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Cover image of a reflection within the viewing area of the Abeno Harukas building in Osaka – Japan's tallest skyscraper was provided by Alan Kinear.

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Kjell Skyllstad[+] Editor in Chief

Who owns our cities?
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The era of the great land grabbers, the conquistadors and colonizers may be over. And still there might be more reasons than ever to ask some basic questions of ownership and rights to our cities. Last years UN Habitat conference in Quito set out to include it in their agenda but failed to come up with sufficiently sustainable and workable answers and actions.[1] This happened in spite of declarations adopted at national and regional preparatory meetings. The Oslo Statement on the "New Urban Agenda" adopted this recommendation under the Land issues chapter:

"People with limited resources cannot choose where they want to live. They are forced into surroundings where environmental conditions are at its worse and living costs minimal. Ownership is unclear, insufficiently regulated and poor people rent housing without rights. One of the most critical issues in growing cities is lack of land for housing purposes at affordable price. Approximately 1/4 of the worlds´ population (1.7 billion) are without land property. The conference is of the opinion that NUA should promote property forms that include collective, individual, traditional, formal and informal solutions. This would imply strengthening legal protection against forced evictions, destruction, assault and other deprivations" (http://habitat-norge.org/the-oslo-statement-on-the-new-urban-agenda p.3.)

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Since then the political conflicts over territories have continued unsolved while new nationalist movements have brought forth new leaders ready to undo preventive legislation on a national and local scale.

The right to the city is not the privilege of a few to enjoy a care free secluded life in suburban luxury while large parts of the population still live below the poverty line in run down inner city housing. And yet the new US administration is proposing scrapping or severely curtailing programs that have functioned as security lines for the urban poor like the Community Development Program enacted to assist the most vulnerable sector of the population. The program included assistance projects like Meals on Wheels, homeless shelters and neighborhood revitalization initiatives. These programs were supported by the Home Investment Partnership and aimed at the state and local governments building, buying and rehabilitating affordable housing.

The right to the city should also be the right for the immigrant populations to share the services offered on an equal footing. In the US this is guaranteed by the administration of the so-called Sanctuary Cities dotting the landscape. In a recent study Gregory Scruggs, senior corespondent for Citiscope, a leading online news journal for urban issues, traces the movement of Sanctuary cities in the US since its foundation nearly 40 years ago in Los Angeles when the police were prohibited from holding suspects through requiring proof of legal status. Scruggs sees the Sanctuary City movement as a reaction against aggressive deportation efforts by the federal government and refers to the deportation of 410,000 people during the 2012 fiscal year. This number then dropped to 240,000 during 2016. (http://citiscope.org/story/2017/canada-experiments-us-sanctuary-city-model)

Now this right is under serious pressure from the central government, threatening to withhold federal funding to cities still upholding the Sanctuary status, and leading foreign-born individuals to cross the border to Canada in great numbers.

In Europe, the rights and well-being of the immigrant and refugee populations have been secured by the cities who have joined the European Union Network of Intercultural Cities. In a previous editorial.[2] I have tried to focus on the role that artists have played in preparing the way for such legislation by promoting and defending spaces for cultural and social sharing in the cities of Oslo (OXLO – Oslo Extra Large) and Hamamatsu, Japan´s music capital. With the rise of nationalist parties in Europe even these avenues for interethnic urban cultural sharing could now be under threat.

So finally, the right to the city for the urban population means the right to enjoy the benefits of cultural and social sharing afforded by the open public meeting spaces that together act as the very engine for creative city living. This was the theme of the Urban Research Plaza´s 15th Forum at the Faculty of Fine and Applied Arts of Chulalongkorn University. In the ASEAN region an important step has been taken to safeguard these spaces through the unique program of mapping

the living arts activities in all of Bangkok´s 50 districts initiated and led by Professor Bussakorn Binson, Chair of the Urban Research Plaza of Chulalongkorn University that is now ready to take the next step in vitalizing these local cultural powerhouses keeping our city vibrantly alive.

In this field there are important challenges ahead now waiting for the creative sector to come up with new initiatives: Safeguarding and creating public urban spaces for children, youth and the elderly. It will include protecting old and designing new playgrounds, youth centers, park recreations areas, creating better and safer communication facilities.

The artist community has a key to open a better urban future.

Kjell Skyllstad

Endnotes

1 Screams and Visions. The arts Embracing Urban Challenges in Journal of Urban Culture Research,vol. 13, 2016,pp 4-7.
2 The Tale of Two Cities: Urban Profiles for Partnership and Participation in JUCR, vol.12, pp. 4 -7.

Guest Author
The Role of Creative Caring in Transformative Learning for Sustainable Lifestyles

Victoria W. Thoresen[+] (Norway)

Notes from a presentation at the International Association of Universities conference in Bangkok, November 2016.

Introduction
Around the world, increasingly more and more educators are asking how they can assist learners to contribute to constructive change through the way one chooses to live. The answers are many and diverse but certain common elements have been identified and these are connected to developing the ability to reflect on one's values, to care, consult and be creative.

Constructive Change
What is meant by "constructive change"? Is it a larvae turning into a butterfly; a seed becoming a flower; or a drop of water being converted to electricity? These are dramatic alterations, total adjustments in the world of Nature. Transformations that take place in human society can be equally as metamorphic but often tend to be destructive. What appears to fail to function is torn down in the name of change

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without necessarily having alternatives at hand. In the spirit of "progress," untested initiatives often emerge with little regard to potential consequences. Constructive change builds on experience rather than beginning from scratch. It consists of initiatives that lead to new opportunities in harmony with what exists. Similarly, individuals experience constructive change within their own lives when personal transformation stems from previous understanding.

Constructive change is not necessarily the same for people in different places and conditions but there are common aspects of constructive change that are relevant to individuals and groups everywhere.

- Awareness of what is most important in one's own life and the lives of others
- Insight into the extent to which one's actions lead to what one considers most important and insight into what hinders or furthers progress towards one's goals
- Commitment to trying to effect change
- Courage to do so despite the barriers one might encounter

Constructive Change and the Sustainable Development Goals

The international community has adopted Agenda 2030 that consists of 17 Sustainable Development Goals (SDGs). The SDGs are based upon definitions of "sustainability" and of "development" that are in many ways broader and more inclusive than previously. Sustainability is not only a question of environmental protection, nor is development merely an issue of economic growth. Achieving the SDGs is seen as a process of constructive change requiring both "top-down" global/national governance and "bottom-up" individual and community initiatives. But where will the motivation for such individual and community initiatives and partnerships to come from?

Education is one answer given to that question. SDG #4 deals specifically with education even though it is made clear that education is also a red thread running through all the goals. Education is generally referred to in the SDGs as the acquisition of relevant knowledge and skills. SDG target #4.7 includes education that "promotes a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development." Yet, knowledge plus skills does not necessarily lead to significant behavior modification as research on "knowledge-action gaps" indicates. Altering the way one acts is dependent on motivation arising from compelling changes. This is what transformational learning is about.

Transformational Learning

Identifying which learning processes trigger significant shifts in people's attitudes and behavior has been the goal of many researchers over recent decades. Paulo Freire's theories of social change have influenced educators worldwide to concentrate on the development of "critical consciousness" in learners. Jack Mezirow (2000) built on Thomas Kuhn's (1962) theory of paradigm shifts and contends that transformational learning involves the expansion of cognitive consciousness

based on altering deep set perspectives and worldviews. In response to Mezirow's approach, Larry Daloz (1986) highlighted the intuitive and psycho-social elements of transformative learning.

While transformational learning consists of inspirational, systemic approaches that assist individuals to re-conceptualize and re-apply new understanding to their daily lives, there are certain core elements common to transformative learning that are particularly applicable to education for sustainable development and which, when brought together, appear to acquire an almost magical synergy. These elements weave together cognitive and affective dimensions of transformative learning. They are caring, consulting and being creative.

> "The changes in the world today are characterized by new levels of complexity and contradiction. These changes generate tensions for which education is expected to prepare individuals and communities by giving them the capability to adapt and to respond."[1]

The Partnership for Education and Research about Responsible Living (PERL)
The Partnership for Education and Research about Responsible Living (www.livingresponsibly.org) has worked the last 20 years within the context of education for sustainable lifestyles to contribute to constructive change. This network of 140 universities and international institutions in 50 countries has focused on developing:
- Common understandings achieved through collective research, discourse and consultation locally, regionally, and globally
- Creative activities as a part of what is now called "deep learning"; in other words: pedagogical methods for gaining awareness, insight, commitment and courage that are trans-disciplinary, holistic, active and involve local communities
- Mutual support through encouragement and extensive, honest and open collaboration. The majority of our partners have worked together for nearly 20 years

The key to the work PERL has carried out for constructive change towards sustainable lifestyles has been the integration of transformational learning in all of the pedagogical methodologies and materials it has created.

PERL Learning Methodologies
1) Learning using values-based indicators
This is a problem-centered approach to learning that links values vocabulary to real-world behavior. The aim of this approach is to close the so-called "value-action gaps" and help individuals and groups identify and do what is truly important to them. Values-based indicators provide an "inside-out" approach as opposed to "top-down" performance indicators created by policy makers on national or regional levels. Values, which often seem intangible and unmeasurable, are reflected in actions that make them visible. By helping to clarify and communicate shared

values, the indicators can motivate learners to adopt behaviors that genuinely reflect values – rather than behaviors driven by habit, imitation of others, commercial persuasion or the desire for wealth or social recognition.[2]

2) Active Learning with Images and Objects
Active Learning Using Images and Objects methodology focuses on the use of visual stimuli and incorporated sets of images with supporting activities to provide a 'quick start' for teachers in both formal and informal educational settings who wish to integrate aspects of education for sustainable development in their teaching environments.[3]

3) LOLA (Looking for Likely Alternatives: learning via social innovation)
LOLA is a learning methodology whose goal is to help teachers and learners search for, come in contact with, and give visibility to new approaches to sustainable lifestyles in their local community. Based on the conviction that radical change does not only come from top-down policies, LOLA helps learners look for promising sustainable initiatives at a walking distance from the school. Coming face to face with friends and neighbors who are actively involved in efforts to create more sustainable lifestyles, affects not only the knowledge base of students, but influences attitudes and behavior.

PERL Learning Methodologies and Transformational Learning
The PERL learning methodologies emphasize the affective dimensions of transformative learning while not ignoring the cognitive elements. It is their means of developing in the learners the ability to care, consult and to be creative that distinguishes them from much other traditional transformative learning. These core elements function in a synergetic manner, causing a change in the learner that is not merely intellectual but also emotional and highly motivational. According to feedback from the participants, these methodologies stimulate actual behaviour change as well as willingness to change.

Challenges Ahead
Transformative learning that includes reflecting on values, caring, consulting and being creative is not easy. Several reasons exist for this. There is the complexity of the interrelated and interdependent nature of our global society which often tends to confuse and de-personalize learning. Existing economic systems with their egocentric emphasis and excessive commercial pressure often highlight values contradictory to those of individuals and some societies. Political winds blow from time to time that undermine cooperation and constructive change. Media, with its subtle manipulation of public opinion does not always contribute to the discourse on constructive change for sustainable development. Within educational institutions, inflexible structures hinder pedagogical approaches that are interdisciplinary, practical and innovative. And, in many cases, personal and social prejudices, as well as habits and fears, restrict the ability to be open to alternative ways of thinking and living.

Reflecting Our Hopes in Our Actions

Caring, consultation and creativity are core elements of transformational learning. Transformative learning goes beyond mere accumulation of knowledge and skills. It appears to be an important means of contributing to the emergence of individuals willing and capable of moving towards a more socially just, economically equitable and environmentally sustainable future.

"May your choices reflect your hopes not your fears."
Nelson Mandela

"When the winds of change blow, some people build walls others build windmills."
Ancient Chinese Proverb

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1   UNESCO (2015) Rethinking Education-Towards a Common Good? UNESCO Paris, p. 9.

2   PERL (2016) Learning to Do: Education for Sustainable Living; Hamar, Norway.

3   ibid.

Articles

Myanmar's Rohingya: Human Rights Abuses and Systemic Violence

William J. Jones[+] (Thailand)

Abstract

This paper will consider the structural nature of human rights regarding Rohingya as well as a discussion of the failure of transformative peace. The paper will proceed first by considering the national standing of Rohingya regarding citizenship/nationality then consider the context of Myanmar being an ASEAN member state and avenues for redress at the regional level. Next will be an analysis of Myanmar's international human rights obligations and lastly consider peace or the lack thereof from Galtung's theory of cultural and structural violence.

Keywords: *Rohingya, Myanmar Conflict, Cultural Violence, Structural Violence*

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Introduction

Large scale violence in Myanmar's Rakhine state directed at the Rohingya Muslim minority group can be traced to March 1997 where allegations of the rape of a Buddhist woman by a Muslim man led to Buddhist monks instigating violence which led to the burning of entire Muslim neighborhoods in Mandalay. This coincided with the Mahamuni Buddha incident where Muslims were accused of stealing a large ruby from the sacred Buddhist site of pilgrimage (Schober 2007, 58). Alleged rapes of Buddhist women by Muslim men have led to major violence in June 2012 which left hundreds dead in Sittwe Rakhine state as well as 2013 and 2014 in other areas of Myanmar (BBC 2014). Increasing tension between ethnic groups and frequent outbreaks of violence led the military junta to create 'safe' villages for Rohingya Muslims. In effect this forced ethnic enclaving on the part of the government led to camps where Rohingya were sealed off from other communities and could not engage in economic, social or other activities outside of their patrolled villages. The latest round conflict erupted in late 2016 and continues at present with massive destruction of over 400 Muslim villages in Rakhine state being burned due to military operations against this minority group (Human Rights Watch 2017) and tens of thousands being displaced (Barry 2017). At present UN Special Rapporteur Yanghee Lee is being denied access to Muslim villages in Rakhine state during her investigatory visit and is instead reportedly being allowed access to government vetted and approved individuals (Al-Jazeera 2017). The paper seeks to analyze the context of violence against the Rohingya from Galtung's perspective of structural and cultural violence. In particular the author will detail the internal and external plight of the Rohingya and identify mechanisms which have failed to protect these people and finally provide some insight into drivers of this conflict and some possible pathways to peace.

Citizenship and Nationality

Internally, the Rohingya situation can be framed within the context of constitutional citizenship and rights thereof to be supported and protected by authorities of the Myanmar state. Citizenship or minority rights (applicable to the Myanmar case as many of its ethnics have a large degree of negotiated autonomy) are intimately tied to individual and groups ability to flourish within their culture and exercise the full range of accordant rights which stem from being part of a recognized and legitimate community with legal standing and protection (Kymlicka 2011: 22, Raz 1994). Kymlicka (2011) argues that minority rights protection serves to protect a group against external forces that might seek to threaten or undermine a particular group, in particular economic and/or political power of a majority group to exercise destructive actions upon a minority. This stands as a central point regarding citizenship and minority rights with regard to Rohingya as they are vulnerable group and have had all their rights violated by majority populations in their proximity that enjoy protection of the state via citizenship whereas they have no viable avenue for exercising defense nor protection from the state (Adjami and Harrington 2008). Notwithstanding the governments allowance for Rohingya repatriation in 1992 and issuing vote in temporary resident cards in 1994 and 2008 as well as allowing them to form political parties in 1990 and vote in 2008 and 2010 (Zawacki, 2013: 20) their lack of legal citizenship stands as a marker of their 'illegal' status vis-à-vis other ethnics which serves to alienate them and

contribute to both structural and cultural violence. Furthermore, the clear demarcation of the 'accepted' members of the Myanmar national community served to 'other' those who were not recognized which in turn undermined the Rohingya community identity (Farzan, 2015:298).

Citizenship in Myanmar is defined by its constitution which refers to 'national races' (CRUM, 2008: Article 15) and further delegates citizenship confirmation to organic legislation (CRUM, 2008: Article 346). Organic legislation specifically refers to the eight major ethnicities as entitled to citizenship "Kachin, Kayah, Karen, Chin, Burman, Mon, Rakhine or Shan" (BCL, 1982: Article 3). The Central Body composed of three ministers decides on citizenship applications (BCL, 1982: Article 67) based on Council of State decisions of whether an ethnic group is a national group (BCL, 1982: Article 4). These state institutions in 1982 conferred citizenship to 135 ethnic groups (Zawacki, 2013: 18) of which the Rohingya were not included thereby effectively taking away all legal citizenship/nationality rights and making them stateless, even though their ancestral lineage predates 1823 as stipulated by the Citizenship law (BCL, 1982: Article 3, CORE, 2012: 23). Citizenship and nationality confer legal identity to groups and provide the basis for aggregate rights of a civil, political, cultural and economic nature. Without nationality individuals and groups are put in an asymmetric position with the state and a socially and culturally inferior position with other national groups automatically creating the basis for othering. Coupled with latent discrimination, othering of an official nature provides the stimulus for negative stereotyping and violent behavior. Nationality and citizenship is a national issue which is a key marker of sovereignty in determining who is and who is not a part of your community as such it is very difficult for the international community to intervene on the basis of citizenship laws. The purpose of 1982 Citizenship Law was laid bare by then Chair of the New National Democracy Party who in defense of the law stated "the citizenship law is intended to protect our race' by not allowing those with mixed blood from making political decisions [for the country], so the law is very important for the preservation of our country" (Green 2013: 96). More pointedly Lewa has argued that "deprivation of citizenship has served as a key strategy to justify arbitrary treatment and discriminatory policies against the Rohingya" (Lewa, 2013:12).

Statelessness and International Law

As the Rohingya are stateless their situation according to international law would fall under the Convention Relating to the Status of Stateless Persons. But as Zawacki argues, this convention is vague as it applies for those deemed to be residing legally in a territory (Zawacki 2013: 20, UNHCR 1954: Article 1). Furthermore, given the nature of statelessness and displacement of Rohingya's to neighboring states the argument concerning legal obligations of neighboring states is moot given that neither Myanmar nor its neighbors have signed nor ratified the CRSSP (UN 1954). This does not infer that Myanmar and its neighbors have no obligations to mankind simply due to non-ratification, they most certainly do have obligations to uphold the highest of rights embodied in the right to life articulated in the Universal Declaration of Human Rights (UDHR: Article 3). The problem with this

line of logic is that the UDHR is a part of customary law which is dependent on general and consistent state practice and opinio juris and as such both practice and declaration would point to an unwillingness to grant nationality to this ethnic group (Malanczuk 1997: 39). That said the obligation to protect life is then both a national concern as well as an international concern.

The most applicable international treaty would be the Convention on the Reduction of Statelessness which clearly obligates states not to undertake measures which would aggravate the situation towards a group of people which would otherwise be stateless (UN 1961) but once again neither the focal state nor any of its neighbors are parties to this treaty thus rendering a strict legal reading moot (Ibid). Ullah (2016) has also argued the lack of a legal framework at the national level as well as being a non-signatory to the 1951 Refugee Convention as exacerbated the plight of the Rohingya due to the lack of historic recognition of their status and exclusionary practices (Ullah, 2016). It can be argued that Myanmar has ratified CEDAW and CRC and that its obligations under these respective treaties include but are not limited to recognizing the right to acquire nationality (CEDAW: Article 9, CRC: Article 7) and rights to services such as education and medical care (CEDAW: Article 10, CRC: Article 24c, 28). These rights target the elimination of discrimination based on nationality which finds its source in the UDHR which states unequivocally that "everyone has the right to a nationality" and will not "be arbitrarily deprived of his nationality nor denied the right to change his nationality" (UDHR: Article 15). However, the struggles which the Rohingya people must endure to obtain citizenship are via marriage which is hamstrung by intransigence of state authorities thus rendering them essentially at the mercy of state officials which are against them (Fortify Rights 2014).

The internal structural situation regarding Rohingya and their lack of nationality points to the precarious nature of their existence and vulnerability vis-à-vis the state as well as other antagonistic ethnic groups wishing them harm. The very fact that they are stateless and are not accepted as suitable candidates for citizenship either in Myanmar or Bangladesh leaves them without standing before national jurisdictions and mechanisms for justice aside from that of the international community which is not willing to prioritize their plight. Effectively within the Burmese case the 1982 Citizenship law erases their history and rights to live in peace in their ancestral lands due to non-recognition of their existence prior to 1823 as well as places them in a disproportionately vulnerable situation with other groups in Rakhine state.

Regional Mechanism for Support of Human Rights

Rohingya displacement due to organized and widespread violence has led to spillover of a domestic situation onto the regional scene as fleeing persons have entered both Thai and Malaysian waters and territory seeking refuge from persecution (Bangkok Post 2014, Reuters 2014). The spread of Myanmar's Rohingya problem would thus warrant an explanation of regional mechanisms, namely ASEANs failure to deal effectively with abuses perpetrated upon these people.

Countries affected by the Rohingya situation are member states of ASEAN and as such it is prudent to consider its regional human rights mechanism, AICHR, and the underlying norms that guide behavior which will impact significantly the attention given to the problem. AICHR is within the larger structure of ASEAN itself and as such is guided by its norms of behavior. ASEAN is an intergovernmental organization guided by the so-called "ASEAN Way" which denotes its operational procedures and norms that inform member states regarding intergovernmental relations in ASEANs regimes (Acharya 1997, 2001, 2005, Ba 2009). ASEANs constitutive norms are composed of regulative norms consisting of integrity of state sovereignty and independence, no external interference or subversion (TAC Article 10), non-interference in internal affairs and peaceful settlement of disputes (TAC Article 2, 11, 13) and procedural norms of consultation and consensus in decision-making process of (Narine 1997: 365, 1999: 360, Sebastian and Lanti 2010: 155). When put together this essentially means that any problem, decision or initiative is subject to member state vetoes. Put within the context of larger regional issues and problems it means that for ASEAN to deal with the Rohingya problem, Myanmar would have to censure itself and allow for regionalization and internationalization of its Rohingya problem. Given that this will not happen the opportunity for engaging in a substantial and public fashion at a regional organizational level that would address the Rohingya issue is less than slim.

The ASEAN Charter stipulates the formation of a human rights body (ASEAN 2007: Article 14) with Terms of Reference adopted in 2009 within the framework of the Political-Security Community. Since AICHR is situated within this community, structurally this leads to state control over final decision-making authority as it is a purely intergovernmental pillar with no room for final decisions outside of the purview of states (ASEAN 2009a: supra 15, Petcharamesree 2013). AICHRs ToR mandate provide for among others, developing common positions regarding regional HR issues along with promotion and protection of human rights (ASEAN 2009b: supra 4). But given that AICHR is guided by ASEAN norms its ability to address the Rohingya is constrained structurally. Furthermore, due to Thein Sein's classification of Rohingya as a "national security threat" (DVB 2012) the ability of ASEAN, its member states or any of its organs to deal with the issue is beyond consideration.

Conflict: Structure and Culture

This section will draw on Johan Galtung's theoretical framework of violence in order to provide clarity for analysis of the deeper context of violence against Rohingya people. The author will first outline Galtung's triangular model of conflict analysis by describing the structural characteristics of violence then move to aspects of latent cultural violence directed towards Rohingya in Myanmar.

Galtung argues that latent violence occurs as a direct result of structural and cultural characteristics of societies that aggravate situations into full blown violence (Galtung 1996). Direct violence according to Galtung is violence which we can see perpetrated and is a result of structural characteristics that can include legal, economic and political inequalities and cultural characteristics bound in stereotypes and perceptions of others. Structural violence is composed of the structures which

organize society such as laws, institutions and mechanisms and is seen as easy enough to alter. Galtung argues that cultural violence are "aspects of culture, the symbolic sphere of our existence - exemplified by religion and ideology, language and art, empirical science and formal science (logic, mathematics) - that can be used to justify or legitimize direct or structural violence" (Galtung 1990, 291). Cultural violence is seen as deeply embedded in psyches of individuals and groups which are far more difficult to change whereby "cultural violence makes direct and structural violence look, even feel, right – or at least not wrong" (Galtung 1990, Graf, Krammer and Nicolescou 2007). The UDHR states unequivocally that rights shall not be distinguished based on "race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status" (UDHR: Article 2). It goes further stating that family is "the natural and fundamental group unit of society and is entitled to protection by society and the State" and that both genders have the right to marry and found a family without discrimination based on "race, nationality or religion" (UDHR: Articles 16.1, 16.3). However, in the case of the Rohingya, state authorities have refused to issue birth certificates for children since the early 1990's and making it compulsory for couples to register their marriages with the Myanmar Border Guard Force often time waiting years and having to pay heavy fees for processing (Human Rights Watch 2013, The Arakan Project 2011). Furthermore, and most disturbing is the 2005 law restricting Rohingya family births to no more than two children per family (Ibid). This is clearly discriminatory and targeted at Rohingya's of Buthidaung and Maungdaw townships in Rakhine state. This is only compounded by Bangladesh's now official policy of banning marriages between its nationals and Myanmar Rohingya due to fears of them gaining citizenship (The Indian Press 2014).

The ability to freely move is highly curtailed, often needing permits to travel outside townships and Rakhine state opening up this population to systematic abuse and exploitation to those who have the means to travel. This practice stems from their disenfranchisement with the 1982 Citizenship law and inability to register as foreign residents thus relegating them to illegal immigrants (UNESC 1995). This is in direct contravention of Article 13 of the UDHR which states "everyone has the right to freedom of movement and residence within the borders of each state" (UDHR: Article 13.1). A pointed case from 2005 was when "the wife and three children of U Kyaw Min, a Rohingya MP of the National Democratic Party for Human Rights (NDPHR) were sentenced to 17 years each for travelling and residing in Yangon (Rangoon) without a permit" (MRGI 2008). Currently, no such restrictions on movement are applicable to any other ethnic group in Rakhine state nor Myanmar and as such this policy specifically targets for discrimination and control of only one population (Fortify Rights 2014).

The Myanmar government does not provide education past primary schools to Rohingya as with other ethnicities which are entitled to state sponsored secondary education. This coupled with the inability to travel freely have dire consequences for this population in terms of educating themselves to know their rights or enter occupations other than forced or manual labor due to the structural impediments of not being able to access education or other basic services which also in contravention of Article 26.1 (UDHR: Article 26.1).

