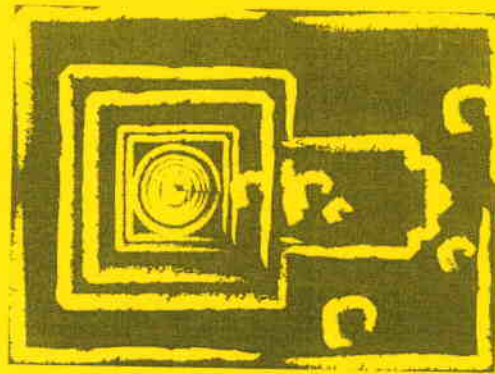


Conference Documents

7-9 February 2009



ICOMOS THAILAND
๒๕๕๑/2008



ICOMOS Thailand International Conference 2008
"Conservation and Management of Sacred Places"

"การอนุรักษ์และการจัดการปูชนียสถาน"

and ICOMOS Thailand Annual Meeting

At Wang Ladawan Conference Hall of the Crown Property Bureau,
Pitsanulok Road, Bangkok

ICOMOS THAILAND'S SUPPORTER



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CHRISTIAN & NIELSEN





**ICOMOS Thailand International Conference 2008
and ICOMOS Thailand Annual Meeting
"Conservation and Management of Sacred Places"
29-30 November and 1 December 2008
Bangkok, Thailand**

At every year end, ICOMOS Thailand organizes an annual conference for members and interested academia and practitioners in the field of heritage conservation and management. The conference has its main purpose to seek for current trends and issues concerning cultural resource conservation and management. This year ICOMOS Thailand in cooperation with Architectural Heritage Management and Tourism (International Program), Faculty of Architecture, Silpakorn University is pleased to announce the 2008 International Conference on the topic "**Conservation and Management of Sacred Places**". The conference comprises 2-day paper presentation and one-day excursion to cases of sacred place management in Bangkok. A special session of Preah Vihear is also provided on the first day.

ICOMOS Thailand's International Conference and Annual Meeting 2008

Theme: Conservation and Management of Sacred Places

Rationale:

Sacred places are manifestations of beliefs and aspirations of humankind. Religious places, temples, shrines, places of worship, and holy areas are examples of sacred places. A sacred place may be culturally significant to an individual, a community, a country, or even an international establishment. Many sacred places contain both tangible and intangible cultural values that require an appropriate method of conservation and interpretation. Some sacred places were created to spiritually fulfill ancient communities that had been disappeared. In many countries, particularly those having long history and evolution, sacred places are abundant and regarded as cultural heritage sites while some have already been enlisted world heritage where proper conservation measures are essential.

The linkage between spiritual and physical qualities has made the sacred place a unique kind of cultural heritage. However, due to contemporary social and economic needs, a number of sacred places are being mistreated, leading to the degradation or loss of the world's nonrenewable cultural resources. Issues concerning loss or degradation of sacred places can be listed as follows,

- **Destruction:** A sacred place may be destroyed due to a number of causes. An inevitable cause is natural decay. Other causes are natural and man-made disasters, preference to modern structure, and political interference. Recently, conflict among states has become one of the major causes of sacred place destruction as well.

- **Setting and integrity:** Modern conservation has expanded its boundary to deal with urban and rural settings. It is now widely understood that the restoration only the structure may not be adequate if the development of the environs are not well managed. The 'intactness and wholeness' of the entire site of sacred place are to be carefully considered because the development of the environs can either degrade or enhance the intrinsic value of the heritage.

- **Replication:** With the power of today's money and globalization, a unique, authentic sacred place can be copied and built in a different place with new function, mostly for the sake of hiend tourism. Such creation has brought about conflict among the society with the pros and the cons of such development.

