearms smuggling, organs smuggling...

Studies with synthetic diagrams or thematic maps would be an asset.

Funding:

All the studies will be integrally funded by the Observatory.

Publication:

Studies will be submitted to the verification of a scientific board to attest its scientific relevance.

Expected results

Analyses of cross-border illicit trafficking and of regional cooperation.

- Creation of a structure aimed to observe and to analyze illicit trafficking
- Creation of a regional database
- Publication of synthetic analyses:
 - stakes and challenges of anti-trafficking activities
 - Context and trend of illicit trafficking in each countries
 - limitations of existing cross-border cooperation

**Support junior and senior researchers
Publication of scientific studies**

- Support interdisciplinary researches
- To better understand trafficking mechanisms at different scales within the Mekong sub region
- Applied research with fieldwork

Ex. Atlas of Trafficking Activities in Mainland Southeast Asia



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Identity, Nation and Islam

Indonesia

Jean Gelman Taylor

Dress is a powerful signifier of historical time, age, gender, class, religious and political orientations. It is often discussed in relation to fashion and therefore to change. Dress is also frequently examined in terms of 'native' or 'traditional', in contrast to Western or universal dress. In Indonesia, variations in dress shed light on political and religious changes, and mirror contemporary debates about identity, gender and the constitution of the state. Since the fall of Suharto's government in 1998, politicians campaigning in national elections adjust their dress to appeal to specific constituencies.



*Indonesian woman
in kebaya*

In former times, Indian conceptions of cloth were assimilated into ancient archipelago cultures. Dress styles emphasised loin covering for men and women, and ornamentation of the hair. Decorated cloths bore Buddhist motifs, such as the lotus flower or the Hindu *garuda*; they protected the wearer against physical and mental disease, and could pass on the quality of a powerful person to the recipient. At important life-cycle events, ritually significant cloths were exchanged among family members, and displayed to guests.

Confucian, Islamic and Christian values have also acted on indigenous conceptions and clothing styles through the introduction of stitched items of dress and the preference for the covered body. Royal etiquette on Java required the male torso to be uncovered, but the photographic record shows that, from the mid-19th century, well-to-do Javanese were covering the upper torso in Western shirt, bowtie and jacket, while retaining the draped, uncut batiked cloth or

kain for the lower body. From the 1920s, upper class Javanese men wore full Western suits with accessories, such as walking stick and fob watch. Uncovered hair and shoulders were part of the Javanese aesthetic of female beauty, but aristocratic women also responded to external pressures to cover up. They wore Chinese-style long-sleeved blouses with batiked *kain*. Their uncut hair was arranged in a bun decorated with flowers or jewelled hairpins.

In the last decades of the 19th century, factories produced a cheap batiked cloth for daily wear, and batik soon seemed to be the 'traditional' clothing of all Javanese. At the same time, Dutch women introduced the Singer sewing machine to colonial households. Indonesians learned to operate the foot-pedalled, portable Singer. This transfer of technology resulted in the availability of ready-to-wear shirts and trousers for men and *kebaya* (blouses) for women.

The badge of modern men

Young men graduating from colonial schools embarked on a political journey to wrest control from the Dutch. The Western suit became for them the badge of modern men. In these same decades, around the Muslim world, new middle classes were promoting Western costume for women too. Kemal Ataturk banned the veil for urban women in Turkey in 1922, and had his wife photographed at his side in Western dress. In Indonesian societies, veiling was not usual. Women wore an adaptation of the Islamic *hijab*, called the *krudung* that only partly covers the hair and is not pinned to conceal the neck. Javanese girls enrolled in colonial schools began wearing Western frocks, but the adult, married woman on Java continued to wear *kain* and *kebaya* with uncovered hair.



The hijab worn over the head

As nationalist leader, Sukarno promoted the Western suit for Indonesian men: "The minute an Indonesian dons trousers, he walks erect like any white man. Immediately he wraps that feudal symbol around his middle, he stoops over in a perpetual bow. His shoulders

sag. He doesn't stride manfully, he shuffles apologetically. [...] We must be divested of that influence which chains us to the cringing past as nameless, faceless servants and houseboys and peasants. Let us demonstrate we are as progressive as our former masters. We must take our place as upstanding equals. We must put on modern clothing."¹

But only the new Indonesian man was to look like a Westerner. On women, Sukarno said, "I like the unsophisticated type. Not the modern ladies with short skirts, tight blouses and much bright lipstick." As president of Indonesia (1945-67), Sukarno modelled the new male citizen in his suit or military uniform, plus a *peci* or cap he promoted as a symbol of nationalist identity. He continued to favour *kain kebaya* for women. Sukarno did not make concessions to Muslim sensibilities, but promoted this costume without a head covering of any kind. Sukarno

also commissioned new designs for a national batik that could be worn by Indonesians of all ethnic groups.

Indonesia's second president, Suharto (r.1967-98), focussed on calming political life and promoting economic development. His Indonesian man and woman should look alike as efficient members of a globalising world. Businesses, government offices, political parties and educational institutions developed 'corporate' batik uniforms for their employees. In place of the suit, Suharto promoted the long-sleeved batik shirt with trousers, *peci* and shoes as national dress and formal evening wear. Suharto's wife, Ibu Tien, modelled the New Order's conception of women in *kain kebaya*, but with a variation on the Sukarno model in the addition of the *slendang*. Originally a sturdy cloth worn over one shoulder by working women and fastened around babies or baskets, the

The "traditional" female attire; western frock for the primary school-age girl of the Javanese elite, and the male transitional or hybrid dress. Illustration based on 1925 photograph of Mangku Nagoro VII, his Queen and their daughter.



slendang evolved into a fashion statement in fine fabric for ladies. The Suharto-era *kain*, tightly wrapped, worn with high-heeled sandals, imposed a small gait and upright posture, signalling upper class status. The Indonesian woman who represented the nation wore her hair uncovered in an elaborate bun or attached hairpiece, and carried a handbag. When attending state functions, wives of public servants wore identically coloured *kebaya* and *kain* in matching batik patterns.

Sukarno defined Indonesians against the world; Suharto defined them against each other. In lavishly illustrated magazines, Indonesia's men and women appear as 'types' in regional dress of elaborately decorated fabrics and ornate headdresses. The growing middle-class toured Indonesia to look at 'natives', dressed in their traditional outfits, in Kalimantan and the Toraja highlands. In New Order Indonesia, regional costume was for local events and weddings, the formal batik shirt and *kain kebaya* were for events associated with the nation.

Such images contrasted strongly with realities for, by the 1970s, Western dress had become the daily wear of two distinct groups. Male and female members of the professional elite wore Western suits to work; men of the working poor wore Western shorts, singlets and T-shirts, and working women wore short skirts and T-shirts. In a striking reversal of Sukarno's call for well-to-do men to leave 'native' dress to the masses, now the poor majority of Indonesians habitually wore mass-produced factory clothes that linked them to modern, global youth, while the upper classes put on romanticised versions of traditional clothing to project images of Indonesia nationally.

Other groups in Indonesian society looked elsewhere for inspiration.



In some places, women wear the burka which covers their person



The krudung can be used to carry a child

During the Suharto years, experiments with unveiling women came to an end in many Muslim countries. One of the first decrees of the Islamic Republic of Iran ordered women to cover themselves fully in public. In Afghanistan, the Taliban government required women to wear an enveloping gown with a mesh over the eyes that both obscured women from viewers and limited their own vision. Unveiling had never been permitted in countries like Saudi Arabia and Kuwait. Elsewhere in the Muslim world, there was a 'voluntary' re-veiling movement.