In 2015, former president Thein Sein signed into law four highly controversial laws known as the "Four Race and Religion Protection Laws" which some see as targeting the Rohingya minority specifically and religious minorities in general (Zaw 2015). The first law is the Monogamy Law which prohibits polygamous marriages among both men and women. This is seen as targeting the Muslim community as the Muslim faith allows for polygamous marriage by men under specific conditions even though this is not generally practiced but does occur specifically among displaced populations (Radio Free Asia, 2017). The Religious Conversion Law and Interfaith Marriage Law has two aspects which are of consequence. The first is the Religious Conversion Law which prohibits forced conversion and libel to the consent of the Registration Board for religious conversion which operate at the township level. This board has the right to deny conversions as well as engage in religious teaching subject to time prescribed official interviews. The second Interfaith Marriage Law is governed by the Myanmar Buddhist Women's Special Marriage Law which allows for the denial of marriage if anyone [sic] has any objection to the union and is specifically intended to regulate the marriages of Buddhist women to non-Buddhist men. Lastly, the Population Control Law allows for governments of divisions and states have the authority "to request a presidential order limiting reproductive rates if it is determined that population growth, accelerating birth rates, or rising infant or maternal mortality rates are negatively impacting regional development," to space pregnancies for a period of 36 months (Rahman and Zeldin, 2015).

These laws are seen as targeting ethnic minorities and disproportionately impacting Rohingya and targeting them for discrimination by authorities due the nature of the content and intent which is based on the stigmatization of stereotyping which is often the basis for large-scale current othering and discriminatory practices (Amnesty International, 2015; Caster, 2015),

Citizenship and identity are closely intertwined both the legal sense as providing legal basis for the claiming and recognition of rights but also as solid marker of recognized ethnic identity with which to draw upon. The most recent census undertaken by the Ministry of Immigration and population in 2014 refused to allow for the categorization and recognition of a Rohingya population in Rakhine state (The Republic of the Union of Myanmar, 2015). Hudson-Rodd (2014) has argued that this exclusionary practice constitutes a denial of the groups very existence as a distinct people or even people worthy of state recognition as humans (Hudson-Rodd, 2014). It is also worth noting that the government had offered to allow this Muslim minority group to self-identify as Rohingya it quickly changed its position after threats to boycott the census by Buddhist nationalist, instead allowing the Muslim minority to register only if they registered as "Bengali" (Albert, 2017). This is instructive as it a highly exclusionary, politicized and demeaning term used to refer to Rohingya as demonstrated by Daw Aung San Suu Kyi refusal to allow for the usage of the term Rohingya in official meetings with foreign governments instead insisting on the term Bengali (Paddock, 2016). The term Bengali has two direct reference points to the Muslim Rohingya's origins as a foreign immigrant population which migrated from modern day Bangladesh during the period of

British colonization, thus effectively 'othering' their origins but by extension their history and identity as members of Myanmar's legitimate ethnic tapestry (Peng 2017). The second being seeded in the 1960 constitution which enshrined Buddhism as the state religion which was further reinforced after the 1962 military coup where the military tended to "equate Muslims with colonial rule and the exploitation of Burma by foreigners" (Green, 2013:95).

This was further mirrored in government policy in 2015 when President Thien Sein announced that Rohingya who had been issued temporary "white cards" as identification documentation would be allowed to vote in the 2015 general elections popular outrage and demonstrations by Buddhist aligned groups forced President Sein to reverse his policy and strip Rohingya with white cards and downgrade their documentation status with so-called 'green cards' that incidentally would not be a springboard recognized as a path to citizenship (Albert, 2017). This downgrading of recognized identification has had dual effects. Firstly, it effectively purged some 600,000 to perhaps 1 million from voter rolls in Rakhine state (International Crisis Group 2014, Raymond 2015, The Carter Center 2015). Secondly, it had the effect of disenfranchising would be candidates for running in elections as the validity of their identity documents had now come into official question and were disqualified as was evidenced by the disqualification of Shwe Maung, Khin Khin Lwin and Abdul Rasheed along with others (Fortify Rights, 2016).

Dislike and hatred of Muslims in Myanmar has a long lineage which predates its independence. This deep seeded antipathy towards members of an ethnic minority is an expression of cultural violence which is embedded within religious organizations and monks and Buddhist nationalist sentiments. The best known instigators of anti-Muslim sentiment are Buddhist monk Ashin "Wirathu" who is well known for advocating violence against Muslims and taking a strong political position vis-à-vis political parties and persons (Sherwell 2015) and the Buddhist nationalist '969' movement colloquially known as the "MaBaTha." The discourse these Buddhist monks engage in is one which (Win 2015) analyzes as "protecting religion, race and motherland from threats" which includes boycotting Muslim businesses and criminalizing interfaith marriage. However, as Fink has noted various military governments have "used the spectre of a Muslim takeover to whip up nationalist sentiments…with pamphlets allegedly written by Muslims encouraging fellow Muslims to marry Buddhist women" (Fink 2001, 225).

Win (2015) translation of a pamphlet widely distributed just prior to communal violence in 2013 is highly indicative of the deep seeded cultural discourse of violence and deserves to be quoted in full.

> "To, Ashin Bawana Thunama
> President of Township Sanga Organisation, Meikhtila City.
> Subject: We are writing to report that the Burmese Buddhist have been living under threat.
> 1. According to the above subject mentioned, Muslims in Meikthila, those "Tiger Kalar" are wearing their Kalar Mosque's Dresses and going around in the town more than ever before.

2. In those Muslim people (Kalar) there are some Stranger Kalars who we have never seen before.
3. Although the time is not for Kalar's Eid al-Fitr or Eid al-Adha period, they have been attending meetings at mosque (day and night).
4. Using money from Saudi which has been distributed to mosques, Muslims have been buying lands, farms and houses both in and out of the city with incredible amount of money under the Burmese broker's names.
5. Two Burmese women from North Pyi-Tharyar were married off to two Kalar under the responsibility of the mosque.
6. Kalar are urging each other that only 'Halal' labeling branded kids products are edible for Kalars.
7. Money received from Saudi, construction materials shop (Kalar shop) is selling construction materials to the City's officials with credits.
8. Some officials from government offices that buy from Kalar's shops pretend they do not see those Kalar's activities.
9. Military lookalike mosques are willing to become a power over Buddhists' monastery.
10. The religion will be destroyed by bribery.
11. Please investigate the above problems
    (Buddhist who feels helpless)

This is highly instructive as it allows a glimpse into the strains of discourse surrounding not only Buddhist nationalism but also specific references to sources of cultural violence and its justifying position for violent behavior towards Rohingya Muslims. Buddhist religion is under threat from subversive actions and intentions of muslims in two regards; interfaith marriage and mosques as a source of communal convergence and overseas (foreign) influence. The loss of land and economic opportunities is highlighted as foreign money is leading to dispossession of Buddhist holdings while enriching and emboldening Muslims. Foreign money and economic influence is being used as a subterfuge in government administration and application of law, order and security. In short everything about Muslims is suspicious from their dress, place of worship, businesses and being part of the Umma. They exist as an existential threat the Buddhist community, women, faith and nation and as such by harnessing a discourse wrapped in religion, nationalism and rape an oppressed and threatened image is portrayed to justify lashing out and destroying Muslims. It is instructive that many other examples of pamphlets as well as vcd's and dvd's which have been distributed in mass and social media exhibit similar language and discourse. Lewa has articulated this binary distinction strongly by stating that "Buddhist nationalism means that there is strong anti-Muslim feeling here...they are frightened by the change and fearful of losing traditional superiority" (Green, 2013:96).

It must be noted that since Suu Kyi's party's (National League for Democracy) overwhelming electoral victory in 2015 Aswin Wirathu and the Buddhist led Ma Ba Tha movement has been under pressure from the government and Wigneswaran argue that the movement and its defunct partner the 969 movement are indeed in decline, having been delegitimized and increasingly marginalized (Wigneswaran, 2016). The rapid decline of the Ma Ba Tha movement can be demonstrated in four

primary episodes. With the NLD victory in 2015 the movement was cut off from lobbying via the former governing party the Union Solidarity and Development Party (USDP) which it had significant influence (Adikari, 2017). The movement was denounced by Chief Minister of Yangon, Phyo Min Thein in July 2016 calling the group "unnecessary and redundant" as there was already a body to handle religious affairs. This was quickly rebuked by Ma Ba Tha who called for the party take action against officials such as the Chief Minister to which NLD spokesperson U Win Htein ignored Wirathu's demand. "Religion and politics must be divided. We will not stand for using religion for political benefit, or mixing religion and politics in any way. So we will not follow whatever they demand" (Palatino, 2016). Later in July the State Sangha Committee disowned the movement by stating "this is to clarify the confusion among the public: Ma Ba Tha is not a Buddhist organisation that was formed in accordance with the basic Sangha rules, regulations and directives of the State Sangha authority" it went further in banning members of township Sangha's from engaging in Ma Ba Tha affairs or activities (Min and Mang, 2016). This effectively dealt the movement a large blow by delegitimizing the group as a religious arbiter in religious affairs as it had previously claimed it was a certified and recognized religious group accorded by the state. The State Sangha Maha Nayaka Committee has even gone so far as to recently ban Aswin from speaking on the grounds that his speeches are inflammatory and often filled with hate speech with the Ministry of Religious Affairs and Culture stating that "the monk leader would face legal action if he goes against or criticizes the ban" (Radio Free Asia 2017) as well as ban the group (Asia News 2017). This has led the embattled monk to claim that "new civilian government is stepping forward to target me as enemy No.1." (Peng, 2017).

However, while the group appears to be on the defensive in terms of its prior prestige it is still understood to be a powerful group within Buddhist civil society enjoying much support and sympathy among Myanmar's 90% Buddhist population and its more fringe nationalist elements and elements of the former ruling party and Army (Adikari, 2017; Peng, 2017).

Perhaps the most glaring example of cultural violence is demonstrated by actions of Nobel laureate Aung San Suu Kyi who has insisted that UN Special Rapporteur not use the term "Rohingya" in official settings and instead refer to them as Bengali's or Muslims of Rakhine State (Gowen 2016, The Guardian 2016). Her framing of the recent trigger for violence with the death of nine borer police in October 2016 was the result of people with clear intentions of waging jihad (Ibid). During an interview with BBC in early 2016 Ms. Suu Kyi became irritated by questions regarding Myanmar's Muslim minority and their treatment. After the interview with Mishal Husain she was heard to say "no one told me I was going to be interviewed by a Muslim" (Saul 2016).

Conclusion
What is shown above is the structural nature of violence via law which specifically discriminates against Rohingya alone. The consistent pattern of discrimination dates back at least to 1993 when the Burmese SLORC began issuing Regional

Orders to curtail movement, marriage, procreation, education, health services and the like to this one single ethnic population. It can be assumed by the rhetoric of Myanmar's leaders pertaining to the illegal alien nature of these people that they have created second class humans which are in close proximity to other ethnic groups. As such it is easy to understand the othering taking place with regard to cultural markers, stereotyping and cultural asymmetry between different ethnic groups. When authorities purposely place a group of people in a subservient position and allow other groups to take advantage of them due to government instigation all that is needed is a trigger for direct violence to occur. This occurred in 2012 when three Rohingya men allegedly raped and murdered a Buddhist woman and led to major rioting where some 70 plus Rohingya men were selectively killed and thousands of homes burned. Cultural violence was demonstrated as finding its source largely in religion and nationalism but also in the charismatic individual. This deep seeded aversion and hate for Muslims in very pervasive and plays a significant role in justifiying the continued violence towards the Rohingya.

The nature of this direct violence is instructive in that an assault on one person led to a massive outpouring of hate and violence against an entire group people. This indicates that underlying this violence was a large degree of pent up anger and hate towards Rohingya which indicates a large degree of cultural violence already existing. The circular nature of cultural violence leading to structural violence which sparks direct violence which creates more of the same is not only disturbing but instructive in how discrimination and state policy mix to create desperate situations. At the base of this is both cultural discrimination and human rights abuses coming together to prevent the establishment of peace as they are both consistently feeding off of one another to create deeper animosities and marginalization.

Conflict transformation is dependent on the so called A-B-C approach of changing and correcting attitudes of people which is highly dependent on mutual understanding and integration of ideas and perspectives of others so as to engage human emotions of empathy and kindness. Behavioral change is dependent on having attitudinal changes which self-reinforce different behaviors which change and do away with the underlying contradictions of action to allow for structural autonomy and self/cultural realization. Put another way, if you take away and continually abuse a groups rights to such a degree that their best hope is to live in a refugee camp in Bangladesh you have effectively created a situation where these people have no dignity, are disgraced, unwanted and de-humanized. By doing this not only is state policy de-humanizing Rohingya but it is creating a cultural model where anyone can abuse them with impunity. By creating a stateless population of over 2 million the Myanmar government has effectively put this entire group into the void of the international community as there is no country with the capacity or willingness to take this many people thus leaving them to the mercy of the state, other state authorities, human traffickers and other ethnic groups in their own homeland. With the state's consistent reference to these people as 'illegal' border crossers of a historical nature the only thing left is expulsion or existence in an environment which is intolerant of them. This said, how is it possible to

transform the conflict from conflict to integrative peace? It is currently impossible without avenues for legal citizenship and identity protection, regional and global frameworks which cannot address effectively the scope of this problem as it is part and parcel both state and private individuals that are responsible for the violence.

It may be going too far to state that peace is prohibited by the lack of human rights for Rohingya. Rather it would be more pointed to state that the lack of human rights and consistent undermining of human rights of the Rohingya are leading to conflict. The conflict was born and bred out of a cultural of discrimination which was fostered in large part by state authorities which exploited underlying tensions rather than fostering an environment of empathy and integration. This is the central point which needs to be addressed and it can only be done by providing some basis of protection perhaps by protecting their human rights which would engender a structural transformation of equality which would slowly foster cultural change. Given that Myanmar is now 'reforming' and 'democratic change' is intertwining with economy opportunities it is unforeseeable that the international and/or regional political climate will allow redress.

With the dire and blight situation of the Rohingya people there are at least some encouraging signs from both the international community and within ASEAN. With the latest round of violence and large-scale state repression there has been condemnation from Bangladesh and the UN with UN human rights body reporting that "soldiers committed mass killings and gang rapes in a calculated policy of terror" (Bangkok Post 2017). There has been consistent reporting by the UN Special Rapporteur which details at length the systematic human rights violations and lack of government response which is getting increasingly strong and vocal (Bagnkok Post 2017, UNGA 2016, UN 2017a, 2017b). In an uncharacteristic break with tradition, norms and ASEAN diplomacy Malaysia's PM Najib Razak condemned Myanmar's actions against the Rohingya and even went so far as to accuse Myanmar of engaging in genocide, threatening regional stability and calling for a review of Myanmar's ASEAN membership (Channel News Asia 2016, Jozuka and Maung 2016, The Nation 2016). While this is modest in comparison to the suffering of the Rohingya people it is encouraging that an ASEAN member state has breached the diplomatic impunity and organizational cover which Myanmar has been using to oppress the Rohingya and systematically engage in gross human rights violations.

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Understanding the Impact of Cultural Design Aesthetics and Socioeconomic Shifts: *Approaches to Urban Resilience Empowers Place-Making*

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Abstract

The scope of study in this paper encompasses architectural and urban design approaches from three cultural systems: vernacular, Renaissance and modern urbanism. The main objective is to understand how cultural design aesthetics contribute to perspectives in visualizing and conceptualizing the construction of buildings and planning of urban settings such as residential and street layout designs in succeeding eras from pre-modern, Renaissance, Industrial Revolution, post-industrial and Postmodern centuries. A comparison of the paramount cultural design characteristics that distinguish each type of urban architectural form is undertaken. In examining the impact of social shifts and economic development on urban design planning of complex modern societies, scholarly perspectives of distinctive architectural styles of Western cultures will be critically discussed through the qualitative methodology of case studies. This examination is then framed into a comparative table

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in the aim of differentiating each approach. Findings from this research suggest the strategic importance of cultural design aesthetics as an emerging concept of urban design and architectural planning in order to produce resilient, adaptive communities. This is a key framework in understanding how urban design planning helps communities synchronize living habitats to shifting conditions such as climate changes, economic demands and social needs. This paper proposes for collaborative planning and decision making, as well as policymaking mechanisms centered on developing and sustaining urban resilience, while empowering stakeholders to overcome the growing scale of problems and issues that beset modern cities.

Keywords: *Vernacular, Renaissance, Urbanism, Cultural Design, Aesthetics, Urban Planning, Social Movement*

Introduction

Urban design has always been a challenge due to the complexity and diversity of issues. Cultural systems that determine communistic values and behaviors influence the landscape planning and architectural manifestations of societies (Vogeler, 2010). The administrative and political processes concerning land use, along with local climatic adaptations and resource availability for built infrastructures, affects social movement. Understanding cultural design approaches in urban planning guides the transformation of today's urban areas and cities, and ensures the use of architectural design strategies serves the needs of communities be it for economic, cultural or social needs.

However, the fundamentals of contemporary urban planning practices raise concurrent issues, are modern built structures to be viewed as reactionary, neo-narratives against the preservation of local environment, and how feasible is urban design adaptation of social strategy in tandem with existing economic development. In attempting to seek answers, several questions are raised through this research:

- What are the goals of urban design?
- How does urban design impacts of urban social shifts and economic development?
- How are these changes synchronized with urban design elements in increasingly fragmented global societies?
- How do climatic contexts affect urban constructed forms?
- How much does social development and community functions affect the design of architecture and planning of cities?
- Could modern urban design planning enhance or reconstruct traditional functionality without sacrificing design aesthetics or sustainability?

In comparing urban design strategies over the last century, architects have noted the indispensable relations between architectural features and the remarkable shifts in cultural values in different regions. Torre notes that where diversity and participation plays a decisive role in conceptualizing and constructing place-making characteristics, certain recurring cultural and nationalistic elements would be

featured within such communities.[1] While urbanism inevitably marginalizes certain social groups like indigenous peoples and squatters (Rappaport, 1988:51-77), culturally-constructed design elements help sustain mainstream identity, lending presence of modernity without sacrificing urban design functionality or existing vernacular traditions.

Studies by contemporary cultural historians such as Marichela Sepe of the Urban Design Group set out to show the extend of challenges faced by urban planners to document urban social renewal of existing cities, and to reconcile the ways in which cultural resources gives shape and meaning in building "creative cities," which develop as an integration of places, people, economic progress and traditions.[2]

Some town planners believe the processes of urban transformation cannot be satisfactorily delivered through the "virtual academic mode:" one that is forbidding, exclusive, rationalistic and ideological, if success means destruction of the essence of historical and vernacular roots merely to accommodate universal styles of built designs (Alonso et al., 1996:5-6). Instead, they propose integrative strategies using cultural awareness as a source of inspiration in designing modern buildings and their future modifications as this could preserve inherent aspects of architectural heritage and creativity, acknowledge the value of aesthetics in conceptualizing today's impressive structures (Pallagst et al., 2009).

The trajectory of three urban forms, namely vernacular, Renaissance and modernism in reflects what Frantzeskaki noted as urban resilience, societies' crucial collective abilities to "withstand shocks… recover their systems and communities, to anticipate for the future, create resistance to disturbances and to rebuild itself if necessary, upon exposure to hazards, or in the aftermath of [shocks] or stress regardless [of] its impact, frequency or magnitude."[3]

With greater need among researchers and architectural planners to map urban places in efforts to understand globalization within the evolving contexts of geography, locality and social histories of nations, it is crucial that the concept of urban design is broadly discussed from a scope of theories about built traditions, architectural resistance and the paradoxical questions of conservation and progress.

In the following section, a review of available literature which study the attributes and characteristics of the three architectural forms, namely vernacular, Renaissance and modern urbanism, will be presented.

A comparative analysis of these architectural forms, inherent traits, attributes and their rationality in design practice will be proposed in research methodology, to enable architectural designers to integrate various distinct contexts of cultural design aesthetics into urban design approaches for modern living.

Following which a discussion of findings will propose emerging patterns of new cultural thinking founded on the principles of architecture in expanding global

cities, and particularly, the focus is on whether urban design planning enhances resilience through providing traditional functionality without sacrificing design aesthetics or sustainability. Some recommended solutions on overcoming current problems will also be considered.

Review of the Literature

The main question posed of what is urban design and their roles in the development of societies will be expounded to initiate discussion of relevant literature. Literature offers rich scholarly works to distinguish the various mechanisms of built environments and landscapes. For deconstructionists like John Brinck (J. B.) Jackson, the term *built landscapes* is a composition of man-made or modified spaces and objects that serve to imprint our collective existence (Zelinsky, 2011:82).

An article about American folk builder Jacob W. Holt, Catherine Bishir (cited in Upton and Vlach, 1986:447), provided clear implications of individuality as symbolic reflections of then popular Italian-style architectural motifs into America's plantation communities of the Deep South, often incorporating prefabricated decorations and factory-manufactured frames into mid-19th-century planters' homes, thereby shifting building design and construction methods from "classicism to eclecticism" (cited in Upton and Vlach,1986:452), and aligning to the character of his prosperous, well-heeled, conservative clientele.

Landscapes are thus acknowledged for its impact in place-making and cultural significance, due to the profound research, studies and artifices coming from historians, conservationists, artists, photographers, folklore essayists, geographers and architectural enthusiasts all hewing, inventing and superimposing their narratives until a universal language is constructed to discuss the many cultural models of built environments, from railways to settlements, highways to homes.

Later 20th-century works of Henry Glassie,[4] Allen George Noble,[5] Dell Upton and John Michael Vlach[6] and Ingolf Vogeler[7] are of significant value as architectural, anthropological and cultural accounts of local communities use of available resources to present cultural typologies of a place, by identifying and expressing social class distinctions, blending cultural roots through ornamentation and taste traditions, and are yet instrumental for individual wellbeing, economic survival, social organization and communal rituals. In the practice of planning built environments, the central purpose and goal of architecture, as Wilbur Zelinsky[8] cites FAIA Emeritus architect and urban planning educator Doug S. Kelbaugh (Zelinsky, 2011:52), is:

> ... [Architecture] is one of the few remaining items in modern life not mass-produced ..., it can resist the commodification of culture [and standardization] ... [and] architecture can still be rooted in local climate, topography, flora, building practices, cultures, history, and mythology.

While the utopian basis of this definition may ill-suit the transformation agendas of cityscapes, both Kelbaugh and Charles Perry (1929) has addressed the crux of what the complex issue of modern urbanism is about: How to promote economic

vitality and public wellbeing through creating valuable urban design characteristics that feature sustainable landscapes, functional and aesthetically-beautiful buildings, culturally-rich and environmentally-secure spaces, healthy neighborhoods and thriving communities (Hall, 2014:135-136).

More recently, the importance of visual factors has increased significantly, and urban design research applies visual assessment tools to articulate the relationship between physical features and walking behavior. Ewing and Handy (2009), for instance, argue for a more comprehensive urban street environment strategy deriving from perceptual quality ratings to measure and manage landscape changes and street systems proportionally, in regards imageability quality, enclosure, human scale, transparency and complexity of the physical characteristics.[9]

Such an approach calls for qualitative understanding of both "subtle and complex" (Ewing and Handy, 2009:66) perceptions about the design of street environment such as topographic uniqueness, enclosed settings using trees, fencing, fountains or walls; spatial complexities involving outdoor dining, noise levels and signage; and the presence of people mingling and conducting activities on the street, which suggest textural distinction and memorability. Ewing and Handy urge urban designers to seek abstract place identifiers as crucial operant variables which affect appeal and walkability.[10]

The next three sections of literature explore the principle elements of urban design in the forms that are presently available: vernacular, Renaissance and modern urbanism.

Characteristics of Vernacular Architecture

The origin urban traditions in architectural design is thought to have evolved organically, where people arranged their activities and interactions according to natural systems like land contour, socio-cultural orientations and local climates (Artibise, 2010). The extended family structure follows an essentially naturalistic, indigenous, cohesive, functional, and vernacular pattern.

Vernacular architecture relates to domestic, non-foreign constructions and local lifestyles and the use of local materials in traditional methods of living were based on available resources (Oliver, 2006).

Vernacular forms exemplify local character: affiliating material and building traditions with the identity and relations of inhabitants' social surroundings, both immersed in and deriving from, the history and culture that dictates survival patterns or needs within the given environment (Oliver, 2006). Domesticated structures like farm houses, outbuildings, barns and sacrificial hearths employ stone, clay, wood, skins, grass, leaves, sand and water (Oliver, 2006). These early forms evolved into structures that support small settlements, which grew into towns, municipalities and districts, and are the forerunners of today's urban cities (Upton and Vlach, 1986).

A study of vernacular movement does more than trace how changes are made to landscapes from the social and economic functions that are operant on design structures of buildings; it also shows how much of popular or contemporary trends are adopted, how they reflect elitist aesthetic ideologies, which Barbara Rubin (Upton and Vlach, 1986:482) derides, and whether doing so contributes to a loss in heritage identities, which ultimately reduces social recognition and place-making.

As a branch of academia, Glassie[11] and Oliver[12] contend that since vernacular architecture comprised of simple constructions built by unskilled architects who depended on local materials and raw construction methods, formal studies of historical designs cannot fully establish such "unskilled architecture," as their construction lacked intelligence from a range of documented perspectives. While the scholarly foundations of vernacular constructions and styles are not enforced by architectural traditions and are open to continued debates among researchers, many modern practitioners borrow vernacular architecture in urban place-making applications in order to produce the best fit of designs for specific geographical and social settings (Hall and Barrett, 2012).

"History from below," a field concept by post-colonialist researcher Peter Guillery, editor of the *Survey of London* topography series, holds that architecture is distinctly assumed to be vernacular if identified by "… *the inherited, consensual, subaltern forms of association and humble agency* [from communal sense-making of history and locality, rather than on] *externally imposed*" [architectural frameworks of what modernity means].[13]

However, the haphazard bases of inspiration for the humblest buildings are difficult to study and research due to lack of documentary records of pre-modern domestic settings and as such, it has been further argued that vernacular architecture is not a discipline qualified for professional scholarship, since at some point, interpretations of these methods would lead to confusion.

Guillery argues that instead of helping illuminate about aspects of history and the future of society, vernacular urbanism scholarship may be perceived as a measure of elitist patronage by the architectural fraternity presenting the discipline in various degrees of pretense and artifices, when in contrary, it needs to be founded in local, regional historicism and communal place-making.[14]

Further analysis by Guillery shows the concept does not always reflect native or traditionalist practices: for instance, the manner of European provincialization depicted in South Asian and Southeast Asian architecture seems to be a *merger* of what a place engenders, adapted to what it needs to develop, factoring in local elements, people, climatic parameters and technology resources.[15] Aesthetics aside, the question would be whether cities hewn of juxtaposed old and new forms could sustain themselves economically, environmentally and culturally through generations.

