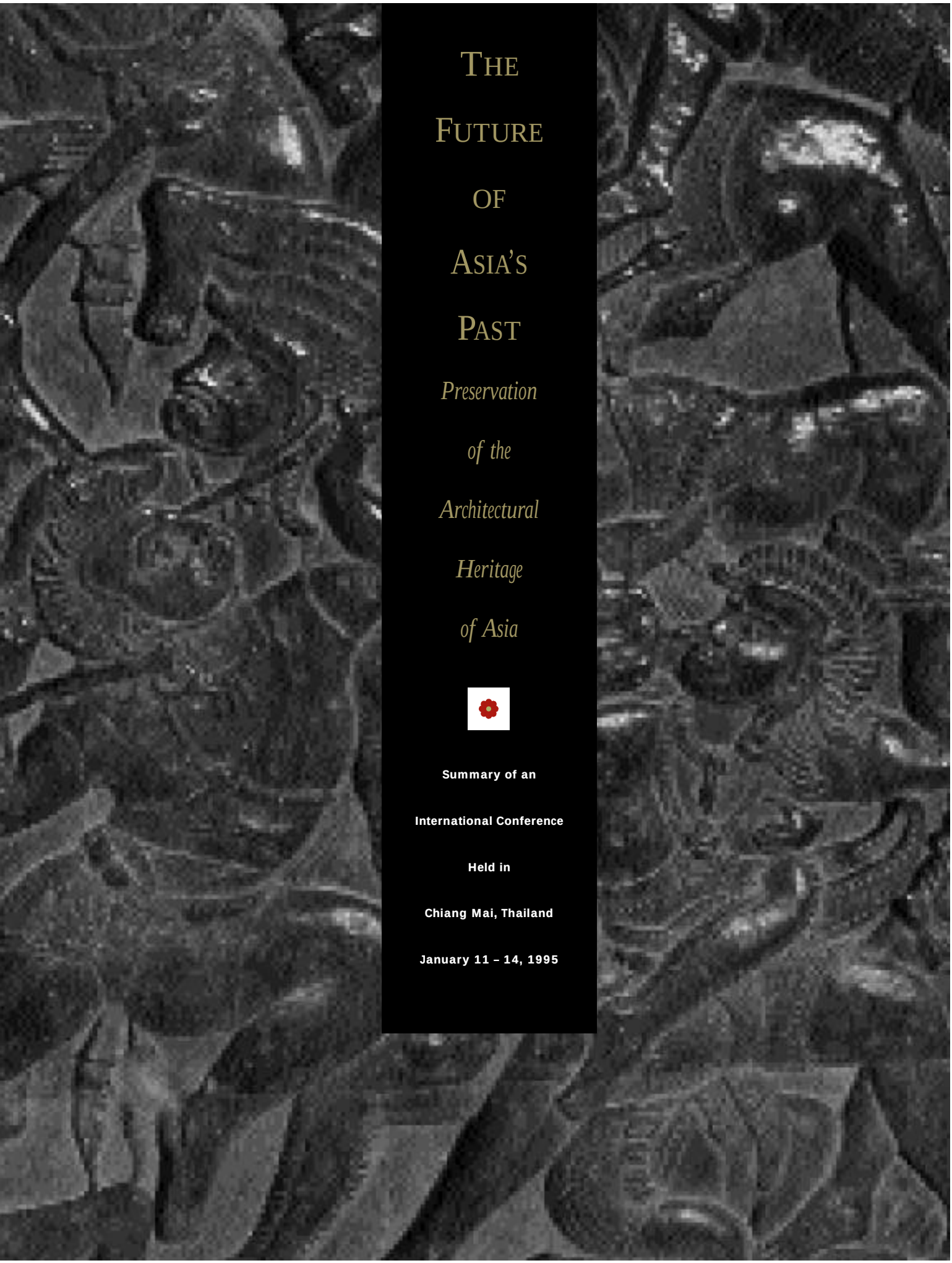

The Future of Asia's Past

Preservation of the Architectural Heritage of Asia

Summary of an

International Conference

Held in

Chiang Mai, Thailand

January 11 – 14, 1995

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Organized by the Asia Society,
the Getty Conservation Institute,
and the Siam Society

Miguel Angel Corzo, Editor

The Getty Conservation Institute

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Editor

Miguel Angel Corzo
The Getty Conservation Institute

Editing

Keith W. Eirinberg
Sylvia Tidwell

Publication Coordinator

Helen Mauchí

Design

Marquita Takei

Printing

Westland Graphics
Burbank, California

The Asia Society

The Asia Society is the leading American institution dedicated to fostering understanding between Americans and the peoples of Asia and the Pacific. Founded in 1956 as a nonprofit, nonpartisan educational institution, the Society has headquarters in New York and regional centers in Washington, D.C., Houston, Los Angeles, and Hong Kong. The Society produces a wide variety of programs, including major art exhibitions, workshops, international conferences, lectures, films, performances, and publications, and houses the world-renowned Mr. and Mrs. John D. Rockefeller III Collection of Asian Art. "The Future of Asia's Past" is a three-part project that began with two conferences presented in New York by the Asia Society, dealing with issues of conservation in Cambodia (1992) and in Vietnam and Laos (1993).

THE ASIA SOCIETY
725 Park Avenue
New York, New York 10021
U.S.A.
Tel.: 212-288-6400
Fax: 212-517-7246

The Getty Conservation Institute

The Getty Conservation Institute is an operating program of the J. Paul Getty Trust. Committed to the preservation of cultural heritage worldwide, the Institute seeks to further scientific knowledge and professional practice in the field of conservation and to raise public awareness of conservation's importance. Through fieldwork, research, training, and the exchange of information, the Institute addresses the conservation needs of museum objects and archival collections, archaeological monuments and sites, and historic buildings and cities.

THE GETTY CONSERVATION INSTITUTE
4503 Glencoe Avenue
Marina del Rey, California 90292
U.S.A.
Tel.: 310-822-2299
Fax: 310-821-9409

The Siam Society

The Siam Society was founded in 1904, under royal patronage, as an organization for those interested in the artistic, scientific, and other cultural affairs of Thailand and neighboring countries. The Society publishes *The Journal of the Siam Society* and *The Siam Society Newsletter*, in addition to occasional works of topical interest and scholarly merit. The Society sponsors a program of lectures and artistic performances and conducts study trips of archaeological and cultural interest in Thailand and abroad. The Kamthieng House, on the grounds of the Society's home, provides an example of a traditional northern Thai house. The Natural History Section sponsors a program of lectures and study trips concerned with conservation of Thai wildlife and flora.

THE SIAM SOCIETY
131 Soi Asoke, Sukhumvit 21 Road
Bangkok 10110
Thailand
Tel.: 66-2-260-2830-32, 259-4999
Fax: 66-2-258-3491

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Preface

Vishakha N. Desai is Vice President for Cultural and Interdepartmental Programs and Director of the Galleries, the Asia Society

Miguel Angel Corzo is Director of the Getty Conservation Institute

Over the course of five days in January over 350 leaders from around the world gathered in Chiang Mai, Thailand, to discuss the future of Asia's past. This important gathering brought representatives from cultural authorities, experts on the cultural field, international organizations, corporations, tourism authorities, and interested public to take stock of what is presently being done and what can be done in the future to protect Asia's cultural heritage from urban sprawl, increasing tourism, pollution, war, and all the vast array of threats to the testimony of civilization.

This publication summarizes the topics presented in the plenary sessions and in the smaller discussion groups centered around some important architectural and archaeological sites and monuments. It also includes the keynote addresses presented at the beginning of the conference and the recommendations agreed to by the speakers of the conference at its conclusion.

In this type of gathering, many of the significant conversations take place at the breaks and during chance encounters. This was one of the reasons for this conference: to create a network of concerned individuals who would not only debate the topics but also decide, individually or in groups, on further actions that will promote the preservation of the cultural heritage in Asia.

Speakers, moderators, sponsors and funders, and their staffs actively engaged in making the conference possible, contributing their efforts and their ideas, their commitment and their enthusiasm. We want to thank every one of them, as well as all other participants, for their significant contributions.

We are very proud to present this publication to those who attended and to those who did not have the opportunity to be present. It is our hope that the contents will not only provide a framework for additional reflection but also elicit further actions that will place high priority on architectural and archaeological conservation during the next millennium. If this is achieved, we will all have fulfilled our intended goals.

Welcoming Remarks

Honorable Privy Councillor Rear Admiral Usni Pramoj, distinguished guests:

Nicholas Platt is President of the Asia Society, U.S.A.

As the President of the Asia Society, it is my honor to welcome you to the conference "The Future of Asia's Past: Preservation of the Architectural Heritage of Asia" on behalf of the three organizers, the Asia Society, the Getty Conservation Institute, and the Siam Society.

As we move closer to the end of this century and begin to prepare for the next, it is evident that in economic terms, the next century will belong to the Asia Pacific. By the early twenty-first century, seven out of ten largest economies will be in the region. No doubt this is exciting news not only for the people of Asia but for all of us who care deeply about, and deal regularly with, this dynamic part of the world.

At this time of rapid economic growth and globalization of culture, it seems appropriate to step back for a moment to contemplate the future of the precious and ancient cultural heritage of the region. That is indeed the core purpose of this conference — well captured by the title of our gathering, "The Future of Asia's Past."

Current economic and cultural conditions raise questions that seem particularly relevant to this gathering:

How will ancient monuments withstand the rapid industrial development?

As more people travel in search of ever more exotic destinations, how will tourism affect the condition — and even survival of — fragile areas that have survived precisely because they have been spared ongoing human intervention?

Can governments encourage and implement policies balancing the needs for economic development with sensitivity for the proper preservation of ancient architecture?

How does increased visitation to monuments affect the people who have been living in the vicinity of these sites for generations?

How can we learn from one another and share the information so that mistakes can be avoided and successful solutions be replicated?

These are some of the questions that will be deliberated over the next three days. As you know, the answers to these questions are far from simple and require expertise and commitment from many different kinds of people — government agencies, specialists in preservation methods, scholars, tour operators, and economic developers. You represent all of these professions and more. You have come from more than twenty different countries, not just in Asia but from as far away as Tanzania. Above all, you represent the dedication to this very important topic of the future of Asia's past, a heritage that belongs to the entire world. That the question is of serious importance is evident from the commitment you have made to attend this conference.

The Asia Society is proud to have conceived the structure of the conference. The organization, founded in 1956 by the late John D. Rockefeller III, is based in New York and has regional centers in the United States as well as in Hong Kong. The Society is dedicated to public education concerning all aspects of Asian life and culture, past and present. Our job is to connect Americans and Asians more closely and firmly in preparation for our future together.

The Asia we cover stretches from the subcontinent of India, north through Central Asia, across China, Japan, and the Association of Southeast Asian Nations (ASEAN) countries, and further along the Pacific to Australia and New Zealand. Thailand is right at the geographic heart of this great region. It has had an ancient and compelling past, is enjoying a booming present, and promises a bright and dynamic future. Thailand is, therefore, the appropriate place for a conference of this nature.

Such a gathering would not have become a reality were it not for the Asia Society's very special partnership with two other like-minded organizations. From the beginning, the Siam Society, a distinguished private institution of Thailand under royal patronage and dedicated for the past ninety years to the preservation of

Thai culture, took on the burden of complicated organizational details and provided valuable advice regarding structure and overall scope of the project. The Getty Conservation Institute, a preeminent American institution involved in the preservation of monuments worldwide, has been a major collaborator in dealing with all aspects of the conference. We could not have had more distinguished partners for this effort. Thank you.

All of us have also been aided by a number of organizations worldwide; their names appear at the back of the program in your folders. I should like to particularly acknowledge the World Monuments Fund for actively participating in the planning of the conference and for contributing the last session of the program.

As you can imagine, a complex undertaking like this cannot be accomplished by any nonprofit private organization without financial support from many different sources. All of the funders are acknowledged individually in the program. You will be happy to note that support for the conference has come from Japan, the United States, Thailand, and Singapore. This support clearly indicates that the sense of the importance of this discussion and deliberation is widely shared.

No one has done more for making the cause of cultural preservation a public passion than Her Majesty. Tonight we are deeply honored that Her Majesty has designated the distinguished member of the privy council to officially open the conference on her behalf. It is my honor to invite Her Majesty's representative, the privy councillor, the Honorable Rear Admiral Usni Pramoj, to open the conference.

Opening Address

Excellencies, distinguished guests, ladies and gentlemen,

Rear Admiral Usni Pramoj is representative of Her Majesty Queen Sirikit

By gracious command of Her Majesty the Queen, it is my pleasant duty to represent Her Majesty at the opening of this most important conference on the future of Asia's past.