Some observers argue that Indonesian women began wearing headscarves in protest against the country's *nouveau riche*. Others point to the Islamic missionary programmes financed by the New Order government from the 1990s and to the novel Islamic behaviours of Indonesia's first family, such as establishing Muslim charities and making pilgrimage to Mecca in 1991. To mark the family's new piety, President Suharto 'dressed' his name with Haji Muhammad, while his politician daughter, Tutut, began appearing in public wearing the *krudung*. A sign of changing times may be seen in rulings of the Ministry of Education that banned the headscarf in government schools in 1982 and allowed it in 1992.

'Southeast Asian Islamic' style

Indonesia's garment industry established lines of 'Islamic clothing'. Trousers are now marketed to women as Muslim clothing and sold in matched sets with headscarves and blouses. There is also a lucrative new industry in school uniforms for girls. More fabric goes into the production of these ensembles, so industry prospers by encouraging women to adopt a 'Southeast Asian Islamic' style. Indonesia's television personalities, magazines, modelling schools and dress-making classes now offer an eclectic mix of fashions, Muslim and Western,² while Indonesian *haute couture* designers are redesigning the *kebaya* as modern chic in 'off-the shoulder' and 'corset' styles.³

President Suharto's resignation brought a succession of short-lived

presidencies, revision of the constitution, and the emergence of a female contender for the nation's top job. In October 1999, Megawati Sukarnoputri was appointed vice-president, then president in July 2001. Three prominent women offered models for Indonesia's first president. Mrs Suharto suggested tradition in her costume of *kain kebaya*. The London-trained ophthalmologist and political campaigner, Dr Wan Azizah, presented herself as a Malay Muslim woman in her ensemble of headscarf and figure-concealing clothing, rather than as representative for all Malaysians. The Philippines president, Dr Gloria Macapagal Arroyo, wears the Western woman's 'power suit' to establish herself as national leader and someone the West will take seriously.

As Indonesia's president, Megawati chose the Western dress and suit, including the pants suit. On visits to predominantly Muslim regions, such as Aceh, she added a *krudung*, suggesting respect for Muslim values Javanese-style. For her official head-and-shoulders photograph the president chose a blouse that suggested the *kebaya* and a batik *slendang* in an Indonesian-Chinese design, pinned with the presidential medal, and uncovered hair. This official image suggests that Megawati wished to represent a nation that values all its peoples, cultures and religions.

Campaign photographs from May 2004 show the four male candidates for president dressed in Western suit plus *peci* or informal, long-sleeved batik shirt, trousers and *peci*. The sole female candidate presents herself in Western dress. Two other images from the presidential campaign are captured in photographs of Generals Wiranto and Susilo. For some political appearances, Wiranto presented himself in the aristocratic costume of Java: chocolate-coloured batik *kain*, headwrapper, and a buttoned jacket in gold, the colour associated in Java with royalty and authority. In this representation of self, appeal is made to Javanese, rather than national, solidarity.

Susilo, by contrast, campaigned in casual Western collared sports shirt and baseball cap, surrounded by bare-headed female supporters in T-shirts. Together they presented an image of the confident, modern Indonesian man and woman.



Sukarno wearing a peci

In these campaign images, we see a historic reversal. For Sukarno, the Indonesian male in his Western suit represented modernity and national identity, while the Indonesian woman, wearing a contrived costume from the past, represented the essence of the nation. President Megawati presented the Indonesian woman as modern and the equal of men.

In Indonesia today, batik has lost status, trivialised as a tourist item. Batik's Hindu and Buddhist motifs cause it to be rejected by some Muslims. The *peci* is still worn by government officials for photo opportunities. There are discussions about an Islamic superstate. Muslim causes are promoted by leaders who, like Abu Bakar Bashir, wear white, Arab-style robes. Western photographers create an image of piety in portraits of young girls in Islamic clothing, but a glance at Indonesia's public places reveals a greater variety of messages from teenagers wearing Muslim fashion and from working women in Islamic outfits. Magazines cover Western fashions as well as feature Islamic-clad models; they carry many photographs of long-haired Indonesian girls advertising haircare products. But, in comparison with previous decades, the task of essentialising the nation seems to be a male one now, while women have the task of representing Indonesia as Islamic modern.

Notes

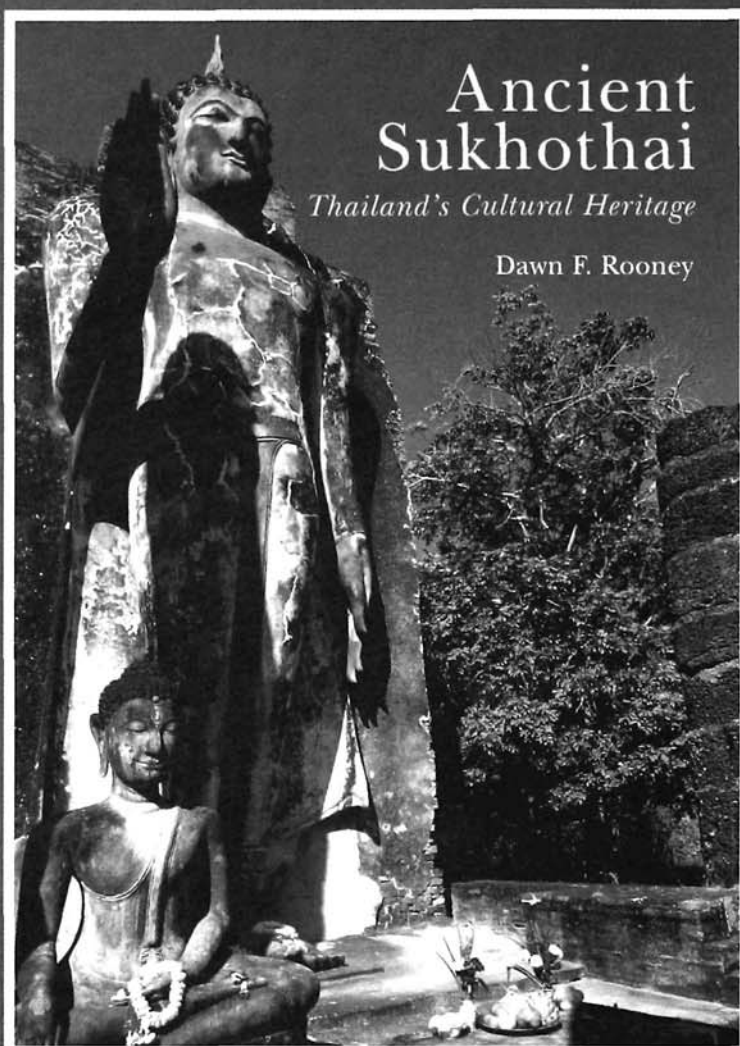
- 1 Sukarno. 1965. *Autobiography as told to Cindy Adams*, New York: Bobbs Merrill.
- 2 See, for example, magazines aimed at adolescent girls and young women, such as *Aneka Yess*, *Femina* and *Kartini*.
- 3 See, for example, the fashion photographs of the new *kebaya* in *Femina*, 19-25 April, 2001.

Illustrations by Sakulchat Chatrakul Na Ayuddhaya

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'This guide covers the history and art of the early Kingdom of Sukhothai, which was situated in the fertile Yom River basin of north-central Thailand and is renowned for artistic achievements in the mid-thirteenth and fourteenth centuries. Influences from earlier inhabitants of the area and neighbouring kingdoms were overlaid with Theravada Buddhist ideas from Sinhalese culture to create a unique style that is recognised today as 'classic' Thai art. Beautiful remains of this period can be visited at Sukhothai, Si Satchanalai to the north and Kamphaeng Phet to the southwest. Lotus-bud spires, delicate stucco decoration, pillared foundations, huge Buddha images encased in niches and secluded forest monasteries atop surrounding hills testify to the original expression of Sukhothai artisans. The author takes the reader on a journey to the early Kingdom of Sukhothai and explores the remains and cultural heritage of this sacred site.

