

# Living Capital: Sustaining Diversity in Southeast Asian Cities

A Centre for Khmer Studies *Initiating Urban Studies in Cambodia* and *Capacity Building in Higher Education* Conference, in collaboration with The New School University, New York

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## ABSTRACTS

### PANEL 1: Spaces of Transformation: Remaking Identities through the City

#### Kuala Lumpur: “Truly Malaysia, Truly Asia”?

Yeoh Seng Guan, Monash University

The particular brand of developmentalism engineered and nurtured by former premier Mahathir Mohamad throughout the 1980s and 1990s has indelibly transformed the Malaysian social imaginary as the country shifted from an agrarian to an industrializing and service-based economy. Concomitant with this shift has been a re-imagining of the country's social fabric as evidenced by glocalizing tropes such as “Vision 2020”, “Bangsa Malaysia” (Malaysian race), “Malaysia Boleh” (Malaysian Can!), and “Truly Malaysia, truly Asia”.

As the capital city of the country, cosmopolitan Kuala Lumpur arguably manifests most visibly the imprints of these transformations. In this milieu, significant changes and makeovers in the built environment - infrastructure, skyline, streetscapes etc. – have been accompanied by projecting the country as “truly Asian” – a microcosm of the geographically expansive and diverse region of Asia. Sections of Old Kuala Lumpur are continuously being re-imagined and re-branded in tandem with the re-making of the New by the interventions of City Hall and big businesses.

This paper offers two initiatives as comparative case studies in addressing the conference theme. Firstly, I examine the contested processes involved in the cultural re-making of the “Little India” quarter of Kuala Lumpur giving particular attention to the perspectives of an array of sidewalk vendors who populate that area. I compare this statist top-down approach with the pioneering but low-keyed efforts of the itinerant Gerai Orang Asli (Indigenous People Stall) which markets the crafts of some 17 indigenous people groups and bypasses the intervention of middlemen and state sponsorship. Whilst one depends on the spirit of individual voluntarism and goodwill to animate its activities, the other is a rationalized attempt at engineering cultural diversity. In what ways do these disparate strategies and energies contribute meaningfully to the fostering of cultural enterprise? How have they in turn enhanced livelihood opportunities? What lessons can we draw from the intersection between statist and non-statist initiatives?

#### From tradition to modernity in MANDALAY: A Hinterland Port-City in Central Burma/Myanmar

Guy LUBEIGT, CNRS-PRODIG

Throughout the centuries, the Burmese capitals have been shifted from one place to another under the orders of the rulers. Mandalay, situated in the dry zone of central Burma, is the last of a long series of successive capitals of the Burmese kingdom. Each time, when the capital was moved to a new location, the royal palace, the whole court, the people, including monks, merchants, handicraft makers, etc, were also moved carrying their traditions as well. In fact the building of the last Burmese capital of independent Burma, results from a holy dream of King Mindon (1852-1878). For three years (1857-1860) the chosen site of the new capital was a vast building site where thousands of independent labourers, servants and slaves were working. Most of the Mandalay Quarters, built with the help of Italian and French architects, survive to this day. Difficult of access during under the colonial regime, damaged by the bombing of the Second World War, the old capital was further isolated under the Socialist regime of the *Burmese Way to Socialism* (1962-1988). From 1989 onwards the commanders governing the town have followed the directives of a junta promoting a full time development aiming to drive the country toward modernity. Constructions of villas, condominiums, hotels, markets, shopping centres have followed, boosting the local economy. Moreover a considerable effort to improve the transportation infrastructure, in and around the town, has been made. Finally the embankments of the river Irrawaddy, which are protecting the capital from flood, have been reinforced while the port for logs have been shifted further south from the conurbation of Mandalay-Amarapura. These developments have been accompanied by the arrival of a

number of Chinese migrant entrepreneurs encouraged to invest by the regime. The impact of their economic activities, sustained by a reservoir of skilled Burmese workers, on the landscape of the old capital and the Burmese traditions will be reviewed.