The issues to which you will be addressing yourselves over the next few days are crucial ones. Asia is undergoing rapid growth and development. Economic growth cannot be deterred. Time will not stand still. The benefits of economic growth are too obvious to require any elaboration. The dangers, however, are far subtler but no less important. How we handle growth today will shape our future. Mismanagement today could lead to cultural poverty tomorrow. It is therefore encouraging to see that the dangers have been recognized and that this distinguished company has assembled specifically to discuss how best to enjoy economic growth while minimizing the harm that might result to our traditional heritage.

The task which faces you is no easy one. To someone who has little knowledge of such matters, such as myself, it almost seems as if you want to make an omelet without breaking any eggs. I hope I am overstating the case. At least technology, if used wisely, is on your side.

What you will undoubtedly achieve is to bring to the world's notice your concern over how development should be handled, how the past and the present can be balanced to produce a future which is economically productive without being detrimental culturally. Anyone who understands your aims will want to wish you well in your endeavors.

The auspicious time has arrived for me, on behalf of Her Majesty the Queen, to declare open this conference on the future of Asia's past.

Bringing Conservation Philosophy into Practice

Mr. Nicholas Platt, President of the Asia Society;
Dr. Vishakha Desai, Vice President of the Asia Society;
Mr. Athueck Asvanund, President of the Siam Society;
distinguished guests; ladies and gentlemen:

It is a great pleasure for me personally to be among so distinguished a gathering, at such an important conference. My sincere thanks go to the Siam Society, the Asia Society, and the Getty Conservation Institute for organizing this momentous gathering.

Anand Panyarachun, the former prime minister of Thailand, is Chairman and Chief Executive Officer of Saha-Union Corporation Ltd., Chairman of the Council of Trustees, Thailand Environment Institute, and Chairman of the Thailand Business Council for Sustainable Development.

The timing of this conference is indeed opportune. Last month's World Heritage Conference in Phuket has refocused attention on Asia's rich cultural heritage and natural splendor and, in doing so, has highlighted the very real threats posed by environmental degradation, uncontrolled development, and, in particular, tourism. The preservation of Asia's heritage, as called for by the international community, can no longer be neglected and must be given due priority commensurate with its significance.

At the same time, Asia has reached the point where responsibility for the conservation of cultural heritage now lies squarely with national governments. In most countries of Asia, the science of conservation has now advanced to the stage where national institutions and experts can increasingly take on the task of architectural conservation themselves. Heritage conservation is therefore moving out of what may be termed the "colonial" phase — where academics and concerned institutions, mostly in developed countries, took the lead in preserving historic monuments and artifacts in developing countries — and into a new "nationalist" phase — where national experts are now in the vanguard of protecting their own cultural heritage.

It is thus significant that we are meeting in Chiang Mai, the seat of the Lanna culture, for here the challenges and pitfalls facing heritage conservation in Asia are only too apparent. Chiang Mai is the most important city in Northern Thailand. It was founded almost seven hundred years ago, during the reign of King Mengrai, the ruler of the Lanna kingdom. According to old Northern scripts, King Mengrai chose the location and designed the square-shaped walled city himself. From its inception until the Burmese conquest in the sixteenth century, Chiang Mai flourished as the capital of the Lanna kingdom and the political, commercial, and cultural center of the North. Following liberation and revival in the eighteenth century, the city resumed its role as the principal city of the North and continues to prosper today.

Chiang Mai will celebrate its seventh centennial next year. More than any other town in Thailand, the city has been fighting to preserve the past and its architectural heritage. And nowhere is this glorious past more evident than in the city's many temples, built in the typical Lanna style with multiple-tiered roofs, gracefully curved eaves, and a portico.

But Chiang Mai has also lost much of its appeal in recent years. The present-day city thrives on the site of its origin, thus giving rise to the universal problem of conservation versus development. The pace of commercialization in Chiang Mai has outstripped the best efforts of town planners, resulting in unsightly high-rise condominiums and office buildings. The traffic situation is following the same vicious path as that of Bangkok, with consequent noise, air, and visual pollution; and in addition, rubbish disposal remains a perennial problem for City Hall. It is obvious too that Chiang Mai's precious cultural heritage is suffering under the strain of modern progress.

Hundreds of historic sites still languish in neglect, encroached upon by squatters or hemmed in and hidden by new buildings. Of those sites that are registered with the Fine Arts Department, many receive only marginal maintenance, there being too few personnel and funds allocated to undertake necessary repairs and restorations. The remains of the ancient city walls, once a proud symbol of Chiang Mai's

strength and purpose, have suffered long periods of neglect alternating with periods of hasty reinforcement.

And yet Chiang Mai is dependent upon the very development that is threatening its heritage, if it is to develop as a modern regional center — part of the "economic quadrangle" being enthusiastically promoted by Thailand, Myanmar, Lao PDR, and Southern China.

What then can be done to preserve the city's cultural legacy, while at the same time allowing the benefits of development to flow freely?

Simply put, the aim should be to integrate development with preservation. The term *sustainable development*, which has come to define modern environmental thought, can be used in this context to describe the integration of cultural with commercial demands. Such development is already appearing: all construction within the city walls is now required to uphold the local architectural identity, and the building of condominiums within the old city and construction of tall buildings in the vicinity of temples are strictly under control.

Furthermore, the people of Chiang Mai have added their voice to the conservation crusade. Public campaigns have been instrumental in preserving the rich cultural heritage of Northern Thailand. Strong opposition to the construction of a cable car up Doi Suthep resulted in the project being dropped, and public support for the control of high-rise buildings within the old city led to the drafting of the regulations I have already mentioned. These campaigns demonstrate the depth of community feeling that exists here and the importance of public participation in the development process.

Chiang Mai is, in effect, a living ancient city and has to live with all the problems associated with balancing the past and future. However, the solutions to the city's dilemmas demonstrate that conservation must be recognized as an essential part of development. It is important that the elements of cultural heritage, such as historic buildings and sites, should be counted as assets, not as burdens or obstacles to development.

Historical and cultural traditions are an important, enriching dimension of community identity. Active community participation is therefore essential to the process of sustainable development. It is important, however, that the community contribute fully to the process of conservation — by which I mean there must be free access to any relevant conservation and development plans. Dissemination of this information at all public levels is essential to success.

Furthermore, education, both inside and outside the classroom, must play a strong role in creating understanding and pride in our cultural heritage. It is time that conservation, for both natural and cultural environments, is taught on equal terms with other professional skills.

It is undeniable, however, that the preservation of our cultural heritage is expensive and will become more so in the future as the pressures of development and tourism mount on historic sites. Yet despite the costs of cultural conservation, it is no longer realistic to expect international agencies or foreign bilateral donors to continue to pay for this effort in the booming economies of Asia. Now is the time for the governments of Asia to take this responsibility upon their own shoulders.

Ways and means of providing for the expense of conservation in the national budgets must be identified. There is a need to rectify the current imbalance that exists between the promotion of tourism and the conservation of historic sites, for example. Too often a tourism-oriented policy prevails, and sites are preserved only as tourist attractions.

Ideally, such a situation should be reversed so that historic monuments are preserved first and foremost for their cultural values and not merely as showpieces to attract more tourists. It would be dangerous to establish too close a link

between tourist revenues and conservation, which might lead to a risk of losing cultural and artistic independence.

Perhaps we should look to our common heritage to provide us with the answers we are seeking. Asia is a region of immense antiquity, with a correspondingly rich and turbulent history. Many countries in the region have interacted in the past and benefited from cross-fertilization in arts, religion, and commerce.

Today, however, we are unable to appreciate the collective effort needed to preserve what is left of our past. This is due in part to the concern of each country with its internal affairs — economic growth and development particularly. It is also due to the current emphasis placed on the natural environment rather than the cultural environment.

As an issue, conservation of the natural environment has taken center stage in the last decade, culminating in the 1992 Earth Summit in Rio de Janeiro. Global attention is now being given to issues such as biological diversity, climate change, and protection of the earth's ozone layer. The level of funding, the number of qualified professionals, and the degree of public awareness are higher for the protection of tropical forests or endangered species than they are for restoring temples and ancient cities.

This imbalance stems in part from an imperfect understanding of our environment and what it encompasses. Humans are intimately associated with not only their natural environment but also their cultural environment. Together these two elements form the milieu within which our societies evolved and exist today. Because of this disunion between culture and nature, development and conservation plans for our natural and cultural environments have progressed in different directions; they are no longer mutually sustaining or even interrelated.

But in fact, they should be. To protect the environment, man must be able to live in harmony with nature — which means being able to cultivate its bounty without destroying its sources. Yet, aside from physical well-being, man also yearns for spiritual enrichment, which is where culture plays such an important role. Our cultural heritage provides us with spiritual fulfillment, which alone distinguishes man from other species on Earth.

The time has come for us to recognize the relationship between man, nature, and culture and to formulate appropriate strategies to conserve our environmental legacy. We must be serious about protecting our heritage at all costs.

I would like to call for concerted action on three main fronts:

First, the governments of Asia should start working together to restore cultural heritage with both national and regional significance. The restoration of ancient cities such as Luang Prabang and Ayutthaya will have a significance far beyond national boundaries. Similarly, the preservation of Angkor Wat will ensure that the Khmer heritage is saved not only for the people of Southeast Asia but also for the rest of the world. Surely there is now enough wealth and expertise in the region for us to take a leading role in preserving our regional heritage.

Governments also have an important role to play as guardians of our cultural heritage. Throughout history, one of the most insidious threats faced by sites and monuments has been looting, dismantling, and illegal destruction. National governments should now ensure that regulations prohibiting the encroachment on, or destruction and looting of, cultural property are in place and properly enforced.

It is now incumbent upon governments to take strong action in protecting the national heritage. However, protection must go hand in hand with development programs designed to benefit those communities living on or near historic sites. Local populations will have to play their part in safeguarding our national heritage, but they will only be able to do this if they have a fair share of the national resources.

Second, regional collaboration should not only be limited to government-to-government efforts. Aside from such initiatives, I would like to call for business to contribute to the preservation of our cultural heritage.

The private sector in Asia has been the prime mover in the economic development of the region, and now is the time for business to put its considerable experience and financial resources behind efforts to save our cultural legacy. Here in Thailand, for example, the Thailand Business Council for Sustainable Development and the Thailand Environment Institute are currently discussing ways of supporting efforts to restore our ancient capital city of Ayutthaya. I believe the time is now opportune for more of such private-public partnerships in Asian heritage protection, and I would urge businesses to explore options for taking action on heritage conservation.

Finally, the time has come for nongovernmental organizations (NGOs) to take up a more prominent and effective role in the preservation of our cultural heritage.

As an example of an NGO playing a constructive and commendable role in protecting the nation's cultural legacy, I would like to cite the Siam Society, coorganizer of this conference. The Siam Society has an almost century-long tradition of fostering scholars and scholarship, both Thai and foreign. The Society has played an important role not only in the study and conservation of our region's cultural heritage but also in the promotion of this heritage to the wider public. Indeed, next month the Society will initiate its Historic House series, at the Bangkhunphrom Palace Seventh-Cycle Celebration. This series hopes to channel corporate sponsorship into the restoration of historic buildings in the kingdom.

It is obvious, however, that worthy organizations such as the Siam Society can only do so much with the limited funds and personnel they have at their disposal. It is for this reason that countries may wish to explore the establishment of an independent national "heritage trust," along the lines of the British National Trust. This trust manages public properties all over Britain, with over two million members supporting its work. The establishment of such an organization would give both financial and political independence to the conservation effort, as well as raise the profile of heritage conservation among the wider public.

Asia has now emerged as an international economic center. As Asians, we are known for our hard-working ethic and our striving to improve the standard of living for the billions of people living within our boundaries.

Let us therefore be unsparing in our effort to ensure that our cultural legacy remain secure and undiminished, for both this and future generations. For if we can accomplish the union of conservation with development and truly attain sustainable development, then we may look forward to the glories of our future while benefiting from the richness of our past.

Thank you.

Introduction to the Conference

Vishakha N. Desai is Vice President for Cultural and Interdepartmental Programs and Director of the Galleries of the Asia Society, U.S.A.

Good morning. Welcome to the first working session of our conference — "The Future of Asia's Past." I'm delighted so many of you have taken time from busy schedules to devote three days to considering one of the most important, and certainly one of the most complex, challenges facing us today and into the next century.