About the Author

Dawn F. Rooney, PhD, is an independent scholar and an art historian specializing in Southeast Asia. She is a fellow of the Royal Geographical Society and the Royal Asiatic Society in London, an advisor to the Society for Asian Art Museum in San Francisco, the Thailand representative for the International Map Collectors' Society and the Regional Director, Southeast Asia for Independent Scholars of Asia. Dawn Rooney is the author of several books on the culture of the region including a definitive guide to Angkor. She was awarded a Scholar in Residence at The Rockefeller Foundation Study Center in Bellagio, Italy in 2002 where she wrote her latest book, *Thai Buddhas* (Bangkok, River Books, 2003). She is an American who has lived in Asia for over three decades and resides in Thailand.

Nationalism by Design

The Politics of Dress in British Burma

Penny Edwards

Colonial attempts to hem in racial and gender difference through practice, law and lore made dress a potent field of resistance in British Burma, giving rise to new strands of nationalism by design.

On 22 November 1921, a young male named Maung Ba Bwa was apprehended by police at the Shwedagon Pagoda in Rangoon. Maung Ba Bwa was one of an unusually high number of Burmans visiting the pagoda on this November evening for an exhibition of weaving, and a performance of a *phwe* (Burmese traditional theatre) by two leading artists.

In Maung Ba Bwa's recollection of events, "his attire" had attracted police attention. "He was wearing a *pinni* jacket and Yaw *longyi*, obviously rather self-consciously and in demonstration of his nationalist sympathies," stated the resultant police report; "He seems, possibly not without reason, to think that some Government officers regard such clothes with disapproval".

Maung Ba Bwa was brought in for questioning following the storming of the Shwedagon by British and Indian police, when Gurkhas "desecrated the pagoda by rushing up the steps with their boots on". In the ensuing fracas, which pitted monks against such colonial agents of 'order', a Burmese civilian was killed. The scholar-official J. S. Furnivall, who presided over an independent commission of inquiry into the police response, would also pin his diagnosis of Maung Ba Bwa's political orientation on his wardrobe. His *pinni* jacket and his *longyi*, the commission reported, were proof positive of his "nationalist sentiment".¹

Wearing your politics on your sleeve

By the early 1920s, in a climate where speaking out or publishing critiques of colonialism saw some young monks and other activists jailed for years, increasing numbers of Burmese civilians – like Maung Ba Bwa – chose to express their political leanings in their dress. But nationalism did not have a single uniform. Those western-educated Burmese who formed the vanguard of the secular nationalist movement dressed up their attachment to civic-political, constitutional change in the trousers, waistcoats and jackets of barristers.

By contrast, identifiably 'Burmese' clothing became *de rigueur* for those who styled themselves, in an inversion of colonial sociology, as 'Thakin' [master] (for men) and 'Thakin-ma' (for women); *Thakin* being the Burmese term of address which the British insisted that Burmese use when addressing Europeans. This latter school of nationalists displayed their allegiance to the Burmese nation and their distaste for colonial rule in the *longyi* (sarong) and *pinni* (a mandarin-collared, white jacket) and a headdress of white cloth. Conflicting views over appropriate male attire contrasted with a general consensus among young male nationalists of both schools, as well as older males and females of a more conservative political bent, over the proper clothing for Burmese women. The latter were expected to safeguard national purity in their dress: a *thamein* (a skirt similar in length to the *longyi*, but with a long split up one side), and a *pinni* jacket.



Burmese man

Illustration by Sakulchat Chatrakul Na Ayudhaya

When Britain secured the conquest of Burma with the ouster and exile of King Thibaw and Queen Suppayalat, following the third Anglo-Burmese war of 1885, all manner of customs and mores would unravel. One casualty of this marginalisation of an institution that had

functioned as the epicentre of Burmese cultural life, was a complex sumptuary system. Once elaborate markers of status, the lavish costumes of ministers and courtiers soon emerged as coveted museum-pieces, some splendid examples of which now adorn London's Victoria and Albert Museum.

Burma's administrative absorption into British India as a Province – a status it retained until 1935 – combined with the abolition of the monarchy to ensure the exclusion of indigenous trappings of authority from the wardrobe of colonial power.

With colonial conquest came new sartorial *modus operandi*: trousers, berets or 'pithhelmets', stockinged feet and shoes. The latter were not new *per se*. Slippers and cloth, wood and leather shoes were recorded in Burma in European accounts and court paintings, during the century prior to colonisation. But new footwear etiquette contravened socio-cultural norms prevalent among Buddhist Burmese. In India, Europeans had long failed to observe the native practice of removing shoes on entering temples.² In Burma, this single issue rallied the public to the nationalist movement more than any other.³ Under colonial rule, Europeans inscribed their right to wear footwear in pagodas in public notices asserting that "No-one can wear shoes inside this pagoda compound except for British or Europeans". Witnessing such a notice on his return from England in 1916, the lawyer U Thein Maung complained to the chief of the pagoda committee at the Shwe San Taw pagoda in Pyi, who revised the wording to read 'no exceptions', and ignored subsequent requests by the Deputy Commissioner of Burma to remove the notice. The same year, a group of young Burmese men, a number of them dressed in western clothes, assembled in Rangoon's Jubilee Hall for the All Burma Conference of Buddhists to discuss their common outrage at the continued refusal, by Europeans, to remove their footwear when visiting sacred precincts. Their demand that the government legislate the removal of footwear in pagodas was reinforced by a resolution of the Young Men's Buddhist Association the following year. The failure to adopt such laws sparked violence in October, 1919, when outraged monks attacked a group of Europeans wearing shoes in the sacred precinct of Eindway Pagoda, Mandalay.⁴

Homespun symbols of nationalism

Nationalism also left a footprint in the political economy of dress. Influenced by Gandhi's Swadeshi movement, Burmese nationalist students seized upon cloth and clothing as a symbol of national identity and a support to the national economy, encouraging people to wear their nationalism in native homespun and handwoven cotton.⁵ Impressed by the superior craftsmanship of the Burmese spinning wheel on his 1929 visit to Burma, Gandhi asked Indians in Burma to boycott all cloth of foreign manufacture. In Moulmein, he chastised Burmese women for wearing foreign silks, and urged them to 'revise [their] taste for foreign fineries'. In Prome, he bemoaned villagers who worked with 'foreign yarn', motivated not by 'any instinct of patriotism' but by revenue streams.⁶

The year after Gandhi's visit, race riots broke out between Burmese and Indians, sparked in part by low rice yields and high rates of interest charged by Indian moneylenders. Established that year, the We Burmans Association (*Do Bama Ah Si Ah Yone*) retained a xenophobic edge to some of its songs, but borrowed from Indian nationalist strategies in its agenda. In September 1930, the Association ruled against the importation of foreign materials such as cigarettes and clothing, and sustained its campaign for traditional homespun clothing and against western apparel.⁷

In the first decade of Burma's Independence, Prime Minister U Nu singled out "dress" as one of many "different channels" that "carries with it that distinctive mark of the culture of the race or nation which is its very backbone".⁸ Nine years later, in 1962, General Ne Win inaugurated a new era of military rule with its own, exofficio sumptuary laws. Long hair, the 'traditional' mode of hair for Burmese men prior to colonial rule, was now associated with western modernity, and outlawed. The *longyi*, or *thamein*, was declared the national dress for men and

Advertisement for European outfitters in Rangoon, posted in Buddhism, Vol 1. Dec 1903



women, so marking the commoners off from the ruling class whose dress owed more to British and Japanese military tailoring than to Burmese sartorial traditions.