### **From the Social to the Political: 1920s Colonial Saigon as a “Space of Possibilities” in Vietnamese Consciousness**

Dr. Philippe Peycam, Centre for Khmer Studies

Drawing on my doctoral dissertation and my forthcoming book on the birth of Saigon’s political public realm in the 1920s, this paper will reflect on a phenomenon which found its roots in the context determined by the ‘colonial factor’ exemplified by the city-port of Saigon. At a time when France and its empire were engulfed in the first world-war, the city-port metropolis of Saigon was becoming what Lucien Febvre called an historical ‘space of possibilities’, within which a complex process of imposed acculturation and social interactions led to new expressions of political consciousness, both individual and collective. This fertilization in turn drew from a hybrid political genealogy that mixed French republican and anarchist traditions with neo-Confucian Vietnamese behaviour. A unique blend or *métissage* thus facilitated the autonomy of individual political action and expression, and with it, the introduction into the public realm of new themes of debate.

The paper will briefly sketch Saigon’s socio-economic-cultural map in the 1920s. It will then attempt to draw a link, from the *Social* to the *Political*, by concentrating on new phenomena of individual social consciousness and the resulting patterns of socialization, laying the foundations of an autonomous Habermasian political public sphere. In so doing, the paper aims to contribute to the emerging debate over the importance of modern metropolis in Southeast Asia and beyond, for their role in shaping the kind of environment conducive to the emergence of a public political culture of debate and diversity.

### **Changing Life Style and Attitude of Cambodian Illegal Migrant Workers in Thailand**

Sary Seng, Masters Graduate, Chulalongkorn University

The trauma of civil war and the ensuing process of peace and economic development in Cambodia has stimulated a continuous flow of hundreds of thousands of Cambodians immigrating illegally into Thailand in search of new job opportunities and higher wages. These Cambodian illegal immigrants are working almost everywhere in Thailand especially in Bangkok and in the provinces, as unskilled construction workers and fishermen.

Drawing from my Masters thesis (Chulalongkorn, 2006) the Living Conditions of Cambodian Illegal Migrant Workers in Thailand, this paper will examine the changing attitude of illegal migrant construction workers in Bangkok. In particular, it will examine how Cambodian rural migrants think and feel about city life-styles in Bangkok; how they have adapted to city life, and how Cambodians own life-styles and attitudes have changed as a result of their new experiences.

The paper will document the gradual shifts in their life-style, attitudes, dress, behaviour and language. I argue that these changes are a result of material influences: from their regular exposure to Thai people around them and to the media. I contrast the development of these behaviour patterns and their retention of the notions that they feel unlike Thai people who they see as always looking down on them and treating them very indecently. In conclusion, the paper argues that the material effects (their behaviour changes through dress, etc) are stronger than their negative feelings about the Thai people. In other words, their feelings of difference to Thai people, and their negative perspectives of Thai people, are disjunctive with these Cambodian illegal migrant construction workers’ actual life style and attitudes.

## **PANEL 2: Trading Places: Consuming Diversity in Southeast Asian Cities**

### **Commercial Places as Part of Urban Culture in SE Asian Cities: A Lesson from Bangkok**

Dr Davisi Boontharm, Assistant Professor, National University of Singapore

The accelerated urban growth and change brings forward questions of cultural continuation and sustainability. Commercial activity can be a good “barometer” to detect such changes. Commerce colors all aspects of everyday city life. Shopping areas provide insights into the ways in which societies and cultures work. Commercial places welcome the encounter between merchants and clients as yet another expression of the way human societies operate. The commercial places reflect many aspects of the culture of the city; they show what people like, what they consume, what they need, how they dress, what they eat, how they behave ... They expose the dynamics of the global flows of ideas and capital, and thus indicate the extent to which globalization affects a particular society.

This paper explains the importance of indigenous urban commercial places for the urbanity of the cities. The emphasis is on “fluidity” of commercial spaces in South East Asian cities, their flexibility, spontaneity

and ability to adapt to new situations. The specific case presented is one of the most important market places of Bangkok, the Chatuchak Weekend Market, the biggest and arguably the most diverse market in South East Asia. The example of Chatuchak shows how the indigenous form of commercial place as “market place” can go further than just a “local” market. Chatuchak market which, with its successful Internet site expanded even to cyberspace, demonstrates the extreme case, where the quality of a simple market place attained significant roles at both national and international economic levels.