November 29, 2008

- 8:30-9:00 Registration
9:00-9:30 Opening Session
Welcome address by Director of the Crown Property Bureau
Report International Conference
Address by Prof. Dr. Trungjai Buranasomphop
Advisor of ICOMOS Thailand Scientific Committee,
Representative of Silpakorn University
Address by Mr. Tharaphong Srisuchat
Secretary of ICOMOS Thailand
Opening address by Mr. Grienggrai Sampatchalit
President of ICOMOS Thailand
9:30-9:40 Group Photo
Break

Keynote Speeches

- 9:40-10:30 **Conservation and Management of Sacred Places**
Assoc.Prof.Dr.Phamaha Somjin Sammapanno
Vice-Rector for Academic Affairs, MCU
10.30-11.20 **Cultural Heritage Conservation in China**
Case study : Potala Palace
Prof. Dr. Zhongshu ZHAO
China Academy of Urban Planing and Design (CAUPD) ICOMOS China
11:20-12:10 Case: WH Preah Vihear / Result of ICOMOS Advisory Committee meeting in Quebec
Mrs. Somloak Charoenpot
Former Vice – Director of Fine Arts Department
12:10-13:00 Lunch
13:00-13:50 Management Plan for World Heritage – Sacred Places
Asst.Prof. Dr. Yongthanit Pimonsathian
Vice-President of ICOMOS Thailand

Scientific Symposium 1

- 13:50-14:00 Introduction
Asst.Prof. Dr. Yongthanit Pimonsathian
Vice-President of ICOMOS Thailand
14.10-14.30 Understanding 'Sacred placesness'
Nikhil Joshi
14.30-14.50 Sacred places in Portugal – the need for memory
Zoran Vukoszavlyev
14.50-15.10 Investigation of Srivijaya influenced cultural landscape conservation
around Ban Dòn Bay in Suratthani
Sippanan Nuanla-ong
14.10-15.25 Break

Scientific Symposium 2

- 15.25-15.45 The physicality and spirituality of the temples of Kerala and the relevance of the long
lost Indian tradition of "Jiirnnoddharana" (Temple Conservation)
Dr. Binumol Tom and Ar. Sujakumari L
15.45-16.05 Chinese shrine and Soul of Phuket Old Town: Space, Human, Architecture
and City
Preeyachanan Saisakares
16.05-16.25 Managing Change to Sacred Places:Conservation of the Gothic Revival
Church in Asia and the Pacific
Dr. Donald Ellsmore
16.25-16.45 Conclusion
18:00-20.00 Reception Dinner

November 30, 2008

8.30-9.00 Registration

Scientific Symposium 3

- 9.00-9.20 Conservation and Management of Buddhist Temples in Thailand
Case study: Destruction of Cultural Heritage at Temple (Wat)
Kalayanamitre Woramahavihara
Trungjai Buranasomphob & Pongkwan Sukwattana Lassus
- 9.20-9.40 The Conservation Process of Si Sa Ket Temple as the Holy Place for
Laotians in Vientiane, Lao PDR
Suwaphat Sregongsang
- 9.40-10.00 St. Mary Church In Java, Indonesia
Kusbiantoro Krismanto
- 10.00-10.20 Good Governance in a Sacred Place: The Case of Preah Vihear
(Prasat Phra Wiharn)
Paranee Sawasdirak
- 10.20-10.35 Break

Scientific Symposium 4

- 10.35-10.55 Cultural routes as an appropriate tool to conserve sacred places
Sayamol Chairatudorn
- 10.55-11.15 ASA VERNADOC in Kian An Keng Shrine
Sudjit Sananwai
- 11.15-11.35 Xie Tian Gong, 協天宮 Bandung Chinese temple (1917)
Sukiri Kustedja
- 11.35-11.55 Conservation Vs. Relocation In Korea
In-Souk Cho
- 11.55-13.00 Lunch

Scientific Symposium 5

- 13.00-13.20 Wat Phra That Doi Tung : The study and restoration
Wongchat Chatrakul Na Ayudhya
- 13.20-13.40 Intuitive Method
Waranan Sowannee
- 13.40-14.00 The Databank of Historical and Cultural Tourism Destinations along Route
No.9 Mukdahan – Savannakhet
Donruetai Kovathanakul
- 14.00-14.20 Management and Conservation of Sacred Places : Towards Cultural Heritage
Valorisation and Development
Gasser Gamil & Manar El Gammal
- 14.20-14.40 Discussion & Conclusion
- 14.40-14.55 Break
- 14.55-15.30 Report of ICOMOS Thailand Activities 2008
- 15.30 Closing