In the 1980s, dress once again became a site for resistance. Aung San Suu Kyi's adoption of a *longyi* and a *pinni* jacket echoed the dress code of her father's generation of anti-colonial activists, and so subtly undergirded both her political pedigree and her declaration of Burma's "second struggle for Independence".

In the contemporary state successor of colonial sumptuary laws, narratives on race, clothing, and national legitimacy remain intimately intertwined.

Notes

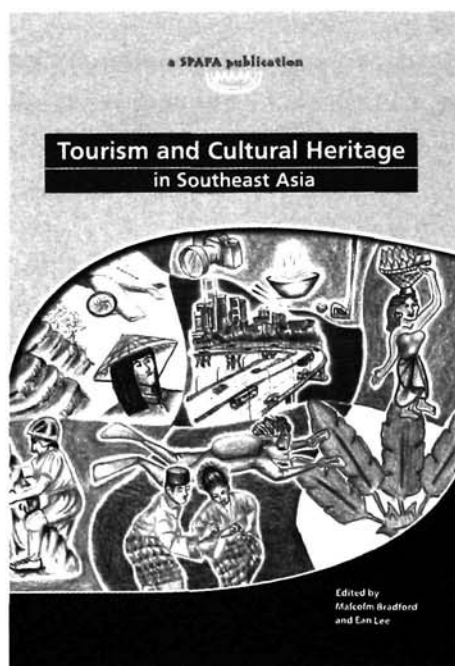
- 1 National Archives of Myanmar, Government of Burma Police Department, Report of the Committee Appointed to Enquire into the Shwedagon Fracas, 14 January 1922. The Committee comprised J. S. Furnivall, Maung Thin, Maung Hla Pe.
- 2 Bernard Cohn 'Cloth, Clothes and Colonialism: India in the Nineteenth Century' in Weiner, A. and J. Schneider. Eds. 1989. *Cloth and Human Experience*. Washington and London: Smithsonian Institution Press.
- 3 Naw, Angelene. 2001. *Aung San and the Struggle for Burmese Independence*. Chiangmai: Silkworm.
- 4 *Shoe Issue which paved the way to the independence struggle in Burma*. Lanka Daily News, December 25, 2004 in <http://www.buddhistchannel.tv/> Accessed 6 March 2007. The monks' leader, U Kettaywa, was sentenced to life for attempted murder.
- 5 U Maung Maung, 1980. *Sangha to Laity: Nationalist Movements of Burma, 1920-1940*. Australian National University Monographs on South Asia No. 4. New Delhi. p. 129
- 6 Gandhi in Burma. 1979. Rangoon: Information Service of India.
- 7 *Ta Khin Do Bama Ah Si Ah Yone Tha Maing* (The History of the We Burma Association), Translation by Ma Khin Ma Mar Kyi. 1976. Rangoon.
- 8 Nu, U. *Burma Looks Ahead*. 1953. Rangoon: Government Printing and Stationery.

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Tourism and Cultural Heritage in Southeast Asia



US\$10 9 Euro
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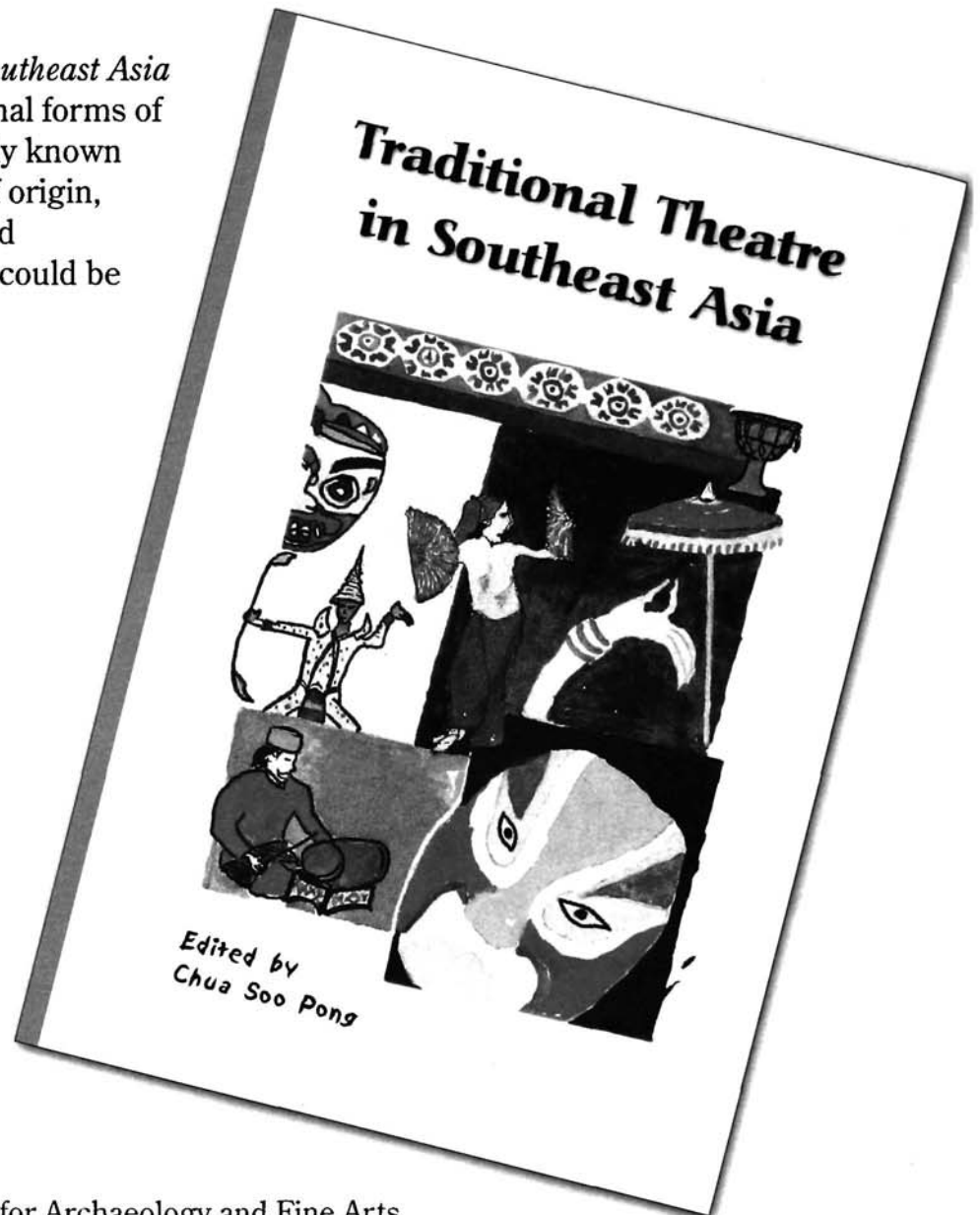


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Ancient Persians first to use gas in wars

In a study presented to the Archaeological Institute of America, a UK researcher said he found evidence that the Persian Empire engaged in chemical warfare against their enemies.