Before we begin our deliberations, I thought it would be useful to keep in mind why this kind of gathering needed to take place, what is the rationale behind its structure, and what I see as the intended goals of the meeting. Khun Anand has paved the way for us with his inspiring speech last night, and I am sure we will refer to many of his suggestions throughout the next three days. In a way, he has set the agenda for us.

As suggested by him, we are at a remarkable moment in global history in which the Asia-Pacific region has come center stage. From my perspective, the dynamism in this region comes from two sources — a powerful contemporary commitment to modernization *and* the enduring impact of values, religions, and aesthetic systems that have thousands of years of history. Indeed, the selective adaptation of the past has helped propel this entire region more rapidly into the future than ever before in history.

As someone who has lived in two edges of this region — as a child in India and as an adult in America — I feel personal pride in Asia's future and in Asia's past. I also feel a real sense of excitement as we gather here to focus on "The Future of Asia's Past."

The fundamental premise of this conference is that we must bring intelligent and collaborative approaches to caring for our ancient and more recent architectural heritage. *Why must we care?*

To state the obvious, while many Asian countries are famous today for stellar economic growth, the very same countries are also ancient centers of world civilizations and boast some of the most precious ancient architectural creations. Many of these monuments have survived great wars and political upheavals over the centuries; but now they face the greatest danger of all, the danger that our rapid economic success could be our cultural downfall. This is not some abstract question — the threat to some monuments is imminent, as several speakers will point out.

The question is not one of technology — indeed, modernization has yielded some wonderful new ways of preserving the past. Nor is the question that of organization — surely societies that can reshape themselves overnight have the capacity to address this deeply human issue. Instead I think the question is that of *will* — can we make the collective commitment to addressing this challenge before it's too late? Ultimately we are talking about a political question that confronts all of us — we are talking about the politics of cultural preservation. My words are not just aimed at politicians per se, but to all of us who must be part of a public process to save the past as we revel in the future. That process must include governments, business, cultural organizations, and tourist operations.

Many of you are in the forefront of addressing this problem in different parts of the region and in different public and private organizational capacities. Archaeologists and conservation specialists often gather to discuss techniques of preserving sites. Professionals involved with tourism may focus on the relationship between cultural tourism and important monuments. We applaud these efforts, which are all crucial to our cause.

At this conference, however, our purpose is more comprehensive. As organizers we are pleased to join all of you, representing twenty-two countries and a wide variety of fields, so we can begin to think about what's really needed. The bottom line is: we have to search for collective strategies, address common challenges, and identify creative solutions for the preservation of architectural sites throughout Asia.

In order to get at some of these issues more concretely, the program is divided into two types of sessions.

The plenary sessions, focusing on broad topics such as cultural policy, are meant to generate discussions that go beyond single sites. Here we will be talking about the macro-issues that cut across our countries and our disciplines.

The sessions on specific sites, on the other hand, are designed to give us a better understanding of the current condition of particular monuments and the preservation challenges associated with them. You will note that these sessions include such world-famous sites as Angkor Wat and Dunhuang, as well as sites that are either just beginning to get world attention or are reemerging in the world arena, such as Luang Prabang in Laos or Bagan in Myanmar. We hope that these focused discussions will encourage a more active cross-fertilization of successful strategies and promote [our] learning from each other's mistakes.

Ultimately the goal of the conference is to build a network of like-minded individuals — from the government, from the private sector, from the academy — to create a public movement that cuts across professional disciplines and transcends national boundaries. So I would hope that all of us are participating in this conference not only as professionals but also as global citizens concerned about the soul of our civilizations as manifested in our monuments.

Although we will be producing a report, I don't see this conference resulting in some sort of a manifesto. Too often such proclamations rivet our attention on transient words when our eyes really should be on enduring monuments. Instead, I hope all of us will leave with a sense of urgent responsibility — to put architectural preservation at the forefront of our national and international agendas as we enter the next millennium. That surely is what our Asian predecessors over the past five thousand years would have urged us to do.

Khun Anand implied last night that as conference organizers we know where we want to go and even how we want to get there. The truth is, we have hopes, but they can only become realities if all of us work together and create a path to preserve our precious past.

Preservation Policy in Asia

Plenary Session

I

The preservation of Asia's architectural heritage is part of a larger worldwide preservation effort. Distinct Asian characteristics, however, provide unique challenges and opportunities. Within Asia, experiences differ among countries. Nevertheless, similar religious, cultural, and historical backgrounds among neighbors in the region offer the preservation community the possibility of learning from others' experience.

This unique Asian cultural context is a challenge to policy makers. How should "living" monuments be protected while at the same time religious worshipers are allowed access? Can government policy and religious traditions find common ground? What policy should govern monuments that no longer perform their original function? Should edifices displaying foreign or colonial influences be protected? Would a revivalist architectural stance — one that brings back traditional design — enhance public awareness of cultural heritage? In developing countries, what can be done to end the looting of heritage sites? Can architectural heritage preservation be achieved in a climate of rapid economic development?

Living monuments abound in Asia. These structures, still being used for religious observances for which they were originally designed, perform a vital function in everyday life. The challenge for policy makers is clear: there is a need to balance respect for religious practices and customs with responsible archaeological site management. Achieving this balance is not easy — especially when widespread and ancient religious belief encourages the faithful to maintain and restore religious edifices continually, often at the expense of sound conservation practice or good taste. The architectural integrity of historic monuments lies in the balance.

Examples of living monuments in Asia undergoing maintenance, expansion, and renovation by religious adherents are numerous. The primary motivation for this expression of devotion is based on the interpretation of Buddhist scriptures — contributors to the restoration and maintenance of religious structures will receive karmic rewards in future rebirths. In Yangon, Myanmar (formerly Rangoon, Burma), the famous Shweidagon Pagoda's stupa is frequently regilded by the Buddhist faithful. Other religious sites where the devout engage in maintenance and restoration include Borobudur (although considered in Indonesia to be a national cultural site), Candi Kalasan in Java, and Cula Pathom Cedi at Norn Pathom.

Restoration techniques of the faithful frequently diverge from modern preservation practice. Corrugated iron and aluminum paint have had harmful effects on the Shweidagon; corrugated iron mars the *rumah adat* of Tana Torajah in Indonesia; and a devout local sponsor of a tomb of one of the early teachers of Islam on Madeira island in Indonesia has repainted marvelous fifteenth- and sixteenth-century wood carvings in bright blues and yellows, creating lasting damage. Local artists may produce repairs or modifications of the original construction; the tropical climate serves to merge the two styles, and the public is left ignorant of the true nature of the original edifice. An example of this phenomenon is the fourteenth- or fifteenth-century brick temple Pura Maospait in Bali's capital, Denpasar.

Policy makers and religious leaders in Asia must work with one another in considering steps toward maintenance and restoration of religious sites. In Thailand, these groups are beginning to work together. For example, the Thai Fine Arts Department (FAD) supervises the upkeep and restoration of ancient monuments. While some buildings or larger sites have been registered by the FAD, Thai ecclesiastical law vests jurisdiction of these places to the abbot of each monastery. Under Thai law, however, the abbot must seek advice and permission from the FAD prior to authorizing any repair or restoration. Disputes sometimes occur.

Where the population has converted to a religion different from that celebrated by a mon-

ument, policy makers have a less complicated path to follow. Such structures can become part of the national cultural heritage. When the religious atmosphere has disappeared in this way, the problems of state versus religion at the site may similarly vanish.

Difficult problems arise, though, when a monument is appropriated by another religion or when government actions at the site result in a perception of sacrilege. In a case falling into the former category, the revived Buddhist movement has sought to reclaim the temple of Supreme Enlightenment at Bodh Gaya in India and the ancient Buddhist sanctuaries of Borobudur and Candi Mendut in Indonesia. The latter situation was seen at the demolition of the Babri Masjid at Ajodhya — rumored to rest on the birthplace of Rama; domestic strife in India resulted from the perceived sacrilege. In Indonesia, however, no unrest resulted when archaeologists discovered that the Islamic mosque at Mantingan in Java had its origins as a Hindu or Buddhist sanctuary.

Today's policy makers in Asia must also confront the sensitivities deriving from a country's colonial or foreign-influenced past. Acknowledgment or denial of those sensitivities will have a direct bearing on preservation of the architectural heritage. In the Republic of Korea, Japan's colonial occupation (1910 – 1945) is still a vivid memory to many Koreans when they pass the many edifices built by the Japanese, many of which are still in use. A debate about Korean cultural heritage ensued when the Korean government decided to raze the National Museum, for example, because of its origin as a Japanese colonial administrative building. While never subject to colonization, Thailand has an architectural record of foreign influence. The government has decided to preserve such structures for architectural interest and historical continuity. Many of them have since been registered by the FAD.

A further challenge to preservation policy is posed by the need to ensure that proper research and methods are adopted and that appropriate experts are utilized. Instances of harmful intervention can be seen throughout Asia. At Ajanta, Italian frescoists wrongfully used shellac. The public works department in Myanmar (Burma) erected an unsightly concrete slab to protect the twin pagodas of Hpetleik in Bagan (Pagan). Japanese occupiers inexpertly restored the ruins of the Sokkuram in Korea, covering a window that would have allowed subtle light effects over surface textures. While isolation has protected some monuments in Asia, such as at Ladakh, the fact of encroaching tourism provides even greater incentive for good preservation planning.

Some governments in Asia are faced with the crisis of the pilferage of their cultural heritage through the removal of artifacts from monument sites. Bantei Srei (Cambodia), Yanxiadung (near Hangzhou, China), and Fahaisi (near Beijing) are just some places where cultural property is disappearing. Policy makers are left with the task of finding solutions to this grave dilemma.

Throughout Asia the choice of building materials for monuments and the consequences of that choice for architectural preservation show noticeable similarities. Monuments can be categorized by the material of which they were constructed – andesite in Thailand and sandstone in Cambodia, for example. The practical knowledge and invaluable experience of experts who are preserving these sites can therefore be shared. An obvious example of cross-border assistance would be the offer of expertise by Indonesia and Thailand to Cambodia, which lost many of its preservation experts during the genocidal rule of the Khmer Rouge in the 1970s. Other joint projects could involve detailed comparative studies of brick structures and wood edifices, and those of andesite and sandstone, which are found in many of the famous sites in Southeast Asia.

Preserving the architectural heritage in a climate of economic development may be the most difficult challenge for policy makers. Already, overdevelopment, with its high-rises,

roads, and dams, has changed the face of many Asian countries. Even so, a preservation ethic has been making steady progress. For example, while urban sprawl is apparent in South Korea, cultural property laws have helped to protect architectural heritage sites, including whole villages, and have supported people who possess special architectural skills. In Thailand, the government encourages its citizens to construct and preserve buildings in Thai traditional style. This type of progress in Asia, however, must continue at a time when the demands of economic development are very strong. Preservationists may be able to learn valuable lessons in this competitive environment from the successes and failures of their colleagues in the region.

Panel Introduction: Thanat Khoman, Chairman, John F. Kennedy Foundation of Thailand and Finance One Public Pte. Ltd., Thailand.

Moderator: Senake D. Bandaranayake, Director, Postgraduate Institute of Archaeology, Sri Lanka.

Panelists: His Excellency M. C. Subhadradis Diskul, Director Emeritus, South East Asian Ministers of Education Organization (SEAMEO) Regional Center for Architecture and Fine Arts, Thailand; Jan Fontein, Director Emeritus, Museum of Fine Arts, Boston, U.S.A.; and Yi Song-mi, Professor of Art History, Academy of Korean Studies, Korea.

Luang Prabang, Laos

Site Management Session

I

Background

The migration of the T'ai people into the northern regions of Laos eventually led to the development of settlements and commercial centers. Luang Prabang's growth was linked to its location on the Silk Road between India and China.

The ancient city of Luang Prabang was located at an ideal site, on a peninsula protected on three sides by the juncture of the Nham Khah and Mekong rivers and on the fourth side by a hill. Sacred monuments were constructed on heights. Civil buildings were built at lower levels and on the river.

The architectural heritage at Luang Prabang is more important for its modest but well-preserved styles than for its monumental architecture. The T'ai people used wood and lime-based mortar exclusively. Brick was introduced by the French and was reserved by the Laotians for sacred architecture. The French colonists used brick extensively and constructed colonial-style buildings outside the ancient city. Vietnamese workers brought to Laos by the French built their own commercial district composed of Chinese-style modular houses. Laotian style included using mortar over clay over bamboo.