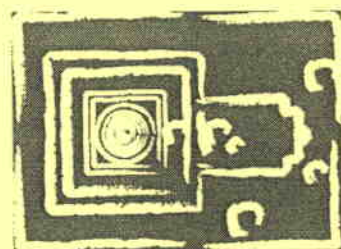
December 1, 2008

Excursion on December 1, 2008

- 7:30 Meet at The Crown Property Bureau
- 8:30-10:00 Visit Brahma Temple, Giant Swing, Wat Suthat Thepwararam
- 10.15-11:45 Visit Wat Ratchanadda, Wat Thepthidaram
- 12:00-13:00 Lunch at National Museum
- 13:00-14:30 Visit Kudi Chine District, Kian An Keng Shrine
- 14:30-15:30 Visit Wat Kalayanimitr
- 15:30-16:15 Visit Kudi Khao Mosque
- 16:30-17:30 Visit Santa Cruse Church
- 18:30 Arrive at The Crown Property Bureau

Sacred places in Portugal – the need for memory

Zoran Vukoszavlyev



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Sacred places in Portugal – the need for memory

Zoran Vukoszavlyev, PhD

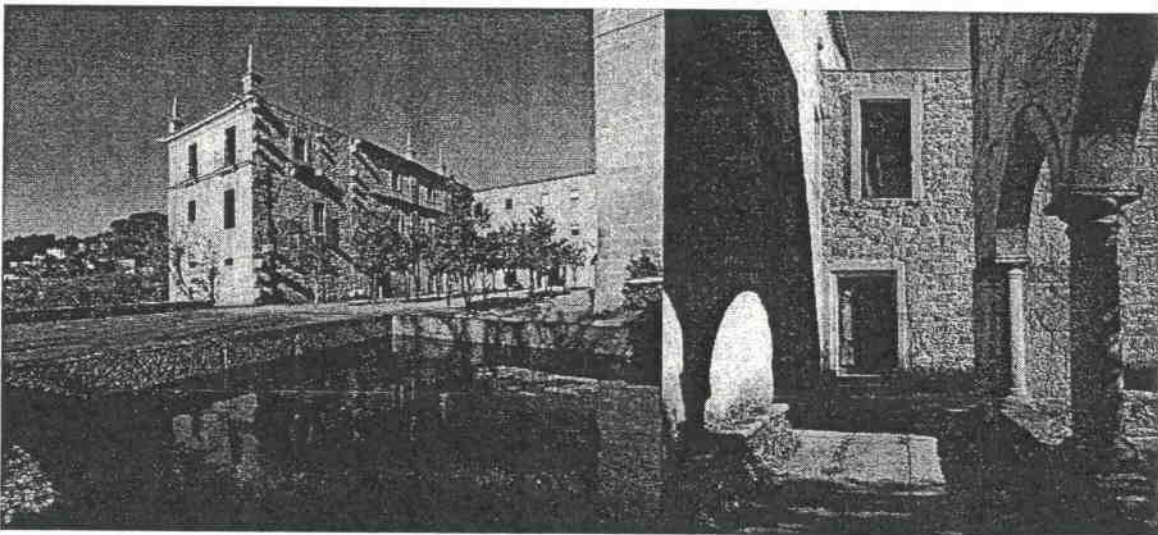
The lecture is intended to present different ways of use of sacral places in Portugal. The country on the south-western part of Europe has origins deeply rooted in Christianity. Such examples like Santa Maria do Bouro, an old convent on the North part of the country show the possibility of remodelling with new architectural characters. The work of Eduardo Souto de Moura is representing a new function (a hotel) – but there are many reconstructions, too. The churches of Cicouro and Figueiredo are remodelled with the new way of liturgy. We can't introduce Portuguese sacral architecture without the work of Álvaro Siza, through the example of a new parish centre in San Marco Canaveses. As a summary of the new needs of collective memory we represent the world-famous centre of pilgrimage in Fátima focusing on the new addition of contemporary sacral space.

Portugal is the most western country of Europe. The former world-empire today belongs to the smaller countries with its approximately 10 million inhabitants, but considering its cultural values it bears architectural monuments of a high quality. The Iberian Peninsula, as a meeting point of cultures, has been the witness to the rise and decline of empires. But in each period, the country raised the constructing work to a high level with the preservation and integration of the architectural values. Thus the multicolour determining the identity of people becomes decisive in the deep layers of culture. Our restricted survey analyses the architectural work of the region-determining Catholic Church. The examples, chosen from the last decades of the 20th century, try to re-find the place of man within his traditions with the help of cultural values protection – after the end of an ideologically dark period.