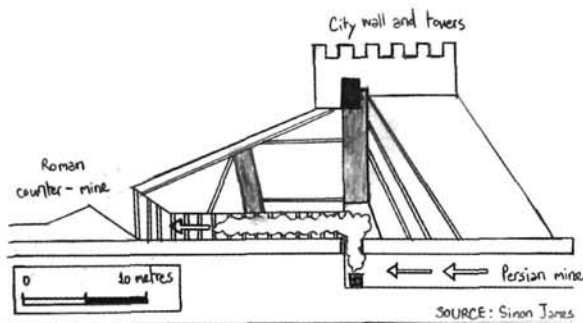


Diagram of the mine

The findings show that ancient Persians used poisonous gases on the Roman city of Dura, Eastern Syria, in the 3rd Century AD.

At the base of the city wall, the remains of some twenty Roman soldiers have been uncovered.

The study also shows that a mine was excavated under the wall, and the Persians ignited bitumen and sulphur crystals to produce dense poisonous gases.

Remains in the city wall indicate that toxic gases were used in a siege on the city



In historical records, Dura was eventually attacked and abandoned.

Well-preserved ruins were discovered by Indian troops, and the structures were excavated by French and American researchers in the 1920s and 1930s.

Sea monster Predator X

Researchers believe that a giant Arctic marine creature fossil had a bite that could have been able to crush a 4 x 4 car.

They say that the 15 metre-long reptile had a bite force of approximately 45 tonnes per square inch. The sea monster is known as "Predator X", and lived in the oceans about 147 million years ago.



Researchers believe 'Predator X' could have preyed on other reptiles

Linked to a new species of pliosaur (large, short-necked reptiles existing during the era of dinosaurs), the size of Predator X has astonished scientists.

It is bigger than 'The Monster', a fossil pliosaur found in Svalbard.

The twentyone-metre-long ichthyosaur, *Shonisaurus sikanniensis* (Triassic Period), is the largest sea creature on record.

Dino feathers 'for show only'

A new study finds that the earliest dinosaur feathers might be for visual display.

Two 125-million-year-old dinosaur fossils excavated in northeast China contain evidence to support the theory as well as add to knowledge on the origin of feathers.

Scientists were of the view that the feathers could not have been used for flight or for keeping warm, but have not offered an explanation of their primary function.

The long feather is characterized by its single and unbranched filament, and found on parts of the body that are normally used for ornamentation in birds today.

Art installation causes controversy

An art installation at the European Council building in Brussels has provoked strong reactions from EU members.

Titled 'Entropa', the work portrays various countries in what many view as "lampoons of national stereotypes".



*Eight-tonne mosaic that depicts
France as a country on strike*

Bulgaria is represented as a toilet, for example; and France as a country on strike while Romania as a Dracula theme-park.

Germany is portrayed as a motorway network vaguely resembling a swastika, and the UK is not even represented.

Commissioned by the Czech Republic, which holds the EU presidency, with 27 European artists believed to be involved, the art work is created by Czech artist, David Cerny and two partners.

The installation takes up 16 square metres, and commemorates Czech presidency of the EU.

Czech Deputy Prime Minister condemned Mr. Cerny, who has apologised not for the art itself, but for misleading ministers that 27 artists from member states contributed their works.

China fumes over Christie's auction

China has condemned Christie's auction in Paris for the sale of two bronze artefacts taken from a Chinese palace 150 years ago.

The bronzes, which date from 1750, were auctioned as part of the estate of late French designer Yves Saint Laurent.



Rabbit and rat head bronzes of the Qing dynasty were auctioned by Christie's in Paris

China regarded the auction of the bronze rat and rabbit as illegal, and called for a scrutiny of artefacts that Christie's takes out of or into the country.

A Chinese collector, who had clinched the two pieces at a total of US\$ 31m, has refused to pay, as an "act of patriotism."

The state Administration of Cultural Heritage has denied any involvement in the bidding.

China says that the bronze works were part of a collection of 12-animal water-clock fountain

associated with the Chinese Zodiac looted from the imperial old Summer Palace in Beijing when the French and British troops sacked and burnt it in 1860 during the Second Opium War.

Female pharaoh mummy found

Researchers in Egypt have uncovered the remains of a mummy believed to belong to a queen who ruled 4,300 years ago.

Identified as Queen Seshestet, the body was discovered in a pyramid that had been found only recently.

Queen Seshestet was believed to have ruled Egypt for 11 years.

She was the mother of King Teti, founder of the 6th Dynasty.



Egyptologists at work in the burial chamber of Queen Seshestet

Most royal mummies date from dynasties after 1800 BC, and that makes the find of such old royal mummies a rare phenomenon.

The mummy consists of a skull, legs, pelvis and other parts contained in linen, pottery and gold finger wrappings.

In antiquity, almost everything were looted from the burial chamber, including most of the valuables inside the sarcophagus.

South American snake largest in the world

Nature journal has published the finding of fossils belonging to the largest snake on earth.

The bones were uncovered at Cerrejon, Colombia where the world's biggest open-pit coal mines are located.

Researchers have estimated that the snake, Titanoboa, was 13m long – the length of a bus – and weighed over a tonne.

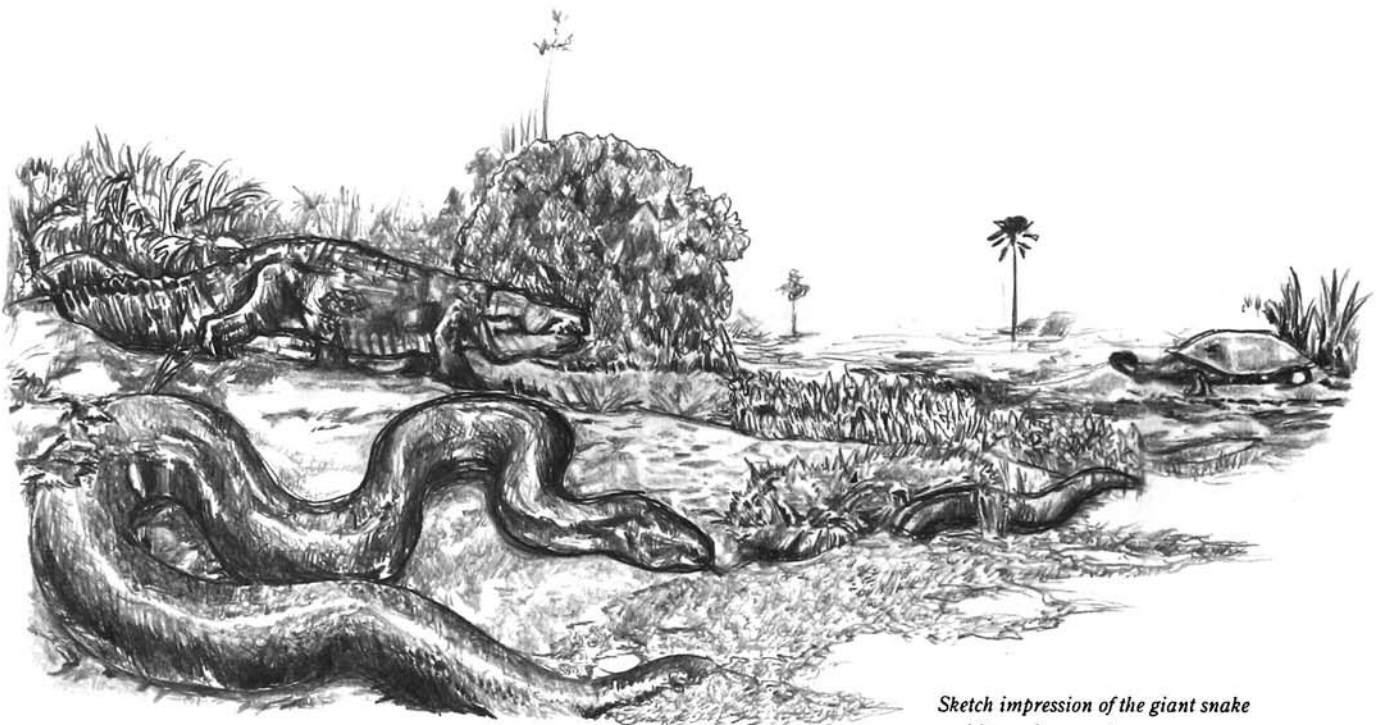
A relative of modern boa constrictors, the creature lived in the rainforest of northeast Colombia about 60 million years ago.