Figure 1. Shows top view of the street system in Bairro Alto, Lisbon.

Figure 2. Top view of street system at Old Medina, Casablanca.

Nevertheless, in applying a broad, integrative context, urban designers hope to find at its core the motivational forces that trigger the search for insights on human-environmental interactive behaviors and its consequences. A case examination by Hecker and Decker enlightens researchers on this point, through a comparison of several vernacular urbanism characteristics of Lisbon (Figure 1) and Casablanca (Figure 2).[16]

Top views show at least one district in both cities that is dense with activities. Casablanca faces developmental challenges in the construction of buildings that have increasingly interfered with street planning system (Figure 3).

On the other hand, urban design is compact in Lisbon (Figure 4), with most of the streets narrow enough to reach across an arm's span. Clearly each of these places was constructed for people on foot, and vehicles can barely navigate them. Today, however, Casablanca and Lisbon seem to have weaved urban images of vibrant physical, social and economic landscapes, without sacrificing vernacular, communal or local place identities (Hecker and Decker, 2008).

Courtyards as a vernacular archetype of urban design have also been a subject of interesting case studies by urban environmental design scholars such as Gupta[17] and Ratti et al.[18] Examining its conventional usage in hot-arid climates, Ratti et al found courtyards to reach its height of functionality by being built in orientation to solar exposure, which enables users to fully maximize the surface-to-volume ratio of lighting potential, and is thus a pragmatic "heat sink" design solution which allows heat to be redistributed indoors and externally during cool nights in arid regions such as Marrakesh (Ratti et al., 2003:56-57).

Figure 3. Shows the compactness of street layouts in Casablanca.

Resource limitations also affect the cultural landscapes of built environments, and are never far in discussions about the social conditions of cities (Rappaport, 1988:52). Tied to this, the class disparities produced through global and rural migration to urban metropolises have created resource strains for both wealthy and poor societies.

Figure 4. Shows streets in Lisbon purposed for pedestrians.

Rappaport observes squatter dwellings, shantytowns and slums to be spontaneous, culturally-rich, activity-centered vernacular settlements albeit forced out of economic circumstances, space constraints and the system of *abusivismo* or illegal construction due to insurgent sentiments against the mandated housing schemes.[19] Squatter settlements in poverty-entrenched cities around the world are critical problems to tackle, and planners must devote more resources to investigate causative problems and find solutions for access to basic amenities such as clean water, energy and electricity and transportation, even more urgently perhaps, as some researchers argue, than to figure the cultural aspects of ancient constructions (Sepe, 2013:38-39).

Characteristics of Renaissance Architecture

According to Taylor, the birth of new cultural approaches in the development of societies began in the Renaissance of the 15th to 16th centuries, when widespread European economic boom set the foundation of place-making urban identities.[20]

This was further fostered during the Enlightenment era's growth of urban prosperity, and, at least for Europe, has lingered tenaciously for centuries in impressing monuments and ideological perspectives. This is seen in classic features of idealist European urban architectural construction, town planning activities that allowed architecture and engineering disciplines to flourish, the design, planning and creation of appearance-centered, social environments, often presented in grandeur

forms of ostentatious settings, fittings and edifices (much of which deriving from imported materials) which reflect genteel classes, partisan tastes, and harmonized symmetry.

Peter Borsay in his study of English Urban Renaissance of the early 18th-century pointed out that the movement was partly a result of urban planning having a role to play in the process of cultural revival: "The development of the street and square contributed much to the emerging elegance and amenity of [a] town's built environment."[21]

Various aspects in Renaissance urbanism bears hallmarks of culture: baronial, classical architecture, fashionable façades and furnishings, reminders of prestigious social pastimes (Borsay, 2002:159), merged with the attraction of design quality systematically created to uphold place aesthetics. Democratization of urban planning processes during this period also ensured more provincial societies living in larger towns could enjoy structured provisions of modern amenities in the pre-Industrial Revolution era of Victorian England, and was the natural outcomes of Great Britain's economic prosperity.

Figure 5. Shows top view of urban planning street system in Birmingham city.

Corbett[22] and Carmona et al.[23] illustrate the example of Birmingham city that grew over post-war decades as the regional economic capital for England's West Midlands, with more than a million inhabitants within its central districts alone. Birmingham had suffered heavy World War II damage, causing its urban reconstruction to shift from a previous irregular grid designed in 1960 for vehicle ac-

cessibility, to the construction of an inner ring road acting as a "concrete collar" around its central districts (Corbett, 2004:132). The ring roads punctuated street blocks, resulting in space confusion, with car parks and buildings lacking proper frontages, giving rise to security issues (Carmona et al., 2003). The Birmingham City Centre Design Strategy initiated in 1988 (Figure 5) demonstrates how effective council leadership (Figure 6), public-private sector collaborations, international expertise and salient urban design practices attract investment and modernized the city's previous "squalid" image (Corbett, 2004:131).

With flyovers and underpasses dismantled to make way for ground-level boulevards (Corbett, 2004:143), residential and commercial development in Birmingham's suburban and city center gradually converted into nodes for living and urban activities, while the interconnection of street systems had pedestrianized squares and city streets, converted unused or isolated parking lots into café terraces (Carmona et al., 2003:239), turned main squares into centralized event hubs, boosting social interaction, investor faith and business interests simultaneously (Corbett, 2004:139).
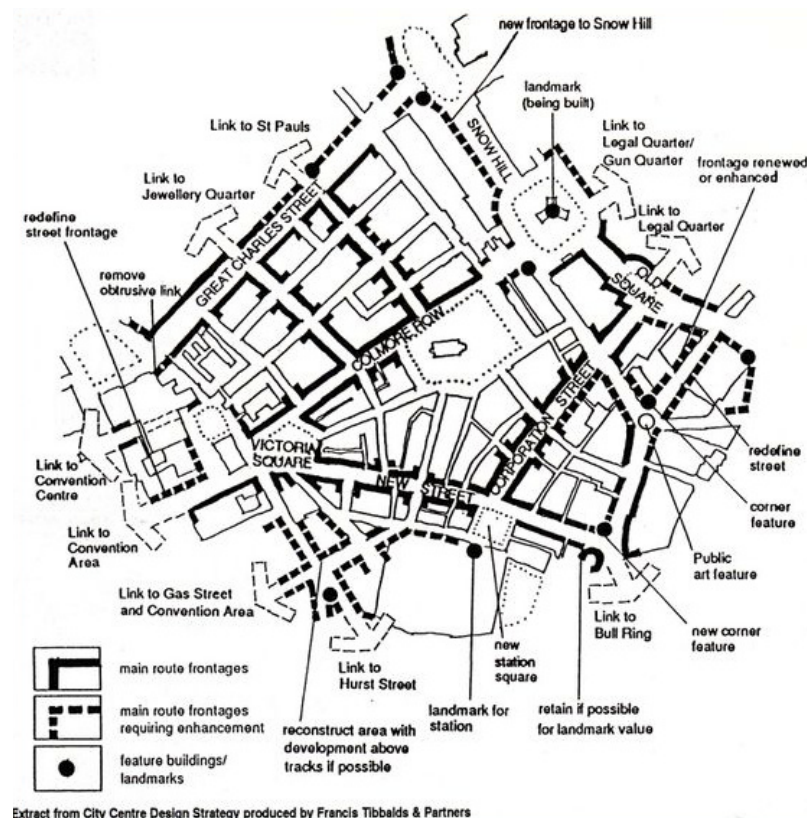

Figure 6. City center urban planning strategy and street system in Birmingham.

Economic analysts in local papers observed the implementation of city-wide urban design strategy had enabled Birmingham, in spite of erratic socioeconomic shifts over centuries, to take a place of prominence as a center of tourism, education, the arts, and social change (Transforming Cities, 2011).

The observation reveals that changes of the city's look had been of crucial symbolic importance in urban design. The uses of topographic elements for architectural planning like landmarks, roof profiles, building height, hues and textural characteristics provides a comprehensive, unified place-making identity to market the city (Corbett, 2004; Transforming Cities, 2011). However, urban design also creates the absolute necessity for continuous improvement in transportation, and street grid systems must be carefully planned not to cause barriers to pedestrian movement nor landscape views. The essence of Renaissance in cities' urban design should preserve aesthetics and space functionality for both inhabitants and visitors.

Characteristics of Modern Urbanism

The more urban a city shapes itself; the less tangible would rustic culture and vernacularism appear to be. The operational requirements of building designs under modernist approaches emphasize the design principle of *form follows function,* the same ideals that birthed mass production, the mass consumption of goods and capitalism. The new urbanism is defined as a complex framework but one that is fundamentally curated as a spatial articulation of the elements of order, unity, balance, proportion, scale, hierarchy, symmetry, rhythm, contrast, context, detail, texture, harmony and beauty (Urban Design Group, n.d.).

Le Corbusier and other modernist practitioners in architectural planning and design are aptly credited and discussed by Hubert-Jan Henket and Hilde Heynen in *Back from Utopia: The Challenge of the Modern Movement*.[24] Henket and Heynen also note that other eminent modernists like Tadao Ando, Oscar Niemeyer, Norman Foster and Herman Hertzberger had envisioned "hard-edged architecture" as the natural manifestation of architectural planners' wish to fill cities with iconic designs that symbolize progress. This desire to shift away from traditionalism reinforces globalization's purpose in the destinies of contemporary cities through embracing internationalism.[25] Through essays, photographs, poems, imageries and illustrations, Henket and Heynen defend modernism, explaining their importance as undergirded by the environmental and social conditions that are manifest in urban communities, and reflecting the wider socio-political conditions of evolving, transient cultural settings.[26]

Suburban expansion strategies affect the transformation of cities, based on aspects of land uses such as residential, commercial and industrial zoning. While political motives may drive housing development planning, this could interfere with existing landscapes and the changing nature of urban relationships (Hall, 2014:15).

Taylor, reviewing the principle features of modernist urbanism, including examples of Ebenezer Howard's Garden City and Le Corbusier *Ville Radieuse* or Radiant City (Figure 7), described it as the "Utopian ideal" expressing "modernist functional aesthetics" with regularly interspersed, geometrical upright buildings; transport grids that prioritize motorized movement, which appears "like great arteries connecting different districts."[27]
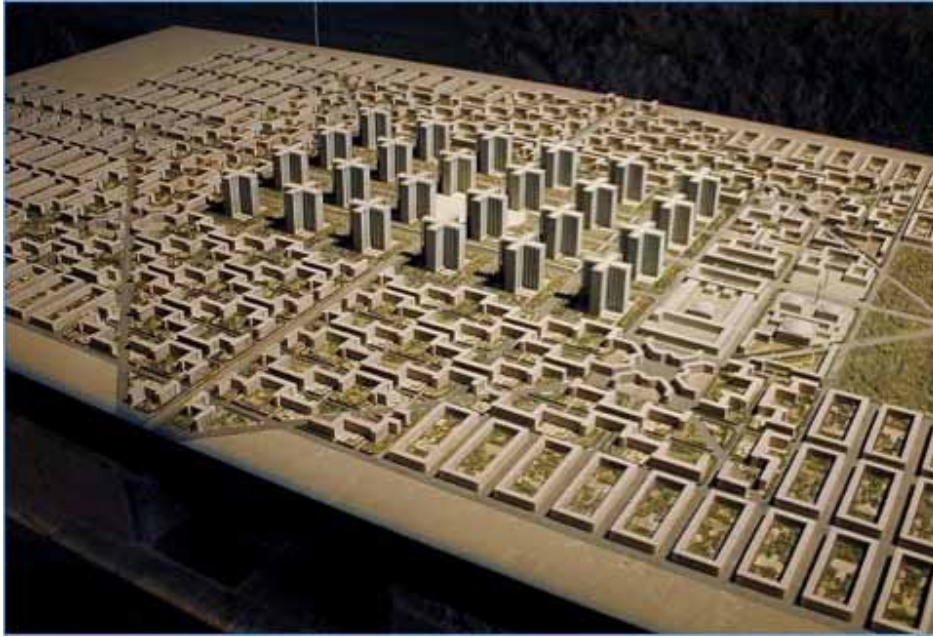
Figure 7. Shows modern urban planning strategy by Le Corbusier.

This visionary ideal conceptualized by Le Corbusier (Taylor, 1998:25-26) would be a reality if cities bearing hideous, haphazard, industrial pockmarks such as lack of proper street layouts and dingy structures could be cleared away in accordance to a master plan, one where "pure architectural [ingenuity is] postulated by a design in which the masses are of a primary geometry [which are] the square and the circle" (Frampton, 2007:151).

Other urbanism proponents include architects Martin Wagnar and Bruno Taut, who envisioned urbanism through housing design, which were single-purposed or self-contained. The 'one-size-fits-all' solution enabled diagrammatic architectural connections. Pedestrian pathways separated transit points, while the street grid system was aimed at improving traffic safety.

In the post-industrial context, the ownership of private buildings serves as important indices of economic transformation affecting the density of commercial buildings. Corporate-owned skyscrapers mark substantial urban economic shifts, but a balance that boils down to the government's urban policy strategy implementation is necessary.

Diane Ghirardo, architecture professor at University of Southern California illustrates the interplay of economic factors behind housing development in modern cities, detailing more than a century of political and cultural contexts in Italy's architectural identity in *Italy: Modern Architectures in History,* Ghirardo critiques modern urbanism in Western Europe for being liberally influenced through its symbolic and symbiotic role alongside corruptive and nepotistic aspects of its government systems and local agencies.[28]

She views modernism as essentially a culturally-shaped movement characterized by architecture's powerful role in capturing and presenting postwar leaders' vision of miraculous transformation, symbolized by the manner which architects and design fraternities engage with politicians and business capitalists, resulting in socioeconomic growth frequently and tumultuously clashing with city planning policies, causing environmental degradation at the same time.

Ghirardo warns that modern buildings should not become superficial concrete forms of elitist ideals, patronage and tastes and distant from social issues such as working-class housing or decaying inner city environment.[29] In sum, the main factor for the movement towards urban modernism is the tendency to conceptualize the city as a singular entity, where buildings are either repetitive units or one entire entity. The modernist employs rationalistic approaches to achieve the objectives of efficiency and continuity (Hall, 2014).

This 'grand theory' of the built environment, expressed in other branches of the arts and in intellectual culture, is supplanted by the alternative perspective of 'form follows emotion,' i.e. Postmodernism, where stylishness, experiential habits, eclecticism and symbolic discontinuity is embraced through the flexible design modes of cultural subjects.

Methodology and Research Approach

From the premise of arguments, it can be established that urban areas face 21st-Century complexities of planning for economic and structural innovations without eschewing cultural identification and place-making strategies such as sustainability, historicity and social adaptation.

After reviewing various approaches in the literature of urban design, it is fundamentally clear that a uniform set of principles run through the three distinctive forms, and thus, it was deemed interesting and instructive to compare these different approaches critically, in order to understand the complex notion of urbanism and its evolution, through effectively examining the four dominant perspectives of built environment architectural modes, namely the attribution of economic, social, the ideal operant conditions for cultural design, and the essential architectural characteristics. Due to the functional dissimilarities of architectural features and styles, it would not be viable to isolate or single out only one form of place design, as urban planning considers the social relationships of inhabitants to the place culture, its technological and economic advantages, material specificity in terms of costs and varieties, local climate, environmental resource alternatives, as well as the respectful incorporation of authentic building styles that need careful evaluation (Alonso et al., 1996:11).

While the comparative analysis is essentially a framework founded on the researcher's interpretation of urban design principles and ideas, it should be noted that careful empirical justification is needed to confirm the attribution of design principles' and their rationality in actual urban planning development and design

practices. This method is intended to supply stimulation for research possibilities in further understanding of urban design inspirations. As with other heuristic methods of learning, this analysis is intended to enable urban design planners and practitioners to gain insights for creating or co-creating design research contexts in order to share views and understanding of the role of cultural design aesthetics, and how urban socioeconomic shifts impact contemporary architecture and urban design approaches.

APPROACH	Economic Traits	Social Traits	Operating Ideals for Cultural Design	Characteristics in Architecture
Vernacular	Village, provincial or rural activities e.g. agriculture, farming, cottage-based industries	• Single family unit • Intimate neighborhood • Urban low-income classes	• Defined and structured • Concentrated, simple layouts for interaction spaces • Spontaneous and unstructured with intermediaries	• Hearth • Farm • Outhouses • Religious buildings • Community halls • Squatter homes • Activity centers
Renaissance	Small scale commerce and trading involving distribution of goods to other rural or larger towns and marketplaces	Small town with extended families and neighbors	• Insulated social interactions within townships • Intimate, connective transport networks to rural areas • Unpretentious settings & façades	• Piazza • Courtyards • Villas • Indoor markets • Street markets • Squares • Town halls • Community halls
Modern Urbanism	Large city manufacturing, distribution, business, retail	• Diverse cosmopolitan populace • Nuclear family units	• Centralized and planned complex spaces for open social interactions • Mass-scale landscaped spaces • Surveillance and access systems (e.g. CCTV, smartcard)	• Malls • Amphitheaters • International event and exhibition halls • Landscaped Parks • Mixed development (e.g. residential and commercial with leisure amenities and city hotel)

Figure 8. Comparison of urban design approaches and the impact of social and economic factors on the characteristics of architecture.

The table in figure 8 summarizes the key attributed differences, cultural design ideals and traits of the three approaches is provided below, along with the inherent characteristics that are found through architectural forms. In the section that follows, we revisit some of the key questions that underlie the scope of research presented in this paper in order to discuss the significance of each aspect of urban design planning, and an attempt to provide coherence for the analysis.

Discussion and Interpretation

Having compared different traits that shape the approaches of urban design, this section of the paper will synthesize the differences in approach to organization of urban life and how cultural spaces determine architectural space uses. Vernacular design implements traditional techniques, materials and styles, and functionality takes precedence over aesthetic appearances, with spatial arrangements mainly determined by the influence of social history of neighborhoods (Oliver, 2006).

The same fluidity of structure also engenders a disconnection of street systems, such as cobbled streets and densely-packed living quarters. The root idea of vernacular architecture is self-contained growth and permanence, associated with resistance to the compressed yet disorderly arrangement of cultural forms, ideals and social authorities.

Renaissance design concerns mostly with long-term effects of urban spatial planning, putting people (society) at the center of planning, from the humanistic principle that measures real social value, in terms of enhanced social interactions and environmental sustainability (Alvarez, n.d.). Renaissance urbanism accentuates design to demonstrate the crucial, yet redoubtable, urbanization force: economic regeneration.

This approach sets out to fulfill an area's economic potential by creating the need for buildings and street systems that serve the cause of commerce, with concentrated spaces for activities in the immediate vicinity of the town. The cultural implications of development on surrounding areas are essential. The Renaissance built design concept allows the community *to be part of* the interactive spaces of open courtyards and piazzas and town halls. The purpose of this design strategy is to create aesthetic facades to ensure public spaces are visually attractive to residents and visitors alike.

Modern urbanist design methods place greater value on uncluttered sophistication, spatial conveniences, and reconciliation of socioeconomic development and the environment, but this may result in 'blankness', in spite of construction ease, material cost-effectiveness and reduced risks.

Although the slick new homogeneity is an assured way to reap returns for developers, it is dependent on a centralized power-wielding structure and policy implementations would include mechanisms of authority given to conglomerate developers (Pallagst et al., 2009; Hall 2014; Ratti et al., 2003).

Leo Hollis illustrates this in his criticism of an East London elite housing regeneration which the 2009 London Housing Design Guide helped shaped, calling this kind of "new vernacular" a moral slack, with traces of traditional Georgian and Victorian elements like squares and terraces being incorporated into residences that suggest consumers presume the seemingly "infinite choices [of fancy designs are to their benefit, but they are, in fact, getting] acres of the same."[30]

In planning for a post-industrial economy, the natural environment is often left out. Instead, the architecture of Postmodernism reflects the emergence of technically-precise, engineered solutions related to integrating design systems with functionality.

Infrastructure design has become a powerful game-changer, being perceived as a new cultural investment which demonstrates economic sustainability. However, modern built environment challenges have caused many urban planners to feel pressured to align design concepts with entrepreneurialism within the context of creative city place-making (Jasmin Aber, cited in Pallagst et al., 2009:111).

The features of vernacular, Renaissance and modern urbanism approaches are thus inherent in the continuous interaction of cultural groups with each other, and in the social movements that push the currents of globalization and urban-

ization processes. Sometimes, it results in city's most memorable images or complex creative response.

However, this "creative city" concept touted by Western urban design scholars may birth dilemmatic issues for certain societies, for instance, local versus global tensions (residents and visitors), differing perspectives towards metropolization (the conversion of cities from population habitats to rapid-growth economic centers), leading to conflicts of interests between cultural consumption, cultural production and cultural funding priorities, and the eventual phenomenon of 'shrinking cities' (Pallagst et al., 2009:112), also known as *urban shrinkage*.

As the use of urban design is primarily to encourage and support economic activities such as boosting tourism, some architectural critics like Kazuko Goto (Yang et al., 2010:242) believe that instead of blindly abiding by the vision to build "creative cities", or allowing city skylines to become iconic "[backdrops] to a display of curious architectural objects" by publicity-seeking *starchitects* (ArchDaily, 2016), synchronization can be achieved through a balance which sustains cultural and natural resources, and avoid destroying the cultural imperative.

The Importance of Resilience for Expanding Modern Cities

Niki Frantzeskaki[31] and Yuri Artibise[32] apply policymaking perspectives by advocating for resilience as the new frame of reference, founded on overlapping key tenets of sustainability based on social inclusivity, integrated use of land and infrastructures for economic development and transportation efficiency, and equipping city councils and municipalities to handle environmental management systems. As Frantzeskaki notes, beyond jurisdictional boundaries, understanding population vulnerabilities enable collaborative, multi-stakeholder decision-making between public and private sectors and citizens, empowering everyone through the transformation of structures and processes.[33]

In studies framing modern architectural development against nationalist and sociocultural contexts, Kenneth Frampton propose a 'new vernacular', where sustainability of habitation and the embrace of cultural design and style has become an increasingly new norm in less-developed countries, and cultural aesthetics attempt to reconcile traditions with (external) transgressions to produce the semblance of modernity.[34]

This study notes the current broad agglomeration of cultural and creative sectors had been responsible for producing such homogeneity of urban architectural design forms and lifestyle concepts that it may one day no longer provide sufficient inventive ideas for blending innovation in architectural practices, requiring instead on centralized nationalist intervention models to sustain the traditional built infrastructures of society and its culture. The transformation of stressed cities into resilient spaces require many different conditions, primarily social capital, technological capacities, sustainable natural resources and governance mechanisms (Frantzeskaki, 2016:13).

After analysis and research into the three urban design systems and living concepts, a pattern of new cultural thinking is emerging among developing societies, whereby *urban metropolitans with integrative facilities and amenities designed for optimal industrial, technological and economic outcomes, would in the long-term affect communities' preferences for vernacular designs.* Social development and urban space functions affect the design of architecture, and in planning for resilience, the trend shows less emphasis on revitalization of traditional functionality; instead, an integration of nationalistic cultural design aesthetics for social sustainability has gained momentum.

Recommendations and Conclusion

This final section proposes several key solutions to fortify communities. Urban resilience is a modern approach in public and social space planning. Instead of destroying existing towns and cities through revitalization projects, modernism's challenge is the interplay between form and natural environment that shows the influence of cultural design aesthetics. Strategic urban planning means that building designs must reflect more than practicality: The new urbanism must be independent of functionality per se; built designs must be shaped from the unique intersections of social needs, revealing the deeper structures of community and neighborhoods intact (Sepe, 2013:291).

Ensuring environmental adaptation, social interaction spaces, aesthetics and optimal functionality are necessary factors in urban design planning. Appropriate cultural design elements either as intervention or complementary strategies such as public art installations and cultural learning labs are ways to sustain cities, which balances the "top-down" focus of policy makers on economic development as growth strategy. Innovative forms of urban design represent the symbolic cultural ideals of discontinuity in the 21st-century, as Frantzeskaki notes, nevertheless, it would be a challenge for state urban authorities and strategists to throw their hats into the ring and work alongside design researchers to intervene or resolve place-making issues.[35]

Urban planner Peter Hall states in *Cities of Tomorrow* that local communities must resist the processes of urban renewal if progress connotes destruction of working class shops or razing still-livable housing blocks with bulldozers and endowing social changes through policies administered centrally.[36] Understanding cultural design implies the city's resourcefulness in preserving valuable social and historical contexts. This paper suggests that urban design integration involving mainstream and community cultural values is vital in enhancing place-making identifiers. By bringing together state planning authorities, infrastructure experts, private stakeholders, community representatives, environmental and conservation alliances as well as local residents, and allowing them to debate on urban design planning actions, it encourages agentic decision making, enhancing social interaction and the development of neighborhoods as a lever of social change, while representing stakeholders' "sweat equity" through localized, decentralized initiatives (Hall, 2014).

Balance and intuition are fundamental in achieving the end goals of built environments by ensuring public spaces give meaning to the lives of urban communities to reinforce stability amid social progress within sustainable, resilient environments (Alvarez, n.d.).

As Michael Dobbins states, urban planning needs resilience to strengthen people, processes and strategies to withstand economic, ecological and social shocks.[37] Design stakeholders must engage actively in community decisions about land use, spatial design and landscape planning; their observations about society, history, values of community and innovations can guide panel discussions in overcoming challenges. Clearly, the participation of designers in the development of modernist cityscapes steers its capacity in projecting social diversity in architectural heritage and urban design styles, while embracing inclusiveness. The case studies in this paper and analysis of the three architectural forms suggest a viable framework for future research to integrate urban planning scenarios with the need for cultural preservation and place-making identity construction.

Endnotes

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Implications of the Urban Landscape:

Aspects of the Isan Cultural Maintenance and Revitalization Program

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Abstract

This article describes the multilingual landscape aspect of the Isan Culture Maintenance and Revitalization Programme (ICMRP), a 500,000-euro, four-year European Union co-sponsored cultural maintenance and revival project focusing on the Thai Lao, Thailand's largest ethnic minority community, in four municipalities in Northeast Thailand. The article begins by situating the multilingual landscape of the ICMRP within a holistic project, including manufacturing 'ethnic' student and municipal uniforms, teaching Isan as a mother tongue, recording a multimedia cultural archive, and designing and installing multilingual signage. It then argues the ICMRP's multilingual landscape should be understood within a framework involving geosemiotics, the linguistic landscape, and language policy and planning. The ICMRP's multilingual landscape contributes to the standardisation of a Thai Lao alphabet and spelling. It also seeks to officialise Thai Lao, through official signage, and thereby promote Thai Lao's revival, as part of meeting Thailand's human rights obligations as well as ASEAN community building.