In Portugal the post-world war dictatorship meant political and economical isolation too; and in this country the confinement had the feature of a strict cultural censorship as well. This shock-like stress on identity also had a deep influence on the church-culture of the traditionally religious country. Huge monasteries went uninhabited; the religious life changed significantly. After the fall of the dictatorship and the democratic transition, the approach of national value – beside the intellectual and cultural opening - has started to run reconstruction processes built on the pieces of the traditional values worth to be protected. The deserted monasteries could not be filled with friars any more, but the building substance bearing a great spiritual value could have been reconstructed and protected in a way that gave a new context – and thus it provided an identical continuity to a relevant segment of culture. In this way the chance for the survivorship of material values has become ensured, and in an intellectual sense the more than hundred year old tradition of a previous era could be renewed and reproduced. Our first examples emerge from the deeply rooted cultural identity of the frontiers, they examine the transient zone between the densely populated west coast and the villages in the back of beyond in the east mountains: with the method of reconstruction and resettlement. The next two case-studies discuss the intellectual organizing factors of the reconstruction (partly through monumental protection matters) and the remodelling works based on the changes in liturgy. The review is finished with the presentation of the new mission-areas established on the turn of the millennium and the requirements of the more rationalized church-approach, with the illustration of the construction works in a small town and in the most relevant catholic centre, Fátima.

New functions

In the midst of the mountain ranges of the north-eastern region of Portugal a huge monastery has been renewed with the renovation of the church and the remodelling of the friary. Today the monastery, originated in the 12th century and significantly expanded on the turn of the 16th – 17th century, is filled with new meanings. The sacral main element serves the spiritual life of the small settlement, and functionally the sacristy and the chapter room are still in use. From now on, the joint building wings serve as accommodation for the travellers who intend to explore the land rich in natural values; the bigger rooms around the cloister host the restaurant and the lounge-spaces. Sacral and profane become a unity in the historical identity; the accommodation feature of the hotel is not unfamiliar to the previous monastery function. Thus for Souto de Moura the representation of this continuity was evident in the work of interventions requiring minimal remodelling. The generous composition of the spaces and the logic articulation of the functions work as a quotation of the monastic order of the end of the millennium. Beside the mechanical and technical applications which are installed hidden, the details were reconstructed with pure minimalism; and the doors and windows also emphasize the dominance of stone as the main building material. The jamb-structure covered with reveal or the frameless installation have made the texture of the centuries old stones possible to come to the front. The carving style of the additional stone pieces intends to be simplifying in order to make only a slight difference between the elaboration of old and new.

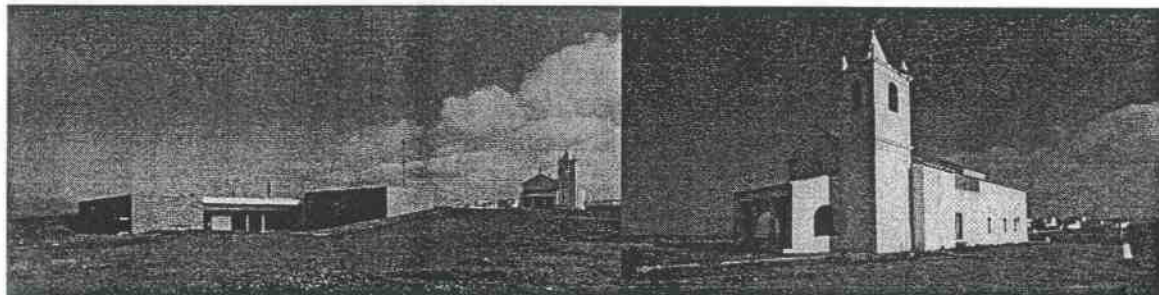


Pousada de Santa Maria do Bouro, Amares, 1997. Architect: Eduardo Souto de Moura

Dislocation

Alto Alentejo is one of the historic regions of Portugal. Along the Spanish frontier the top land of the south region ends up in mountains running up steep from the gently sloping hills; and from ancient times, this natural border defines the regional relationships of the land. The agricultural lands of rich soil are ripped by grey rocky heights with fortified settlements on the top. The white walled houses of the villages try to press close rather to the valleys and the plough-lands.