Preservation Plan

As Laos has opened its doors to the outside world, it has focused on the need to protect its architectural heritage. It has done so on different fronts. UNESCO has worked on conservation at Luang Prabang since 1993. Nationally, the Ministry of Information and Culture, the Lao Institute of Urbanism, and Les Ateliers de la Peninsule are working together to develop a cultural heritage conservation program. Strategies have been developed to conduct an inventory of the architectural heritage throughout the country, develop preservation laws, and organize educational programs.

A government study to develop protective zones was completed in October 1994. It identified 144 buildings in Luang Prabang for preservation. The structures selected reflect a balance of the different architectural styles from the city's history: traditional Laotian, colonial Laotian, Vietnamese, and French colonial.

Problems and Challenges at the Site

Land prices are climbing and foreign investors are entering Luang Prabang to develop the area. Whether the Laotian government will have the political will to preserve the architectural heritage of Luang Prabang properly when confronted with lucrative development projects remains to be seen.

Remedies

At present, despite difficulties, the Laotian government is increasingly paying attention to the protection and conservation of its cultural heritage. An effort is being made to protect a large part of the entire city of Luang Prabang.

Until 1996 Luang Prabang will not be connected by road to the Laotian capital of Vientiane, so there is a short window of opportunity to preserve Luang Prabang's heritage while the city is still relatively isolated.

Speaker : François Greck, architect, Les Ateliers de la Peninsule, Laos.

Nara, Japan

Background

Nara, one of Japan's historic capitals, is renowned for its urban character as influenced by its famous shrines and temples. These monuments, such as Todai-ji, Kofuku-ji, and Kasuga-taisha, were founded in the Nara era (710–784 C.E.) and remain important to present-day Japanese culture. Nara is a large historic area that possesses many historic buildings and important buried architectural sites, including Heijo-kyu (Nara Palace Site). Reflecting the richness of the architectural heritage, 257 buildings in Nara Prefecture were designated as important cultural property by the national government (including 61 national treasures), and 105 buildings were designated as important historical structures by the prefecture and city governments.

Preservation Plan

The national government, following the Law for the Protection of Cultural Properties, can designate buildings as "Important Cultural Property" or "National Treasures," based on design, use of advanced techniques, history, architectural or provincial characteristics, or scholarly value.

The Agency for Cultural Affairs (ACA) administers and conducts the work related to the protection of these designated buildings or sites. The ACA has been instrumental in building a system of protection for groups of historic buildings. It has tried to preserve the "townscape" in several districts of the country.

Local governments also have the authority to protect cultural property. They can, for instance, designate important buildings. Nara, because of its history, is the prefecture with the greatest number of designated buildings in Japan. Any practical work on monuments ordered by local officials is done under the direction of the ACA.

Problems and Challenges at the Site

The practice of dismantling a wooden structure for repair is controversial, especially with conservationists who mainly work on stone buildings. Conservation architects in Japan, though, believe that in order to preserve wood buildings, they must be periodically dismantled and reassembled or the wood will rot and the structure will collapse. Proponents of this system also point to the information that is gained during the dismantling. For example, the dismantling and excavation of the galleries of the Kasuga-taisha showed the existence of earlier galleries and revealed the increasing slope of the building's roof. Nevertheless, Japanese architects are aware that this reconstruction practice may be out of step with the Venice Charter.

The most important problem that faces these conservationists is the question of what historic period the building should be returned to upon reconstruction. The ACA recommends that a monument be returned to its original style. This view is criticized by some architects and historians who feel that, as the building is the reflection and result of its history, it should be restored to its state just prior to the repair —a position more in accord with the Venice Charter.

A different problem involves gaining the cooperation of the inhabitants of historic towns, such as Nara, to harmonize their buildings with the historic areas. Inhabitants have found the ACA's regulations to be restrictive.

There was a negative reaction to the Nara city government's desire to make the Nara-machi, Nara's core area, a Preservation District for Historic Buildings. Inhabitants did not want to be obliged to obey traditional design for the renewal of their buildings. Instead, the area was designated an Urban Scene Formation District, in which traditional design is optional. Subsidies are provided for those who take this course.

A separate problem is the reconstruction of buried architectural sites, such as at the Nara Palace Site. Critics argue that reconstruction of a buried monument is a fabrication of history.

Remedies

The debate continues over reconstruction issues, although the government's position is currently followed. The government's position on reconstruction of historic buildings dictates that a rebuilt structure be restored to its original style. Moreover, many buried architectural sites will be reconstructed so visitors can imagine the past.

The effort to preserve Nara-machi, although difficult to achieve under its Urban Scene Formation District designation, is proceeding. In 1994 the culture division of the Board of Education transferred its conservation duties to the Department of City Planning. This may reflect an attempt to incorporate heritage protection in urban development and thereby improve what Nara City has to offer.

Speakers: Shigeo Asakawa, Senior Researcher, Nara National Research Institute of Cultural Properties, Japan; and Tadateru Nishiura, Director, Division of International Cooperation for Conservation, Tokyo National Research Institute of Cultural Properties, Japan.

Angkor, Cambodia

Background

Angkor was the capital of the Khmer Empire from the ninth to the fifteenth centuries. It was an administrative center and place of worship in a prosperous kingdom that extended from the Indochinese peninsula north to Yunnan, east to Vietnam, and west to the Bay of Bengal. Its most famous monuments are Angkor Wat, built in the twelfth century by Suryavarman II, and Angkor Thom, built around the year 1200 by Jayavarman VII. For a period of three hundred years, the Khmer kings constructed impressive edifices throughout their kingdom in a variety of religious and architectural styles. Angkor is also known for its vast hydrological system of reservoirs, canals, and moats. Angkor's influence waned after the reign of Jayavarman VII, and the city of Angkor fell to invading Thai armies in 1431. Angkor was then abandoned.

Interest in Angkor was revived when the French colonial administration was established in Cambodia in 1863. French scholars began extensive research on the historical and religious significance of the monuments and hydrological constructions.

Angkor suffered damage during the armed conflicts and political upheavals that plagued Cambodia from the 1960s to the early 1980s. Looting and neglect also took their toll; looting continues to be a major problem.

Angkor is designated a UNESCO World Heritage Site.

Preservation Plan

Following Angkor's listing on the World Heritage List of Sites in Peril in December 1992, the World Heritage Committee made recommendations to Cambodia on steps to take to preserve the site. The Royal Cambodian Government has since implemented a five-year emergency plan for the safeguarding and development of Angkor. Its goals are to revitalize endangered Khmer heritage; favor the rural development of Siem Reap Province; and reintegrate Angkor into

an international strategy of cultural heritage conservation for all of Southeast Asia. The plan focuses on six interrelated elements:

1. Restoration of monuments.
2. Scientific research.
3. Human resource development.
4. Population training and participation.
5. Angkor sociocultural development.
6. Tourism development.

UNESCO's Zoning and Environmental Master Plan (ZEMP) for the preservation of the Historic City of Angkor is a vital document for preservation managers. The preservation work at Angkor is being conducted by international organizations working closely with the Royal Cambodian Government.

The future of Angkor has great significance for Cambodia. The government views the historic city as the key to the country's economic, social, and spiritual well-being. It intends that the sixty thousand people who live in the area of Angkor be accommodated in any planning and preservation schemes.

While much work is now being done at Angkor, international preservation groups must place the urgent preservation issues as their top priority.

Problems and Challenges at the Site

The persistent and audacious looting of Angkor continues to be a critical problem and a challenge to preservationists and the government. The safe haven of the Conservation d'Angkor was burglarized four times between 1992 and 1993. Movable objects and even heavy temple lintels and frontispieces have been stolen by thieves. Stone reliefs have been chipped off temple walls. Site security, therefore, is an issue of prime importance.

The many antipersonnel mines that litter the Angkor area — a product of the many years of civil war — present another challenge. Demining work to make the area safe and accessible is in progress, but many places are still unsafe.

Remedies

The international preservation organizations at the Angkor temple sites are very active. They are preserving, presenting, and interpreting the monuments and sites. They are training Cambodian students and workers in preservation techniques. The World Monuments Fund is conducting these activities at Preah Khan. The Royal Angkor Foundation is working at the Roluos Group. A Japanese group will preserve the Bayon, and Japan's Sophia University is preserving the monastic site of Bantei Kdei. The Ecole Française d'Extrème-Orient is active at the Terrace of the Leper King. All of these organizations work closely with UNESCO and the Royal Cambodian Government.

Speakers: His Excellency Vann Molyvann, Senior Minister, President of the Supreme Council of National Culture, Cambodia; John Sanday, Project Director, Preah Khan Conservation Project, World Monuments Fund, U.S.A.; and Michel Tranet, Undersecretary of State, Ministry of Culture and Fine Arts, Cambodia.

Cultural Tourism and Monuments

Plenary Session

2

Sophisticated world travelers seek to expose themselves to different ways of life as embodied in social customs, religious traditions, and ideas. Monuments play an important role in creating awareness of and curiosity about cultural heritage. They therefore must be presented and maintained in good condition if they are to continue to serve as a foundation of sustainable cultural tourism.

The seven principles prescribed for the balanced development of tourism, as approved by the United Kingdom Cultural Tourism Committee of the International Council of Museums (ICOMOS), can be viewed as a useful framework for discussion of how cultural tourism can serve to preserve the future of Asia's past. These tenets are:

1. The environment has an intrinsic value that outweighs its value as a tourism asset. Its enjoyment by future generations and its long-term survival may not be prejudiced by short-term considerations.
2. Tourism should be recognized as a positive activity with the potential to benefit the community and the place, as well as the visitor.
3. The relationship between tourism and the environment must be managed so that it is sustainable in the long term. Tourism must not be allowed to damage the resource, prejudice its future enjoyment, or bring unacceptable impact.
4. Tourism activities and developments should respect the scale, nature, and character of the place in which they are sited.
5. In any location, harmony must be sought between the needs of the visitor, the place, and the host community.
6. The tourism industry, local authorities, and environmental agencies all have a duty to respect the above principles and to work together their practical realization.
7. In a dynamic world, some change is inevitable, and change can often be beneficial. Change, however, should not be at the expense of any of these principles.

The sociopolitical, economic, and cultural contexts of a rapidly developing Asia make it difficult to apply a "model" code of tourism development. Experiences and circumstances differ among countries. Consequently, reaching the objective of a proper balance between tourism and preservation may take some countries longer than others. Preservation planning prior to a tourist influx is essential to effective management of monuments. A pertinent maxim may be "Mismanagement today could lead to cultural poverty tomorrow."

Nepal has generally enjoyed the positive aspects of cultural tourism. Visitors come to Nepal to see a way of life that may be disappearing and to appreciate the natural wonders in the country. Tourism has revived traditional Nepali culture and has helped the Nepali understand the significance of their own monuments. A poor country, Nepal relies on tourist earnings heavily — so much so that local humor identifies the great religions of Nepal as Hinduism, Buddhism, and Tourism.

The architectural heritage of Nepal has been spared the negative impact of tourism arising from the concentration of tourists. Significantly, the frequently visited monuments are better preserved because of the incentive to maintain tourist interest. Katmandu itself, however, has lost much of its former charm due to overdevelopment.

While Nepal's architectural monuments have not been threatened by cultural tourism, local culture and attitudes have been negatively affected. For example, bargaining has entered the way of life at heritage sites. Surroundings have become highly commercialized, and physical development occurs faster in these areas. Pressure for more commercial complexes at sites is increasing. Local people near the monuments feel they have become "second-class" citizens.

Government planning has only now begun to address these problems and to gauge what level of cultural tourism is appropriate for Nepal.

Cultural tourism has similarly been both a boon and a curse to the Chinese heritage site of Dazu, located in Chongqing City in Sichuan Province. More than fifty thousand stone-carved sculptures are concentrated at sixty thousand different sites on a cliffside. Tourism has increased from the tens of thousands in the 1980s to 1.2 million since 1990. On the positive side, this huge influx of tourism has helped fund conservation — about 70 percent of the 1.7-million-yuan income generated by the site is returned for the preservation of Dazu. The popularity of the site has also brought an increase in employment as a result of the rapid development of construction and business in the nearby area. Drawbacks, though, are equally apparent. The site's environment has been spoiled by pollution caused by, among other things, the increase of visitors and the attendant rise of commercial activities. In response, the government has implemented protective measures under a comprehensive maintenance and conservation plan.

Indonesia's experience with cultural tourism was given an important boost through the UNESCO-supported restoration of the country's largest Buddhist monument, Borobudur. This unique monument serves as a laboratory for conservation and restoration techniques that have benefited Indonesia and the region. The successful restoration of Borobudur led to the promotion of cultural tourism, for that site as well as for others. National Archaeological Parks have been founded for two World Heritage temples, Borobudur and Prambanan, and for an archaeological site in Palembang, Sumatra, that is presumed to be the site of the Sriwijaya kingdom.