Keywords: *ASEAN, community-building, geosemiotics, inclusion, linguistic landscape, Thai Lao*

Introduction

The Isan Culture Maintenance and Revitalization Programme (ICMRP) ran from 2011 to 2016 and was a 500,000-euro, European Union co-sponsored cultural program designed to promote Northeast Thai culture (Draper and Mitchell, Forthcoming). Within Northeast Thailand, which has a strong ethno-regional identity (Keyes, 1967, 2014), the ICMRP mainly focused, due to resource constraints, on the culture of the Thai Lao (Keyes, 1966). The Thai Lao, including their various sub-branches, are Thailand's second largest acknowledged ethnic community after the Central Thai (Draper &Kamnuansilpa, 2016). As an ethnic community, they occupy a socio-linguistic and socio-psychological space on a continuum between Lao and Thai (Enfield, 2002; Hesse-Swain, 2011). Their cultural 'substrate,' however, is Lao (McCargo and Hongladarom, 2004:219) despite attempts to assimilate them into Siam and, subsequently, Thailand (Breazeale, 1975; Keyes, 2014). Their relationship with Bangkok has been interpreted with reference to internal colonialism theory (Brown, 1994). It is a center-periphery relationship exacerbated by the primate nature of Bangkok (London, 1978, 1979), one which makes Bangkok vulnerable to socio-political cleavages involving the Thai Lao (Fong 2013) and potentially ethno-political civil war (Campbell, 2014; Fuller, 2014).

The ICMRP was conceived as a means to recognize legitimate Thai Lao aspirations within a formal, 'managed' cultural maintenance and revitalization program (Draper, 2012), especially in the area of linguistic human rights (Draper, 2013a). The project was coordinated by the College of Local Administration at Khon Kaen University (KKU), the regional tertiary establishment for Northeast Thailand. It included four quasi-autonomous municipalities, i.e., Ban Phai (BPM), Chum Phae (CPM), Khon Kaen (KKM), and Muang Phon (MPM). In just over four years, the ICMRP successfully implemented 'ethnic' locally designed and manufactured student and municipal uniforms in BPM (Draper, 2016a), an internationally recognized multimedia archive of cultural performances in MPM to be curated by Monash University (Draper and Mitchell, Forthcoming), and a Thai Lao curriculum and Thai Lao teaching materials in KKM (Draper, 2015; Winfield and Draper, Forthcoming).

However, the most conceptually advanced aspect of the ICMRP was the provision of multilingual signage, in partnership with CPM (Draper and Prasertsri, 2013; Draper; 2016b). This is because two applied linguists (sociolinguists) were involved in the ICMRP, one of whom had an understanding of social semiotics and ethnolinguistics. This allowed the ICMRP to build on previous experience in two areas. The first was researching Thai Lao ethnolinguistic vitality (Draper, 2010). The second was designing and installing a variety of permanent and semi-permanent multilingual (Thai, Thai Lao, English) signage in the Faculty of Humanities and Social Sciences at KKU (Draper, 2013b; Draper and Nilaiyaka, 2014), including the first 'official' Thai-Thai Lao-English faculty sign in Northeast Thailand – a form of 'university multilingualism' (Antia, 2015).

Figure 1. Multilingual Thai-Thai Lao-English sign at the Faculty of Humanities & Social Sciences, KKU. Source: ICMRP.

These developments indirectly led to Thai Lao being added to the existing Thai and English languages on the two main signs at KKU's south gate during the ICMRP, making it the first university in Northeast Thailand to have this manner of signage ("Khon Kaen Uni," 2014).

Figure 2. Multilingual Thai-Thai Lao-English sign at KKU. Source: ICMRP.

As part of the ICMRP, the first official municipal multilingual Thai-Thai Lao-English signage was installed in Chum Phae, then in Muang Phon, Ban Phai, and Khon Kaen (Draper; 2016b; Draper and Mitchell, Forthcoming; Draper and Prasertsri, 2013).

The article now contextualizes the multilingual landscape created by the ICMRP in terms of geosemiotics, the linguistic landscape, and language policy and planning. Then, it provides a geosemiotic description of the aesthetics and design aspects. Finally, it discusses the multicultural landscape created within the ASEAN Socio-Cultural Community, one of three main pillars of the ASEAN Community, employing the concepts of community building and inclusion.

A Conceptual Framework for the Urban Design Aspects of the ICMRP

A Discourse of Place: Geosemiotics

Multilingual signage exists within what has been termed *geosemiotics* (Scollon and Scollon, 2003) or *social semiotics* and, particularly, the *semiotic landscape* (Kress and Van Leeuwen, 2006:6, 16-44). This includes any language and visual communication. Geosemiotics enables us to realize that a place creates its own discourses in time and place (Scollon and Scollon, 2003:166-196), when viewed by observers. These discourses are based on indexical interpretations, and thus the dialogicality and situatedness, of a place's *icons, symbols, and indexes* (Scollon and Scollon, 2003: vii-viii, 197-207). Geosemiotics includes the interaction order of a participant in a place, the visual semiotics of the place itself, and the place semiotics within the wider context, broken down into code preferences, nature of inscriptions, emplacement issues, and the discourses in time and space that are embedded or generated (Scollon and Scollon, 2003). Within Northeast Thailand, the focus of this paper, the cultural planning aspects and Sino-Thai Thai-Lao power relations of the geosemiotics of Khon Kaen City, the unofficial capital of Northeast Thailand, have been addressed by researchers (Brereton, 2012; Chantranusorn Jutawiriya and Mee-Udorn, 2014).

The Linguistic Landscape (LL)

Geosemiotics has been employed as part of the foundational theory for another relatively new conceptual development and way of understanding multilingualism: the 'linguistic landscape' (LL). Though a few earlier mentions of the term exist in the literature, such as Ochs (1993), this field of research, focusing on all forms of linguistic representation in place discourse, from signs to billboards and calling cards, was popularized by Rodrigue Landry and Richard Bourhis (1997) in the instance of French-speaking Quebec. As of October 27, 2016, LL was mentioned in 228 articles in SCOPUS. Important early work considered the linguistic landscape of Israel (Ben-Rafael, Shohamy, Amara, and Trumper-Hecht, 2006), Bangkok (Huebner, 2006), Tokyo (Backhaus, 2006), and, particularly, the implications for minority languages in Friesland and the Basque Country (Cenoz and Gorter, 2006). The latter study emphasized that the linguistic landscape has both information and symbolic functions and that the different prominences of languages in the LL reflect power relations. Crucially, the use of a minority language can "contribute most directly to the positive social identity of ethnolinguistic groups" (Landry and Bourhis, 1997:27), via affective, symbolic factors like prestige. In contrast, the use of English "activates values such as international orientation, future orientation, success, sophistication, or fun orientation" (Cenoz and Gorter, 2006:70).

This early research then led to significant work on various theoretical perspectives, methodological issues, language policy issues, and the relationship between identity and awareness (Shohamy and Gorter, 2009), as well as in-depth analysis of aspects of the urban LL, including power relations, perceptions, and benefits of the LL (Shohamy, Ben-Rafael, and Barni, 2010). Within Thailand, elements of the LL were first considered by Smalley (1994:17-18), then Huebner (2006) for Thai, Chinese, and English in Bangkok, and Draper (2013b) and Draper and Nilaiyaka (2014) in the case of promoting the Thai Lao, Thai, and English multilingual landscape in KKU. These latter, university-based studies were located in academic domains (commercial signs in a student and faculty canteen setting, student union signs, university faculty signs) and found high levels of support (90%) for further multilingual signage. This research then became part of the foundation of the CPM ICMRP action line.

Language Policy and Planning

The conceptual framework for the language policy and planning aspect of the ICMRP was described in some detail by Draper and Prasertsri (2013) and is summarized here. The framework consists of four overlapping concepts for planning and interpreting data, namely Fishman's Graded Intergenerational Disruption Scale (GIDS, Fishman, 1991); subjective Ethnolinguistic Vitality (EV, Allard and Landry 1986, 1992, 1994); Hornberger's language planning goals (1994: 78; see Figure 3 below); and the linguistic landscape (LL, Landry and Bourhis 1997), as explored above.

To elaborate, the GIDS provides a broad taxonomy of the sociolinguistic status of a language. The GIDS can be employed to create high-level objectives for language revitalization and now has thirteen categories (Expanded GIDS or EGIDS), (Lewis and Simons, 2010). Within this more sensitive taxonomy, Thai Lao is category 6b (Threatened, Vulnerable):

> The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.

Thus, the aim of the ICMRP is to assist in supporting Thai Lao and moving the classification to 4 (Educational, Safe):

> Literacy in the language is being transmitted through a system of public education (Lewis and Simons, 2010:110).

In EV theory, the main concept of relevance to designing and installing the multilingual signage surveys is *legitimate vitality*. This is manifested in the desire for official multilingual signage using the heritage script promoted by the ICMRP, *Tai Noi,* a pre-cursor script to both Thai and Lao which is most similar to modern Lao and which can still be found in monasteries in the region (Draper 2013b:16).

Viewed through Hornberger's language planning goals, installing multilingual signage featuring Tai Noi contributes to standardisation of the alphabet and

spelling for a heritage script typically found in handwritten manuscripts. Primarily it seeks to officialise Thai Lao (through official signage) and thereby promote the revival of the use of the language in tandem with the KKM ICMRP action line, which produced a curriculum, standard reference dictionary, and teaching materials using *Tai Noi*.

Types	Policy Planning (on form) Goals	Cultivation Planning (on function) Goals
Status Planning (about uses of language)	Standardization Status Officialisation Nationalization Proscription	Revival Maintenance Interlingual communication Intra- / International spread
Acquisition Planning (about users of language)	Group Education/School Literature Religion Mass Media Work	Reacquisition Maintenance First language / Second language Shift
Corpus Planning (about language)	Standardization Corpus Auxiliary code Graphisation	Modernization Lexical Stylistic Renovation Purification Reform Stylistic simplification Terminology unification

Figure 3. Hornberger's language planning goals (Reproduced with permission from Multilingual Matters from Hornberger, 1994: 78).

Geosemiotic Description of the ICMRP's Multilingual Signage

This section provides a geosemiotic description of the multilingual signage installed by the ICMRP in the four municipalities, which can be divided into five main categories: road signs, place signs, route signs, municipality main signs, and children's library signs. While schemes using different variables for coding multilingual signs exist (e.g., Cenoz and Gorter, 2006:71), the present analysis relied on Scollon and Scollon (2013), which allows for an interpretation including the discourse of place. A convenient outline of the geosemiotic coding matrix employed can be found in Scollon and Scollon (2013: 20-21).

With every category of sign, the interaction order is similar. In terms of resources, the participant's sense of time is potentially urgent if the participant is looking for a road, place, correct route, municipality, or library. The time frame is *monochronal* if the participant is standing and looking at the sign or *polychronal* if walking or driving past and viewing or reading the sign. The perceptual space involved in each case is primarily *visual*. The interpersonal distances (proxemics) involved are *intimate* (touch to 18 inches) to personal (18 inches to four feet) if standing in front of and reading the signs or walking past, but primarily *social* (4 feet to 12 feet) or *public* (2 feet to 25 feet) if in or on a vehicle (Hall, 1967:113-130). In terms

of *personal front* or interaction with the sign, the participant may be involved in reading the sign if interested in the information content or design of the sign, otherwise the participant will display *civil inattention*. The units of the interaction order may be single or 'with' others (Goffman, 1971:19), or potentially in queues, especially if driving cars.

Coded information for the visual and place semiotics of the signage is presented in tabular form for ease of reading and comparison. The use of Thai Lao is flagged as potentially *transgressive* (similar to graffiti) throughout because Thai Lao is never normally used in official signage. This is the first official municipal multilingual signage to include Thai Lao and may be interpreted as transgressive, even subversive, despite being the language of an officially recognized ethnolinguistic group of Thailand. To begin, we can see both ornate (BPM) and standard (CPM) Thai road signs. However, both signs have a standard top-down reading, with the most important language, Thai, the national language, higher and in the case of the CPM road sign, slightly larger because of the bold font. Then, the 'local' script, *Tai Noi,* representing the Thai Lao heritage language of the majority of the community, is in the middle. English, the international language and of least relevance to the local people, despite its promise of future enhanced opportunities if mastered, is at the bottom. The Thai in the CPM sign is a non-standard font and indicates some artistic leeway granted in the design process.

Figure 3. Left, BPM road sign. Right, CPM road sign. Source: ICMRP.

Visual Semiotics	Place Semiotics
I) Modality: Clear color differentiation (with colorful design in case of BPM); use of white script on blue contextualizes as road signs and presence of municipal emblem denotes municipality (BPM only); use of gold frame adds brightness and depth II) Composition: Polarised top-bottom information in triptych III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-*Tai Noi*-English) b) Inscription: BPM: Angsana New?-ThaiNoiMonwipa?-Times New Roman (equally sized fonts); CPM: SR FahtalaiJone NP-ThaiNoiMonwipa?-Times New Roman (Thai largest, Thai Lao and English smallest); high permanence and durability (metal); new; high quality; additional layers in BPM signs include addition of municipality emblem, floral trim to frame, and floral trim to stand, using BPM municipal flower. c) Emplacement: contextualized (relationship with road), situated at road entrance d) Space: public, special use (road) e) Discourse: infrastructural, municipal public label (road); transgressive (use of Thai Lao)?

Figure 4. Geosemiotic analysis of ICMRP signage: Forty-eight road signs (BPM, CPM).

The place signs for MPM, an example of which can be seen below, also employs the top-down Thai, Thai Lao, English design pattern. The most outstanding aspect of the place sign appears to be the non-standard use of an outline script in the case of all three fonts, indicating some artistic leeway in the design process. An obvious indexical picture of the place exists above the inscription.

Figure 5. CPM place sign. Source: ICMRP.

Visual Semiotics	Place Semiotics
I) Modality: Clear color differentiation, use of white fill, blue outline script on white background II) Composition: Polarized top-bottom information in triptych under indexical representation (picture) of place (e.g., hospital) in blue frame III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-*Tai Noi*-English) b) Inscription: SR FahtalaiJone NP-ThaiNoiMonwipa-Times New Roman (Thai largest); high permanence and durability (metal); new; high quality c) Emplacement: contextualized (relationship with place), situated at place entrance d) Space: public, special use (entrance to place) e) Discourse: infrastructural, municipal public label (place); transgressive (use of Thai Lao)?

Figure 6. Geosemiotic analysis of ICMRP signage: Seven place signs (BPM, CPM).

The BPM route signs, an example of which can be seen below, also employ the Thai-Thai Lao-English top-to-bottom design, and they appear to be internationally standardized route signs. However, the Thai Lao is significantly smaller, possibly because the designer was trying to fit Thai Lao into a standard design pattern. This produces the same effect as in Figure 6 (above), the entrance to KKU, where Thai Lao was added to the bilingual Thai-English sign several years after the main sign was installed. The effect is one to diminish the importance of the Thai Lao language compared to the other two, an accurate reflection of its social importance as a written language.

Figure 7. BPM route sign. Source: ICMRP.

Place Semiotics	Interaction Order
I) Modality: Clear color differentiation, standard use of white script on green background (primary route sign) II) Composition: Polarized top-bottom information in three vertical triptychs ('forward,' 'right,' 'left') with index (forward arrow, right arrow, left arrow) III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-*Tai Noi*-English) b) Inscription: Sarabun (bold)-ThaiNoiMonwipa-Ebrima (Thai largest, Thai Lao smallest, English medium); high permanence and durability (metal); new; high quality c) Emplacement: contextualized (relationship with place), suspended near traffic lights at main crossroads d) Space: public, special use (crossroads) e) Discourse: infrastructural, municipal public label (route); transgressive (use of Thai Lao)?

Figure 8. Geosemiotic analysis of ICMRP signage: Eight route signs (BPM)

The main municipality sign for MPM differs from the previous signs because of four features. First, it is far more prestigious, and therefore of use to the officialization of Thai Lao, than the previous signs, due to its nature as the main municipal sign for MPM. Second, though surveys indicated popular support for various forms of multilingual signage in MPM (Draper, 2016b:843), only 40.5% supported municipal main signage in an initial survey of approximately 1,500 MPM stakeholders. However, prior to making the decision to commission main signage, the KKU College of Local Administration ICMRP unit informed the MPM mayor of a follow-up survey of the multilingual signage in CPM, which initially had very similar support for municipal signage (40.9%), where the approval rating for the installed signage was 97.2%. This was consistent with other, very high approval ratings for Thai-Thai Lao-English signage (Draper, 2013b:30). One issue during the design and implementation of the signage was that many involved had difficulty conceptualizing signage which included Thai Lao. Once it was seen that signage including Thai Lao could be aesthetically pleasing, the approval rate soared, with the key positive features of the signage being that it maintained and promoted the local language and promoted pride in local indigenous knowledge (Draper, 2016b:843-845). Third, unlike previous signage, the MPM signs put English in the middle and Thai Lao at the bottom. The effect emphasizes English as more important than Thai Lao, possibly reflecting the international outlook of MPM, which is proud of an ongoing relationship with a school in New Zealand. Finally, perhaps also reflecting the lower status of Thai Lao, silver is used for the *Tai Noi* inscription, not gold.

Figure 9. MPM municipality main sign (front entrance). Source: ICMRP.

Place Semiotics	Interaction Order
I) Modality: Maximal color differentiation, i.e., use of gold (and silver?) embossed scripts on black background (municipality sign) II) Composition: Polarized top-bottom information in three vertical triptychs with municipal symbol of MPM on left III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-English-*Tai Noi*) b) Inscription: JS Wansika-ThaiNoiMonwipa-EF Lucida Calligraphy? (Thai largest, Thai Lao and English smallest); high permanence and durability (metal on tile in cement emplacement); new; very high quality; front lit at night c) Emplacement: contextualized (relationship with place), in front of main entrance to MPM d) Space: public, special use (municipal front sign) e) Discourse: infrastructural, municipal public label (place); transgressive (use of Thai Lao)?

Figure 10. Geosemiotic analysis of ICMRP signage: MPM municipal main sign (front entrance).

This side entrance municipal sign is, in the inscription, similar to the main sign, save for the fact that it employs gold for every language and has the MPM emblem at the top. The inscription, 'Welcome to Muangphon Municipality,' is formal. Though also set into concrete, the emplacement is of slightly lower quality, and the sign is clearly less prestigious than the front, main sign.

Figure 11. MPM municipal main sign (side entrance). Source: ICMRP.

Place Semiotics	Interaction Order
I) Modality: Maximal color differentiation, i.e., use of gold embossed script on black background (municipality sign) II) Composition: Polarized top-bottom information in three vertical triptychs with municipal symbol of MPM above III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-English-*Tai Noi*) b) Inscription: JS Wansika-ThaiNoiMonwipa-EF Lucida Calligraphy? (Thai largest, then Thai Lao, then English); high permanence and durability (metal on tile in cement emplacement); new; high quality c) Emplacement: contextualized (relationship with place), in front of side entrance to MPM d) Space: public, special use (municipal side sign) e) Discourse: infrastructural, municipal public label (place); transgressive (use of Thai Lao)?

Figure 12. Geosemiotic analysis of ICMRP signage: MPM municipal main sign (side entrance).

The BPM main sign was also installed despite low initial approval for use of Thai-Isan-English signage once it was realized from the CPM example that approval for such signage, once installed, increased markedly. The BPM main sign is the most ornate of the high quality, permanent, main municipality signs. The border is the most ornate, the sign is set in a triptych emplacement which emphasizes the emblem of BPM, and the setting is within a red tile display with four turrets on a grass verge. The reading of the inscription is, as with most of the other signs, Thai-Thai Lao-English.

Figure 13. BPM municipal main. Source: ICMRP.

Place Semiotics	Interaction Order
I) Modality: Maximal color differentiation, i.e., use of gold relief script on black background (municipality sign) II) Composition: Polarized top-bottom information in vertical triptych; set in horizontal triptychs with municipal symbol of MPM to left and right of middle main inscription; middle triptych set in ornate gold relief border; four turrets III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-*Tai Noi*-English) b) Inscription: Angsana New-ThaiNoiMonwipa– Sanzettica 5 Heavy Expd? (Thai slightly larger); high permanence and durability (black tile in cement emplacement with ruddy tiles); new; very high quality; front lit at night c) Emplacement: contextualized (relationship with place), in front of entrance to BPM on grass verge d) Space: public, special use (municipal main sign) e) Discourse: infrastructural, municipal public label (place); transgressive (use of Thai Lao)?

Figure 14. Geosemiotic analysis of ICMRP signage: BPM municipal main. Source: ICMRP.

The signs for all the children's libraries are essentially the same, though the three for the main libraries are larger than those for six community libraries. They employ the same color scheme as traditional Thai road signs and are the only signs to include the EU flag and an acknowledgment of EU support for the signage. Such acknowledgment would have appeared transgressive on the other signs. The library signs are also the most transgressive in that the Chinese and Thai Lao appear to be larger than the Thai. This was employed to compensate for the fact that the Chinese is lowest, thus would otherwise occupy a culturally 'low' value.

Figure 15. KKM main municipal library sign (within Kennakorn Lake Park). Source: ICMRP.

Place Semiotics	Interaction Order
I) Modality: Clear color differentiation; use of white script on sky blue background (similar to traditional Thai road signs) II) Composition: Polarized top-bottom information in four languages with additional acknowledgment 'Sign supported by the European Union' in white frame with municipal emblem in top left corner and EU flag in top right corner III) Interactive participants: Producer – sign viewer / reader	I) Pictures: a) Code preference: Top to bottom code preference (Thai-English-*Tai Noi*-Chinese) b) Inscription: Angsana New-Nimbus Sans L Regular–Unknown Thai Lao font–Unknown Chinese font (Chinese largest, Thai Lao next largest, Thai and English smallest); high permanence and durability (metal); new; high quality c) Emplacement: supported by two metal posts; contextualized (relationship with place) d) Space: public, special use (library) e) Discourse: infrastructural, municipal public label (library); transgressive (use of Thai Lao; large font size for Chinese)?

Figure 16. Geosemiotic analysis of ICMRP signage: Nine children's library signs.

Discussion

The design and installation of the signage over the four and a half years of the ICMRP occurred within the greater context of language policy and planning to enhance Thailand's compliance with its international human rights obligations regarding the Thai Lao (see Draper, 2013a). However, the following discussion will frame the multilingual signage of the ICMRP within another, relevant context, *community building,* which is founded on the notion of the *community* (Brown, 2004). Community building depends on the quality of relationships of the citizens within a community (Putnam, 2000) and should be founded on positive hopes and aspirations: "The context that restores community is one of possibility, generosity, and gifts, rather than one of problem solving, fear, and retribution" (Block, 2008:29).

Thailand is a member of the ASEAN regional community, which was founded with

the aim of creating a comprehensive, people-focused North Atlantic-style security community (Collins, 2013, ix-x). It has three main pillars, namely the political and security community, economic community, and socio-cultural community (ASEAN Secretariat, 2009, 1). The most relevant of these to the present study is the ASEAN Socio-Cultural Community (ASCC; ASEAN Secretariat, 2009, 2016a, 2016b). The ASEAN *Socio-Cultural Community Blueprint*, the foundation document for the ASCC, emerged from the 13th ASEAN Summit of November 2007 and was published in 2009. The Blueprint adopts a European Union-style 'unity in diversity' (e.g., see Bonciu, 2015) model (ASEAN Secretariat, 2009:1):

> The ASCC shall respect the different cultures, languages, and religions of the peoples of ASEAN, emphasise their common values in the spirit of unity in diversity and adapt them to present realities, opportunities and challenges.

Within this over-arching framework, the work of the ICMRP on multilingual signage within the urban setting is related to two main aspects of the ASCC, human development and building identity. Within the concept of human development, the use of Thai Lao on the signage is related to advancing and prioritizing education, the strategic objective for which reads as follows:

> Ensuring the integration of education priorities into ASEAN's development agenda and creating a knowledge based society; achieving universal access to primary education; promoting early child care and development; and enhancing awareness of ASEAN to youths through education and activities to build an ASEAN identity based on friendship and cooperation.

Under this objective, ICMRP multilingual signage complies with two recommended actions to be taken (ASEAN Secretariat, 2009:2):

- viii. Include the teaching of common values and cultural heritage in school curricula…
- xi. Support learning of ASEAN languages…

The introduction of Thai Lao multilingual signage would appear to stress common Thai-Lao values and cultural heritage, as well as support the learning of a fellow ASEAN language. Lao identity, language, and cultural heritage is part of the common, though at times disputed and contested, history of both Northeast Thailand and the Lao PDR (Keyes, 2014:16-17), and the Thai-Lao PDR relationship was historically one of the flashpoints of the Cold War (Ngaosyvathn and Ngaosyvathn, 1994). The use of a (draft) Thai national language policy (NLP; see Draper, Forthcoming b) to promote the learning of Thai languages of ASEAN countries to assist with transboundary issues such as commerce has already been raised (Person, 2012). However, while Lao is now an optional subject at KKU, the vast majority of schools in Northeast Thailand do not teach Lao or the Thai variant, Thai Lao. Certainly in transboundary areas, however, there would appear to be both commercial and community-building reasons for teaching Lao and Thai Lao, as well as for teaching shared Thai-Lao cultural heritage.

The identity building section of the ASCC Blueprint builds on this introduction.

Specifically, under the heading 'Promotion of ASEAN awareness and a sense of community,' the strategic objective is to

> Create a sense of belonging, consolidate unity in diversity and enhance deeper mutual understanding among ASEAN Member States about their culture, history, religion, and civilization. (ASEAN Secretariat, 2009:21)

The strategic objective is followed by 22 potential actions, though none of these specifically mention multilingual signage. Within the general framework of promoting ASEAN common values, cultural heritage, and languages, actions such as disseminating "ASEAN culture, social traditions and values, particularly among the young generation, through the media" and mobilising "the mass media and other cultural institutions to disseminate and share information on ASEAN culture, developments, accomplishments, benefits, and objectives to the people" (ASEAN Secretariat, 2009, 21-22) would appear to be related.

In addition, under the heading 'Preservation and promotion of ASEAN cultural heritage,' the strategic objective is to:

> Promote the conservation and preservation of ASEAN cultural heritage to ensure its continuity to enhance awareness and understanding of the people about the unique history of the region and the cultural similarities and differences between and among ASEAN Member States as well as to protect the distinctiveness of ASEAN cultural heritage as a whole (ASEAN Secretariat, 2009:22).