By the construction of Alqueva valley dam on the turn of the millennium a big lake of 250 square kilometres came into existence, changing the appearance of the countryside. The early traces of human construction, archaeological areas e.g. the Roman ruins of Lousa were awash by the rising water-level. Not far from the ancient settlement a small village had also existed. The farmer houses of Luz (meaning: light) went under water, but following the decision of the inhabitants the village was resettled some hundred metres higher, climbing up on the high ground. The mental and social relations of the insistence to the location were supported by architectural means. The houses of the resettled village follow the typical pattern of the region, the created public spaces are enriched with public institutions and even a new church was built in the village centre. Previous to the relocation of the old village the life of the resident population had been followed for years, film and photo documentation had been prepared; on that and on the material records a museum was established. Pacheco and Clément intended to save the presence of the material objects of the old village within the strong visual features of the surrounding natural land. The small church had been demolished and transported to its new place: today it stands at the end of the road leading to the reservoir (and former village). It is located with its white walls vis-à-vis the new, expanded cemetery. The two plaza-elements are connected with a stone covered plateau, which forms a terrace emerging from the terrain slope, at some points with wide stone parapets and wide-low bulks. The road running out of the village is continued between the two public buildings, it forms a ramp leading to the bank of the reservoir – the museum of local history is hidden under the terraces. The halls of the museum document the process of the relocation and present the range of the preserved material records. The consistency of the intention becomes definite in the white walled “Luz” hall: it shows us the clear papers of future identity and the chance for the continuity of present in the relocation of Aldeia da Luz.



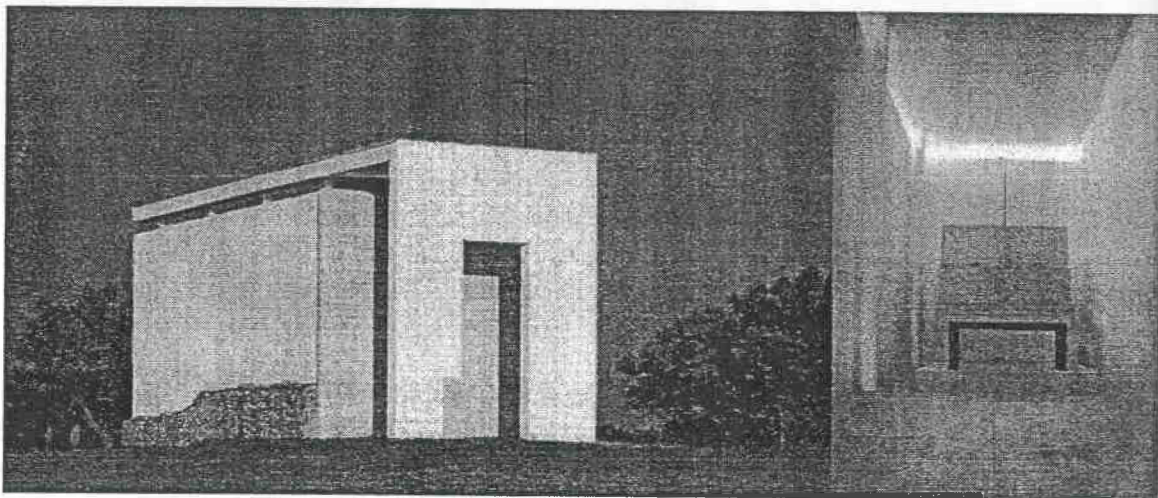
Aldeia da Luz, remodelling of village Luz, Mourão, 2003. Architects: Pedro Pacheco and Marie Clément