The legal basis for cultural tourism in Indonesia is found in Indonesia's Constitution of 1945. A law focused on tourism — including cultural tourism — passed in 1990, and further legislation passed in 1992. As tourism is one of Indonesia's top-ranking industries, these laws are designed to preserve cultural heritage and maintain national income.

In managing monuments to promote cultural tourism, Indonesia closely coordinates its government departments. At Borobudur, the Directorate General for Tourism and the Directorate General for Culture divide responsibilities for managing archaeological parks. An office within the Directorate General for Culture, for example, is responsible for maintaining the monument itself. The other directorate maintains the surrounding park and manages ticket and souvenir sales.

The Philippines — unlike Nepal, China, or Indonesia — are not presently known as a cultural tourism destination. Highly diverse cultural influences have left their mark on Filipinos over many hundreds of years, and consequently Filipinos attach little importance to monuments as markers of their culture.

The situation is expected to change, however. Before encouraging cultural tourism, the National Commission for Culture and the Arts hopes to impress upon Filipinos the significance of preserving their nation's cultural monuments and sites. The initial focus of this effort will be on the Baroque churches of the Philippines inscribed on the World Heritage List and on the Rice Terraces of the Philippine Cordilleras. In the meantime, a sensitive cultural tourism program is under discussion — one that is people oriented and designed with respect for the culture, monuments, and sites of the host country.

Panel Introduction: Robert Seidell, Vice President and Country Manager, American Express Thailand.

Moderator: Lester Borley, Secretary General, Europa Nostra, The Netherlands.

Panelists: Huang Kezhong, Vice Director, National Institute of Cultural Property, China; Karna Sakya, President, Nepal Heritage Society, Nepal; and Edi

Sedyawati, Director General for Culture, Indonesia.

Also distributed at the conference was a paper by Augusto F. Villalon, Commissioner for Cultural Heritage, Philippine World Heritage Committee, UNESCO, Philippines.

Borobudur, Indonesia

Site Management Session

2

Background

Borobudur, the largest Buddhist monument in Central Java, is a massive structure built in the ninth century and abandoned in the late tenth century when political power shifted to East Java. Borobudur's architecture and decoration have made the monument internationally famous. The monument is a stepped pyramid consisting of nine terraces arranged for Buddhist reflection. Its Buddhist character is also visible in 1,472 small stupas on the balustrades and 72 perforated stupas on the circular terraces. Relief scenes are of a religious nature showing mankind striving for enlightenment.

The monument suffered eight hundred years of ruin, caused by its abandonment to the elements. In 1814 and again in 1872, the site was cleaned. Partial restoration was conducted from 1907 to 1911, but this work did not address the key problem: the penetration of the structure by water. The Indonesian government sought UNESCO assistance in 1955. With UNESCO's help, overall restoration work was undertaken in the 1960s, 1970s, and early 1980s. Site preservation was addressed in the 1980s, when Borobudur was turned into an archaeological park. Land control and an integrated block zoning system were introduced for better management of the site.

Research, training, and meetings with international consultants are proceeding, as Indonesia shares its expertise with other countries in the region.

Borobudur was placed on UNESCO's World Heritage List in 1991.

Preservation Plan

Preservation of Indonesia's cultural heritage is governed by Law No. 5/1992 regarding cultural heritage. Borobudur was specifically addressed in Presidential Decree no. 1/1992. That decree cites two functions to be applied to Borobudur: its preservation as a cultural heritage site and its presentation as an object of cultural tourism for the two million annual visitors. Thus, there is joint administration of Borobudur by the Ministry of Education and Culture and the Ministry of Tourism, Post, and Telecommunication through their on-site offices.

Problems and Challenges at the Site

Generally, there is little criticism and much praise for the work at Borobudur. There are still, however, some areas of concern:

1. The cleanliness of the restoration may have removed some romantic qualities from the site.
2. Guides often pass misinformation on the monument to unsuspecting visitors.
3. The landscape reconstruction may not be accurate.
4. Knowledge of the pilgrimage route may not be accurate.
5. The local village has obliterated the original landscape.
6. Computer methods used to replace sculptured stones have, in most cases, not been successful in matching stone heads to bodies.

Remedies

Although the monument is restored, the conservation program is continuing.

Speakers: Jan Fontein, Director Emeritus, Museum of Fine Arts, Boston, U.S.A.; and Mr. Samidi, Head, Restoration Division, Directorate of Protection and Development of Historical and Archaeological Heritage, Indonesia.

Ajanta, India

Background

The Ajanta and Ellora caves are located on the ancient trade route in Maharashtra and date to the period spanning the second century B.C.E. to the fifth century C.E. Ajanta's thirty caves, carved into a rock gorge, are covered with wall paintings and filled with sculptures representing the influence of the Hinayana and Mahayana schools of Buddhism. The Ellora site dates from the sixth to the thirteenth century C.E. and illustrates the decline of Buddhism at that time: there are seventeen Hindu and five Jain caves, in addition to the twelve Buddhist caves. Since the Ajanta caves were discovered in 1819, both sites have received many visitors.

Preservation Plan

The Maharashtra Tourism Development Corporation prepared a site management and conservation plan, in conjunction with the Archaeological Survey of India (ASI) and the United States Park Service. This plan covers the period from 1993 to 1998. Tourist promotion at Ajanta was boosted by the loan of U.S. $26 million from Japan.

Problems and Challenges at the Site

Uncontrolled visitations are threatening Ajanta. The current numbers exceed the recommended carrying capacity for the caves that contain the best-preserved wall paintings. Harm to them from increased humidity, human touch, and the accumulation of nearby garbage and pollution is a significant risk.

The wall paintings have also suffered from other causes. Water leakages from rains are causing cracking. Cleaning of the paintings may be inadvertently damaging them. Artificial lights from flash photography may have contributed to a deterioration of the color of the paintings. Vandalism, too, has been a problem.

Outside the caves, the site surroundings have detracted from the monument. Forests around Ajanta have been supplanted by hawkers, vehicles, and litter. Hygienic facilities and transportation to the site are inadequate. Guide services and available informative literature need improvement.

The site is in serious need of scholarly documentation of the wall paintings and site elements. Current rules preventing a thorough photographic analysis are overly restrictive.

Remedies

Present conservation efforts focus on: the need to repair cracks in the caves, steps, and railings; chemical treatments to paintings, where feasible; improved maintenance; and the provision of a conservation laboratory and training for the staff of the ASI.

The site management plan limits visitor access to the caves; builds new approaches to the site; bans photography in the caves to protect wall paintings; constructs child care facilities; relocates shops to the Tourist Reception Center (TLC); and declares a No Development Zone in a belt four kilometers from the TLC in which afforestation will begin. The state government began purchasing land around Ajanta to prevent further construction and other undesirable activity. A Planning Authority was established to regulate land use. The preservation plan encompasses infrastructure upgrades, guide training, and related cultural and tourism facilities and offerings.

Speakers: Dev Mehta, Metropolitan Commissioner, Bombay Metropolitan Regional Authority, India; and Walter M. Spink, Department of History of Art, University of Michigan, U.S.A.

Bagan, Myanmar (Pagan, Burma)

Background

The historical area of Bagan covers over eighty square kilometers and encompasses at least ten villages and settlements. Located on the east bank of the Irrawaddy (Ayeyawadi) River, Bagan contains a wealth of cultural monuments that is unparalleled in number and vitally important to the cultural heritage of Myanmar. Besides the remains of the more than 2,770 monuments (according to the latest archaeological surveys), there are other ruins that raise the total number of archaeological structures at Bagan to more than 5,000.

The monuments date from the ninth and tenth centuries to the fourteenth century. These religious buildings possess exterior details and striking interior wall paintings.

Preservation Plan

Following the intense earthquake of July 8, 1975, that shook Bagan and caused extensive damage, the government called on UNESCO for preservation assistance. A twenty-year project of international technical assistance was formulated. The result of the project was the stabilization of the most seriously damaged monuments and the training of local technical specialists to maintain and repair the structures. A major accomplishment was the publication of a complete inventory of the 2,770 monuments and several thousand archaeological sites in the Bagan area.

Problems and Challenges at the Site

Earthquakes pose a continuing threat to the monuments at Bagan. More than four hundred earthquakes were recorded in the country between 1904 and 1975. Three major earthquakes shook Bagan — in 1948, 1965, and 1967 — before the major disastrous earthquake of July 1975.

The Myanmar Department of Archaeology lacks sufficient personnel to attend to the monuments at Bagan. It has repaired just 200 monuments out of 2,500 structures in the past fifteen years, and it can maintain only half of them on a regular basis. The Department also lacks technical and financial resources to do its work.

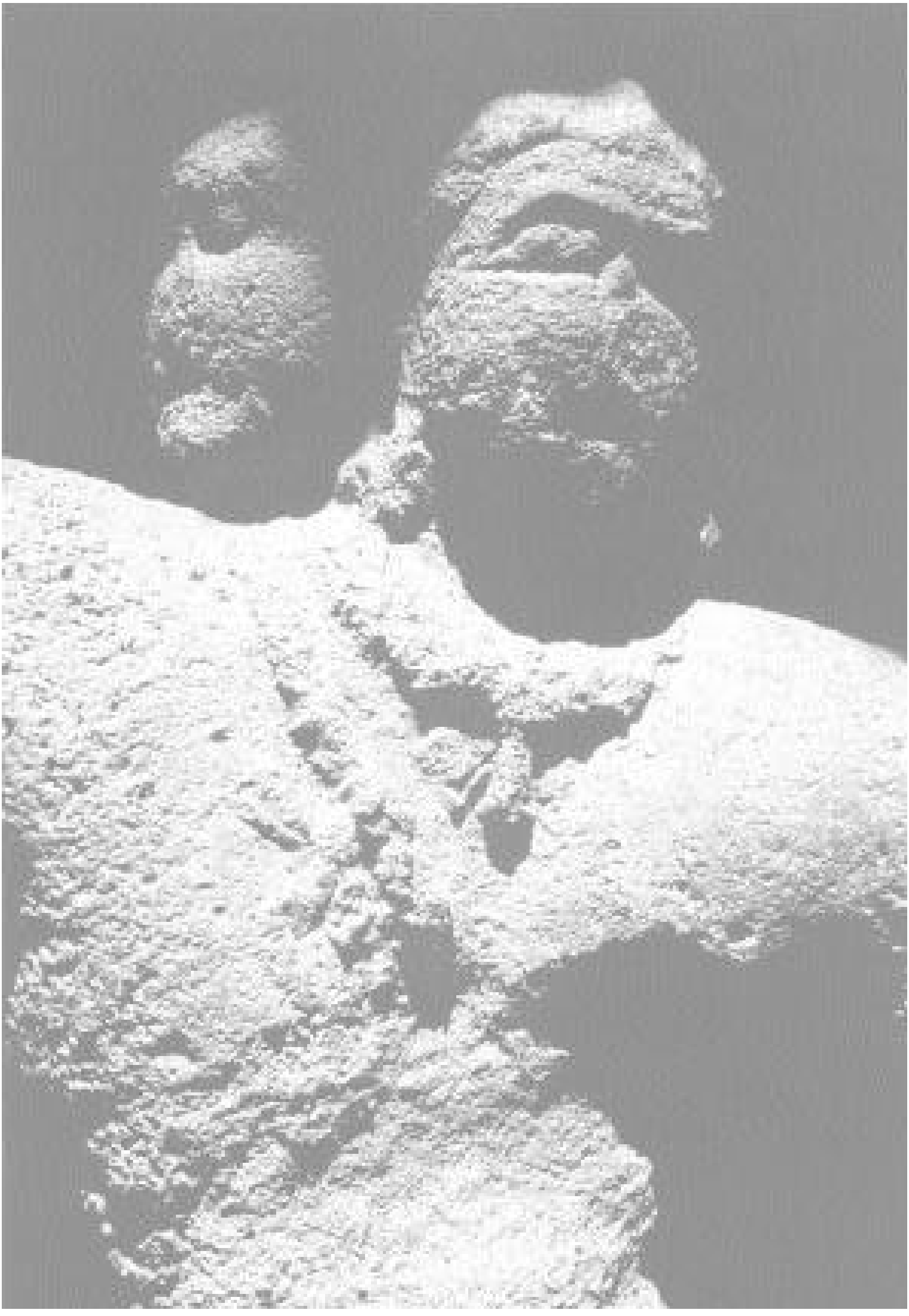
Bagan's architectural heritage has been deteriorating over the centuries to the point where it faces immediate and growing dangers. Besides earthquakes and a lack of maintenance, the monuments suffer from a climate that prompts decay. Because of these pressures, there needs to be an integration of repairs, restoration, and structural strengthening into a continuous conservation effort, supervised by local personnel. Without the research, resources, and training to do this, much effort may be wasted. Prevention of looting must also be placed on the agenda of urgent issues.