The paper touches upon some specific ‘identity’ characteristics or discourses of the Chatuchak market and offers a brief discussion of the relationship between the market-as-offer and market-as-demand, the phenomenon of mutual framing and definition between what is on sale and the everchanging tastes of consumers, both of which are increasingly exposed to the forces of globalization.

### **Trottoirs à louer, le paysage urbain de Phnom Penh**

Linda Saphan, PhD Candidate, Urban Anthropology, Paris X

Le retour à la ville fut également le retour à la consommation. Les premières demandes en biens matériels en 1979 étaient des produits de base. Après la période des Khmers rouges, la notion de propriété redevient une réalité et la consommation la première pratique des nouveaux urbains. L'importance de l'activité commerciale s'exprime progressivement à travers l'appropriation des espaces tout d'abord privés, comme le relogement dans les bâtiments abandonnés, et ensuite des espaces publics, comme les trottoirs et parcs, à des fins commerciales. L'apprentissage des nouveaux citoyens se fera donc à travers l'incorporation de la ville et ensuite d'une culturelle matérielle renouvelée.

Plus que jamais pour les nouveaux arrivants, que ce soit après le régime des Khmers rouges ou de nos jours, Phnom Penh est une ville où l'on peut tout trouver. La quantité et le choix des marchandises dans les nombreux marchés de la capitale étonnent le provincial. A tout moment, il est possible de consommer dans les boutiques, sur les marchés, à même le trottoir. Si les citoyens ne sortent pas de chez eux, ce sont les marchands qui vont jusqu'au seuil des maisons. Les commerçants fixés sur les trottoirs et ambulants font partie du paysage urbain. Ce qui caractérise davantage les commerçants ambulants de la capitale sont d'une part leur densité et ensuite leur diversité. Non seulement la capitale répond à cette caractéristique de la consommation urbaine, mais également crée un environnement urbain sonore qui lui est spécifique et une nouvelle sociabilité dans ses espaces publics. Même si les pauvres ne peuvent consommer, l'aspiration à cette consommation en marque la spécificité de la capitale. Car aucune autre ville du pays ne loue autant ses trottoirs ou tout autre espace public que Phnom Penh.

### **Variations on a Shopping Mall: An Exploration of Mobile Marketplaces**

Irene S. Leung, New School University

A market is a place where buying and selling takes place. Yet this seemingly simple business transaction has expanded into layers of institutions professing to bring complex matrices of information from branding to visual merchandising to market research, all to bring the seller closer to the consumer, or vice versa. The most ubiquitous marketplace remains the shopping mall. From Bangkok to Phnom Penh, to Singapore, shopping malls not only proliferate, they are getting bigger and bigger, and have lately become showcases for national pride ( i.e. Siam Paragon in Bangkok, Thailand, and The Mall of Asia in Pasay City in the Philippines). As symbols of modernity, sites of leisure, aspiration, and entertainment, they are indispensable institutions in urban South Asia. For all they profess to do, malls have not replaced other types of markets.

This paper is an attempt to understand various ways in which the marketplace mediates everyday life in a Southeast Asian city. In particular, it explores suburban Kuala Lumpur where self-organized markets, "from 'night markets' to 'wet markets' to the 'thieves market,' to a few mobile carts huddling next to a road junction, "continues to thrive. Some of the self-organized markets are set up on the ground, on the sidewalks, from the trunk of cars, or on tabletops with fluorescent lights powered by portable generators. Most, if not all, of these markets are known only through word of mouth.

What gives these self-organized markets life? What is the social contract that keeps the night markets, the thieves market, and the mobile markets viable? These places of commerce occupy otherwise public spaces such as roadsides and parking lots. Like the monsoon rain, the timing of these markets is predictably imprecise. Wet markets open in the mornings, but others open once a week, and only at nights. Thieves' markets get closed down, but there are always people milling about until the police leaves. Needless to say, such marketplaces demand constant negotiation and renegotiation of time and space. Their resilience to legal frameworks, formalized institutions, and even competition from shopping malls, provide clues to the viable and diverse urban futures in Southeast Asia.