Reconstruction

The relocation of a historic building bearing monumental value can be technically worked out on the base of thorough measurement documentation, and from the ethics point of view it might be favourable in case it was generated by a special environment-change situation of a community. The importance of the spiritual need for the survival of our monuments would lead to the level of cultural-anthropology, so let's just stick to the architectural relations. Beside its effective physical meaning, a sacral place transfers spiritual contents as well. In a small settlement of North-eastern Portugal the revival of the material references has shown up in a contemporary architectural gesture. This is a frontier-zone which was considered as an important interior province-border also by the Romans (even the name of a near crossing pass „Porta Homen” refers to this). On the lands of Miranda do Douro, on the skirts of Cicouro village there is a small hill where for a long while only the

waist-high ruined walls had marked the sacral traces of the late-medieval people. The L-shaped wall remains meant the makings of the situation; Cannatá and Fernandes architects could lean on these “bases” in their contemporary intellectual way. Since they did not have any information about the former church, prior to the definition of the first lines of the plan an elemental typological survey had been prepared. The architects took the sample of the layout system and geometric scale of the churches with one nave and a portico, which were general and typical of the northern region in the examined period. According to the architectural intention, the transformation of this cognition has worked as a contemporary quotation of a church’s idea.

The method presents us a trendsetting definiteness and sensitive quotations. The present-day appearance of the church-mass designed above the remained ruins is a minimalist imagine of the available information. Above the excavated base-walls, the height measures were counted from the examined scale-system and this defined the place of the closing flat roof. In the churches of the period the portico served as a vestibule; and this is quoted by the wall-frame optically designed into the closed bulk-form, quasi as a folding of the roof slab to a vertical plane. In the interior wall surface of the vestibule the ornamented stone cladding cites the traditional aesthetic appearance; the side-stairway running to the belfry, which is placed onto the roof, is composed to this foreground. The moderate white plastered walls of the interior are not broken by any window: the natural light shines in to the space through a narrow glass stripe above the three walls and under the roof slab. The calm elegancy is disrupted by an asymmetric composition: the interior is designed with a row of pillars in front of the wall along one of the longitudinal sides. This solution is an answer with respects to the remained walls. Though the architects directly built on the remains of the walls in order to keep the original extent of the building, this construction stops under the slab and connected to the roof only with the mentioned glass stripe. The trimming supported by columns is statically reasonable but at the same time it draws the attention on the noble gesture of the adjustment to the ruins in an aesthetically moderate way.



Rebuilt chapel, Cicouro, 1992. Architects: Fátima Fernandes and Michele Cannatá

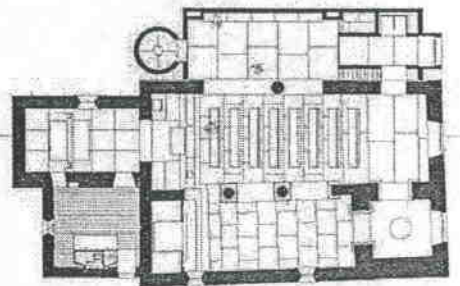
Reconfiguration

From the aspect of construction works of a noble period, Braga, a town in North Portugal, has left the heritage of the baroque church-construction rich in architectural remains. The

complete renovation of the baroque church settled on the top of a hill in the town centre of the nearby small Figueiredo has reclined upon the existing architectural characters. The additions follow the increased spatial demand of the congregation; at the same time the layout configurations that came from the changes in liturgy, and had influence on architecture too, are aimed to be adjusted into an architectural work of high quality related to its scale.

Thus the architectural design work needed a complex approach. The unified concept of the design has effected both the accessibility of the church located on the top of the hill and the spatial disposition of the building lifted up to a podium as well: the re-interpreted relation between the vicarage, the community house and the cemetery is clearly presented by the hierarchy of the traffic surfaces. The tiny cemetery was given a separate funeral parlour on a lower level of the square-surface; the terraces built on different levels are connected with ornamented stairways and reasonably placed ramps.

The church stands at the highest point; and it was extended with a new baptistery by an attractive addition to the layout system. Symmetric to the axis of the nave, Providência has repeated the aisle, and placed the font into a circle-shaped space at the aisle's end close to the altar. The arcade-like opening of the existing aisle is answered by the new side-space with a huge supportless span. Beside the layout expansion of the interior, the sacral place has been renewed according to a new, complete furniture-conception. On the façade, the enlargement and re-configuration of the building appears with a moderate architectural character: the door of the third aisle is adjusted to the symmetric composition of the two other existing ones; but the lack of ornaments and the withdrawal of the façade-plane indicate the contemporary identity of the addition.