Tourism and development pose a new danger to Bagan, despite a large decrease in tourists to Myanmar in the 1990s. A small rebirth of the tourism industry has begun, however, raising concerns about additional pressures on the fragile monuments from the vibration of tourist buses and from physical abuse caused by tourists climbing onto the structures.

Remedies

Myanmar authorities sought and received UNESCO's help to develop an archaeological zoning and environmental management master plan for the entire Bagan cultural landscape. Work has already begun on the first phase of planning, which responds to the problem of the construction of hotels and the widening of roads within the site without regard for archaeological factors. This initial phase will concentrate on the appropriate placement of development- and tourist-industry-related infrastructure at Bagan. At the same time, Myanmar and international team members have begun to prepare a work map and a list of concerns.

Speakers: Virginia M. DiCrocco, Southeast Asian Art Historian of the Siam Society, Thailand; and Richard A. Engelhardt, Regional Advisor for Culture for Asia and the Pacific, UNESCO.



Vernacular Architecture and Colonial Legacy

Plenary Session

3

The preservation of Asia's monuments is usually regarded by the public as an effort to protect, restore, conserve, and present "classical" monuments. Emerging from the shadows of well-known projects, however, is a debate on the place of vernacular and colonial architecture in Asia's cultural heritage. Vernacular architecture — the common building style of a period or place — is more than a remnant of the past; it represents a living heritage. The future of that heritage depends not only upon the preservation of its monuments but on the conservation of the creative forces that produced them. Colonial architecture is to many in Asia a reminder of a recent and painful experience. Its presence has positive aspects, though, since colonial-style structures are of continued utility, have historic value, and represent a style of humanistic design found throughout the world.

Vernacular architecture offers definite advantages over modern structures in the Asian context. Besides reflecting the importance of national identity, vernacular architecture can be better suited to an Asian country's climate, ecology, and sociology. It can also prove less expensive than its modern alternative.

The advantages of vernacular architecture are exemplified by the Malay house. It offers both utility and adaptability in the tropical Malaysian setting. Authentic Malay houses are decreasing in number, however. Moreover, this decrease has been accompanied by an increasing scarcity of expertise relating to these and other vernacular structures.

Vernacular architecture survives in India, despite inroads made by its modern counterpart, especially in urban areas. It continues where traditional building systems generally remain less expensive. Nevertheless, the preservation of vernacular architecture could raise concerns among advocates of the Venice Charter of 1964, since — for example — because of the great skill of India's master masons, it is very difficult to distinguish between the original portions of an edifice and areas that have been restored. With the tide of industrial development in an atmosphere in which "progress" means "modernization," vernacular architecture needs support and advocacy to remain a viable alternative.

There is a growing movement to appreciate and preserve vernacular architecture in Malaysia and India. In Malaysia, universities and museums are surveying examples of vernacular architecture; university architectural students are studying vernacular style; and oral traditions are being recorded. In India, the Indian National Trust for Art and Cultural Heritage (INTACH) has been instrumental in building a "development-oriented conservation strategy," through which Heritage Zones are promoted and, within those areas, vernacular architecture is recorded and supported. Schools of architecture and various private organizations have also supported the continuation of vernacular architecture. The health of the vernacular in India contradicts the common misperception — born in 1912 during the building of New Delhi — that indigenous construction practices no longer exist.

Despite the renewal of the vernacular, much needs to be done to ensure its survival. The public's perception that modern is better must be changed. In this regard, appeals to national pride may be useful. Surveys of vernacular buildings and records of oral traditions must continue. Owners of vernacular structures should receive fiscal and tax advantages as incentives to maintain these buildings in the traditional style. Schools for training in crafts should be established, and a system of licensing and grading of these practitioners would help instill pride. Resources for conservation should be provided to owners who would otherwise be unable to maintain their vernacular-style homes. And official conservation policy needs to recognize vernacular architecture. In India, for example, this is not yet in place.

A case should also be made to preserve colonial architecture in Asia. Such structures

should be preserved — not as unpleasant reminders of the past but as the fortunate inheritance of an international phenomenon of architecture of at least two centuries' duration. And, aside from their historic importance, many of these buildings are still useful. Examples abound: The city of New Delhi, capital of the British Raj, still serves as the capital of India. The Phnom Penh Post Office remains a post office. The Western Terminus in Bombay continues in use as the headquarters of the Western Railway. The Municipal Building in Penang still functions as a city office. Other colonial buildings, such as the Raffles in Singapore, have become attractive and profitable tourist hotels.

Most of Asia's colonial buildings are part of a European legacy that is found in other former colonies around the world. These structures reflect a certain era and share a tradition of design based on classical Western notions of proportion, scale, and decoration. Moreover, colonial architecture produced building styles found worldwide, such as the Indian bungalow.

In many areas of the world, preservation of colonial architecture has begun to encourage tourism and recover urban values. Successful restoration projects in the Caribbean, the eastern United States (Williamsburg, Charleston, Savannah, New Orleans), and Hawaii may serve as prime examples for similar development in Asian countries with colonial-era structures, such as Singapore, Vietnam, Cambodia, Laos, Malaysia, Myanmar (Burma), and Indonesia.

Advocates of the preservation of colonial architecture do not have an easy mission. Development, poverty, population shifts, and ill-considered changes threaten the character of urban areas in many Asian countries. In this environment, respect for tradition may disappear. In its place — as cities undergo change and new buildings rise — nations tend to adopt new expressions of their identity.

Panel Introduction: Sirichai Narumit, Honorary Architect of the Siam Society, Thailand.

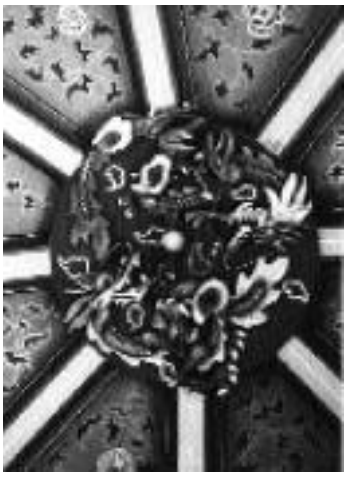
Moderator: Waveney Jenkins, Heritage Trust of Malaysia, Malaysia.

Panelists: William Chapman, Director, Historic Preservation Program, University of Hawaii at Manoa, U.S.A.; and A. G. Krishna Menon, Director, TVB School of Habitat Studies, New Delhi, India.

Kyongju, Korea

Site Management Session

3



Background

Kyongju, the former capital city of the Silla kingdom (57 B.C.E.–927 C.E.), is now a city of 147,000 people nestled in the mountainous southeast region of South Korea. Kyongju was a minor kingdom that helped unify two wealthier kingdoms, the Pakche (18 B.C.E.–660 C.E.) and the Koguryu (19 B.C.E.–668 C.E.). In an area of about 220 square kilometers, the central and local governments have identified for protection 178 cultural-property monuments; there are many other undesignated cultural sites and royal and ancient tombs as well.

Preservation Plan

The first phase of the government's Kyongju Tourism Plan was initiated in 1971. The authorities built a new tourist resort outside Kyongju as a means of funding cultural-property preservation. The money was used to buy privately owned land, build new roads, restore cultural sites, and beautify the sites. The second phase of the plan (1982–1993) applied these tactics to other preservation zones. In fiscal 1994, the government selected twelve sites for renovation and beautification and authorized surveys and research on historic sites and monuments.

During this time, the goals of Kyongju's cultural heritage preservation were threefold: to create historical ambience in the ancient city; to incorporate major towns and sites into historical parks; and to rehabilitate major Buddhist monasteries, temples, and pagodas.

Problems and Challenges at the Site

Major threats to the preservation of Kyongju are related to development. Examples include:

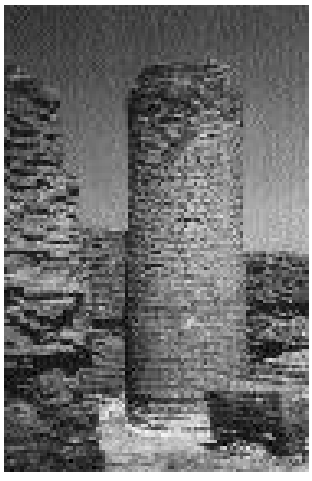
1. Local residents living in cultural-property preservation zones want building restrictions relaxed.
2. There is opposition to the city's proposed legislation to make the entire city a development-free historic site.
3. A new trunk road was proposed to cross the cultural-property zone in the downtown area (the government sided with preservationists in denying the proposal).
4. There is a plan for a garbage pit in the historic area.
5. Local residents favor projects that increase employment and revenue, such as the construction of a racetrack at a location featuring ancient tombs and kiln sites.

Remedies

Kyongju's government has proposed a law to preserve the cultural heritage of the city. The legislation would create an alternative city outside Kyongju to accommodate its population. The land around the historic sites and monuments would be purchased by the central and provincial governments in an effort to protect the area. The upcoming legislative battle is likely to be intense.

Speakers: Han Byong-sam, scholar, Korea; and Paik Syeung-gil, President, Korean National Committee, International Council of Museums (ICOM), Korea.

Mohenjo-Daro, Pakistan



Background

Mohenjo-Daro, a UNESCO World Heritage site, was a major urban center in an ancient civilization that flourished in the Greater Indus Valley during the third millennium B.C.E. Its huge size, its role in long-distance trade, its advanced civil and hydroengineering technologies, and its specialized crafts and products of metal, clay, and stone make Mohenjo-Daro a unique example among the oldest Indus cities. The city was estimated to have had a population of forty-two thousand in an area containing at least three hundred buildings and as many as seven hundred wells. Excavation and preservation work began at Mohenjo-Daro in the 1920s and continues to this day.

Preservation Plan

Responding to a request from Pakistan, UNESCO sent technical assistance missions to Mohenjo-Daro in 1964, 1968, and 1972 to study the site and suggest solutions. After eight years of study, UNESCO experts proposed a master plan for the conservation of structural remains. The Government of Pakistan approved a plan that called for (1) groundwater control, (2) protection against river erosion, and (3) conservation of structural remains.

The master plan was revised three times up to 1993 at a cost of Rs. 352.241 million (U.S. $11.74 million). Pakistan's preservation efforts were enhanced and accelerated by a joint UNESCO and United Nations Development Program (UNDP) endeavor that supported the preservation and development of the site at a cost of Rs. 27 million (U.S. $900,000) during the period from 1992 to 1994. With this added assistance, the Mohenjo-Daro Conservation Cell (MCC) now consists of fifty people headed by a project director; staff includes civil engineers, architects, chemists, archaeologists, and conservators.

Problems and Challenges at the Site

Mohenjo-Daro suffers severe surface decay and structural distress. Surface decay is apparent in spalling, crumbling, weathering, and powdering of bricks. Cracking walls and the loosening and dislodging of top courses of bricks are examples of structural distress. There are seven principal reasons responsible for the deterioration of the ruins of the ancient city:

1. Moisture absorbed by the structures through capillary action from the subsoil water.
2. A dangerously high level of groundwater.
3. Rainwater.
4. Condensation of moisture.
5. Wind erosion.
6. Improper drainage arrangements.
7. An increase in the number of visitors.

Despite the conservation work, the deterioration continues. Damp-proofing measures and the lowering of the water table have not proved to be satisfactory solutions. While many theories have been tested in the last twenty years, conservation has not been successful.

Remedies

Research and training are conducted at the MCC. Its staff is able to augment this on-the-job training with consultations at workshops and symposiums, where they are able to interact with national and international experts. The Water and Soil Laboratory at Mohenjo-Daro focuses on problems associated with the moisture and salinity of the soil; these factors remain major threats to the site.

Speaker : Mohammad Rafique Mughal, Director General, Department of Archaeology and Museums, Pakistan.

Harappa, Pakistan

Background

The site of Harappa, in Punjab, Pakistan, is one of the four largest cities of the ancient Indus Valley civilization. First established as a small village around 3300 B.C.E., the site grew to an immense city of over 150 hectares. Numerous mounds contain the ruins of many different periods of occupation, from the earliest mud-brick buildings to the multiroomed buildings and elaborate drains made of baked brick that characterized the urban phase between 2600 and 1900 B.C.E.