The reptile is reckoned to be so wide as to reach up to the hips of a human being.

Titanoboa's size is helping researchers to determine the earth's temperature in tropical South America between 58 and 60 million years ago.

Archaeologist kept Nefertiti by guile

Documents published recently reveal that a German archaeologist used deception to smuggle to Germany a sculpture of Egyptian queen, Nefertiti.



Sketch impression of the giant snake and its environment



The sculpture of Queen Nefertiti is on display in the Agyptisches museum, Berlin

The archaeologist, Ludwig Borchardt, registered the bust of the female pharaoh among his discoveries in 1913, and hid it in a box, describing it as a worthless piece of gypsum.

Today, the priceless sculpture in Berlin's Egyptian Museum draws half a million visitors annually.

The document that caused the controversy was found in the German Oriental Institute.

It is an account of a discussion between the archaeologist and an antiquities inspector on the inventory of the archaeological finds.

Borchardt listed the discovery as being made of gypsum when in fact Nefertiti's features were painted on limestone.

Notes from his diary show that he knew of the actual value of the sculpture.

Ancient human foot marks found

Uncovered in Kenya are the earliest footprints indicating modern human foot anatomy and gait.

Attributed to *Homo erectus*, the size and spacing of the prints show evidence of the height, weight and walking behaviour of modern humans.

The footprints were discovered on a small hill in northern Kenya, where the site consists of a great depth of sediment that the team of researchers carefully removed.

Two sets of markings were found, separated by a depth of five metres of sand and volcanic ash.

By comparing surrounding sediment with well-known radioisotope-dated samples from the area, the researchers dated the sediment, and discovered that the two layers of prints were created at least 10,000 years apart.

The discovery is significant for determining the evolution of modern humans in physiology.

The 1.5 million-year-old markings are not the oldest, however; that honour belongs to the 3.1 million-year-old *Australopithecus afarensis* prints which were unearthed in 1978 in Laetoli, Tanzania.

Fish fossil clue to reproductive evolution

A fossil fish unearthed in Australia is believed to be one of the earliest known vertebrates to fertilise eggs inside the female.



The fish sheds light on internal fertilization

The study says that the fossil suggests the fertilization of eggs inside the female evolved sooner than was presumed.

External fertilization of eggs by sperm is thought to have evolved before copulation.

Named *Incisoscutum ritchiei*, the 365 million-year-old specimen is dated to the Upper Devonian Period, and was carrying a 5 cm-long embryo.

The fish has been in the collections of London's Natural History Museum since the 1980s, and was thought to have died soon after eating a smaller fish.

Research generated a reinterpretation that the younger fish was developing in the womb of the fossil find when it died.

Pyramid and tombs found in Egypt

Egyptian archaeologists have discovered another pyramid – the 118th in the country – and two tombs at Saqqara.

They believe that the square-shaped monument might have belonged to the queen mother of King Teti, founder of Egypt's Sixth Dynasty, and tombs to two court officials of Pharaoh Uras.

The entrances of the tombs are decorated with hieroglyphs and carved images.

These 4,300-year-old finds indicate that the sprawling burial site south of Cairo is more extensive than previously assumed.

Peking Man redated

Recent dating analysis suggests that the 'Peking Man' fossils are 200,000 years older than had previously been thought.



Peking Man

The fossils of the Peking man were lost during World War II

The new finding that the famous ancient human fossils from China are approximately 150,000 years old will support efforts to define a more precise timeline for the migration of early humans to Northeast Asia.

The cave system of Zhoukoudian near Beijing, where the Peking Man fossils were unearthed, is one of the world's most significant palaeolithic sites.

Archaeologists discovered tens of thousands of stone tools between 1921 and 1966, including hundreds of fragmentary remains of some 40 early humans, whom palaeontologists have assigned to the species *Homo erectus*.

Attempts to establish the age of the remains have been made problematic by the lack of appropriate methods to date the cave deposits at Zhoukoudian.

New dating techniques, carried out by Guanjun Shen and his team from Nanjing Normal University in China, have been applied.

They were able to obtain a more accurate age for the fossils, with a method based on the radioactive decay of unstable forms (isotopes) of the aluminium and beryllium elements in quartz grains.

Search for Cleopatra's tomb

Teams of archaeologists in Egypt are searching for the tombs of Cleopatra, queen of Egypt, and Mark Antony, the Roman general.

Excavation will be carried out in three sites near a temple west of the coastal city of Alexandria.

A large previously unknown cemetery was discovered near the temple, where last year excavators unearthed the alabaster head of a Cleopatra statue, 22 coins bearing her image, and a mask said to belong to Mark Antony, including 27 tombs and 10 mummies.

The research teams believed that these recent discoveries indicated that Antony and Cleopatra might be buried in the area.

Cleopatra and Mark Antony challenged Caesar Augustus for control of the Roman empire over two millennium ago.



Cleopatra

Cleopatra is known to have killed herself

The lovers committed suicide in 30 BC after their armies were defeated.

Two years ago, a team of Newcastle University experts said that another set of coins suggested that the legendary beauty of Cleopatra and Antony, as portrayed in popular culture, have been exaggerated.

Cleopatra partly African

Egyptian queen Cleopatra is believed to be part African.

Archaeologists discovered the tomb of Cleopatra's sister, Princess Arsinoe, in Ephesus, Turkey, and her remains show that her mother had an 'African' skeleton.

Examinations of the dimensions of Arsinoe's skull indicate characteristics of white Europeans, ancient Egyptians and Black Africans, suggesting that Cleopatra might have descended from mixed race, *Times of London* reported.

When the tomb was first opened in 1926, archaeologists found a sarcophagus which contained a skeleton, the skull that was removed for documentation and study later disappeared during World War II.



Reconstruction of Arsinoe's face has been created with measurements obtained in the 1920s

The find was made by Dr Hilke Thuer of the Austrian Academy of Sciences.

Cleopatra and Arsinoe were daughters of Ptolemy XII by different wives, and had a rivalry between them.

It is believed that the queen ordered her Roman lover Mark Anthony to kill the princess, who died in 41 BC.

Thuer entered the tomb again in the early 1990s, to examine the skeleton, and suspected that she had found the body of Arsinoe.

The Austrian Archaeological Institute requested the Medical University of Vienna to help examine the remains.



Some historians believe Arsinoe was murdered by Cleopatra

A forensic art specialist unit at Dundee University has also created a 3D computer model of Arsinoe, based on the documentation of the remains in Ephesus.

Caroline Wilkinson, a forensic anthropologist leading the unit, helped reconstruct the missing skull with measurements obtained in the 1920s.

Tiny dinosaur found

The smallest known dinosaur has been identified from 6 tiny pelvic bones by Canadian palaeontologists.

About the size of a small chicken, the predator is a cousin to the ferocious Velociraptor.

Named *Hesperonychus*, it is the tiniest carnivorous dinosaur ever found in North America.

The fossil skeleton, like many *Hesperonychus* fossils collected since 1982, was mis-identified for more than 25 years as a lizard.