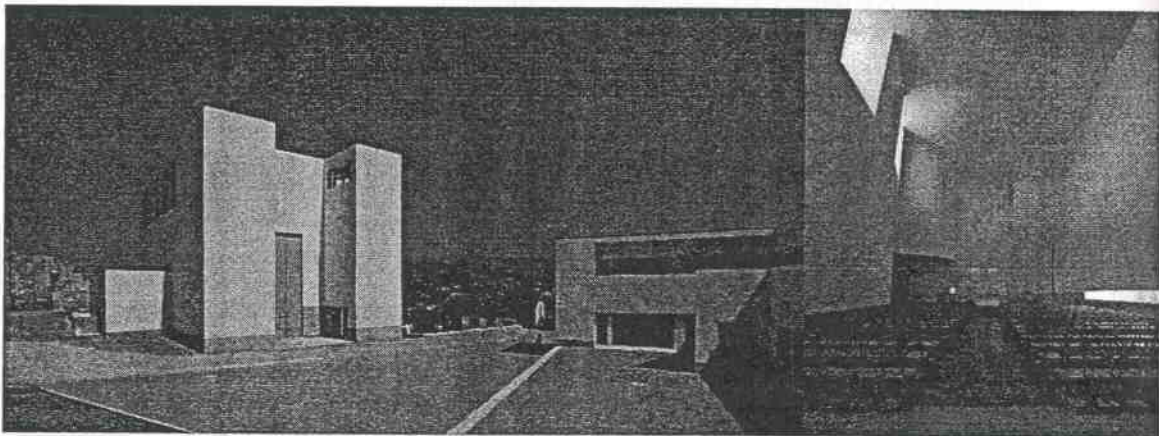


Church of Saint Salvador, Figueiredo, 2004. Architect: Paolo Providência

New territories

In historical times, the location of towns determined the formation of their settlement type. From this point of view, the geographic conditions and the means of power raised some of the regions and subordinated others. The important cross-roads within one day walk distance have developed to merchant centres, and this meant a further emergence from the other villages of the region. Climbing up on the high-rising brae of the North-Portuguese town Marco Canaveses between Porto and Amarante, we leave the river meandering in the valley behind, and passing along the gentle slope of the ridge we reach the church centre designed by the most well-known Portuguese architect, Álvaro Siza. Within the wider zone of the building complex a small baroque votive chapel stands, next to it the pilgrimage house bearing the form-features of modern architecture can be found. The new church of

this town-part is built onto a plateau raised a bit higher than the road, and it turns toward the main approaching direction with its sanctuary. In this way the East-oriented church hall can only be accessed by passing around the whole building, so we arrive at the main entrance after getting nearly completely acquainted with the church. Up there a small urban square welcomes us, which place has become complete with the newly built vicarage and the community house. The masses of the buildings are not at right angles, they nearly close the way of arrival, in this way protecting the enclosed space. The astonishingly high vertical port of the church is placed between a pair of belfries, though the pylons do not rise above the building mass. The spaciousness of the place enclosed by the buildings is getting denser in between the mass of the entrance-belfries. The southern bulk hides the bells high up, the northern mass houses the vertical bulk of the baptistery: this is the zone of the chime calling for people and the mystery of becoming the part of the congregation as well. We enter the church between these two elements that determine our life, where the liturgical calmness of ancient Christian places greets us. On the southern side a longitudinal horizontal slash opens up the view of the town laying below; from the northern side the wall-mass is leant and the light infiltrates through deep windows. We find ourselves in a space which is chilly in sight but filled with emotions. The uniquely designed benches, the marble block of the altar, the gilt case of the tabernacle, the lyrical scales of the cross and the archly leaning altar-walls are all greeting us as familiar elements. As strangers we are getting familiar here, the space is talking to us even in the deep silence. The creation of a community is perceptible here. We explore the master gift of the architect where the space is a succour and a receiver of this process.