This strategic objective is followed by 14 actions (ASEAN Secretariat, 2009, 22). Again, though none specifically mention signage, there is one reference to supporting legislative policy in order to "protect, preserve and promote ASEAN cultural heritage and living traditions of each ASEAN Member State by 2015," which would include the draft Thai NLP. Additionally, one step is to "document and manage significant ASEAN cultural heritage in a whole of ASEAN context," which would seem to include the Tai Noi script and, via signage, an increased awareness of that script in traditional heritage contexts such as palm leaf manuscripts (Manmart, Chamnongsri, Wuwongse, and Sugimoto, 2012), as well as the ability of people to read those manuscripts. A further step concerns promoting "ASEAN civilization studies, including through collaboration between the ASEAN culture officials and the members of the AUN." The Lao civilization would appear to be a core component of ASEAN civilization studies due to the historical importance of the Lan Xang Lao empire (see Stuart-Fox, 1998) and its successors. Another action is to "promote cultural tourism and the development of related industries by establishing working relations between and among the ASEAN culture and tourism officials and the private sector." In this context, it is important to recognise that many local people believe that reviving the script in official signage would promote cultural tourism (Draper, 2016b, 843). Furthermore, one action is to "develop national capabilities in the promotion, management and preservation of traditional cultural heritage and non-traditional cultural heritage such as audio-

visuals." Traditional cultural heritage would certainly include signage featuring the Thai Lao language in the Tai Noi script. Finally, there is an action to "Encourage community participation in preservation cultural heritage through mass media," and outdoor mass media includes signs (McDermott and Albrecht, 2002).

Conclusion

The implications of the ICMRP multilingual signage action suggests the draft NLP (Draper, Forthcoming b) promotes regional ethnic languages and identity through official, multilingual signage, including road signs, route signs, place signs, and municipal signs, in line with the ICMRP's framework for language policy and planning. This would improve the human rights situation (see Draper, 2013a) as well as the Ethnolinguistic Vitality of Thai Lao (see Draper, 2010). This paper has presented the ICMRP signage within a broad discourse of place and argues one further reason for including Thai Lao in the form of a heritage script, Tai Noi, in multilingual signage, is ASCC community building.

The ASCC approach to community building was recently updated, in the form of the ASEAN Socio-Cultural Community Blueprint 2025 (ASEAN Secretariat, 2016a). In contrast to the previous blueprint, there is an emphasis on the concept of inclusion, which is at the heart of United Nations Sustainable Development Goal 10.2 (United Nations, 2015):

By 2030, empower and promote the social, economic and political inclusion of all, irrespective of age, sex, disability, race, ethnicity, origin, religion or economic or other status

Inclusion is also of crucial importance for supporting the economic, social, and political development of the Thai Lao (Draper, Forthcoming a). Inclusion, the blueprint notes, should be extended to support for 'ethnic minority groups,' (ASEAN Secretariat, 2016a, 6) and be based on a life-cycle approach, in adherence with rights-based principles. In other words, we can see the human rights of large, regional ethnic minority communities within ASEAN, such as the Thai Lao, beginning to dovetail with the concept of inclusion within ASCC planning documents.

In particular, the new blueprint argues for the reduction of barriers to inclusion and for "inclusive, participatory and representative decision making at all levels with special attention to the needs of those in disadvantaged situations, including ethnic minority groups" (ASEAN Secretariat, 2016a, 8). Under human rights, the blueprint also calls for

regional initiatives and stakeholder participation to promote the elimination of all forms of discrimination–institutionalised or otherwise–exploitation, trafficking, harmful practices, and violence and abuse against… ethnic minority groups… (ASEAN Secretariat, 2016a, 9).

The multilingual signage aspect of the ICMRP, with its emphasis on large-scale

attitudinal surveying (Draper and Prasertsri, 2013, Draper 2016b), represents the 'bleeding edge' of inclusive, participatory, and representative decision-making regarding Thailand's urban landscape, building on the earlier KKM Sinsai initiative, another participatory project which promoted lamp-posts and statues of Thai Lao culture heroes (Brereton, 2012).

As such, the ICMRP multilingual signage initiative is potentially a blueprint for the entirety of Northeast Thailand to reduce racialized discrimination against the Thai Lao (see Draper, Forthcoming a) via language policy and planning in the urban environment. Some indication of the power of a participatory approach to enhancing the urban landscape to reflect the ethnic communities who live within it can be seen in the reaction of His Excellency Dr Thongloun Sisoulit, Prime Minister of the People's Democratic Republic of Laos, on a visit to COLA, Khon Kaen University, on July 6, 2016. After viewing the ICMRP semi-permanent exhibition at COLA and the results of the KKM Sinsai initiative, he noted the trip to COLA and its exhibits were "beyond my expectations" (Sisoulit, reception speech, July 6, 2016).

Whether the blueprint can be expanded and taken up within national planning, such as the draft NLP, now depends on the quality of the Thai civilization, especially respect for the concept of choice and the engendering of trust:

Unity in diversity is the highest possible attainment of a civilization, a testimony to the most noble possibilities of the human race. This attainment is made possible through passionate concern for choice, in an atmosphere of social trust. (Michael Novak, quoted in Davis, 2015, 8)

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Promoting Cultural Traditions, Social Inclusion

and Local Community Participation in Environmental Development Schemes

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Abstract

The protection of the environment has been at the heart of local communities. The old sages, in most communities creatively fashioned cultural traditions with the goal of conserving the environment while judiciously using its precious resources. It is regrettable that local people and their time-tested cultural practices are neglected in environmental schemes, especially at the consultation and implementation stages. The thrust of the research was to highlight the benefits of incorporating local communities and their cultural traditions in all activities related to the environment using the classic example of the people of Anyinam in Ghana. Focus group discussions and direct observations were the main instrumentations used for soliciting data from the phenomenological study in a qualitative research approach. The study concludes that developmental planners and policy makers must promote the full participation of local communities in environmental schemes to aid in better infrastructure development schemes for the environment.

Keywords: *Cultural Traditions, Community Participation, Social Inclusion, Environment, Local People*

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Introduction

The full incorporation of the ingenuity of local communities and their cultural traditions in environmental development schemes is imperative (Adom 2016a). This need is undergird by the powerful conservation ethics that imbue the cultural traditions and the environmental wisdom of local people, especially the elderly sages in the society who through the narration of numerous proverbs and other wise sayings campaigned for the conservation of the environment and its resources (Adom 2016b). A rigorous analysis of the cultural traditions showcases the strong commitment of local communities to the promotion of positive schemes for enhancing the sustainability of the environment and its resources. Due to the significant, but often neglected contribution of local communities and their cultural practices to environmental protection, Kehinde (2013) advises developmental planners and policy makers that, to achieve optimum results in environmental development schemes, there will be the need for them to ensure the full and equal local community participation in the decision making and planning processes of the environment. Recent studies on environmental development have shown that the social inclusion and full local community participation are the strongest predator of successful environmental development schemes (Infield and Mugisha 2013). For instance, Nelson and Chomitz (2011) critically examined and compared the conventional protected areas and community conserved areas and realized that the community conserved areas were less prone to any form of environmental abuse such as fire outbreaks because of the vigilance of all society members.

The truism of the matter is that the success of any form of the environmental development scheme can only thrive via the concerted efforts of all factions of the society (Schultz 2002). Thus, the collective and communal spirit evident in local communities has been the secret behind the great successes of their environmental development schemes. Hawkes (2003) corroborates that unless modern societies learn to develop a culture that engages all its citizens, that embraces and cherishes all its members, including the local communities, no amount of environmental policies and schemes can be successful. This is justifiable because when project managers and developers of environmental project partner with communities and ensures fair social inclusion, it results in greater public support and their massive involvement in the materializing of the programs for better environmental protection (United States Environmental Protection Agency 2002). Craig (1995) concurs that community participation and social inclusion give the community a voice which eventually leads to better quality decision-making and planning of programs that are more closely linked to the needs of the people. Thus, the empowerment of the local communities through full participation and social inclusion results in productive citizens who ensure the full implementation of planned environmental development schemes (UNDP 2007).

Aside from the commitment of local communities to the course of environmental protection and sustainability, they have rich cultural traditions that are embedded with the diverse environmental ethos that offers a lasting platform for every environmental development scheme. Infield and Mugisha (2013) believe that integrating cultural traditions into the planning and management of the environ-

ment will provide practical lessons to address current and future challenges of the environment and its resources. Adom, Kquofi and Asante (2016), mention of the high impact of cultural traditions such as cosmological belief systems, taboos, myths and folklores in the sustenance of the environment in the face of modernity. Likewise, Adom (2016c) and Avenorgbo (2008) reveal festival commemoration as an indirect means of promoting environmental development and conservation via the environmental sanitation programs and tree planting exercises believed to be a requirement for most of the festival organisation in local communities. Indeed, the practicability of these cultural practices even in this modern generation where the environment has been abused at an abysmal rate cannot be overemphasized. Of course, a culture-led environmental development program that ensures greater social inclusiveness and rootedness, resilience and innovation of local communities is proven as highly successful (UNESCO 2012).

The environmental state of the Anyinam town in the Ashanti region of Ghana clearly picturesque the full participation of local community members, fair social inclusion and implementation of cultural traditions in promoting the development of the environment. As a result, negative environmental challenges such as drought, bush fires and the like have not been recorded in the township. The study was thus carried out to ascertain how the traditional council of the town ensures the full participation and social inclusion of all community members toward a consensus objective of environmental development. Also, the study sought to find out the cultural traditions and its successful implementation procedures that have been the bedrock to the success in all the environmental development projects in the Anyinam town. Moreover, their classic example is to enlighten the world, especially development planners and policy makers of the great essence of ensuring the promotion of cultural traditions, full community participation and social inclusion in environmental development schemes.

Cultural Traditions in Environmental Development

Culture lends itself to many interpretations. Soini and Dessein (2016) view culture as the customs, arts and social interactions of a particular social group. These customs of the people include the shared knowledge, beliefs, values and norms which are transmitted usually with some modifications from one generation to the other via socialization procedures (Avenorgbo 2008). In a general sense, culture is viewed as the totality of a society's distinctive idea, beliefs, knowledge and practices (Tansey and O'Riordan 1999) or the accepted ways a community makes sense of the world around them. The cultural traditions are progressive, dynamic and not static (Willemsen 1992). The cultural traditions have evolved over time through adaptive processes (Berkes 2012). This debunks the assertions made by some early scholars that cultural traditions are static and lack of change syndrome (Finnegan, 1991). However, the cultural traditions do have a normative element and as such exerts a conservative force on developmental change (Rigsby 2006). It is this conservative element that links the past (ancestors) generation to the present (living) and the unborn (future) generations. Therefore, though cultural traditions inherited from the forebears can change in content, the change does not generally affect the spirit or philosophical implications that undergird them.

These cultural traditions are rich in the developmental ethos because they are products of countless years of experience borne out of informal experimentations, dynamic insight and skills of the earlier generations of humankind (Warren 1991). Moreover, they have stood the test of time and are reliable and locally oriented (Mapira and Mazambara 2013). Therefore, when they are applied to modern developmental schemes like the environment, they achieve great successes.

The cultural traditions have a great affinity with environmental protection. The International Institute for Environment and Development (1992) concurs that the cultural traditions in most African societies are environmentally friendly and sustainable and have contributed immensely to nature conservation and sustainability. These cultural traditions such as taboos, festivals, myths, folklores, sacred groves, totems and cosmological belief systems have been resilient and strong enough to prevent habitat and species destruction. Cultural beliefs and traditions aids in avoiding resource exploitation (UNESCO and UNEP 2013). The significant roles that these cultural traditions play in environmental protection is due to the wisdom of the forebears that is latent in them (Rigsby 2006). The reasons behind the institution of the numerous cultural traditions by the intelligent forebears were indirectly to conserve the environment and its precious biodiversity resources (Avenorgbo 2008). The sorry state of Ghana's environment coupled with the dwindling numbers of her rich biodiversity resources is attributed to the rejection and abandonment of the cultural traditions due to excessive influence of Western traditions (Adom 2016d). Thus, there is a call for project managers and planners of environmental development schemes to consider the worth of these cultural traditions of local communities and incorporate them fully into the programs and initiatives for the environment (Adom 2016a; Awuah-Nyamekye 2013).

Community Participation and Social Inclusion in Environmental Development

The term 'community' has been defined and described by many authors. For instance, Breuer (2002) describes it as a group of people within the same geographical confines and/or with similar interests, identity or interaction. Wates (2000) in a similar description refers to the term 'community' as people within the same geographical area coming together to achieve a common objective even though individually, they may have certain differences. These two definitions reiterate the main concept of community as a people defined by a set geographical boundary that joins forces to work hard in achieving an agreed popular goal irrespective of personal viewpoints. The term is gleamed with the ideology that the larger consensus decision and choice are in the best interests of the entire society and all society members must rally behind and support it wholeheartedly.

On the other hand, the term 'participation' has always been rightfully explained by many authors as the voluntary involvement of all stakeholders in developmental issues. The World Bank (1996) defines participation as 'a process through which stakeholders' influence and share control over development initiatives, decisions and resources that affect them.' Thus, local people who are stakeholders in developmental issues are by this definition and description of the term 'participation' required to partner with project managers and policy makers in the planning and

implementation of policies of development in their local communities and nations as a whole. This has not been the case in many instances. This is because most of the local communities are sidelined in decisions of development in local communities. This may have accounted for Breuer's definition of participation as the process of enabling people to be actively and genuinely involved in making decisions on development as well as the planning, formulation and implementation of policies affecting them.

Sometimes developers and project managers play lip service that local people must be involved in decision making but they are just merely consulted and sometimes their views are thrown off board. Thus, the term 'local community participation' ensued calling for the factorization of local people with a higher degree of power to have a greater or equal share in developmental issues with development planners. Njunwa (2010) explains community participation as the process of regarding local people as potential and equal partners in development processes with development collaborates. He justifies Pretty et al. (1995) use of the term 'interactive participation' as the best form of participation that ensures that community members partner in joint analyses and plans in the use of resources in development. Other meager forms of participation that require less community involvement such as manipulative, consultative and functional forms of participation tagged as the lower forms of participations are not the thrust of this research and as such will not be discussed. However, the usage of the term 'community participation' as an end, requiring the empowerment of local communities to fully take decisions and/or have greater part in decisions will be employed in this discussion. The researcher, thus, puts forward this working definition for local community participation as the empowerment and giving of greater power to local communities, promoting their full partnering in developmental schemes with donor agencies and development planners from its inception that is planning to its implementation stages while utilizing the creative local traditional knowledge evident in their cultural traditions in all developmental issues affecting them directly and/or indirectly. This working definition prioritizes the massive involvement of local people and their knowledge systems in development schemes.

There is also the need for ensuring that the involvement and empowerment of the local people would not be in the preserve of the advantaged members of the local communities such as traditional authorities, elders, and the more privileged. This has been the case in most local communities where the less advantaged and marginalized in the society, including the poor, the aged, the disabled, women, and children are ignored and their views abrogated in developmental issues. This brings to the fore the term 'social inclusion'. Westfall (2010) explains that social inclusion involves the society valuing all its citizens irrespective of their gender, age or status in the society and enabling their full participation in developmental issues in the society. This is crucial because these often marginalized members of the society are proud members who are directly affected by any development scheme. They are required to also implement the agreed policies. The marginalized in the society can equally contribute meaningfully to decisions regarding the environment which, when implemented, could lead to successful achievements in the society. The Charity Commission (2010) suggested that social inclusion aids in

the promotion of equality of opportunities for the often neglected and marginalized members in the society. This is keen in ensuring the maximization of development as well as the benefits all in the society gain from developmental schemes. World Bank (2013) and Silver (2015) believe that social inclusion would promote shared prosperity in the society with the poor and marginalized, promoting democracy in the society.

The full participation of local communities and the social inclusion of all members of the society deliver numerous benefits in the promulgation of environmental development schemes and as such must be enabled and promoted. Njunwa (2010) contends that it ensures the promotion of the bottom-up approach that proposes for all members of the society to share their views in a democratic fashion and contribute to the decision making processes regarding how to improve the state of the environment. This leads to better, appropriate and more sustainable decisions (Breuer 2002). The full involvement of every faction of the community in environmental development planning makes everyone in the society responsive and accountable to ensuring that humane practices that enhances the environment and deliver more benefits to the society in its health and economy are undertaken. Craig (1995) adds that full local community participation and social inclusion results in an improved local level communication system between developers and the community. It opens the tenets of information such that ill activities on the environment by any person could be easily relayed to the responsible leadership for appropriate steps to be undertaken to arrest them promptly. More importantly, it gives local community members a sense of ownership to the environmental development scheme and as such deepens the resolve of every member of the society to make the scheme work (Breuer 2002). This is true because when people are not involved in developmental projects, they are likely to oppose or boycott their implementation (Rowe and Frewer 2000). Mostly, such environmental development projects, stepped in local communities are abandoned after project officers leave the local communities. Thus, for a sustainable and continuity of the developmental agenda regarding the environment in local communities, Njunwa (2010) opines that the key is in the promotion of the full participation and social inclusion of all members of local communities.

Methodology

The researcher carried out a social and cultural oriented phenomenon (Denzin and Lincoln 1994) that delves into the significant roles that cultural traditions, social inclusion and local community participation play in environmental development roles and as such adopted the qualitative research approach. Creswell (2009) adds that the qualitative approach is chosen by researchers who seek to find an understanding and description of phenomena from the angle of participants who have experienced it. The researcher wanted to glean the comprehension on how cultural traditions, and social inclusion and local community participation has aided in the smooth undertaking of environmental development programs from the perspective of the residents in the Anyinam town.

The phenomenology study method was employed for the study. Leedy and Ormrod (2010) describes this method as using varied data collecting procedures in

generating data from the perspectives of participants who have experienced the phenomena. This is aimed at gaining a richer interpretation of the phenomena from an insider's perspective. The classic example of the residents in Anyinam in the implementation of cultural traditions and the quintessential roles of social inclusion and local community participation in promoting positive environmental development schemes is exemplary and as such merited rigorous analysis. The phenomenological study approach was seen as the best research method that could yield 'thick' data regarding their approaches to environmental development. Focus Group Discussion interviews, consisting of five (5) elders in the traditional council, Eight (8) elderly members and Six (6) youth of the Anyinam town that lasted for more than one hour for each group were conducted by the researcher. In-depth personal interviews with the Chief of Anyinam and the Chief Linguist of Otumfuo Osei Tutu II were also conducted. Personal interviews were conducted with the chief and chief linguist because of their special positions that they occupy in the society and as such must be accorded the needed respect by treating their inquiry personally. Also, they may not have willingly disclosed sensitive information to the researcher and as such holding a private interview was seen as the most appropriate. The respondents were purposively sampled by the researcher because of their expertise in aiding in obtaining the required data for the study. The focus group discussion interview was adopted by the researcher because it afforded him to generate greater information from the participants in the cohort. This is because some participants recalled greater detail in the group interview format (Pope et al. 2000). A semi-structured interview guide was used in conducting the interviews because it allowed flexibility in the framing of ancillary questions as and when it became necessary all in the quest of generating deeper interpretation of the phenomena under study (Schuh and Upcraft 2001). In addition, direct observations of the promulgation of environmental activities that implements cultural traditions, social inclusion and local communication participation were undertaken by the researcher. This assisted the researcher in gaining first hand information (Kumekpor 2002) on how the residents of Anyinam utilized cultural traditions in environmental activities and included all members of the society in environmental protection activities.

The obtained data were analyzed and interpreted using the Interpretive Phenomenological Analysis approach. In this analytical method, the researcher immerses himself into the participants' perspective to get a sense or generate a deeper interpretation of the experience studied while highlighting analyzing points by heavily on individual quotations of respondents (Fade 2004). Smith and Osborn (2008) opine that the interpretative phenomenological analysis is a dual interpretation process. The researcher makes meaning of the world of the participants and then tries very hard to decode the responses of participants while making sense of the participants' meaning making. The researcher perused the collected data severally to immerse himself in the data. The data were then patiently transformed into emergent themes. Relationships in the strands of data were sought and themes with similar interpretations were made. The general portrait from the data was finally written in a coherent narrative report.

Results and Discussion

This section presents the presentation of the findings of the study and the various emergent themes that were developed through the implementation of the Interpretative Phenomenological Analysis.

The History and Formation of the Anyinam Township

The name of the Anyinam town is etymologically traced to the local name for Ceiba (*Ceiba Pentandra*) Onyina tree. The town earned its name due to the abundance of this flora species in the area. The plural *Anyinam* literally means 'a place of several *Onyina* trees'. The preservation of the history of the town is dear to the hearts of the citizens of this town. As such, the traditional council through local community participation ensures that they conserve the Ceiba species in the town to maintain the cultural essence of its name. The town is not famed just because of the rich Ceiba but also as a result of the town being the birthplace of the first king of the Asante kingdom who is credited to be the founder of the great kingdom, Otumfuo Osei Tutu I (Adom, 2016c). This glorious past king is said to have united the seven clans that formed the Asante kingdom. Thus, as a unifier and an advocate for communalism, Otumfuo Osei Tutu I always maintained the inclusion and participation of all members of the society in deliberations of development. This communalism culture has been carefully preserved and mimicked by the current generation of residents in Anyinam. This accounts for the unity and oneness among the people. They also believe that doing things in unison would attract the blessings of the spirits and ancestors. The town is located near Kokofu in the Ashanti region of Ghana under the Bekwai Municipality in the Amansie East District. The forest tract where the king's mother sat and delivered him under one of the *Onyina* trees has been set aside as a sacred forest where the biodiversity resources in it are treated sacrosanct and as such are not abused in any way. This forest tract is called *Kwantakese* or *Tene Abasa ho* sacred grove. It is called *Kwantakese* because the pathway is said to be great. Oral tradition has it that her mother made several promises to the trees and water bodies to assist her reach a safe destination for the delivery of the child, hence the name. On the other hand, the sacred grove is also rightfully called *Tene Abasa ho* (Stretching the shoulders) due to her mother stretching her arms to hold the branches of trees for strength to endure the painful birth pangs she was going through.

Also, the town is famed for another account. It is privileged to have one of their community members appointed as one of the twelve powerful linguists that serve the great Asante king, Otumfuo Osei Tutu II. He is a living repository of the rich cultural heritage of the Asantes of Ghana. Many people tour the town especially during the iconic *Opemso)* festival used in commemorating the birth of the first Asantehene. Also, the *Kwantakese* sacred grove is a potential ecotourism site and is yet to be developed as such. The town is characterized by strong community bond with high moral values especially in relation to environmental protection. The traditional council and elders in the community are very vibrant in their attempts to maintain a high moral standard in the small community, such as spearheading environmental sanitation and tree planting activities. Though the town is not rich in terms of modern social amenities, the community members live in peace and

have good health as a result of their exemplary local community participation, social inclusion and utilization of cultural traditions in addressing societal problems such as environmental degradation.

Cultural Traditions in Anyinam That Promotes Environmental Development Schemes

The environmental schemes of Anyinam are regulated by several cultural traditions. These include myths, folklores, sacred grove establishment, taboo systems, the deifying of biodiversity resources, maintenance of place and historical identity, festival commemoration and cultural education of the youth. These cultural traditions have maintained and ensured the sustainability of their environment and its rich resources.

Institution of Sacred Groves (Kwantakese Sacred Grove)

The town has a gazette tract of forest that is rich with rare biodiversity species both flora and fauna species. The people hold an ancient myth surrounding the birth of the first Asantehene who is affectionately called *Opemso)* (The Great One). One elderly man in the traditional court told the researcher that '*Since the place was the divine space where the great Asantehene Osei Tutu I was born, the forest must not in any way be abused and/or its resources destroyed.*' This sacred grove known as *Kwantakese* sacred grove has several stories surrounding it. It is believed to be stocked with spiritual beings who constantly reside in the forest tract. As abodes of the ancestors, the place and its rich resources are not to be taken. The place is not supposed to be entered. Entry into the grove is done by only the Asantehene, the Kokofuhene, Chief Linguists and traditional priests who enter the place barefooted to perform libation and offer sacrifices to the spirits of the ancestors. The chief linguist disclosed to the researcher that '*If anyone who is not supposed to enter the sacred place does so, s/he will not return again. Even those who do so out of sheer ignorance are punished with blindness or deafness.*' Various stories narrated and believed by the people serve as traditional checks to curtail anyone from entering the gazette area to even pick any of the biodiversity resources in the reserve. One woman narrated a true life story of two hunters from Bekwai, a town in the Ashanti region of Ghana who entered the sacred grove to hunt. The chief hunter who narrated the ordeal they went through told the then traditional court, as told by the respondent, '*After running after a big grass cutter we spotted for two hours, we finally caught it alive when it was lying close to a certain tree. As soon as I laid my hand on it, the place suddenly turned into darkness. We heard strange noises and got really afraid. I left the grass cutter to go its way and the place returned to its normal day-time. We hurriedly ran out of the place. After his narration, when he was further interrogated, he couldn't speak again and the same happened to his colleague.*' Residents know these stories of how vengeful the gods and ancestors are and the swift and irrevocable punishments they give to those who enter the grove illegally. Parents and family heads narrate them to warn their wards and lineage members not to enter the place for any reason or whatsoever. This has maintained the place till date.

Moreover, huge fines in the form of money and scarce sacrificial items are paid by the culprit and their family to the traditional authorities so that the angered gods

and ancestors could be propitiated by the traditional priest. One of the elders told the researcher that '*The culprit who faces the wrath of the ruling Asantehene, is asked to pay a huge monetary sum which sometimes require the selling of all the possessions of his entire family. He also purchases some sheep, schnapps, cowries, and other sacrificial items which are sometimes difficult to come by to be used for the sacrificial offering.*' Failure to do this would result in the successive death of family members in the lineage of the culprit. Thus, the family head and the elders in the culprit's family do everything humanly possible to provide the items. Also, every family does well to intensify the cultural training of their members regarding the need to leave the sacred grove intact and free from any kind of abuse. In addition, no family within the Asante kingdom would want to be a recipient of the anger of the most powerful ruler Asantehene as was disclosed to the researcher by the elders in the focus group discussions. The findings agree with the views of Taringa (2006) and Hughes and Chadran (1998) who highlighted that spiritual and monetary sanctions have helped in monitoring most sacred groves.