During the British colonial period, the site was heavily damaged by contractors who removed millions of bricks for the construction of the bed of the Lahore-to-Multan railway, primarily from 1850 to 1870. In the 1920s the colonial government declared two-thirds of the site a protected monument but only purchased part of the land. Townspeople living on the remaining one-third of the ancient mounds gradually began encroaching onto the protected land.

Preservation Plan

Small-scale site conservation has been going on since the 1960s under the Department of Archaeology, Government of Pakistan, and in 1986 a new collaborative program of study and conservation was begun under the direction of G. F. Dales of the University of California, Berkeley, and J. M. Kenoyer of the University of Wisconsin, Madison. This program was designed to combine archaeological research with site conservation and artifact conservation, along with the training of Pakistani archaeologists and students in field and conservation methods.

In 1993, under the direction of R. H. Meadow of Harvard University and Dr. Kenoyer, assisted by Rita P. Wright of New York University, the Harappa Archaeological Research Project (HARP) expanded on the first phase of work by establishing a formal training program for students and implementing the use of simple, low-cost, but effective conservation techniques. The employment and training of local youths was undertaken to inform the townspeople about the importance of archaeology and conservation of the site for Pakistan's cultural heritage. In order to discourage pilferage at the site for tourist souvenirs and to encourage legally viable ways to reap economic benefits, local crafts were supported for the production of traditional arts and museum replicas.

Problems and Challenges at the Site

Development continues to be a major threat to Harappa site, as the nearby city, with over fifteen thousand residents, continues to expand and encroach onto the protected monument. Access routes to the modern city cross over the ancient mounds, and there is a need for recreation grounds, a new sewage system, and new paved roads. Facing strong political pressures, the government has been forced to purchase the remaining land to protect the site.

Conservation efforts at the site have had to confront a variety of ongoing problems, such as the erosion of the mounds due to natural weathering, especially from monsoon rains and winds and from animal and human disturbance. Unlined canals near the mounds have contributed to the high water table and high salinity of the area, which result in considerable, irreversible damage from salt efflorescence.

Remedies

Low-cost conservation techniques that can be maintained by local workers have been implemented, and government development agencies have generated strategies to relocate city growth away from the archaeological site. The Department of Archaeology has been able to win the support of the local townspeople by purchasing the land and developing the site for tourism. Local employment benefits from the conservation and excavation program of HARP have also contributed to the increased support from local residents for the preservation effort.

Hue, Vietnam

HARP has been funded by the Smithsonian Institution, the National Science Foundation, the National Endowment for the Arts, the National Geographic Society, the Fulbright Foundation, and the American School of Prehistoric Research of Harvard University. The operation of the on-site conservation laboratory has been funded in part by the Samuel H. Kress Foundation and by the Conservation Analytical Lab of the Smithsonian Institution.

Background

Hue is a remarkable city in Vietnam. As the capital of two dynasties (the Tay Son and the Nguyen) from 1768 to 1945, Hue's monuments, citadels, palaces, and tombs reflect the imperial heritage of the country. The city's building tradition emphasizes symmetry, proportion, and space, in harmony with Asian philosophy and nature. After four decades of war during this century, in which Hue suffered the destruction of some of its major buildings, the city has emerged as a tourist, scientific, and cultural center and an urban example of architectural heritage preservation.

Preservation Plan

The conservation of the imperial city of Hue has long been seen as important for the country. Ho Chi Minh issued a decree for its preservation in 1945. Further decrees, ordinances, and decisions were issued in 1957, 1984, and 1993. Between 1990 and 1994, the government of Vietnam committed 12 billion dong (about U.S. $1,100,000) for its conservation. Since 1990, three hundred architectural projects and thirty-five projects of special art value have been upgraded. The government plans to provide 150 million dong (U.S. $15 million) for the conservation of Hue's cultural and historical heritage in the period from 1995 to 2000. The government also has plans to save precious and special materials to be used in the preservation of relics.

The prime minister's 1993 decision on Hue addressed the development of the urban economic infrastructure of the historic city until the year 2010. Plans since that decision have focused on inhabited areas, tourist and culture zones, economic development, and the preservation of cultural property and the natural environment. There are three guiding principles: restore buildings using old techniques; save what is possible; and preserve the handicraft tradition.

Problems and Challenges at the Site

The government has had to confront urban sprawl, which has lessened the aesthetic aspect of the cultural site. The authorities are particularly concerned with development along the banks of the Perfume River, the natural axis linking the northern and southern ends of the historic city.

Monuments in Hue suffer from rain penetration and termites. The architectural design inspired by Chinese influence is not well suited to Vietnam's tropical environment.

Remedies

The Vietnamese government has banned the building of new edifices on the banks of the Perfume River. In 1995 structures on the north bank erected illegally prior to 1975 will be razed. To enhance the environment in this area of the imperial city, the government is cultivating old trees and planting grassy areas. Historic monuments along the river, such as Phu Van Pavilion and Nghinh Luong Pavilion, are being restored.

Speakers: Phung Phu, Deputy Director, Hue Monuments Conservation Center, Vietnam; and Yoshiharu Tsuboi, Faculty of Law, Hokkaido University, Japan.

Also distributed at the conference was a paper by Thai Cong Nguyen, Deputy Director of the Conservation Centre of Historical Relics in the Imperial City of Hue, entitled "The Cultural Property of Hue and the Conservation Policy of Vietnamese Government."

Public and Private Partnerships

Plenary Session

4

The use of partnerships may be the most constructive and efficient manner of achieving results in architectural-heritage preservation in Asia. These linkages can bring together wisdom and resources for the task.

One such partnership — between nongovernmental organizations (NGOs) and the host government — can be complementary. Governments have the financial, bureaucratic, and personnel resources to undertake preservation efforts. NGOs, for their part, have a consistency of purpose and a reputation for credibility that can mobilize extensive networks of organizations and individuals.

The public sector alone has drawbacks that make partnership with NGOs imperative. Governments are subject to political constraints, bureaucratic inertia, and competing interests. They may fail to maintain a preservation effort and can be swayed by vested interests. A lack of political will, a shortage of funds, an absence of knowledge, a dearth of competence, and increasing levels of corruption are some of the impediments that may prevent governments from successfully achieving preservation of architectural-heritage sites.

NGOs have much to offer government in a partnership. These organizations serve the cause of preservation by:

1. Promoting general public awareness and public participation.
2. Identifying key problems or sites that need assistance.
3. Identifying possible solutions or policy options.
4. Mobilizing regional financial and personnel resources.
5. Participating in partnerships with other NGOs or the private sector to deal with specific problems.
6. Pushing and prodding wherever and whenever political inertia or bureaucratic inertia takes over.

Potential partners must assess the effectiveness and reputation of individual NGOs before agreeing to join forces.

A partnership between the government or NGO with the private sector for architectural preservation is another type of linkage. Private enterprise can be important in a preservation effort. Businesses, however, are also organized to make money and engage in viable projects — a factor that should be taken into account in this arrangement. One example is the partnership of Thailand's Chaiyong Foundation with the government officials of Luang Prabang to implement the preservation plans of the Laotian government. Close personal relationships between the parties led to approval of this extensive project at the Luang Prabang level. This partnership was begun without the cooperation of the central government or UNESCO. UNESCO has been working on the conservation of the historic town since 1993.

Laotian officials plan to transform Luang Prabang into a tourist center. In support of this goal, the Chaiyong Foundation intends to bring economic development to Luang Prabang while simultaneously preserving the town's architectural heritage sites. Chaiyong Foundation president Sondhi Limthongkul also heads the M Group media conglomerate. That organization intends to enter the hotel trade — in Luang Prabang.

An even more popular, or "grass-roots," partnership is one that links the populace with the preservation effort. Partnerships of government or preservation organizations with community organizations may produce positive and lasting preservation efforts. This requires the development of a conservation attitude that will encourage citizens to participate and to utilize their skills.

The government and elements of the private sector are not always able to form a partnership or even manage a comfortable relationship. In Indonesia, the relationship of the public and private sectors occurs in a different cultural con-

text than that found in the West. Heritage organizations do not act as pressure groups. Rather, cooperation with the government is "consensual" instead of "confrontational," in accordance with the customary politics of the country. An example of this type of cooperation occurred in 1992, when the Indonesian government asked the Bandung Society for Heritage Conservation for a list of buildings that deserved protection. This interplay of public- and private-sector cooperation in architectural-heritage preservation, however, has been the exception rather than the rule in Indonesia. For example, there are very few links between regionally based education and culture departments and locally based urban planners. NGOs in Indonesia, although short of funds and other resources, have nevertheless made some progress in raising the profile of preservation issues by networking with similar efforts around the country.

Panel Introduction: His Excellency M. R. Sukhumbhand Paribatra, Chairman, Chumbhot-Pantip Foundation, Thailand.

Moderator: William Lim, President, Singapore Heritage Society, Singapore.

Panelists: Frances B. Affandy, Executive Secretary, Society for Heritage Conservation, Bandung, Indonesia; Sondhi Limthongkul, Chairman and Chief Executive Officer, The Manager Media Group Public Company Ltd., Thailand (paper presented by Parichart Chotiya, Project Vice President, Chaiyong Foundation); and Nimish Patel, architect and Partner, Abhikram, India.

Dunhuang, People's Republic of China

Site Management Session

4

Background

The Dunhuang Magao Grottoes were an important caravan stop along the ancient Silk Road in western China. For over a thousand years, beginning in 366 C.E., artistic work was conducted at the caves. Wall paintings depicting religious themes and reflections of Chinese civilization at the time are now found in 750 caves located on a cliff face fifteen to thirty meters high. In 492 caves, over two thousand polychrome plaster statues and about forty-five thousand square meters of wall paintings can be found. The Magao Grottoes were opened to tourism fifteen years ago.

Preservation Plan

The Dunhuang Academy has adopted a policy of "scientific conservation and rational utilization" for its preservation plan. The strategy involves protecting the grotto site and controlling the flow of tourists (more than two million since 1980) to prevent further damage. Regulations are still being formulated and revised to protect the entire tour area. For example, the following principles cover the plan and construction of new buildings:

1. Protect the existing natural landscape of the Magao Grottoes.
2. Minimize construction on the elongated oasis west of the Daquan River.
3. Restore the broken temples to their original style in situ.
4. All new construction, including office buildings, residential buildings, and new viewpoints, have to be situated beyond the elongated oasis.
5. The style, height, color, and material of all the new construction should closely match the natural landscape of the Magao.

Problems and Challenges at the Site

The large number of domestic and foreign visitors has raised an enormous challenge for site management and conservation. The fragile polychrome statues and wall paintings cannot survive unrestricted tourism.

The grottoes are also at risk of deterioration due to the presence of human activity in and near the Magao protected area and from the harsh environment of the Gobi Desert. Changes that occurred from the operation of the Dunhuang Academy itself led to problems, such as wastewater discharge, waste emission, waste residuals, vibration, and the elevation of temperature, humidity, and carbon dioxide in the open caves. Windswept sand and erosion in the desert environment were factors that also had a detrimental effect.

Remedies

The Dunhuang Academy has addressed these problems by limiting the number of visitors to a particular grotto and opening only certain caves; by installing preventive measures to control visitor behavior at the site; and by planning, protecting, and monitoring the environment and landscape around the site.

Speakers: Fan Jinshi, Deputy Director, Dunhuang Academy, China; and Sharon Sullivan, Executive Director, Australian Heritage Commission, Australia.

Herat, Afghanistan

Background

Herat's monuments have suffered during the many years of turmoil that have engulfed Afghanistan. After a series of bloody coups during the 1970s, the Soviet Union installed a leader. In March 1979, Herat was the site of the first massive uprising in Afghanistan; the city was captured by the insurgents. On December 27, 1979, the Afghanistan government asked for Soviet military intervention to crush an uprising. Supported by the Soviet air force, the government regained part of the town. Even so, throughout the war, the whole province of Herat was controlled by insurgents opposed to Communist rule. The city, though, was still within range of long-range Soviet artillery from nearby bases. The Soviets shelled and destroyed much of the old parts of Herat, including the Jewish Quarter, with its Persian-style houses. Many historic Islamic monuments were damaged or destroyed. The liberation of Herat from Soviet rule occurred in April 1992, just prior to the collapse of the regime in Kabul.

While Herat is presently at peace, much of Afghanistan is still burdened by conflict. Criminals have taken advantage of the unrest to loot archaeological sites and to rob museums.