### **PANEL 3: Contested Ownership**

#### **Citizens' Urban Movements in Indonesia: A Preliminary Mapping**

Marco Kusumawijaya, Architect, Jakarta

Through out the last decade, citizens groups have been formed to address a multitude of urban issues: land, housing, eviction, environment, arts space, elections, heritage, HIV-aids, budgetary transparency, freedom of religion, ethnic identity, minorities rights, etc. Some of them are specifically urban in both issue and the scope; some are parts of national movements such as in environment.

Some of the organisations and movements that they advocate had been formed during Suharto's regime, some are newly formed after the 1998 crisis. In either case, changes in national and global context bring new challenges and drive the movements and organisation to reposition themselves.

They are in fluid a situation now. This makes a mapping and some reflections on the diverse streams of citizens urban movements in Indonesia urgent and useful to provide insights for the future. As Indonesia is entering a new era of decentralization and local autonomy, while urbanization has been irreversibly increasing, an understanding of how organized citizens movements on urban issues might help the country achieve a better quality of life.

This paper will attempt a preliminary analysis of the different streams of the urban movements in Indonesia. How do they reflect urban diversity? How can they contribute to its sustainability? What are the likely strategies? How is it helping in social and cultural capital formation? What are the weaknesses and potentials yet to be cultivated? How do they respond to changing national and global contexts?

#### **Normaliser les droits du sol : questions autour de la conversion des usages du foncier en droit de propriété à Phnom Penh dans un contexte de privatisation du régime d'occupation**

Adeline Carrier<sup>1</sup>, PhD Candidate, Institut Français d'Urbanisme

Le processus de dé-collectivisation engagé en 1989 initia une privatisation progressive de l'économie et une libéralisation officielle du marché foncier exigeant une lisibilité des transferts liée, entre autres, à l'internationalisation des transactions. Le régime de propriété s'impose dès lors comme le mode de normalisation des droits sur le sol, le titre cadastral comme sa caution. Par l'intermédiaire de l'outil législatif (loi foncière de 1992 et 2001), la réforme s'attache à convertir les droits d'usages détenus sur les biens fonciers et immobiliers de la capitale depuis janvier 1979 en droits de propriété, générant invariablement sous l'effet de la norme, des niveaux de sécurité de tenure, le plus précaire étant les emprises individuelles du domaine public<sup>2</sup>. Malgré les incitations à l'immatriculation cadastrale engagées depuis 1989, seules 17% des parcelles à Phnom Penh détiendraient un titre de propriété en 2005<sup>3,3</sup>, écart à peine résorbé par la campagne d'enregistrement systématique entreprise depuis 2003 et dont les résultats sont pour l'heure peu concluant. L'intérêt modéré pour le titre de propriété ne concerne pas uniquement les ménages insolubles mais témoigne d'une attitude distancée et manifeste avec la réforme du régime d'occupation. Dès lors, se pose avec acuité la question de cet écart à la norme qui s'inscrit comme un consensus privilégié autour des règles endogènes d'occupation se pérennisant en marge de la législation. Le « rapport au sol » entretenu par les citoyens se profile dans des usages implicites de l'espace : du terrain vacant public ou privé aux interstices du bâti (toit-terrasse, coursives...). Entretenu par un marché foncier souterrain opérationnel hors du circuit légal de transactions cadastrales, les divers droits d'usages se fondent en partie sur des critères de reconnaissance de la légitimité de l'occupation (documents, principes, caution du réseau...), freinant les mécanismes de régularisation.

A partir des réalités actuelles d'un régime foncier de droits inégaux, notre intervention propose d'apporter des éléments d'analyse sur la nature de cet écart à la norme au travers de la notion de possession, des principes coutumiers de l'occupation par essence précaire et temporaire à son statut dans le corpus juridique récent.