Exquisitely preserved skeletons of small bird-like dinosaurs have been discovered in Asia, but few such fossils have been excavated in Canada, where some of the world's richest sites for large dinosaur bones are found.

It is suspected that small dinosaurs did not thrive in the area where bigger predators dominate.

Fossil reveals whales evolve from land

Fossils of two whales provided clues to how these ancestors to the modern whales evolve from land-based to sea-dwelling mammals.

Found in Pakistan, the discovery consisted of a male and 47.5 million-year-old pregnant female, whose foetal remains were positioned head down, bolstering the belief that the creatures gave birth on land.



Sketch of an artist's conception of a male Maiacetus, ancestors to modern whales

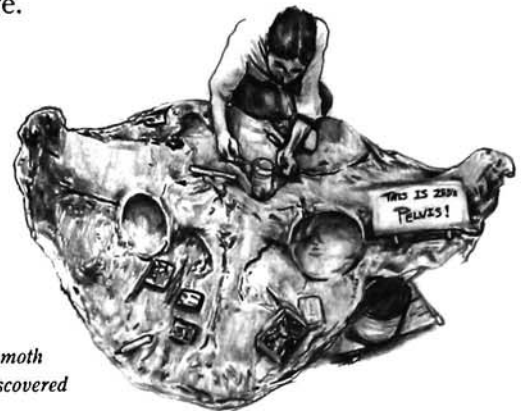
The position of the foetus, allowing it to breathe right after birth, suggests that the animals had not evolve into modern whales which are born tail first to swim right after birth in the water.

Both fossils contained four flipper-like legs that scientists reckoned could have been used for walking short distances on land.

Mammoth skeleton found nearly intact

The almost complete skeleton of a huge Columbian mammoth of the last ice age has been unearthed at a construction site in Los Angeles, USA.

Found by workers who were digging the foundation, the creature belonged to a species of elephant which became extinct near the end of the ice age.



Columbian mammoth fossil has been discovered 80% complete

It is believed to have died 40,000 years ago.

Scientists say that it is likely the skeleton remained intact because enough sediment, sand and debris covered the carcass after the mammoth's death to protect it from predators.

Carbon dating indicates that the mammoth lived between 38,000 and 42,000 years ago.

Thailand returns artefacts to Cambodia

Thai authorities have decided to return seven Khmer artefacts to Cambodia.



Heads of Khmer deities are among the returned relics

The seven sandstone pieces are verified by the Thai Fine Arts Department as belonging to Cambodia, among 43 items believed to have been smuggled into Thailand almost 10 years ago.

Relations between Cambodia and Thailand have been strained by their dispute over the

Preah Vihear temple, and the gesture, in honour of a Thai-Cambodian agreement to return all cultural properties to their respective country of origin, will improve bi-lateral ties.

The seven ancient artefacts are part of the heads of Khmer deities made in the Bayon style.

The Fine Arts Department in Thailand has strengthened its protection of national artefacts amid increased trafficking of its cultural properties, including those of Cambodia and Myanmar.

Intensified efforts would be made to trace the origin of smuggled artefacts that are seized in the country.

It is believed that most collectors involved in the illicit trade are wealthy individuals who intend to decorate their homes, restaurants and offices with antiquities.

Objects from archaeological sites, particularly Buddhist sculptures from the Northeastern part, have been looted and traded.

As part of the tougher measures, more closed-circuit surveillance systems would be installed at national parks and archaeological sites.

8,000 artefacts donated to Mexico

A sensational collection of 8,000 pre-Hispanic artefacts has been donated to Mexico by a private collector.

Sketch drawing of a pre-Hispanic relic displayed in the Xochicalco Archaeological Site Museum, Mexico



Experts say that the private collection of antiquities, some 3,000 years old, is the country's most spectacular, considering the quantity, variety and general condition.

American dentist Miguel Leoff collected the items in the 1940s, which were maintained by his wife, Nadine Vinot.

A clay flute, two Inca pottery works from Peru, a figurine from Guatemala and a figure from Ecuador were some of the most significant items which will now be examined, and later exhibited in Mexico and internationally.

Ms Vinot donated the collection to Mexico last year.

Jakarta Biennale XIII

The Jakarta Biennale, now in its 13th edition, focuses on the Indonesian capital and the spaces within it, art observer Carla Bianpoen reported in *AsiaViews*.

Events and activities are being held in public areas of the city as the organisers, Jakarta Art Council, draws attention to the basic problems encountered by a metropolitan city such as Jakarta and its 10 million residents.

The Jakarta biennale has been regarded as the first in Asia to attend to urban social problems, and its 13th biennale explores the convergence in culture and tradition of art works across Southeast Asia.

Artists participating are from diverse parts such as Malaysia, Thailand, Singapore, Vietnam and the Philippines, Japan Australia, Belgium, France and Spain.

A catalog will be published with contribution of essays from art lecturers, critics and curators, which will include review of Southeast Asian contemporary art history; observation of trends and current issues in the works of young artists in the region; as well as the study of developments of Southeast Asian art infrastructure.

Frieze showing Mayan myth found

Carved stucco panels illustrating the oldest known depictions of a Mayan myth have been unearthed by archaeologists in Guatemala.

The 8m-long panels were produced in about 300 BC, and depict gods, monsters and serpents in scenes from the Popol Vuh Mayan mythology.

Excavators took three months to uncover the carvings at Mirador, the largest ancient Mayan city in the World.

The Maya civilization constructed high temples and sophisticated monuments in central America, and ruled for 2,000 years before mysteriously disappearing and leaving built cities around 900 AD.

A Spanish priest discovered the earliest written version of the Popol Vuh in the early 1700s.

Ancient bead stolen from Museum

An ancient bead bearing the image of a Hindu diety has been stolen from the National Discovery Museum Institute in Thailand, police say.

The 2,000 year-old antiquity with the image of sun god, Surya Dev, measures less than 2cm, and had been kept in a glass box with a magnifying glass for viewers.



*Surya Dev image on
an ancient stone bead*

Investigators report that the theft involved removing the glass, and accessing the artefact through a hole.

A security camera at the exhibition of ancient beads could not help in identifying suspects in the dimly lit display space.

The Surya Dev bead was among 1,000 ancient beads presented at the museum.

Art and galleries revival in Baghdad

Art galleries are reopening in Baghdad six years after the American invasion of Iraq.

Iraqi artists are leading the way to revive their proud tradition in the initial signs of a renaissance of the cultural capital of the Middle East.

Both privately-owned and state galleries in the city have initiated a 4-month season of exhibitions, a practice that started in the 1950s, and interrupted by the war.

Artists do not receive government financial support, but the reduction in violence in the country has been encouraging both artist and art enthusiasts to return to a high level of activity.

Only 3 out of about 60 galleries in Baghdad remained open after the hostilities began in 2003, but today the situation has improved dramatically.

Mysterious queen ruled Canaan

A woman may have once been the queen of the Holy Land, Israeli archaeologists report.

Their discovery is based on a plaque of the Canaanite period, which was excavated in Tal Beth Shemesh, near Jerusalem.

The plaque shows a royal male figure typical in Canaanite and Egyptian art but with a female hair-style and attribute (holding lotus flowers).

Archaeologists have dug up remnants of what they believe was a city of some 1,500 inhabitants.

They say the well-off city that was devastatingly destroyed by violence may have been ruled by the mysterious queen.

Thailand enacts fossil preservation law

Thailand has implemented the country's first legal framework to manage and protect fossils.

The Paleontological Research Protection Act 2008 has strengthened the laws, and brought

new powers in support of efforts to preserve fossils.

According to the Act, a committee will be established under the Mineral Resources Department that will co-operate with the police to investigate suspected vehicles or raid venues without a search warrant.