Figure 1. Entrance to the Kwantakese/ Tene Abasa Ho Sacred Grove at Anyinam (Source: Photographed by the author).

Festival Commemoration (Opemso) Festival)

The small town of Anyinam is famed because of the place being the birthplace of the first Asantehene. As a result, every year, the *Opemso*) festival is commemorated by the people to remember the iconic event in the history of the people. During the festival observance, most of the practices and events are carried out in the sacred grove as well as some popular river bodies where the mother of the great king gained strength and favor to aid her safely deliver the rescuer of the Asante kingdom, Otumfuo Osei Tutu I. Thus, the river bodies as well as the *Kwantakese* sacred grove, where the sacrificial offerings are made every year, are protected from all kinds of abuse, keeping it away from any form of adulteration.

Particular indigenous flora species like the *Ahomakyem* which the first king's mother held in her hands on the eve of her birth pangs for strength play significant roles in the festival observance. Owing to this, the flora species is not to be abused or wantonly destroyed. Ensuring its sustainability and conservation is at the hearts of the members of the traditional council. One elder told the researcher, *'It will be a great disgrace to us as custodians of the traditions of our ancestors to commemorate the festival without the use of the Ahomakyem. Therefore, we have instituted various laws and taboos to regulate and maintain its sustainable use.'* Particular forests tracts and trees that are part of the festival celebration have been conserved and preserved as a result of the event.

As part of the festival celebration, the entire community engages in a weeklong tree planting exercise to make the community green as the ancestors left it in their care. Also, massive sweeping and sanitation exercises are carried out in all the nooks and crannies of the community to maintain cleanliness. This is seen by the people as a display of respect to the ancestors and a sure means of gaining their approval as well as blessings. Most of the elderly respondents happily and quite excitingly told the researcher that *'All of us, even on our limping legs and feeble strength, participate in the tree planting and sanitation exercises because we know our forebears are coming to visit us, to bestow upon us a blessing and a seal of approval after our physical passing.'* Awuah-Nyamekye (2013) noted similar cleaning and sanitation exercises when the people of Brekum in the Brong Ahafo region of Ghana were celebrating the *Yerepra Yare* (Sweeping diseases) festival. Thus, indirectly, the festival observance and its associated religious beliefs help in improving the state of the environment in the vicinity

Deifying of Natural Resources

The people of Anyinam have a culture of deifying every natural resource in their vicinity. For instance, every river, mountain, big tree and others are associated with particular deities. This is borne out of their belief in animism and nature worship or reverence. They believe that every natural resource is inhabited by a spiritual being or deity who must be respected. This was largely seen in the focus group discussions among the elderly members who recounted histories that led to the naming of the five major river bodies in the town, namely *Supan, Akoko-nko-adwae, Kaakawere, Poto and Nunkufia. They said 'Before our ancestors settled this area, they combed the entire jurisdiction for various river bodies so that they could propitiate to the deities that reside in them for their favour and support. Usually after the sacrificial propitiation with palm wine which was accepted by every deity, the deity revealed himself/ herself to the people. S/he pledges his/her support to us only if we heed to his statues and taboos which s/he discloses to us. That is what happened we got to know the names of all the river deities in our town.'*

The purity of the river bodies is perpetually maintained by the people as the researcher noticed through direct observations. Bad practices like fishing with poisonous chemicals, defecating near the water bodies, bathing in the rivers as well as pouring of effluents from homes and small enterprises into river bodies

are not engaged in by community members. This is due to the fear that it would anger the spirit believed to reside in the river which may be catastrophic. One respondent mentioned that the punishments could be instant death, madness or blindness. Sometimes, the river deity can even decide to dry up its river so that the community would not enjoy its services any longer. Such was the case of a narration told by the Anyinam chief. He said '*A certain woman abused one of the taboos of a river deity by sending black coal pot to fetch water from the stream. The woman, though, was reported to the traditional court, was spared out of favouritism because of her relations with one of the members in the traditional court. After three days of going unpunished, the river surprisingly dried up. The woman also died some few weeks after the incident through some mysterious ailments.*' The incident, according to the respondent, continues to be a warning to the current traditional court not to bow down to anyone who abuses any of the cultural traditions of their forebears. The deifying of the river bodies has ensured the purity of the water that is drunk by the people and this accounts for the minimal recording of waterborne diseases in the area. If it was not for the deifying of their major river bodies, the outbreak and percentages of waterborne diseases affecting the people would have been high due to the absence of potable water from the water and sewerage companies. The deifying of rivers noted by the researcher resonate with the views of Boamah (2015) when he cited some rivers in Ghana like River *Pra* and *Oda* as revered by the people due to their powers, thus, helping in their sustenance.

There are some big *Onyina* (Ceiba) trees within the vicinity of Anyinam that are seen by the people as possessing spirits and as such they are not abused. Specific arrangements are made by the traditional council to sweep the surroundings of these deified trees to keep them always in a tidy condition. The researcher observed some eggs and other sacrificial offerings at the roots or base of the trees. The periodic sacrifices offered to these trees under the full glare of society members, including the youth have instilled fear in them not to cut them down. Thus, residents of Anyinam will not in any way, under any circumstance, wantonly destroy anything in nature due to the belief in animism and the deifying of natural resources. Ecologically, the positioning of those trees in strategic places in the township protects residents and their property from any potential storms. The greening of their environment has protected the people and their farms from bush fires and other negative implications of the environment.

Maintenance of Place and Historical Identity

The community earned its name as a result of the abundance of the Onyina (Ceiba) trees in the area. Thus, to maintain the place and historical identity, the traditional authorities and the elderly members in the society, they have put forth stringent measures in the form of taboos and by-laws to curtail the wanton destruction of the Ceiba species in the environment. The chief of Anyinam disclosed the sustainability strategy adopted by the traditional council. He said '*We have adopted the nursing of the seedlings of the indigenous plants, especially, Onyina which is our historic and place identity flora species.*' This nursing of seedlings coupled with

tree planting exercises has aided in sustaining the *Onyina* trees in the area. The elders in particular, were so passionate about maintaining the place and historical identity through the maintenance and abundance of the *Onyina* trees. One of the elders asked a rhetorical question in the focus group discussion that '*How will our ancestors feel in the spiritual world when we destroy all the Onyina trees in our environment that earned this settlement they tirelessly built?*' This response indicates the association of the place identity of Anyinam with the pleasing of the ancestors. The great fear of the elders regarding the punishment they will face after their physical passing is very prevalent in Anyinam. This was seen in a narration shared by the elders. They told the researcher, while sounding quite serious as was seen in their facial expressions and the tone of their voice that '*If we don't ensure that the cultural traditions handed down to us by the forebears are meticulously followed and implemented, we will not be welcomed favorably into the metaphysical world. We will not even be offered a seat as guests in the metaphysical world!*' Therefore, they strive very hard to maintain the abundance of the *Onyina* flora species in the environment.

Cultural Education of The Youth

The traditional council in Anyinam has instituted weekly meetings with the community where sections of the meeting are used for cultural education of the youth concerning the cultural practices, taboos and other relevant areas on culture. These meetings are convened at the forecourt of the Chief's palace during evenings as well as on taboo days thus, Tuesdays when no one is supposed to go to work whether farming or hunting. Family heads (Abusuapanyin) and the elders in the society use narrations such as myths, folklores and proverbs to instruct the youth on their cultural heritage, moral chastity and the need to ensure strict obedience to the laws and taboos in the community. The chief linguist highlighted the essence of this cultural education as '*instilling reverential fear in the youth concerning the ancestors and spirits while bolstering their respect for the elders and the traditional council.*' Therefore, the youth when reprimanded on issues heed to the advice of the elders. They value the orders of the elders and the traditional council. This has brought unity and understanding amongst all the factions of the community. More importantly, it has helped the youth in amassing knowledge on the culture of the people. As a result, they humbly follow the precepts laid down by the ancestors.

However, the members of the traditional council were worried that due to the formal education received by some youth in the vicinity, they do not sometimes partake of the cultural training since some of them are living in boarding schools. When the researcher inquired from them other avenues that could be tapped to carry out the cultural training, the majority of the elders interviewed suggested that '*The schools must intensify cultural training by employing cultural experts (Nananom) who are the elders in the various communities as resource persons in schools to help the youth in grasping the knowledge of our cultural traditions and practices.*' This was seen as imperative for the youth whose perceptive powers are seen as dulled by Western culture and entertainment mostly featured on Television programs and in formal educational institutions. Their suggestion concurs with Ormsby (2013), Awuah-Nyamekye (2013) and Gadzekpo (2013) that the curriculum in schools must be

designed to factorize cultural education including reverence for the ancestors and observance of traditional institutions like taboo systems.

Institution of Taboo Systems

Taboos remain the main tools for prohibiting any inhumane practices toward the environment and its resources in Anyinam. Some of the taboos are associated with the deified resources in nature as well as other acts that are believed to invoke the curses of the ancestors. These taboos were seen as helping in the promotion of environmental schemes that protected the environment and its resources. The people of Anyinam hold a taboo that frowns on any form of disrespect towards the elderly in the community. One of the youths interviewed by the researcher said that *'The elders are sitting in the seat of the ancestors and must always be respected and listened to. Failure would incur the wrath of the gods and ancestors.'* Therefore, any youth who does not listen to the elders and exhibit any kind of rude behaviour towards them is punished. As a result of this taboo, the elders have high respect and authority. Their words, advice, instruction and orders are seen as the words of the gods and ancestors. The youth highly comports themselves very well and listen to the elders. Thus, when environmental programs are drawn by the traditional council in liaison with the elders in the community, the youth cooperates effectively. This indicates that when respect for the elders in various communities is heightened, they could be used as potential mediums for giving instructions regarding environmental schemes in every society.

Other taboos directly linked to the maintenance of the environment and its resources noted by the researcher included *'Do not defecate, urinate or bath in the water bodies', 'Do not enter the Kwantakese sacred grove and/or pick any resource from it, not even dead wood', 'Do not pour any effluent of food or any other thing into streams and water bodies', 'Do not cut down any deified tree', 'Do not leave your livestock or any animal to wander aimlessly in the environment', 'Do not leave the gutters in front of your house choked or unattended to', 'Do not absent yourself from any communal labour and societal meetings without permission from the traditional council', 'Observe all taboo days- every Tuesday and some Sundays on their calendar', 'Farmers must leave ten yards forest vegetation around water bodies'* and *'Menstruated women should not fetch from any river.'*

Failure to heed to these taboos is believed to attract spiritual penalties from the deities and ancestors. The traditional council has also established monetary fines and payment of sacrificial items for the breach of any of the afore-stated taboos. For instance, Ten Ghana Cedis is paid to the traditional council by any culprit who fails to partake in communal labour without prior excuse. In addition, a work in the society such as the de-silting of choked gutters and sweeping of sections of the society is given as extra punishment. In situations where the culprit has been severely punished by the gods and ancestors, sacrificial items must be paid in addition to reverse the curses. The penalty imposed by the traditional authorities varies greatly depending on the taboo that is breached by the culprit. Other forms of penalty include public mockery or ridicule at society gatherings on Sundays where the culprit is disgraced before society members. Members of the society hoot at the person and the disgrace that ensues labels the member of the society

thereafter. All these sanctions cleverly put together by the proactive traditional council of Anyinam helps in ensuring the full participation of community members in environmental development schemes.

The taboo system as noted by Adom et al. (2016) and confirmed by the findings of the study has indeed helped in the conservation of biodiversity. Diawuo and Issifu's (2015) assertion is true in relation to the findings of the study that the taboo systems served as traditional checks and balances regulating the use of the environment and its resources.

The Relevance of Community Participation and Social Inclusion in Anyinam and Environmental Development

The traditional authorities of Anyinam have implemented various strategies of ensuring full community participation and social inclusion in their environmental development programs. These include regular communal labour, assigning of environmental cleaning tasks among gender, age and social groups, intensive monitoring via communal register and communal forums.

Regular and Mandatory Communal Labour

Communal labours are organized on every taboo day thus, Tuesdays. Weedy areas in the Anyinam vicinity are cleared collectively by all the members in the community. It is compulsory for every member of the society to partake in the cleaning and sanitation exercises. Choked gutters are also removed and rubbish-filled spots are thoroughly swept. On Monday evenings, drums are beaten from the traditional court to announce to residents the upcoming mandatory communal labour. The collective efforts put in by every member of the society, whether old or young helps in making the environmental development program a success. However, stubborn residents who refuse to participate in the communal labours organized by the traditional council are fined. Ten Ghana Cedis is the penalty sum agreed by consensus with the community for culprits to pay. The strict monitoring and sanctioning measures implemented by the traditional council also accounts for the triumph of the environmental programs in the society.

3.3.2 Assigning of Environmental Cleaning Tasks among Gender, Age and Groups

The traditional authorities through various committees assign specific and clearly demarcated areas for residents to work in the environmental projects in the society. The heinous cleaning, planting or sanitation tasks are divided according to gender, age and groups. For instance, the elderly women between the age range of seventy years and eighty years act as supervisors of the environmental projects for women, supervising the young women who sweep at various sections of the Anyinam vicinity. On the other hand, the young men who engage in pruning and tree planting exercises are also supervised by the elderly men in the society. The

children also search through all the nooks and crannies of the community picking all forms of debris and refuse. They are led by the leader of the Anyinam youth association. The elders of the traditional council, whose primary role is supervisory and monitoring also engage in the environmental tasks as their individual strengths would allow. This inspires the youth and gears them on to work tirelessly till the environmental task initiated is completed.

Also, every first Sunday of the month, the Anyinam society engages in a general cleaning exercise where every household is supposed to tidy their homes and surroundings. On that day, the various social groups attend to the communal work together with their household duties. For instance, a young woman who belongs to the vibrant food sellers association told the researcher '*I wake up early morning around 4 am together with my family on that first Sunday of the month. We work very hard in keeping our homes clean. While the men weed the compound, I work with the other women to sweep, clean and scrub the floors of the various buildings in our household. After that, I join the women in my association to sweep the entire Anyinam community.'The youth association, the landlords association, and other social groups also have their various tasks that they perform to maintain environmental cleanliness in the Anyinam community.* It is an interesting event and the collective effort and team spirit makes every resident to participate voluntarily. This resonates with the view of Breuer (2002) that community participation revamps the resolve of every society member to the work. The researcher observed on one Sunday that only a few members of the society did not engage in the environmental programs due to ill health. The event was like a communal fanfare due to the full participation of community members.

Intensive Monitoring Via Communal Register

Traditional authorities have a communal register that contains the names of all the members of the society. The list that is constantly upgraded to include new members of the society that are born is used to monitor those who turn out for the community environmental schemes organized. The chief linguist, together with some elders in the society monitors the environmental tasks being undertaken and marks the names of all the participants. When the researcher asked the monitoring team those whom they mark present, they unanimously replied '*We do not just mark present, the names of residents, we see at the scene of the environmental cleansing work, but rather those who are seen actually participating in the work.*' Thus, everyone present at the scene is not expected by the traditional council to just be at the work scene but to participate in the work. The communal register contains the house numbers of all the houses in the community with the names of members in each house. Those who were marked absent were fined a penalty fee of ten Ghana Cedis each together with other sacrificial items. The intensive monitoring via the communal register aids in ensuring full community participation in all the environmental schemes in Anyinam.

Figure 2. Some Elders of Anyinam ready for the monitoring of the environmental program on a taboo day (Source: Photographed by the author).

Communal Forums

Regular communal meetings and forums are organized by the Anyinam chief and traditional authorities with society members where various issues on development especially environmental issues are deliberated. These meetings are held before decisions regarding the society are made and implemented. Every decision is reached at a consensus with every member of the society participating in the discussion, expressing his/her concerns with greatest freedom with no form of coercion. All factions of the society, age, gender, or status in the community is allowed to share their views and opinions. The views are carefully weighed, deliberated and voted on by the entire community. The agreed decisions are then implemented. This ensures social inclusion and community participation. As a result, the consensus decision's implementation is smooth and every member of the society works toward making them work.

The researcher asked why the traditional council does not imposed their views and decisions on the people. One of the elders in the traditional court told the researcher two popular maxims in the Ghanaian community that have the same philosophical interpretation, '*Ti koro nko agyina*' (One head does not go into counsel) and '*Nyansa nni baakofo tirim*' (Wisdom is not in the preserve of one person). They added that every individual has his/her own unique viewpoint which may be very important for social progression and development. Speaking from a spiritual perspective, the chief told the researcher that '*The ancestors can speak through anyone. They can issue their directions and guidance through everyone, even a child. That is why we don't dissuade views of even children in our communal forums.*' Thus, the cul-

ture of the Anyinam community ensures social inclusion and full community participation. The findings authenticates Njunwa (2010) and Breuer (2002) assertions that the bottom-up approach and all inclusiveness of society members in decision making processes results in more sustainable and better decisions.

Challenges Faced by the Traditional Authorities in the Discharge of Their Powers and ensuring the Promulgation of Cultural Practices, Community Participation and Social Inclusion in Environmental Development Schemes

Despite the vibrant nature of the traditional council of Anyinam, they have various challenges and anticipate other obstacles that can disturb the discharge of their authority and might affect the smooth implementation of the cultural traditions, social inclusion and full community participation in environmental development projects and programs.

The traditional authorities mentioned the abuse of freedom of speech and human rights that is seen more in the urban centres, gradually entering the rural areas due to the influx of formal education and its uncensored liberties. These, according to the elderly respondents, have made most of the youth in various educational institutions disrespectful and act rudely to the elderly in the society. As a result, they no more listen to the elders. Some elite in the society feel that the cultural traditions are mere superstitions and borne out of sheer ignorance. This makes their implementation very difficult in some societies though they are very stringent with their practices. When the researcher asked what can be the remedy to such a situation, one elder said '*Formal education is important but it should not be tailored to demean cultural traditions and other good heritage of societies. Students must be taught to respect culture, honour the elderly in the societies since this is the key to development.*'

The views and concerns expressed by the elders in Anyinam are not misplaced. Indeed, education must be used to promote the accepted values and culture in the society as Adom et al. (2016) argued. Thus, formal education must not be used as bait in eroding the rich cultural traditions of Ghanaians that ensured the promotion of social inclusion and community participation and more importantly, the respect of elders and authority. Essentially, education should be used to accentuate the rich philosophical values in these cultural practices to promote its relevance in society and national development.

Another great challenge hinted by the traditional authorities and the elders is the advent of Christianity. With the establishment of a Christian church in the town, followers look mean on the cultural traditions and practices. They view it as superstitious and idolatrous buttressing the views of some scholars like Boamah (2015) and Adom (2016d). Many culprits of the taboos in the Anyinam community, according to the traditional authorities, are all Christian followers. Thus, one elderly respondent opined that '*If it is only for the Christians, the environmental projects that have been heightened by the cultural traditions would have been left unattended to, leaving the environment into cold hands to destroy.*' This comment, to the researcher is

not true in the case of all Christians as noted in another response by some elders who were Christian converts and from the observations made by the researcher. The elderly Christian converts rebutted the earlier comment that Christians and the Christian faith in general did not campaign for environmental cleanliness. They said '*Christianity does not promote environmental destruction since the Christians share the belief that they would be equally judged by God based on how they treated the environment and its resources,*' as it was argued by some elders who were Christian converts. The chief linguist then instructed the elders who were Christian converts to tell their followers to 'Give to Caesar what belongs to Caesar and give to God what belongs to Him'. As it was noticed by the researcher, some Christians in Anyinam were very instrumental in the environmental projects and honored the taboo days and taboos. The stubborn Christians must be advised not to abuse any of the cultural traditions and practices since they play quintessential roles in protecting the environment. They must understand the creation principle that they must treat the earth and its resources with respect as Brulle (2000) opined.

Moreover, the waning of the powers of the traditional council is a potential threat to the traditional authorities of Anyinam. They narrated an instance when a woman who is not from the town abused one of the taboos in the town. She was summoned before the traditional court, but refused to heed the call. Her husband who is a civil servant in one of the urban centres disrespectfully told the traditional court to take them to court. The members in the community paraded their house and they left the community. Thus, the general waning of the powers of the traditional authorities is a potential threat to the traditional council of Anyinam. They suggested that '*the legislation of the land must grant authoritative powers to the traditional authorities so that their verdict will be final as it was sometimes past.*' The elders believed that this would prevent any court action by displeased members in the society who abuse the powers of the traditional council. However, since some traditional authorities are corrupt and give room for bribery, the government after granting them the legislation to dispatch their powers authoritatively must put in place a monitoring agency to oversee their verdicts.

Conclusion

The tenet of the research was to investigate into how the cultural traditions, social inclusion and full participation of local people play significant roles in the ultimate success of environmental schemes. A phenomenological study enhanced by focus group discussions, in-depth personal interviews and direct observations of purposively sampled respondents in the Anyinam town located in the Ashanti region of Ghana was used to illuminate the essence of promoting the cultural traditions of local communities while ensuring the full participation and social inclusion of all members of the society in environmental development schemes and programs.

 The cultural traditions that were seen to be beneficial in environmental development programs were the institution of sacred grove, the commemoration of the Opemso) festival, maintenance of place and historic identity, deifying of natural resources, cultural education of the youth and the institution of taboo systems.

The *Kwantakese* sacred grove specifically demarcated and treated as sacred has aided in housing rich, rare, and endangered species of biodiversity. The Opemso) festival observance that utilizes particular natural resources in its observance as well as its environmentally beneficial activities has enhanced the environment and its resources in Anyinam. To assist in maintaining their place and historic identity, the people of Anyinam have ensured the conservation and sustainable use of the *Onyina* (Ceiba) plant species helping in greening the entire vicinity, rewarding residents of good air, prevention of storms and other forms of natural disasters. Moreover, the deifying of water bodies and other natural resources has prevented residents from wantonly destroying them for fear of being punished by the vindictive spirits and deities believed to be inherent in the natural resources. Also, the cultural education of the youth on taboo days and on evenings has nurtured the values of conservation, sustainability, sanitation and maintenance of environmental cleanliness in the hearts of the young ones and children. Thus, these youth are more likely and committed to ensuring the upkeep and pursuance of environmental friendly practices. In addition, the institution of the taboo systems where stringent laws and orders with severe spiritual and physical sanctions have helped in curtailing any unbridled behavior or practice from the people of Anyinam that can abuse and/or wantonly destroy the environment.

On the other hand, the traditional authorities and elders in the Anyinam town who spearhead the environmental development schemes ensure full participation and social inclusion of every member of the community through regular and mandatory communal labours, assigning of environmental tasks among gender, age and social groups, intensive monitoring via communal registers and communal forums. The communal labours, which is all-inclusive and compulsory for every member of the society promotes full community participation. Also, the specific division of environmental activities among the sexes, age and social groups further harness community participation and social inclusion. The use of communal registers and solicitation of opinions of every member of the society ensures fair social inclusion and full community participation.

The classic example of the people of Anyinam succinctly illustrates the immense benefits of promoting cultural traditions, full participation and social inclusion of local people in environmental development schemes. Developmental planners, policy makers and environmentalists must not sideline local people and their cultural traditions in the schemes that they draw for the development of the environment. They must carefully incorporate the rich and environmentally friendly cultural traditions as well as the time-tested and experience of local people in the policies and strategies formulated for the conservation and sustainable use of the environment and its resources. To accentuate the roles of local people and their cultural traditions in environmental schemes, these recommendations have been put forward by the researcher:

1. Local communities must be active participants in every development project for the environment from its planning to implementation stages. They must be seen as having viable experiential knowledge that can contribute to environmental sustainability and conservation.

2. The traditional systems put in place by local communities such as the use of communal registers, institution of communal labour, cultural education of the youth and communal forums must be used efficiently as platforms by conservationists working in local communities to solicit for the views of local people in environmental projects. They must also be used in relaying to the local communities, modern scientific environmental strategies that play quintessential roles in addressing contemporary environmental challenges.

3. Cultural education of the youth must be enhanced through the school curriculum, Television and radio programs and in books. This would inculcate the respect for nature's resources that is constantly featured in the pages of the cultural traditions of local people.

4. The cultural traditions such as taboo systems, deifying of natural resources, festival commemorations, folklores, myths and proverbs of the local communities must be rigorously looked into by environmental policy developers. These cultural traditions are powerful strategies for the promotion of environmental sustainability and conservation as have been illustrated with the case of the people of Anyinam in Ghana.

5. Various governments must heighten the powers of the traditional authorities in local communities for them to continue to discharge their powers in sanctioning culprits of environmental degradation. This would lessen the task imposed on civil courts, reduce the long period for the judgment of abusers of the environment and speedily arrest any form of environmental unfriendly practices at the local levels even without the government direct intervention.

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Case Studies

Articles in this section are internally reviewed and are provided to enlarge the scope of content of JUCR.

The House of Open Gates:

An Enclave Between the City of Graz as it is, and as We Imagine it Could be

Daniela Brasil+ (Austria)

Abstract

In the middle of the so-called *migration crisis* and in face of neoliberal politics leading to an astonishing rise of fascism and xenophobia worldwide, cultural producers and artistic communities are responding with an intensification of critical discourses, artistic strategies and spatial tactics – that foster inclusion, social cohesion and empowerment of migrant populations towards mutual respect and acknowledgment of the richness of multiculturalism and diversity. Within this context, this article will examine a particular project named *The House of Open Gates* that took place in the city of Graz, Austria, in the autumn of 2016. This project was part of the *Steirischer Herbst Festival,* entitled *Narratives from the Arrival City.* In this article I would like to make a short expedition between my artistic position (as a member of the curatorial and artistic team) and the used tactics, while addressing both the process in which *The House of Open Gates* was conceived and how it became a temporary space of openness and otherness in the city of Graz.

Keywords: *Migration, Dialogical Practices, Hospitality, Empowerment, Inclusion*

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Introduction

In the middle of the so-called *migration crisis* and in face of neoliberal politics leading to an astonishing rise of fascism and xenophobia worldwide, cultural producers and artistic communities are responding with an intensification of critical discourses, artistic strategies and spatial tactics¬ that foster inclusion, social cohesion and empowerment of migrant populations towards mutual respect and acknowledgment of the richness of multiculturalism and diversity. Within this context, this article will examine a particular project that took place in the city of Graz, Austria, in the autumn of 2016. This project was part of the *Steirischer Herbst Festival*,[1] which this year borrowed the famous quote from German Chancellor Angela Merkel *"Wir schaffen das"* [We can do this] to be the Festival's leitmotiv, subtitled *"on the Shifting of Cultural Cartographies."*

The Sterischer Herbst commissioned curators Anton Lederer and Margarethe Makovec from 'rotor' center for contemporary art to conceive and produce the festival's central project, entitled *Narratives from the Arrival City*. As an artist working with participatory dialogical and collaborative spatial practices, I have been initially invited to be part of a think tank composed of 10 other artists and cultural producers to conceptually frame this space within the political context of the festival, of the city and beyond. Throughout this process, I became directly involved in the conceptual and physical design of one of the venues of the festival, named *The House of Open Gates,* in and around the Volksgarten Pavillon. In this article I would like to make a short expedition between my artistic position and the used artistic tactics, while addressing both the process in which *The House of Open Gates* was conceived and how it became an actual space of openness and otherness in the city of Graz during this particular short but intense timeframe (24/09 – 16/10/2016).