#### **Urban Development as a Threat to Land Tenure Security: A Comparative Study of Two Informal Settlements in Phnom Penh**

Din Somethearith, Norton University, Faculty of Architecture

Since the free market economic policy was introduced to Cambodia in 1989 and its recent integration into the international and regional economic and politic, extensive investments in Cambodia have stimulated

<sup>1</sup> Prépare une thèse sous la direction de Ch. Goldblum sur l'évolution des droits d'usages résidentiels à Phnom Penh dans un contexte de réappropriation (1979-1992)

<sup>2</sup> Beng Hong S.K, Payne.G, *Improving Tenure Security of the Urban Poor in Phnom Penh, Cambodia, An analytical case study*, Kingdom of Cambodia, MLMUPC, DFID, mai 2003 ; Rabé.P, *Pro-Poor Urban Land Management and housing strategy*, UN-Habitat/UNDP/MPP/DFID, 2004, p.34

<sup>3</sup> Sur 170 000 parcelles recensées à Phnom Penh, 27773 titres ont été délivrés depuis 1989 in Archives du département du cadastre municipal, 2005

growth while exacerbating social inequality. Starting with the demands on land and housing presented by the influx of 25,000 people with UNTAC in 1991-1993, and as a result of the lack of regulation and measures to manage public and other vacant land in this city, many informal settlements took place. More than 80% of total national investments now take place in Phnom Penh. Economic opportunity and rural poverty have stimulated high migration to the city. Continued poor urban planning, high demand for housing and land markets, and real estate development have seen an expansion of informal settlements in this city. These informal settlements are mostly located along public gardens, railway tracks, lakes, ponds, rivers, roof-tops, old abundant government buildings, abundant roads, roadsides, and around government building compounds, etc. Those informal settlements with better physical and less economic potential locations enjoy better tenure security. Settlements with poor physical and in prime economic potential locations face increased instances of forced eviction.

Although they play an important role for economic development in this city, residents of these informal settlements are viewed as anarchic peoples in anarchic settlements by developers, authorities, and also by most of the general population.

This paper will examine the reasons for the growth of these settlements, and compare the different levels of tenure security and specific conditions, as well as government, NGO and community intervention, in specific informal settlements.

Finally, it will suggest possible suitable solutions and make recommendations to solve those tenure security problems in ways that are acceptable to all key stakeholders: Government, NGOs, private sectors, and the communities themselves.

### **Les enfants des rues de Phnom Penh, mode de vie et réintégration**

Julie Blot, Master II, Paris IV- Sorbonne

A Phnom Penh, les enfants des rues sont entre 10 000 et 20 000. Ces enfants, âgés en moyenne de 6 à 12 ans ont des origines sociales diverses, des parcours différents, mais ont en commun de passer la majeure partie de leur temps dans les rues. La rue n'est pas seulement un lieu de travail ou de mendicité pour les enfants qui la peuplent, elle représente également pour eux un espace de liberté mais surtout de sociabilité. Cela explique pourquoi nombre de ces enfants refusent de la quitter ou y retournent après avoir fugué des centres d'aide qui tentent de les réintégrer à la vie "normale". Pour mieux les aider il faut chercher à comprendre leurs pratiques de la ville, ce qui les éne puis les attache à la rue.

Ces jeunes ont dans Phnom Penh des habitudes, des loisirs, des amis, malgré la situation difficile qui est la leur. C'est près des stations d'essence qu'ils aiment traîner en bande, accostant les filles qu'ils voient passer et plaisantant avec le pompiste. Ils passent leur temps libre dès qu'ils le peuvent dans ce luxe de modernité que sont pour eux les supermarchés afin de flâner et observer ce qu'ils s'offriront s'ils amassent une somme honorable, c'est là qu'ils rêvent en groupe, spéculant sur la qualité de tel ou tel produit. C'est ce qui les rattache à une société de consommation naissante au Cambodge et encore cantonné à la capitale ; c'est aussi ce qui les en éloigne car eux y ont rarement accès. Rencontrer ces enfants dans des centres de réinsertion et s'entretenir avec es personnes qui les encadrent est un moyen d'appréhender leur vie dans la rue comme un passé révolu pour certains ou un risque de rechute pour beaucoup d'autres.