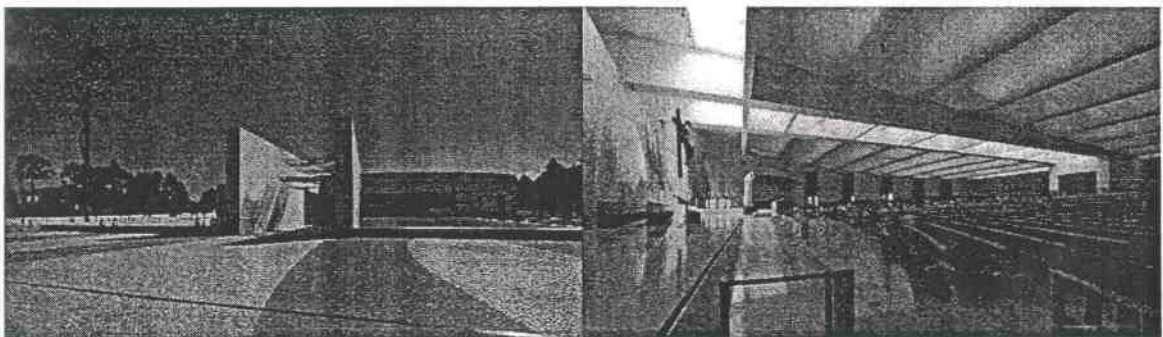


Church of Saint Mary, Marco Canaveses , 1990-2006. Architect: Álvaro Siza Vieira

Continuity

Buildings modulate and inspire the community emerging inside them with their own existence. The characteristics of spaces determine activity; with their spatial situation they serve both community life and individual prayers. There are spaces which address us with their personal tone; at other places the openness provides gratifying reception. The building complexes being further-extended time by time are carrying several layers in their continuity; in this way they give place to everyone corresponding with his/her own sacral life. In the middle of Portugal, in one of the most important pilgrim-centres of the Catholic Church, a large number of churches and chapels serve the individual and public experience of faith.

In 1917 in Fátima three shepherd children saw a phantasmal vision which was repeated in the same year. The place became the centre of single and grouped pilgrimages; and in 1957 a church was constructed to give an architectural frame to this continuous worship. Similarly to the colonnade of the piazza in front of the Saint Peter's Basilica in Vatican, the classicist building was completed by a semi-circled colonnade. This generous gesture has embraced a space of enormous dimension. The church itself almost became the altar of a grand open-air church. From that time hundred thousands and millions have been coming here on pilgrimage searching for help and forgiveness. On the turn of the millennium the idea of establishing a sacral place capable to host masses of people has presented itself; the architect was chosen through an architectural competition. After analysing the spatial situation Tombazis draw the conclusion of placing the hall room with the capacity of 6000 men behind the natural hill-ridge. Like this he has not disturbed the existing architectural space-order of the colonnade, but extending it along the middle axis he has even made the complex more monumental. The scale of the almost circle-shaped building cannot be perceived at first site; it stands in the square as a mighty disc. The grandiose doors named after the twelve apostles are opening the space in radial direction, but the most important entrance faces the direction determined by the main axis of the old church. The imaginary line is emphasized by a pair of white reinforced concrete beams, which are forceful and graceful at the same time. The ridge of the new church hall is marked by the light coming through the big skylights and this leads to the altar as well. The places for worshippers are also bright but comparing to the main axis they receive only filtered light. Man feel himself small and lonely – but at the same time big and a piece of an enormous community. The new church hall of Fátima embodies the architectural reform of the open minded Catholic Church of the turn of the millennium.



Church of the Holy Trinity, Fátima, 2006. Architects: Alexandros Tombazis and Paula Santos

Summary

The presented examples of the Portuguese architecture on the turn of the millennium have illustrated the chance for the revival of cultural heritage from several aspects. The maintenance of the building complexes which are organic parts of the human historical memory can be realized in many ways; but the most important aim always has to be the continuity in the life of the object, since its cultural value can be left to the following generation only in this way. An acceptable remodelling sample for filling a monastery with new function was presented; and architects were able to intervene into a seemingly lost situation where the survivorship of the memory of people longing for their home land could only be done by relocation. With the help of a contemporary reconstruction method a ruin forgotten long ago got a new chance for manifestation, thus the centuries old tradition

of local people may become the part of our life again. The new liturgical demands of the turn of the millennium require architectural remodelling; however this cannot clear away the values of previous periods but only be the noble continuation. The hottest architectural works interpreted the mission-roles of establishing a community and the new correlations in the faithful relationship of individual and congregation.