Imagining the Arrival

The development of the project lasted a year, involved various people, collaborations and debates which were spinning around 'rotor's expertise in socially engaged artistic practices and community work, particularly relevant in the neighbourhood it is located. The *Annenviertel*,[2] or the west bank for the Mur River, was chosen for the *Steirischer Herbst Festival* due to its historical connection to migrant movements in the city of Graz, with the Annenstraße being the main axis that connects the city center to the train station, and the Volksgarten as the "most problematic" park of the city, like it is often stigmatized by the local media.

The particular multicultural flair of this area is one of the main "subject matters" of 'rotor' gallery, and part of its curatorial program focuses on the construction of a "neighbourhood without borders."[3] During their 20 years of work in the area, they have nurtured a network consisting of various associations and initiatives that are connected to migrant backgrounds, but also to projects that sustain cosmopolitan atmospheres of conviviality that this particular area offers, in contrast to the east river bank, or to the other areas of the city that are clearly, not yet, so mixed. This network was the base of the program that filled *The House of Open Gates* with vitality and content, that brought the public and ideas for discussions.

Another central inspiration for *The House of Open Gates* was a project entitled *Samovar Activity Café*, initiated in a collaboration among 'rotor' and The Daily Rhythms Collective, a female artist collective that I am part of. The project started with the escalation in numbers of refugees entering Europe in the summer of 2015 and ran for one year, up to the beginning of the *Steirischer Herbst Festival*. The format is a pop-up café that goes to refugees' houses, to 'rotor' or public spaces offering a comfortable atmosphere for people to spend time together, sharing food, skills and talents. In this one year run, the project worked mainly with one particular group of newcomers from Syria and Afghanistan living in Graz-Neuhart, and through this long-term relationship it enabled the possibility of creating mutual trust in a safe environment.

Figure 1. Invitation for the project.

The intimate experiences of exchange enabled by the *Samovar Café* were rich and inspiring, although with very little infrastructure and material means, but a lot of warm-hearted involvement of participants, which created a very lively atmosphere. One main feature was the multigenerational factor: both, the groups of "local artists" as well as the "newcomers," brought family members to join the activities, and the activities and the spatial configuration were welcoming for all ages. This set-up not only increased the liveliness of the event, but also made it more cosy and trustful, as it felt like a somehow big family festivity somewhere in the country side. Yet this big family has people from various countries, they do not all speak the same languages (which is rarely a problem for children), they have different perceptions and interests, but they intensively enjoy the time together while exchanging skills, ideas and beautiful gestures.

Learning from this experience, which was happening once every one or two months, I decided to intensify the relationship by bringing the "community" formed by the *Samovar Café* together with another "community," namely the Architecture students from the bachelors course[4] I was facilitating in the summer semester 2016. After a preparatory research month with the students, we invited the newcomers to attend our course at the university once a week for two months and, together with the Architecture students, discuss and experiment with possibilities for creating a "multigenerational and multicultural gathering space." This was an important step in the participatory process of designing the *Arrival Zone,* while simultaneously expanding the dialogue among social groups that not so easily meet.

Figure 2. Guests from Afghanistan and students having a conversation about "living spaces" with drawings/ without language translation at the classes in the Institute of Contemporary Art – TU Graz.

Designing the Stay

Coming from our own experiences and best practices worldwide, we focused on how to make the *Arrival Zone* a welcoming and comfortable place, how to spatially intervene in the Volksgarten Pavillon with a low budget but with a maximum level of participation and engagement from different actors. Obviously, to design the space means to be in a complex political negotiation, not only between the overlapping and even conflicting visions of the participants of the think tank and the organizers of the festival, but also from the users of the building,[5] the users of the park, the rigid rules of municipal regulation on public spaces and public events, and the other actors invited to run specific programs and activities.

As an artist and architect I understood my role was to amplify the impact of the projects intentions already in the preparatory design phase and including as many different actors as possible, building upon the amazing network 'rotor' has nurtured for so many years, the richness of the population that inhabits the Annenviertel, while enlarging the group by bringing contributions which were outside of this "geographical area" at first. In this sense, the design was developed in a collaborative process that simultaneously made visible some of the existing handcraft associations working with migrant populations (Heidenspass, NIL) and ethically engaged shops (Gea, Ethic Chic, Sammen Kohler, Reihany), but also would initiate dialogues among invited architects, artists, social workers, refugees, asylum seekers and students.

Figure 3. Applying the drawings and words into embroideries and T-shirts.

In this way, we focused on the idea of *transcultural domesticity,* in order to enable *The House of Open Gates* to become an example of *radical hospitality* in the city of Graz, both an interventionist and a representational approach towards a politics of alterity: to create a space of radical togetherness, while stressing the urge to create and maintain such spaces in a long-run.

This triggered a set of questions: How to conceive a neutral yet diverse space that is homelike to a public of various ages, social and cultural backgrounds? How can a space foster unlikely encounters? Could that be a starting point for dialogues and relationships to evolve? Moreover, could such space empower people who have been socially stigmatized and/or marginalised to become part of a wider community? Can a space allow mutual respect to grow into a(n utopic) feeling of egalitarianism? If Bruno Latour[6] suggests that the social can be reassembled not in a society but in a collective could this temporary collective of participating people make a difference in the process of reassembling the social?

The House of Open Gates Comes Into Being
A small sign could be read in the entrance:
> *Welcome in the House of Open Gates*
> *Take off your shoes*
> *Take your time.*

Figure 4. Welcoming in the *The House of Open Gates*.

Taking off the shoes is a gesture of respect, of slowing down the pace, recognizing the importance of the space other than a place to quickly go through, as it happens in many exhibition spaces. Not only because of the sign, but in response to the shoes previously taken off, all visitors almost automatically removed their shoes, signifying the space called "House" as a home, but a collective one. *Taking time* was in fact the central feature. One should allow him/herself to take time and be open to what happens, to go with the flow. But how to design the flow? How deep can people immerge in an activity and/or in a discussion? Do we need everybody's attention all the time? Which are the possible simultaneities? Fully programmed spaces, with lots of activities and a lot to-do, to-hear, and to-talk are certainly a must in cultural events, but (physical and mental) spaces left for spontaneity and for taking time are equally important.

After the shoes were taken off, or even before, the *Host/Hostess of the Day* welcomed the visitors, with a homemade cake, a bowl of soup, a tea or a smile. *Kindness generates kindness,*[7] once a Brazilian poet wrote compulsively in all concrete pillars of an overpass in the city center of Rio de Janeiro, where I come from. With the speed of contemporary life, the overlapping of public and private urgent matters peeping up on your mobile device screen, the devastating flood of bad news in the media, we forget the basic feature of a culture of friendship and cheerful conviviality: kindness, a small gesture, a gift, a smile. In *The House of Open Gates,* everyday, a person who lives and/or works in the neighbourhood was nominated the "Host/Hostess of the Day." Imprinting a character and a generous amount of heartfelt hospitality, the hosts and hostesses showed that a gift economy is possible and in fact, it has always been there.

Figure 5. Hostess of the day Marija distributes rose petal cake

The space design focused on creating an ambience to host a *multicultural and multigenerational* public, a space that is not often to be found in the city of Graz: welcoming, cosy, open. During the research phase on "gathering spaces," it became evident that eating and sitting habits vary within different cultures and that a space for being together can also be generated by laying a carpet on the floor. This became a design strategy: to offer sitting possibilities in various heights, using rugs, mats, pillows, tableaus and chairs as support, and having serving trays and tables also in different heights, thus enabling different modes of appropriation. These were collected from handmade work in the neighbourhood, imported goods from specialized shops and outcomes of the preparatory workshops, such as the cushions embroidered by the *Samovar Café* participants and architecture students.

Figure 6. Impressions from the space: different activities and spatial displays for a multigenerational public.

The configuration of the internal and external spaces was flexible, to be adjusted to the different needs of visitors and to the different activities, with possibilities for guests plugging in their own music, dancing and singing, embroidering, printing or painting, simulating the presidential vote and discussing about urban citizenship, narrating stories of migration and listening to stories on more complex cultural identities. With spaces for drinking a coffee, a tea or a beer of unusual origins, but also for babies to take a nap and small children to construct railways and impossible towers, the House had also spaces to withdraw, using the library box to get inside and read a book. The special selection of books, made by Kama NGO, was based on suggestions from migrants and refugees who attend their courses. A multilingual library with important authors from Syria, Iraq, Afghanistan, Nigeria etc. inserted another layer of decolonial small gestures, expanding the horizons of literature. The selection of children's books was similar and stories from other continents were being told without being exoticized.

All in all, full of expected and unexpected simultaneities, *The House of Open Gates* became an enclave in the city, a temporary space for transversal togetherness, a meeting point for vibrant solidarity and conviviality, while western society's structures and infrastructures keep excluding us from each other, directly or indirectly, voluntary or involuntary we are constantly divided according to talents and interests, economic, cultural and social backgrounds, and finally also according to age, race, beliefs and origins.

A Possible Future?

This set of questions and actions as discussed and performed in *The House of Open Gates* can be situated within a growing critical practice that works with artistic hospitality and radical imagination as methodologies for creating forms of knowledge exchange and creative togetherness that expands what community is or can be. These practices foster firstly a culture of solidarity through gift and sharing economies. Secondly it counters biopolitical discipline through reinventing body-time-space relationships, exposing political positions in a specific site but also in the world at large. Finally, it acknowledges the value of nurturing mutual trust while empowering the different, eventually complementary individual competences and contributions within the groups, as shown in the participatory design process. Through this, I would like to pose the question whether one can *"become more by being there:"* if *The House of Open Gates* was a space of encounter that was designed and facilitated to open up the imagination within a safe environment of hospitality, could its visitors – while being there – "become more"[8] as Paulo Freire suggested?

To re-imagine our social spaces, we have to enable a wider sense of belonging that is transversal to commodified and stereotyped perceptions of the other. To make a collective of common people: the Volksgarten's daily dwellers, the privileged cultural publics that attend a renowned festival as the *Steirischer Herbst*, the various activist, cultural, political, educational associations that work throughout the neighbourhood, the ethic shops, the students, the "creative class," the politicians and decision-makers, the friends and families of all those, migrants or locals, with

localized/cosmopolitan practices or not. I believe these spaces of inclusion can be emancipatory, they can bridge the *fear of the other into an openness to others*, and bring the hypothetical ideas of a solidary world and freedom, into practiced forms of solidarity and of freedom. Such spaces of multiple inclusion, and explicitly not of integration, are extremely needed in the times we are living in. Within a public exercise of *radical imagination*, *The House of Open Gates* demonstrated in practice how the rich, diverse, solidary and vibrant city *we dream of*, can in fact *be*.

Endnotes

1   *An internationally renamed Austrian "avant-garde festival with tradition" held in the City of Graz, Province of Styria every year since 1968 that brings together for 2-3 weeks/year Arts, Theater, Performance, Architecture, Music, Theory and New Media. It networks various cultural producers of the city during the time of the festival to host curatorial projects under its yearly-chosen thematic guidelines.*

2   *This district name was created within an artistic research project 'rotor' initiated in 2009, which named a „non-delimitated area" around the Annenstraße shopping axis, the border between the districs of Gries and Lend, both historically hosting a high number of low-income, worker and migrant populations.*

3   *Lederer/Makovec. The Art of Urban Intervention. Vienna: Löcker Verlag, 2014. pp.24.*

4   *Institute of Contemporary Art, Graz University of Technology. The archive of the course can be found here: http://izk.tugraz.at/semesters/summer-semester-2016/encounters/.*

5   *The Social Democratic Party (since 1950s) in the part of the building we were subletting, and the Social Service for the Homeless of the Municipality, occupying the other half.*

6   *Latour, Bruno. Reassembling the Social: An Introduction to Actor-Network-Theory. New York: Oxford University Press, 2005. pp.16*

7   *Prophet Gentileza (Kindness) was an urban personality, a sort of artist-preacher, that inscribed his criticism on the world and human civilization at large. He worked illegally with text in public space from the 80s until his death in 1996, partly became protected under the Cultural Heritage law in the city of Rio de Janeiro. In the last 10 years, his main quote „kindness generates kindness" became wide-spread in the form of T-shirts, bags and even flip-flops, a positive meme of pop culture.*

8   *Freire, Paulo. The Pedagogy of the Oppressed, New York: Seabury Press, 1968.*
    Freire values the forms of being: being more/ being less (ser, ser-mais, ser-menos in Portuguese), which I personally prefer to translate into "becoming more/ less"; as I understand this as a constant process of actualization and re-signification of oneself, through empowerment or oppression.

References

Freire, Paulo. *The Pedagogy of the Oppressed,* New York: Seabury Press, 1968.

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Cultural Influences Affecting Dance Values:

A Case Study of Thailand and the Lao People's Democratic Republic

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Abstract

This research aims to study cultural invasion from the countries inside and outside of the Asian Economic Community - AEC, that affects values on traditional dance among the Thai and Lao societies; the cultures of these two countries are related and similar. The approach of foreign cultures; therefore, impacts the two cultures in the same direction. The research found that natural characteristics of the new generations adapt to the global economic and social changes based on five variables; media and technology, music and entertainment businesses, education, fashion, and food. These affect values of the Thai people evidently, especially media and technology that is the core where other variables are passed through. This results in unconscious information absorption of the cultures; this leads to a new culture adoption which results in changes of cultures and ways of life. This impacts values in traditional dance, leading to the lack of human resources that could help continue the work of traditional dance. Strengthening youth that will become Thailand's future driving force needs to start from cultivating the right values. Guidance from family and teachers are encouraged to give comprehension, awareness, admiration and conservation of the national cultures, to further select, adapt, and comprehend cultural invasion effectively.

Introduction

The world is entering the era of rapid and intense change; this includes Thailand and Laos joining the AEC which initiates changes in various fields and cultural diversity. This influences change in ways of life of people in society based on cultures coming through various forms: through media, technology, fashion, food, etc., resulting in children, youth, and people in society excessive consumption of international cultures that they forget their own cultures. The Thai and Lao cultures are related and similar; therefore, the penetration of international cultures thus affects the two cultures at the same direction. This is considered cultural invasion that needs to be studied to find solutions for people in the society to be more open in embracing new international cultures while not forgetting their own.

The academic achievement of the Thai and Lao students are below standards each year; most students pay more attention to games and media for entertainment purposes than on education. Furthermore, they still lack analytical thinking and pride in national cultures and wisdom. These impacts are caused by various factors that enter along with information technology, which is an intellectual treasure that everyone can access. This changes people's present ways of life altogether. Therefore, organizations and sectors need to develop and adapt themselves to keep up with the change at all times. This technological advancement reduces the values of traditional dance, as international cultures are flooding in through media and technology as main variable, bringing along other variables that change the cultures of people in the countries.

With traditional dance being neglected from people in society, it is necessary to advocate understanding of cultures among people in the countries, to prepare for new incoming cultures while keeping the original cultures to remain visible, especially the ability to keep up with technology. Moreover, benefits of information technology are employed to integrate knowledge and cultures, to create awareness on values and pride in their own cultures. This is to emphasise citizens not to overlook their own cultures as they are studying and exchanging other cultures with other nations.

Terminology

Cultural invasion refers to the cultures inside or outside the AEC that influence change in cultural values of Thailand and the Lao People's Democratic Republic.

Objectives

To study cultural invasion from inside and outside the AEC that affects values on traditional dance of people in the Thai and Lao cultures.

Scope of Research

This research is a qualitative one; its scope is as follows:

Value Variables

This focuses on the main variables that are caused by cultural invasion of countries inside and outside the AEC that affect values of traditional dance of people in Thailand and the Lao People's Democratic Republic; this includes:

- Values on media and technology
- Values on music and entertainment
- Values on education
- Values on fashion
- Values on food

Population Group
- The national artists, experts, and scholars in traditional dance and the performing arts
- Educators at higher education level who teach dancing and performing arts in Thailand and Laos.
- Undergraduate students

Related Research Documents
Gathering of data and researches that are related the traditional dance teachers' qualifications in handling cultural invasion from the countries inside and outside the AEC: A case study of Thailand and the Lao People's Democratic Republic. The data concerns the following elements:
- Causes of cultural changes
- Cultural variables that influences change in Thai values and their ways of life
- Cultural variables that influences change in Lao values and their ways of life

Methodology
Data Collection and Interviews
a. National artists, experts, and scholars on dance and performing arts as follows:
1. Professor Emeritus Surapol Virunrak, Ph.D. Fellow, Royal Academy of Thailand.
2. Suvannee Chalanukroh, national artist, performing arts (Thai traditional dance), of 1990.
3. Dr. Rajana Puangprayong, national artist, performing arts (Thai traditional dance), of 2011.
4. Associate Professor Supachai Chansuwan, national artist, performing arts (Thai traditional dance), of 2005.
5. Dr. Patravadi Mejudhon, national artist, performing arts (stage plays and film arts), of 2014.
6. Pradit Prasartthong, Silpathorn Award winner, performing arts.
7. Manop Meejamrat, Silpathorn Award winner, performing arts.
8. Pairoj Thongkumsuk, Ph.D., Music and Drama Academician, Librarian, Professional Level.
9. Wantanee Muangboon, Ph.D., Music and Drama Academician, Advisory Level (specialist in Khon- Drama and music), the Office of Performing Arts, the Fine Arts Department
10. Assistant Professor Varinporn Tabket, Lecturer at the Faculty of Art Education, Bunditpatanasilpa Institute, Ministry of Culture, and others.

b. Professors at the higher education level who teach dancing and performing arts in Thailand and Laos.

c. Undergraduate students included:
1. Students from the Dance Department, the Faculty of Fine and Applied Arts, Chulalongkorn University.
2. Students from the Faculty of Arts Education, Buditpatanasilpa Institute.
3. Students from the Dance Department, the Faculty of Fine Arts, Srinakharin-wirot University
4. Students from the Fine and Applied Arts Dance Major, Faculty of Humanities and Social Sciences Bansomdejchaopraya Rajabhat University

d. Other sources
• Researching of data from books, researches, and related online database from various sources.
• Gathering of data from documents and interviews for further analysis and result summary.

Research Results
The research found that the new generations, Generation Y and Z, are the people who were born into the computer and technology era. They are addicted to online platforms, therefore, the amount of news consumed is tremendous, whether of global updates or any future forecast. This shapes their personalities into being fast decision makers who dislike waiting. Most communication methods carried out by these people are done through texting on mobile phones, or on computer instead of conversing face-to-face. Furthermore, these generations are just entering into the career world. They are expressive and self-confident; they also hate disciplines and conditions. In addition, they are capable of work that is related to communication and possess multi-tasking skills. Therefore, these groups of people do not like being employees, but instead, choose to own small businesses. They value freedom and have their own unique paths. Understanding characteristics of the new generations of the countries enable us to see main variables that are caused by cultural invasion from inside and outside of the AEC that affects values on traditional dance of people in Thailand and the Lao People's Democratic Republic; this includes media and technology, music and entertainment, education, fashion, and food. These variables are illustrated below.

Media and Technology Values
Technology and media are extremely vital and necessary to human's daily life. These gadgets include mobile phones, especially smartphones, or tablets, already considered the fifth basic necessity, need to provide several functions and applications, from making calls, instant messages, camera, music, games, to enabling video players, etc. This responds to the younger generations' life cycle of the digital era, not as a virtual but a real world (Common, 2013). Apart from being a medium in presenting various information, current technology facilitates our daily life, making it more convenient, creating pleasure and entertainment through rapid borderless communication. This, however, leads to information consumption without filtering and analysing stages (Intraprasert, 2013), thus creating a gap where international cultures flow through, via the consumption of international food culture, fashion, and many others through films and adverts (Suksa, 2011). This

draws attention of people in society to those international cultures with perceived novelty and appeal, eventually encouraging new fashions and imitation that lead to oblivion to one's own national culture and cultural assimilation (Visesrith, 2009).

Cultural impacts caused by technology and media variable influences youth in terms of judgment of media consumption (Intraprasert, 2013). Due to its perceived novelty as society's new basic necessity, advertisers often neglect the age limits of media consumers and aims only to seek profits. Youth, who received information from various media channels, being more open to new media for entertainment purposes, usually lack a good judgment, resulting in cultural change and con-flict. The current contents presented in an instant form, focusing on promptness, are, however, low in quality. For example, international fashions and costumes are perceived as luxurious and fashionable, while polite and modest costumes of Thailand and Laos are seen as old-fashioned and unpleasant. This notion also applies to the Thai traditional dance that are perceived mostly by the Thai people as outdated and backward. When the new generations are paying more continu-ous attention to the new incoming international cultures, the perceived values of the national traditional dance decrease. The Thai and Lao societies lack human resources to continue traditional dance work; this is because it does not receive enough attention – support, resulting in a reduced frequency of shows and the hiring of traditional dancers. The lack of interested audience leads to a decrease in presenters, conservators, and inheritors of the traditional dance. Despite the pro-motion through various media, it is not well-received since the new generations are not aware of their own cultures' values.

Values – Music and Entertainment Businesses

As media plays more prominent role in society, international cultures infiltrate into the Thai and Lao societies at a rapid pace. Since people in the current society are stressed by work, using media for entertaining and recreational purposes re-duce a great deal of tension. The media well-accepted by society are music, films, and series. It is evident that international cultures are permeating society through these media that enable both visuals and sound, allowing unconscious absorption of information which creates impression; thus, they are adopted in real life (Intra-prasert, 2013). The result is change in cultures and ways of life.

Apart from foreign films, domestically-produced films still lack the support that shows a positive side of national culture, and often present traditional dance in a negative angle. The contents, setting, and costumes of the national traditional dance performers are displayed as the Thai dancing costumed ghosts, etc. This leads to new generations' perception, already distant from their cultures, of the national traditional dance to be mysterious and frightful, untouchable, and only concerned superstition and spirits. Traditional dance, which in fact are the na-tion's important treasure, are portrayed by society in a horrific image. This creates fear and hesitance among younger generations to study or perceive traditional dance with first-hand experience (Rittibul, 2015). When traditional dance are presented negatively, it affects perspectives towards traditional dance among the

Thai people, further reducing its popularity as a study choice and affecting the number of human resources who can help continue traditional dance.

In terms of music that affects values on traditional dance, it is due to changing society based on time and periods. In the past, there were the Thai folk dance or music to relieve people from exhaustion after work and establish good relationships among people in society. However, as time passes, values of the folk dance and sing also change. People in society often neglect and ignore the support and conservation of one's own arts and cultures. Instead, interest and support in foreign entertainment media increase significantly. Even though concerts can also relieve people from stress, create pleasure, and allow people to participate in activities, they still lack the involvement of personal relationships which exist in the original Thai folk dance (Chalanukroh, 2016). Furthermore, the image of international music is perceived as up-to-date and trendy, not outdated compared to the Thai and Lao music that are considered national music.

Values – Education

High consumption of media and technology implants fear of the future. Their thoughts usually are occupied with jobs to prevent future unemployment, career stability, and tendency to choose better-paying jobs than jobs they personally prefer. In reality, every occupation carries its own importance and is required in society; however, values in choosing educational path is seen as a way to improve their social status. Students who graduate from famous and prestigious institutions gain future good career paths; therefore, many guardians suggest that their children pursue main subjects in general education in universities, rather than vocational education. The reasons are that degrees are vital for a career and also considered a pass to advance in one's career, providing more options in life (Silabut et al., 2007).

In addition, wrong beliefs concerning general and vocational education is that students who pursue general education are better at studying than students who pursue vocational education. They are given better opportunity in choosing a more variety of work, receiving better pay and change in making more progress, which brings prestige and respect in society. This negatively influences the image of vocational education to be perceived as lower-grade study; an education for bad students which prevents many students from pursuing this path for fear of being looked down upon (Puangprayong, 2016).

Thailand and Laos' participation in the AEC impacts values on choosing education, in traditional dance as vocational education. According to the Ninth ASEAN Summit, Bali, Indonesia, the Mutual Recognition Arrangements (MRAs) was agreed on regarding the qualifications of the major occupations, movements of services, products, labour, and free flow of investment. It specifies that qualified workers in their own occupations and skilled workers can move to work in other ASEAN countries freely and legally. The ASEAN members agreed on the first seven occupations which include engineers, nurses, architects, explorers, accountants, dentists, and doctors. This influences student choices in pursuing general and

vocational education of these seven occupations. Being enhanced by values on education perceived by the Thai and Lao people concerning general and vocational education aforementioned, most students thus choose to study in the subjects they think can provide them with real future careers, rather than selecting traditional dance education that offer limited choices in society.

Furthermore, technological advancement leads to negligence of certain study methods of traditional dance. For example, the choreography of the Thai dance requires step-by-step personal instruction from teachers (one-on-one). It is not merely achieved by one specific dance move, but teachers usually include practical skills and theories, and also assist in correcting each dancer's flaws individually. However, many students these days are looking for superficial knowledge by studying the choreography from YouTube; this prevents them from knowing every single detail of each dance routine. It results eventually in the lack of comprehension and higher mistakes, consequently deviating and deteriorating the inheritance of national culture.