### **PANEL 4: Conserving and Capitalizing on Culture**

#### **Developing a Creative City for the New Economy: Experiences from Georgetown, Penang, Malaysia**

Dr. Nurwati Badarulzaman, Associate Professor

Dr. A Ghafar Ahmad, School of Housing, Building and Planning, Universiti Sains Malaysia

While efficiency, productivity and flexibility were the testimony of growth of the 20th century, the driving growth factor of the 21<sup>st</sup> century is creativity. A creative city is home to a diverse array of creative businesses, organisations, groups and individuals who contribute and propel the success for the city. A creative city is an attractive place to live and work; it attracts visitors and is capable of regenerating its economic base. Diverse human capital resources have replaced other factors of production such as location, natural resources and market access, as the tangible urban assets critical for developing a creative city. Furthermore, the Digital Revolution has not only accelerated the speed of information dissemination, but has redefined the relation of space and time; thus creating a global marketplace for a myriad of goods and services. Challenges created for cities by the new economy are formidable and need to be addressed urgently. With globalisation, Southeast Asian cities are also faced with significant social and economic transformations, as well as typical urban issues of poor housing, unemployment, traffic congestion, and quality of the environment.

Despite these obstacles, it is imperative that cities formulate clear objectives and strategies to strengthen their diverse intellectual and creative assets; enhance the quality of life and economic prosperity, in the context of new economy challenges and opportunities.

This paper presents the experiences of the heritage city of Georgetown, Penang, Malaysia in dealing with the challenges of the new economy. Georgetown, the capital of Penang state was the earliest British settlement in Southeast Asia in the 18<sup>th</sup> century. The people of Georgetown and their unique lifestyles constitute the living culture thriving within the heritage enclaves of the inner city. Today, concerns have been raised on the destruction and relocation of traditional socialcultural attributes of Georgetown, including street vendors, petty traders and craftsmen, due to high rentals, declining inner city population, and changing lifestyles. The paper examines efforts undertaken by the Penang Municipal Council in providing a conducive living and working environment for the city residents, shoppers, tourists and traders alike, to ultimately improve the quality of life for the city populace. The roles of the private sector, NGOs and the community are also highlighted to gauge grass root support. In the long run, it is critical that Georgetown's built environment and cultural properties be planned and managed in ways that complement its historical patterns and traditions in order to enhance the city's economic profile and sustain its socio-cultural diversity. This pre-requisite would contribute strongly towards the establishment of Georgetown as a creative city in the new economy.

### **PANEL 5: Understanding the Impact of Urbanization on Cultural Landscapes:**

#### **“Tradition”, tourism and change in the island of Koh Dach**

Sarunya Lormaneenopparat

This paper will explore the impact of rapid urbanization on an island that is within the capital's tourist orbit and is currently valued for its diversity and 'rural' character inscribed in its traditional livelihoods and architecture, both of which are now under threat by precisely those processes of modernization that valorises them as 'traditional' and therefore of commercial, tourist value. It will examine representation and adaptations of the past in Phnom Penh suburbs, focusing on waterbased communities. The paper will highlight the ways in which rapid urban development has affected life around the capital, as rural sites such as Koh Dach are pulled into the peri-urban fringe.

About fifteen kilometres Northeast of Phnom Penh, the island of Koh Dach possesses more than 50 pre-war houses some of which were built more than 80 years ago. Most of the 2,000 households on Koh Dach engage in farming, weaving and tourism, and it has become a popular tourist attraction, especially along the waterfront. However, little attention has been paid to the heritage value of the island's traditional houses, and those closest to the Island's transport and tourist hubs have seen extensive and un-coordinated renovation in recent years. Plans for a new bridge linking the island to the mainland will hasten this modernization.