With the new powers, the authorities have the right to seize fossils, assets or documents.

The new act categorises fossils under three types: commonly-found fossils (mostly invertebrates including corals and shells); rare fossils requiring registration; and fossils (such as dinosaur bones) that the state should appropriate for geological study.

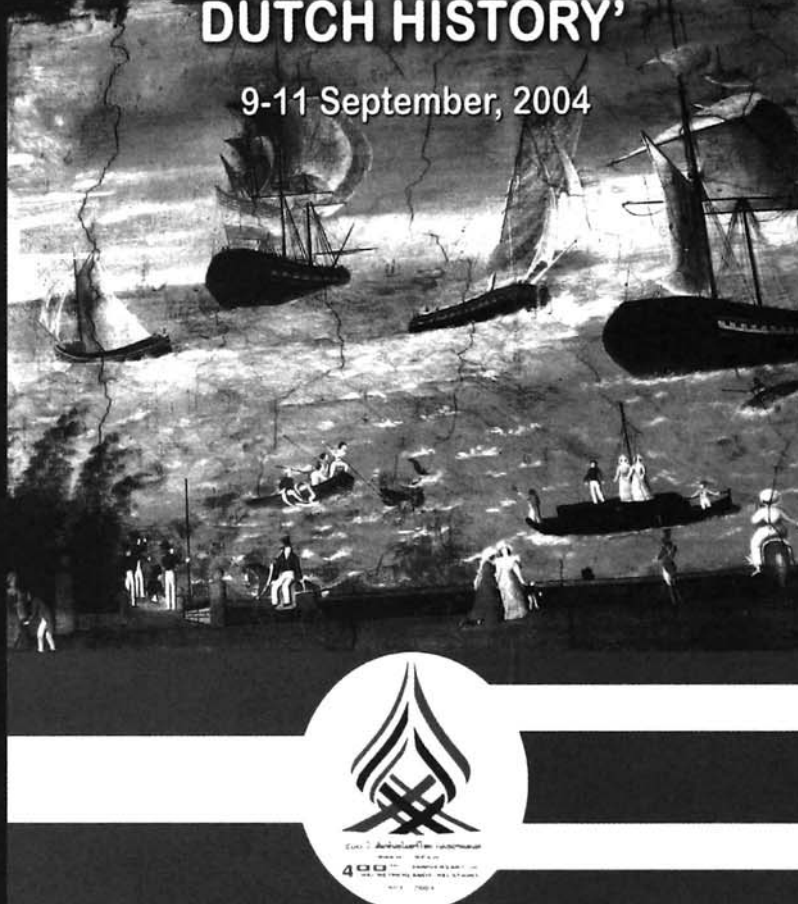
Illustration by Sakulchat Chatrakul Na Ayudhaya

CROSSROADS OF THAI AND DUTCH HISTORY

Proceedings of the International Symposium

'CROSSROADS OF THAI AND DUTCH HISTORY'

9-11 September, 2004



Re-exploring and highlighting the process and the historic development of Dutch-Thai relations, along with a re-examination of the underlying circumstances and surrounding contexts.

This volume of the proceedings of the international symposium, 'Crossroads of Thai and Dutch History', has been published by SEAMEO-SPAFA.

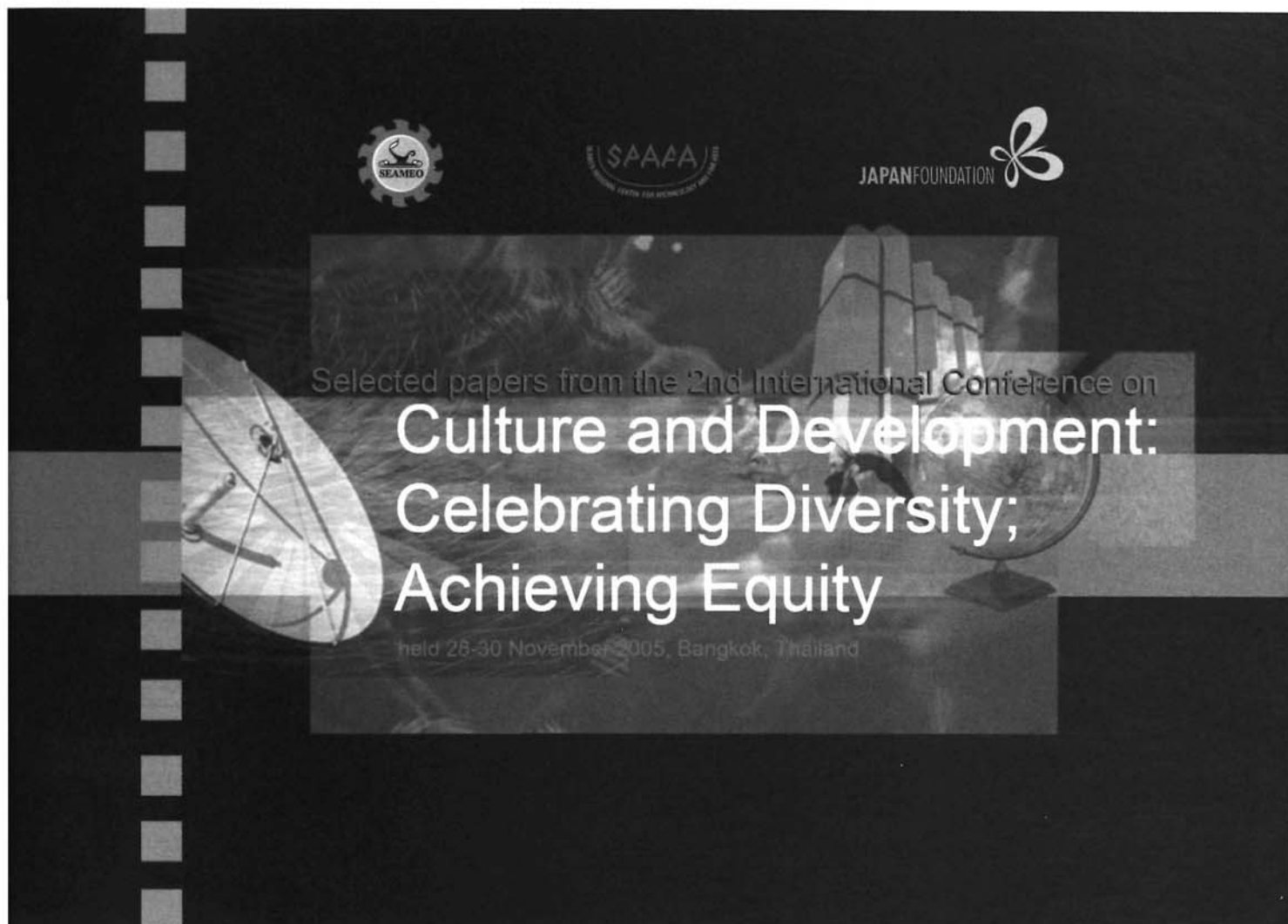
The papers were presented at the symposium by scholars of Thailand and the Netherlands, as well as others of international repute. They discuss new evidence, explore new channels of research, and also provide new interpretations of known sources.

Some of these papers are splendidly finished results of long-term research, while others are new and fresh, even challenging presentations prepared specially for this symposium.

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CULTURE AND DEVELOPMENT



Individuals from 18 countries participated, and 47 presentations were made, in the 2nd International Conference on Culture and Development.

This publication is a compilation of 18 papers, selected from the conference, which are largely concerned with the need to strike a balance between economic and social development. The papers cover a range of topics, such as industry, the environment, health, good governance, local wisdom and educational development.

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