Values – Fashion

Fashion values which affect the Thai traditional dance appear in the form of imitation. Most young people pay more attention to foreign cultures compare to their own. This is introduced through media which allows people to access different fashion trends (Prasartthong, 2016). For example, musicians and their record labels have a new way to present their music; instead of only through sound, consumers can also watch motion along with listening to music where everything is put into a storyline called an MV (music video), creating a better sensation in perceiving music. This is well-responded by consumers; therefore, MV is presented in various ways to interest the audience and create a good response to their labels. Each record label has different techniques in drawing attention from the audience; certain songs are presented through MVs with improper choreography and revealing costumes. This, however, draws a great deal of attention from consumers in Thailand and Laos. When more foreign cultures flow through without any control, it automatically encourages imitation. Younger generations are interested in music and usually gather together to perform imitation of performances of the real artists, called cover dance (Suksa, 2011). There are practices of dancing, singing, and dressing like the Western and Asian artists. Revealing costumes as shown on the MV increases risk of sexual assault on female teenagers. Nowadays, cover dance among young people are extremely popular that several contests are held, encouraging students to imitate dance routines by foreign artists even more. These dance moves are perceived as easy and only require a short period of time for practices, unlike the Thai traditional dance which requires patience and longer practices to be able to move elegantly (Chansuwan, 2016). Furthermore, studying the Thai traditional dance requires a high level of discipline and prevents them from following fashion trends, for example, hair dyes, nail paint or extensions, tattoos, multiple piercings on nose and ears, etc. This is to prevent them from a negative image that is not proper for Thai traditional dance career, or from an issue that obstructs their performances, etc.

The current fashion influences costumes used in the Thai traditional dance performances, especially the creative ones. There is an adaptation to make the costumes more up-to-date to better reach the audience and customers. This is evident from the adapted costumes that are different from the original ones, for example, wearing a shorter piece of fabric, a crop top, low-rise Panung, or tight-fitting costumes, to enhance body lines of the performers. This includes adding more body accessories and head pieces to create novelty and to differentiate itself from the original one, etc. It emphasises the attractiveness rather than symbolic beauty. The new forms of costume creation are the result of international costume influences. Therefore, conservation of the original costume should always be taken into consideration to prevent excessive change caused by over consumption of foreign cultures.

Values – Food
Food consumption behaviours change based on the economic, social, and political conditions. Consumption based on new values usually affects people's health. Several causes that change food consumption behaviours are daily social conditions that people are facing, for example, bad traffic, heavy workload, or hasty lifestyle, etc. Therefore, fast food receives more popularity than homemade food (Varathornpaiboon, 2014). Nevertheless, most fast food dishes lack quality and do not provide enough nutrition for the body's needs, resulting in nutrition insufficiency for daily calorie intake.

Cultural invasion that are brought in through media, such as MV, films, artists, celebrities, are the variables that initiate food values; this affects people in society caused by its modern presentation. Food demonstrated on films are beautifully adjusted and display vibrant colours, tempting the audience to try it. In the present, people lack prudence in selecting food since they focus more on the hasty lifestyle, food fashion trends thus invite people to try more international cuisines, for instance, American, Italian, Japanese, Vietnamese, or Korean foods, etc. Food consumption behaviours show that consumers are choosing to enter more international restaurants; however, the nutritional values of those foods do not fit the suggested calorie intake for the Thai and Lao people. This further leads to excess fat storage and following health issues (Varathornpaiboon, 2014). In addition, it can also cause economic impacts since international restaurant are priced much higher than the Thai and Lao foods.

Nevertheless, there might not be extreme impacts on the traditional dance of Thailand since there are not that many Thai restaurants that offer the Thai dance performances to entertain their customers during their meal. The true impacts, however, lie in the lack of human resources in this field due to the low pay; this is also caused by the entrepreneurs' cost reduction strategy that trims down this part of expenses.

Conclusion and Discussion
The Thai and Lao societies are both facing the cultural invasion issues caused by foreign cultures inside and outside of the AEC. The main issue is caused by the

new generations' natural characteristics that are adaptive to the constant global change, economically and socially. The five variables which include media and technology, music and entertainment businesses, education, fashion, and food, are the main impacts on change of values on the traditional dances; the main variable is media and technology which are the carrier of all other variables. Building strength for younger generations soon to become the nation's future driving force should start from cultivating right values. Education from family and teachers will provide comprehension and awareness, to cherish and conserve national cultures, along with choosing to accept certain elements to adapt and truly understand cultural invasion effectively.

Suggestions

Developing human resources in the field of traditional dances in Thailand and the Laos People's Democratic Republic are highly necessary since these people play an extremely vital role in conserving and continuing the Thai heritage and traditions in dance. Furthermore, traditional knowledge should also be applied to create the traditional dance performances based on the right disciplines and procedures, etc. Therefore, planning and studying of guidelines beforehand to confront incoming cultural invasion from the inside and outside of the AEC should be encouraged, along with solving the systematic problem solving of raising an awareness among young people to not to fall unknowingly a victim of cultural invasion and influences.

Furthermore, additional study on the impacts caused by cultural invasion from the countries inside and outside of the AEC, on education and curriculum making at higher education level, should be advocated, to create shields and solutions with prompt responses.
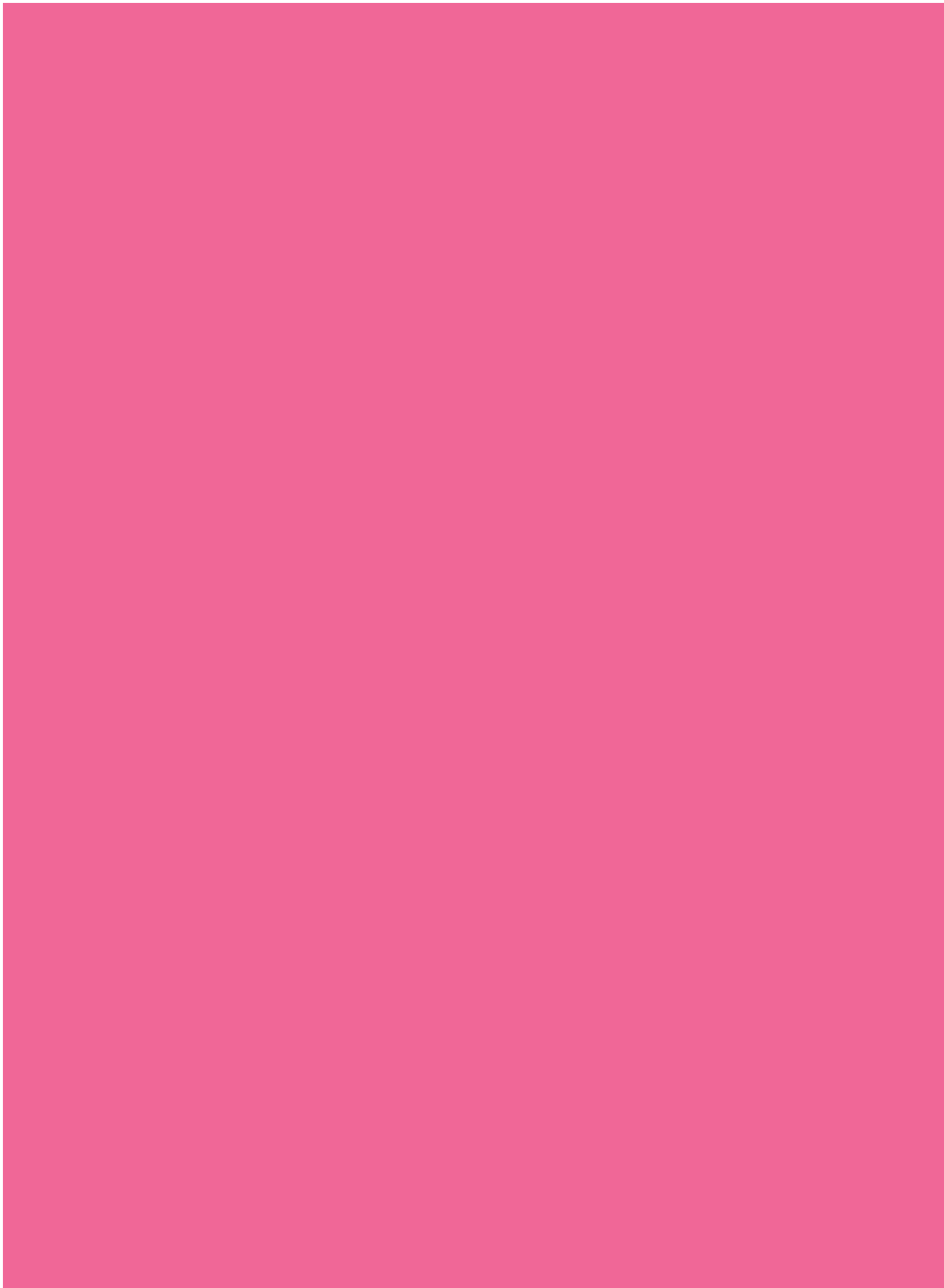
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Reviews

- Hmong Songs of Memory:
  Traditional Secular & Sacred Hmong Music

  Kjell Skyllstad

Hmong Songs of Memory:

Traditional Secular & Sacred Hmong Music

Kjell Skyllstad Editor in Chief

In volume 8 of our Journal of Urban Culture Research, we had the privilege of publishing "Reach Back, Reach Deep, Reach Out," an article by Victoria Vorreiter that communicated to readers her motivation for launching the *Songs of Memory Project*, an archive documenting the traditional music, ceremonies, and culture of the six major groups living in the highlands of the Golden Triangle – the Akha, Lahu, Lisu, Hmong, Mien, and Karen.

After many years of research and documentation, Victoria has woven together a number of components to create an integrated whole which reflects the many facets that make up traditional wisdom and practices: the *Songs of Memory Book*, compact disc, presentations, and multi-media exhibition consisting of extensive photographs; ethnographic films; and comprehensive collections of musical instruments, textiles, and sacred and secular artifacts.

Of this archival work, Victoria wrote in her article: "A critical role of the humanities is to illuminate and interpret the function that aesthetic experience plays in human development and, ultimately, in defining civilization. Among the arts, music is unquestionably the most powerful because of the unique nature of the aural experience. Here is an intangible, abstract medium that unfolds over time, and is able to transform human consciousness in multisensory ways.

+ Dr. Kjell Skyllstad, Professor Emeritus, University of Oslo, Department of Musicology, Norway.

When the aural experience also serves as a means to transmit everything a people knows about its world to future generations, music's significance grows exponentially. For indigenous, pre-literate societies, the oral arts have functioned throughout the millennia as the primary channel for sustaining history, myths, customs, laws, knowledge, and beliefs, thereby linking the first ancestor with all who follow.

However, with the encroachment of advanced technology and global homogeny, how long these age-old traditions continue, or, indeed, are remembered, is questionable. The *Songs of Memory Archives* has as its principal aim to help record and preserve the musical legacy of the highland peoples of Southeast Asia before it disappears." ("Reach Back, Reach Deep, Reach Out: A Case History of the *Songs of Memory Project* in the Community." Journal of Urban Culture Research, vol. 8, 2014)
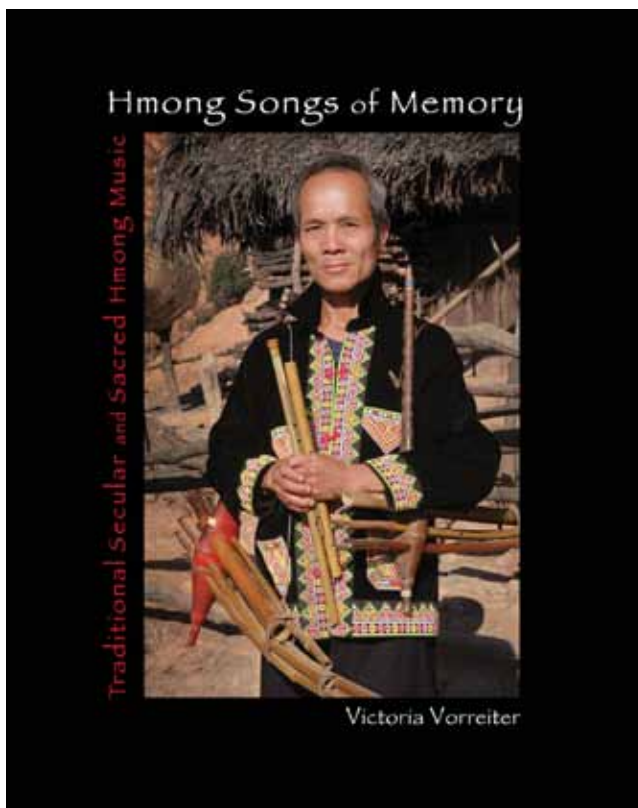
Figure 1. Cover of Hmong Songs of Memory Book and Ethnographic Film (2016) by Victoria Vorreiter.

Hmong Songs of Memory: Traditional Secular and Sacred Hmong Music

Inspired by her journey, Victoria continued to expand her research in the years that followed and has just now launched her newest archival work, the *Hmong Songs of Memory* book, film and multi-media exhibition, an in-depth analysis of the life-engendering cultural roots and practices of the Hmong of Laos and Thailand.

Without a doubt, the motivation driving Victoria Vorreiter's pioneering work among the tribal populations of South East Asia answers the clarion call for a renewal of heritage studies, as proposed in the Manifesto of the Association of Critical Heritage Studies in 2012.

The Manifesto outlines a movement to rebuild heritage studies from the ground up – democratizing heritage by consciously rejecting elite cultural narratives and embracing the profound insights of peoples, communities, and cultures that have routinely been marginalized in formulating their own heritage policy. (www.critcalheritagestudies.org/history)

Figure 2. White Hmong Shaman Qhua Neeb Yaj honors ancestors and spirits with spirit money at his altar in Thailand.

A New Level of Research for Cultural Contact

In a remarkable way, the Hmong Songs of Memory *Project* lives up to this summons, bearing the mark of a conscious determination to let cultural manifestations speak for themselves through culture-bearers from all levels of society. As seen in Victoria's current project, this can be achieved through the adherence to research ethics built on mutual trust and respect and a willingness to allow personal relationships to develop through social empathy and cultural sensitivity. In this way, her collective work—book, film, and exhibition—has allowed Hmong culture to open up layer by layer.

Figure 3. Striped Hmong boys demonstrate their *qeej* skills at the New Year Festival in Laos.

In the *Hmong Songs of Memory Book*, Victoria's integrative approach has lead to an intensely stirring text that has been illustrated by vibrant and wide-ranging photographs, all which serve as vehicles to bring the culture to life and transport the reader through time and place. The accompanying *Hmong Songs of Memory* ethnographic film presents yet another dynamic dimension to the role a multisensory presentation can have in documenting and preserving traditional ways of life.

As one of the most important initiatives to counteract the spread of cultural amnesia, Victoria Vorreiter's Songs of Memory and Hmong Songs of Memory multimedia projects deserve the highest recognition and support locally and globally. For the research community, her work points the way forward to a holistic methodological practice built on interdisciplinary partnership. This work is no doubt one of the most significant archives in recent musicological writings.

Hmong Songs of Memory: Traditional Secular and Sacred Hmong Music
Book and Ethnographic Film
By Victoria Vorreiter

To learn more about the Songs of Memory archival project or to order the book see:
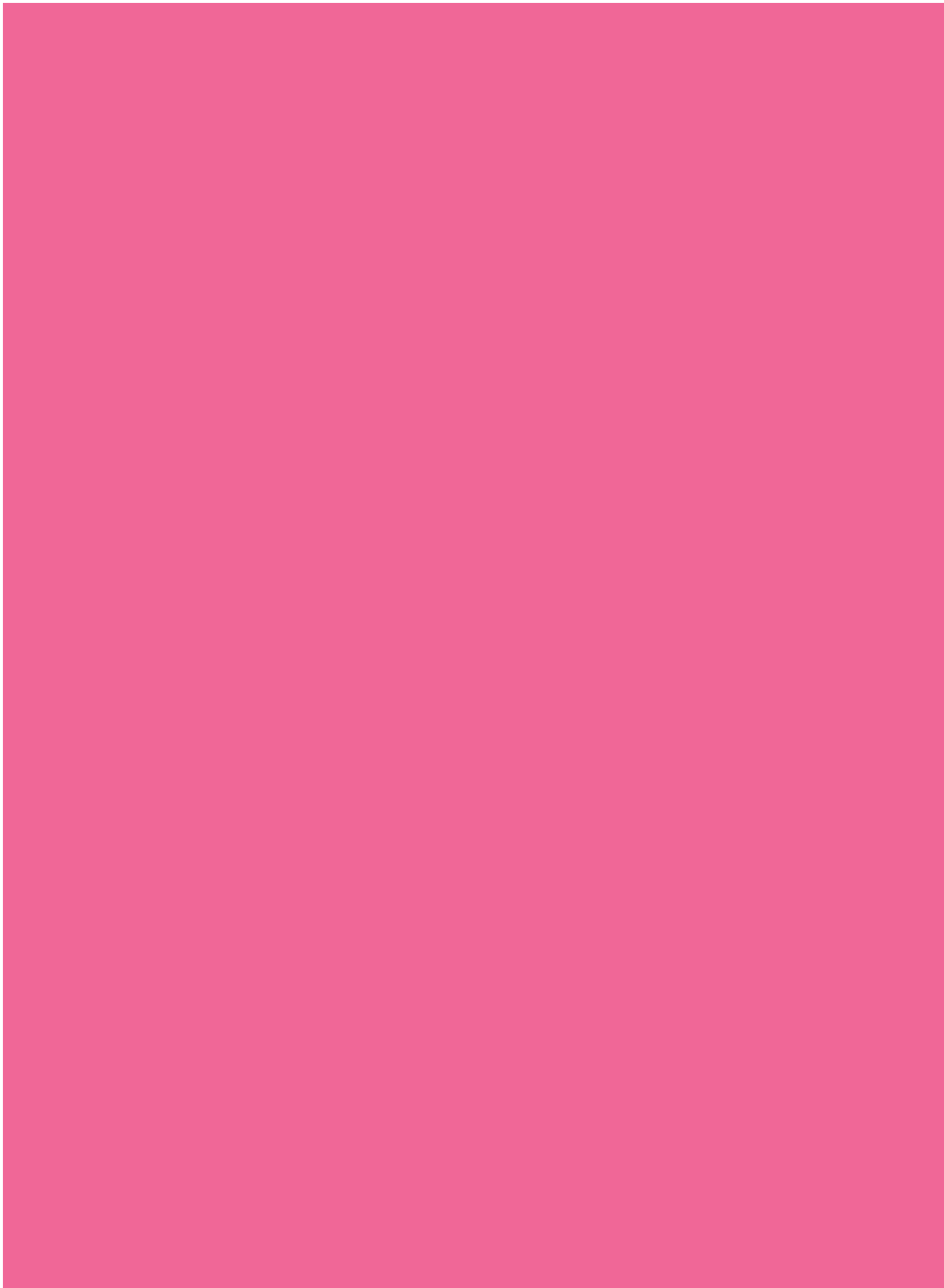www.TribalMusicAsia.com

Resonance Press, Thailand 2016
ISBN (Book) 978-0-9981239-0-5
ISBN (Ethnographic Film) 978-0-9981239-1-2

Figure 4. Vaj Pliv Yaj performs courting melodies on his *raj ntsaws* side flute for his wife, Khaws in Thailand.

Journal Policies

Journal Policies

About JUCR

The Journal of Urban Culture Research is an international, online, double-blind, peer-reviewed journal published biannually in June & December by the Faculty of Fine and Applied Arts of Thailand's Chulalongkorn University in conjunction with the Urban Research Plaza of Osaka City University, Japan. JUCR offers its readers two categories of content. One is a window into the latest international conferences and reviews of related sources – books etc. along with guest articles, special features and case studies. Secondly, its main core is a range of peer-reviewed articles from researchers in the international community.

The Aims of JUCR

This journal on urban culture aims at establishing a broad interdisciplinary platform for studies of cultural creativity and the arts that brings together researchers and cultural practitioners to identify and share innovative and creative experiences in establishing sustainable and vibrant, livable communities while fostering cultural continuity. The journal embraces broad cultural discussions regarding communities of any size as it recognizes the urban community's rural roots. JUCR encourages researchers and the full range of artists in visual art, design, music, the creative arts, performance studies, dance, cultural studies, ethnomusicology, and related disciplines such as creative arts therapies and urban planning. Articles related to either the academic or wide vernacular interpretation of urban culture and the arts as a tool promoting community and individual well-being, health, and diversity are welcome.

JUCR has the objective of stimulating research on both the theory and practice of fine and applied arts in response to social challenges and environmental issues as well as calling for solutions across the creative realms. Moreover, JUCR supports advocacy processes, improvements in practices, and encourages supportive public policy-making related to cultural resources. JUCR intends to offer readers relevant theoretical discussions and act as a catalyst for expanding the knowledge-base of creative expression related to urban culture.

Review Process

1. JUCR promotes and encourages the exchange of knowledge in the field of fine and applied arts among scholars worldwide. Contributions may be research articles, reports of empirical studies, reviews of films, concerts, dances, and art exhibitions. Academic papers and book reviews are also acceptable. Articles are typically only considered for publication in JUCR with the mutual understanding that they have not been published in English elsewhere and are not currently under consideration by any other English language journal(s). Occasionally, noteworthy articles worthy of a broader audience that JUCR provides, will be reprinted. Main articles are assessed and peer reviewed by specialists in their relevant fields. Furthermore to be accepted for publication, they must also receive the approval of the editorial board.

2. To further encourage and be supportive of the large diverse pool of authors whose English is their second language, JUCR employs a 3-stage review process. The first is a double-blind review comprised of 2-3 international reviewers experienced with non-native English writers. This is then followed by a non-blind review. Thirdly, a participative peer review will, if needed, be conducted to support the selection process.

3. All articles published in the journal will have been fully peer-reviewed by two, and in some cases, three reviewers. Submissions that are out of the scope of the journal or are of an unacceptably low standard of presentation will not be reviewed. Submitted articles will generally be reviewed by two experts with the aim of reaching an initial decision within a two-month time frame.

4. The reviewers are identified by their solid record of publication as recommended by members of the editorial board. This is to assure the contributors of fair treatment. Nominations of potential reviewers will also be considered. Reviewers determine the quality, coherence, and relevancy of the submissions for the Editorial Board who makes a decision based on its merits. High relevancy submissions may be given greater prominence in the journal. The submissions will be categorized as follows:

- Accepted for publication as is.
- Accepted for publication with minor changes, no additional reviews necessary.
- Potentially acceptable for publication after substantial revision and additional reviews.
- Article is rejected.
- A notice of acceptance will be sent to submitting authors in a timely manner.

5. In cases where there is disagreement between the authors and reviewers, advice will be sought from the Editorial Board. It is the policy of the JUCR to allow a maximum of three revisions of any one manuscript. In all cases, the ultimate decision lies with the Editor-in-Chief after a full board consultation.

6. JUCR's referee policy treats the contents of articles under review as privileged information and will not be disclosed to others before publication. It is expected that no one with access to articles under review will make any inappropriate use of its contents.

7. The comments of the anonymous reviewers will be forwarded to authors upon request and automatically for articles needing revision so that it can serve as a guide. Note that revisions must be completed and resubmitted within the time frame specified. Late revised works may be rejected.

8. In general, material, which has been previously copyrighted, published, or accepted for publication elsewhere will not be considered for publication in the main section of JUCR.

9. The review process shall ensure that all authors have an equal opportunity for publication. The acceptance and scheduling of submissions for publication in the journal shall not be impeded by additional criteria or amendments to the procedures beyond those listed above.

10. The views expressed in articles published are the sole responsibility of the authors and not necessarily shared by the JUCR editors or Chulalongkorn University.

Submission Requirements
- Worthy contributions in the urban culture arena are welcome from researchers and practitioners at all stages in their careers. A suggested theme is announced prior to each issue.
- Manuscripts should generally not exceed 7,000 words including the abstract and references. Tables, figures, and illustrative material are accepted only when necessary for support.
- Manuscripts need to use our template for submission. Please download from our website's submission guidelines page. Details are described in the top half of the first page with sample text following. Documents not using the template will be returned for reformatting.
- All manuscripts are required to include a title, abstract, keywords, author's byline information, an introduction and conclusion section along with a Chicago formatted reference list. Manuscripts with existing footnotes and in-text references may retain them as a resource for readers, but are not required. Footnotes are to be relocated as non-standardized endnotes listed before references.
- Manuscripts should have all images, figures, and tables numbered consecutively. Reference lists need to conform to The Chicago Manual of Style (www. chicagomanualofstyle.org) as detailed in our template. We recommend the free online formatter for standardizing ones references. See www.bibme.org.
- Each author should send with their manuscript an abstract of 150 words or less together with a submission form providing their biographical data along with a maximum of six keywords.
- All manuscripts submitted for consideration need to be accompanied by a completed and signed Manuscript Submission form found on our website.
- Authors authorize the JUCR to publish their materials both in print and online while retaining their full individual copyright. The copyright of JUCR volumes is retained by Chulalongkorn University.
- Authors should strive for maximum clarity of expression. This point cannot be overstated. Additionally, authors need to bear in mind that the purpose of publication is the disclosure and discussion of artistic knowledge and innovations that expands the realm of human creativity and experience.

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Criteria and Responsibilities for Editorial Board Membership

Overview

The Editorial Board is comprised of members who have significant expertise and experience in their respective fields. Editorial Board Members are appointed by the Executive Director with the approval of at least 60% of the Editors and Editorial Board.

Eligibility Criteria

The eligibility criteria for appointment shall include:

- Demonstrated scholarly expertise and ethical leadership in an area not over represented on the existing Editorial Board.
- Published three or more papers in scholarly publications.
- Demonstrated excellence in the review process, based on independent evaluations of the Editors and Associates.
- Stated commitment to contribute to issues affecting the management of JUCR.

Responsibilities

Members of the Editorial Board are directly accountable to the Managing Editor. Responsibilities include but are not limited to:

- Provide input on editorial needs and review manuscripts as requested.
- Complete assigned reviews in a timely fashion. Offer mutually respectful and constructive review of manuscripts to assist in providing the highest quality of papers.
- Maintain confidentiality and objectivity with regard to manuscripts and the JUCR review process.
- Participate in the evaluation of the quality and effectiveness of JUCR so as to help sustain the highest level of excellence.
- Once appointed to the Editorial Board, members are encouraged to submit at least one paper during their tenure.

Nomination Process

Nominations are submitted in writing (via email or post) and addressed to the Editor in Chief or any member of the Editorial staff. Candidates/applicants must submit a CV including a statement addressing her/his interests and suitability for Board membership. JUCR assumes the general readership would be able to identify the candidate by her/his reputation for scholarship in an established line of inquiry.

When a candidate is approved by majority vote of the current JUCR board members, she/he will be invited to serve by the Editor in Chief for a specified term of three years. The Dean of Chulalongkorn University's Faculty of Fine and Applied

Arts in turn will finalize the appointment. Continued membership of the Editorial Board will be reviewed every three years by a member of the Editorial Board with a decision about candidates submitted annually. The number of Editorial Board members will not exceed 20 unless otherwise agreed upon.