Traditionally, many settlements in Cambodia as elsewhere in Southeast Asia occurred among main waterways. In Phnom Penh as elsewhere, these old patterns have been overlaid by a rapidly developing road system, particularly in and around urban areas. In this context, what characteristics of housing and living style can we identify as Cambodian( Khmer)? This paper seeks to ask that question by focusing both on how people perceive and how and to what end they might preserve those forms and values they and others identify as “traditional”, through the promotion of traditional or cultural landscape conservation. The paper will consider some planning strategies for cultural landscape conservation in Koh Dach.

#### ***A Blueprint for Cultural Diversity for Southeast Asia? Palawan in the Philippines***

Allan Jose j. Villarante, Supervising Legislative Committee Researcher II, Committee on Basic

Education and Culture, House of Representatives, Republic of the Philippines The Philippines plays an important role in the promotion of cultural diversity in Southeast Asia. Few might have known it but its Palawan conservation experience is worth replicating for the region. Palawan is great not only as a diving haven. It is also a home to two of UNESCO's designated World Heritage Sites, the Tubbataha Reef Marine Park and the Puerto Princesa Subterranean River National Park and a number of locally-declared natural wildlife sanctuaries.

These resource potentials, however, are threatened by fundamental factors that are necessary for any development effort to be realized. There are infrastructure projects, tourism, investment programs, livelihood opportunities, to name a few. All these have, in one or many ways, caused massive movement of goods, services, and peoples with major social and cultural significance and consequences. It is thus crucial to look into this development phenomenon and its socio-cultural impact in relation to promoting cultural diversity and the management of Palawan's cultural heritage. It must be noted that with the massive influx of local and international tourists, conservation effort of these valuable World Heritage Sites and of the province's natural environs is a tremendous task.

This paper attempts to look into the unique effort of promoting cultural diversity in Palawan. This will not only give a glimpse of a well-defined agenda for cultural diversity, but this will certainly enlighten policymakers, reform agents, program implementers, and community leaders of an alternative pro-active paradigm for action. A collective effort of all sectors concerned to seriously pursue a blueprint for cultural diversity under a sustainable development paradigm for Southeast Asia, just like what is being done in Palawan, is a crucial legacy that will ultimately make "development" a tool that will enhance Southeast Asia's competitive lead in global cultural diversity contest.

Particularly, this paper delves into the cultural diversity experience of Palawan, Philippines where marriage between culture and development are revealed. This provides an impetus for audience to know that culture and development may not necessary work contrary to each other and that, in fact, both can effectively complement to achieve best results. Hence, the promotion of genuine and more humane outlook for development.

## **PANEL 6: Planning on Diversity: Urban Palimpsests, Transnational Contexts**

### **City Shaping: A Proposed Conceptual Framework with Applications to SE Asia**

Eric J. Heikkila, Professor and Director, SPPD International Initiative

School of Policy, Planning, and Development, University of Southern California In this presentation I examine the larger forces that have a bearing on the future of urban development in Southeast Asia. In doing so, I draw upon a framework that describes four fundamental influences ^ culture, markets, history, and geography ^ in terms of an essential underlying tension between modernity and tradition. This approach helps to situate individual cities within a framework that juxtaposes culture and markets as alternative systems of valuation.

Likewise, historical and geographical influences are linked through a space-time interplay drawn from the work of David Harvey. I apply this framework to develop tentative analyses of the underlying vortex of city shaping forces impinging upon three different cities in Southeast Asia: Jakarta, Singapore and Kuala Lumpur.

### **Maîtriser l'urbanisation des berges des cités fluviales d'Asie du sud-est**

Céline Pierdet, PhD Candidate, Université de Paris1 – Sorbonne

Traditionnellement, les berges des cités fluviales d'Asie du Sud-Est étaient occupées par des population pratiquant la pêche et/ou les activités de maraîchage. Or depuis quelques années, elles enregistrent une mutation de ces activités et du tissu urbain. L'urbanisation traditionnelle fait place à des projets de grande ampleur, voire à une urbanisation continue des berges, les transformant en *waterfront*. Dans quelle mesure l'eau ne constitue-t-elle pas aujourd'hui un vecteur de modernité et n'engendre-t-elle pas une recomposition de la centralité urbaine autour des fronts urbains fluviaux ?

A Phnom Penh, depuis 1989, une importance nouvelle a été accordée au site de confluence et aux berges. Fin 1993, un premier projet en coopération avec la ville de Paris, a consisté à débarrasser les quais des hangars et des entrepôts qui les encombraient depuis le début du XX<sup>e</sup> siècle. La berge redevient alors un lieu de promenade où des jardins publics sont aménagés.

Mais aujourd'hui, c'est par les berges que les mutations des villes d'Asie du Sud-Est sont les plus visibles. De nouveaux projets d'urbanisme voient le jour à Phnom Penh au sud de la ville, caractérisés par un changement d'échelle par rapport à l'urbanisme traditionnel, et par des investissements de capitaux étrangers importants (projet de casino ou de *gated community*). Un bétonnage des berges se met peu à peu en place, tandis que le prix du sol ne cesse d'augmenter sur ces terrains remblayés, provoquant l'éviction des populations les plus pauvres dans un secteur de la capitale redevenu très attractif.

Ce processus d'occupation des berges par un dense tissu de buildings s'est déjà produit à Bangkok ou à Shanghai. Est-ce dans cette logique que la capitale cambodgienne s'inscrit à son tour ? Les berges des métropoles asiatiques, longtemps délaissées car souvent jugées insalubres, sont-elles aujourd'hui destinées à devenir de banales vitrines pour les investisseurs internationaux ?

### **City Planning in Hyderabad and Kuala Lumpur: For People, Institutions and Industry**

John Hutnyk, Academic Director, Centre for Cultural Studies, Goldsmiths College  
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The problem with rapid urbanisation is not so much that there are vast numbers of new people in the city, but that public planners, social commentators, journalists and the reading public (readers of journalism, commentary and policy) see these arrivals as a problem. In contemporary cultural studies arguments have been put forward that revolve around the slogan: urbanization causes hybridity – referring to the

cultural frisson and mix that is both a resource for a vital creative economy *and* something in need of an interventionist solution. This smacks of the twin fantasies of exoticization – "ooh, look, cultural differences" – and commodification – "they are differences we can sell". That the planning and zoning of cities now includes routine acknowledgement of diversity, and embraces institutional forms and supports to mix such diversity with creative industry, is the current benchmark of capitalist development thinking. This thinking has a heritage that reaches back through the past sixty years of social engineering – the examples in this presentation will be the life-world-creative industry mix, showcased in recent so-called 'technopolis' projects, such as the MultiMedia Super Corridor in Kuala Lumpur, Malaysia and the digital economy redevelopment of Hyderabad, in India.

### **Western Methods, Eastern Cities: The Value of Culture Shock in International Urban Design**

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Urban design practice is more globalised than ever. Urban designers are increasingly asked to make propositions for places and cultures which contribute valuable expertise, the issues of cultural relevance and sensitivity of their interventions are of critical importance.

The global flow of ideas and expertise is very much one-way. Theories, doctrines, methods and practices developed in the West (and represented as "global") get implemented in the East, often without necessary cultural contextualisation and at the detriment to the local quality. At the same time, cultures of the East have insignificant impact on urban thinking and development in the West. How should urban design professionals act in such situations? How should the educators prepare graduates for meaningful encounter with *difference* and *the Other*?

The paper discusses the experiences of travelling design studios conducted by the University of Melbourne over the last several years. Those studios addressed real-life in East and South East Asia. They were co-organised with overseas partners and conducted in collaboration with local institutions. The fieldwork was used to help students experience otherness, develop better understanding of both the host and their own cultures, and cultural nuances in doing and teaching design.

This paper consists of three interrelated parts. The first part summarises the origin and philosophy behind those travelling studios. The second part offers discussion of some of the author's own experiences within such projects. The specific focus is at the attempts to generate interest and develop cultural sensibility of the participants. The third part discusses efforts to understand and reinvigorate cultures, to stimulate creativity and innovation within cultural rootedness and to tame homogenising impacts of global capital and related ideas.

The paper invites discussion on possible generalisation of those experiences, and drafts a theoretical framework for teaching design in culturally complex and diverse environments.