Preservation Plan

Since its liberation in 1992, Herat's Historical Monuments Administration has been reorganized. But meager available resources, especially a scarcity of financial and technical support, prevent any significant effort being launched to repair the extensive damage to the town's architectural heritage.

Problems and Challenges at the Site

Many monuments are in urgent need of repair. Some of the sites, such as the Mosalla Ensemble, have minarets that are now in precarious condition and can collapse at any time. Herat's lack of resources may result in the loss of monuments that are on the verge of destruction.

Antipersonnel mines planted by the Soviets are still a threat, such as near the Madrese of Soltan Hossein. This hazard combined with the unstable structures makes preservation work dangerous in certain instances.

Remedies

International assistance is needed to help Herat deal with the overwhelming damage and destruction that has altered the architectural landscape of the city. Monuments on the verge of collapse must be saved before any other archaeological work is conducted.

Speaker : Chahryar Adle, Research Director, French National Center for Scientific Research (CNRS), France.

Samarkand and Bukhara, Uzbekistan

Background

The cities of Samarkand and Bukhara in the new Central Asian republic of Uzbekistan were once key political and cultural centers at the crossroads of the caravan trading routes linking Europe and China. During the Han dynasty, these Silk Road oases were wealthy trading outposts. Their prosperity declined as Zoroastrian and Buddhist influence was supplanted by Islam in the second half of the eighth century.

An intellectual and artistic renaissance occurred under the Samanid dynasty in the ninth century. The Mongol invasion in the thirteenth century destroyed much of the area's architectural heritage. Yet the region was soon to recover.

Samarkand was annexed by the Russians in 1868 as part of the state of Turkistan, while the Bukhara emirate remained an independent trading protectorate. Both Samarkand and Bukhara were seized by Bolshevik revolutionaries after 1919, and the two cities became part of the USSR until its dissolution. Uzbekistan declared its independence in 1991.

Uzbekistan's archaeological heritage is rich. More than four thousand sites have been identified, including major monuments of pre-Islamic and Islamic heritage.

Preservation Plan

The Uzbekistan government places a high priority on the preservation of its cultural heritage. It supports a program of restoration and is developing new legislation on the protection of cultural heritage, to replace the now-obsolete Soviet laws on the subject. The government, upon joining UNESCO, requested UNESCO and United Nations Development Program (UNDP) assistance in developing a global conservation plan for cultural property management. Its focus will be the three World Heritage List cities: Bukhara, Khiva, and Samarkand.

The major monuments in Uzbekistan have been repaired and maintained since the 1970s by an organization in Tashkent, the capital. The preservation group runs local workshops that are maintained jointly with the regional governors.

Problems and Challenges at the Sites

The chief threats to the sites are pollution, decay caused by rising damp and salt, a lack of protection from the elements, and destruction of the urban fabric. The monuments are under attack from acids carried by various forms of windborne pollution: gasoline fumes, industrial effluents, salt from the drying Aral Sea, and insecticides. A high level of groundwater in the towns created by the accidental loss of water piped in for domestic use has led to rising damp and salt attack at the base of monuments. The damp and salt have caused the deterioration of bricks and mortar and damaged tile and alabaster cladding. The destruction of the urban fabric arises as some monuments, like the Registan (the official, cultural, and commercial center of Samarkand in the fourteenth and fifteenth centuries), are presented in areas where the old residential neighborhoods and traditional activities have been removed, leaving the area without character and alienating visitors.

Another and equally serious threat to the architectural heritage of Samarkand has come from the use of improper methods and materials for preservation. Low-grade cement is often used in mortar, so that repair work introduces more salts into the structure. This in turn increases the acid content in the walls and leads to further deterioration.

Bukhara has suffered earthquake damage. Consolidation of structures is needed before the next earthquake strikes.

Remedies

Proposals for the revitalization of Samarkand and Bukhara will be made by UNESCO and the UNDP. Uzbekistan is drafting legislation to codify cultural-property protection, to replace the obsolete laws in force under the Soviet Union.

A detailed analysis of structural problems

of the Tilya-Kari Mosque and Madrassa at the Registan is being presented to Uzbek authorities. This effort has been funded by the Aga Khan Culture Trust.

Speaker : Michael Barry Lane, Architectural and Urban Conservation Consultant, UNESCO, France.

Ayutthaya, Thailand

Background

Ayutthaya, a historic city on UNESCO's World Heritage List, is located on an eight-square-kilometer island surrounded by three rivers. It was established as the capital of Thailand in 1350 by King U-Thong and became a major commercial and political center in Southeast Asia. The site may have been located adjacent to an even older kingdom called Ayodhaya. King U-Thong built the Royal Palace in the center of his island city. The palace was reconstructed and restored by later kings, at a time when religious structures, Buddhist images, and other buildings were added to the capital. Ayutthaya was destroyed by invading Burmese troops in 1767, and the city was abandoned, only to be victimized later by treasure hunters searching for valuable relics.

Preservation Plan

A Master Plan to preserve the city and historic areas was approved by the Cabinet in 1993 and put into practice in 1994. The first phase of the six-year plan focuses on land use and the safeguarding of monuments. The modern town on the island and the site of Ayodhaya will be addressed in 1996.

Problems and Challenges at the Site

Eight problem areas at Ayutthaya are identified in the Master Plan as:

1. *Land use:* The appearance of Ayutthaya is generally untidy as well as disorganized. The modern town interferes with the historic city.
2. *Archaeological and historical research and ruin conservation:* A lack of vision has led to inconsistent and shortsighted restoration work. The quality of past restoration has been criticized. Over-restoration has altered some monuments, and neglect has caused others to deteriorate.
3. *Infrastructure and city plan:* Ancient remains have been destroyed by the intrusions of modern city life — roads, utility lines, and

pipes. A drainage problem creates swamps, leaves pollution, and undermines the stability of the monuments. Lighting, security, and fire prevention service are all inadequate. Cultural and tourist facilities lack cohesion.

4. *Environment and historic atmosphere:* The modern unattractive city, with its noise, pollution, and lack of infrastructure and environmental awareness, has obscured any historic atmosphere at Ayutthaya.
5. *Communities in the park:* The ruins are inhabited by officials, homeowners, or renters of government land. They occupy about 20 percent of the protected area.
6. *Economic and social situation:* The growth of tourism and industrial development is threatening to cause the island city to overflow to the east, where ancient ruins are situated.
7. *Park offices and staff:* Only a small number of officials administer about ninety monuments. Staff duties are overwhelming in this circumstance. Buildings too close to monuments include the park administrative office.
8. *Educational and tourism activities:* Tourist infrastructure and facilities are inadequate, and park officials and residents are not trained to host visitors.

A criticism of the Master Plan is that it is too focused on tourism and deficient in providing for archaeological study of the site prior to its transformation.

Remedies

The Master Plan addresses the many problems at the site. It applies international standards for preservation and includes a budget as well as an action plan.

It creates two zones: a Nucleus Zone that includes the area of high-density ruins and a Buffer Zone that will provide an area of transition from the modern town to the ancient site. Modern buildings and housing clusters will be moved out of the Nucleus Zone. However, four hundred families will be allowed to remain, with assistance provided to help them adjust to a changing environment and to preserve Ayutthaya as a living city. Traffic will be rerouted as part of the plan to link the areas of ancient remains.

Meanwhile, Ayutthaya will be improved. Infrastructure will be installed at the site, and building regulations will be established. Indigenous plants will be established and other landscape improvements made. Historic roads and canals in the historic city will be given new life.

Local residents will be encouraged to participate. They will be invited to work in the new historic park and in a new handicraft village nearby.

The park staff will receive relief from its overload. A new park office is being built. Excavation work has been contracted out to private companies, and a new visitor center will address tourist needs.

Speakers: Somkid Chotigavanit, Director General, Fine Arts Department, Thailand (paper presented by Prachot Sangkhanukit, Director of Archaeology Division, Fine Arts Department, Thailand); and Smitthi Siribhadra, Department Head, Art and Archaeology, Silpakorn University, Bangkok, Thailand (paper presented by Patricia Young, Second Vice President, The Siam Society, Thailand).

Threats to Heritage Sites

Plenary Session

5

Asia's architectural heritage sites are under threat from the effects of progress, war, and greed. In response, preservationists are focusing on preventive measures to deal with these intractable problems — as the cure seems to be unattainable at present. Public and governmental apathy have allowed these threats to become a crisis.

India's rich architectural heritage is at risk. Protection is largely inadequate. Only five thousand monuments of national importance have been identified by the Archaeological Survey of India as "protected monuments," leaving thousands of sites unlisted and unprotected. Neglect has led to the deterioration of unprotected sites, such as the eleventh-century Someshwar Temples and the Manikgarh Fort in Chandrapur District of Madhya Pradesh, and Tipu's Fort in Shrirangapatanam, near Mysore. The government has also failed to care for protected monuments — for example, the Red Fort in Delhi, where decay has become a major problem. Many of these protected monuments have been vandalized or subjected to the illegal construction of shops along their walls. Some protected tombs have even been used as shelters by slum dwellers or as garbage dumps or small marketplaces.

Another threat to historic monuments in India is atmospheric pollution. Having survived three centuries of erosion and the ravages of time, the Taj Mahal suffered a marked discoloring of its marble surface after only fifteen years of air pollution from the nearby Mathura Refinery and local small-scale industries. Although the Taj Mahal sits in a 10,400-square-kilometer environmental protection zone known as the Taj Trapezium, the sulfur dioxide level around the monument has been measured at ten times the prescribed standard for a sensitive zone. The noise pollution from the surrounding city of Agra's congested traffic creates harmful vibrations that further aggravate the situation.

The Supreme Court of India, rather than the government, acted to protect the Taj Mahal. In 1994 the court forced the Pollution Control Board to take to task pollution offenders, establish pollution control devices, and enact remedial measures to reduce the threat. The Ministry of Environment and Forests was ordered to organize and develop a green belt around the Taj Mahal and to reexamine the pollution problem in the Taj Trapezium.

A partnership of India's government and citizenry is needed to preserve the country's monuments from deterioration, but the level of public awareness is low. For its part, the government needs to enact special urban controls in the vicinity of historical buildings. The effects of economic development will continue to threaten India's architectural legacy unless the widespread indifference about architectural preservation is conquered.

Throughout the world, the threat to monuments in wartime continues to be a serious problem. Despite the existence of international conventions, legislation, and education, damage and destruction of cultural property are still routinely occurring. The conflicts in Bosnia and Chechnya present the most recent examples of such war-related destruction.

The threat during armed conflict can be direct or indirect, with direct danger arising in intentional or unintentional form. Whether intentional or not, the responsibility for damage to a cultural site lies with each military force. Preparing for war by an armed force should include learning the locations of cultural heritage sites.

Certain principles in the Law of War apply to the protection of cultural sites. The 1954 Hague Convention for the Protection of Cultural Property in Times of Armed Conflict is the main international treaty that addresses this important area. The 1954 Hague Convention prohibits the direct targeting of cultural heritage sites. Although unintentional, or "collateral," damage may occur when a site occupied by military forces is attacked or when the site is damaged because it is within a larger area subject to

bombardment, the destruction of monuments or sites should never become part of routine military activity. The marking of cultural heritage sites for their protection is also required under this treaty.

Indirect threats to architectural heritage are another product of war. When there is a concentration on the protection of human life, there is comparatively less attention and a lower priority given to protection of monuments. This low priority can result in a lack of money, personnel, and public interest for this cause — effects that can extend over many years.

Continued international and national efforts are needed to protect cultural heritage in wartime. An increase in civil wars and domestic conflicts raises questions about the applicability of international law to cultural heritage protection in the stricken areas. Overall, an effort to reach a peaceful resolution of disputes is of the highest priority to preserve life and to protect heritage sites.

Looting, as a threat to architectural heritage, has a long history. Even so, the continuing large-scale theft of Cambodia's cultural legacy has managed to shock the world. The loss of artifacts from Cambodia's Angkor temple sites due to illegal excavation and looting is supported by a boom in the traffic of the stolen art objects by a hungry market of international collectors. Smugglers who routinely abscond with movable objects have turned to removing temple lintels and frontispieces of enormous weight. They have also chipped stone reliefs from temple walls. The Conservation d'Angkor, where valuable Khmer art from Angkor has been safeguarded, was raided four times between 1992 and 1993, resulting in the loss of invaluable objects. Sites throughout Cambodia are suffering the same fate as Angkor and will continue to do so until preventive measures to protect Cambodia's cultural heritage become effective.

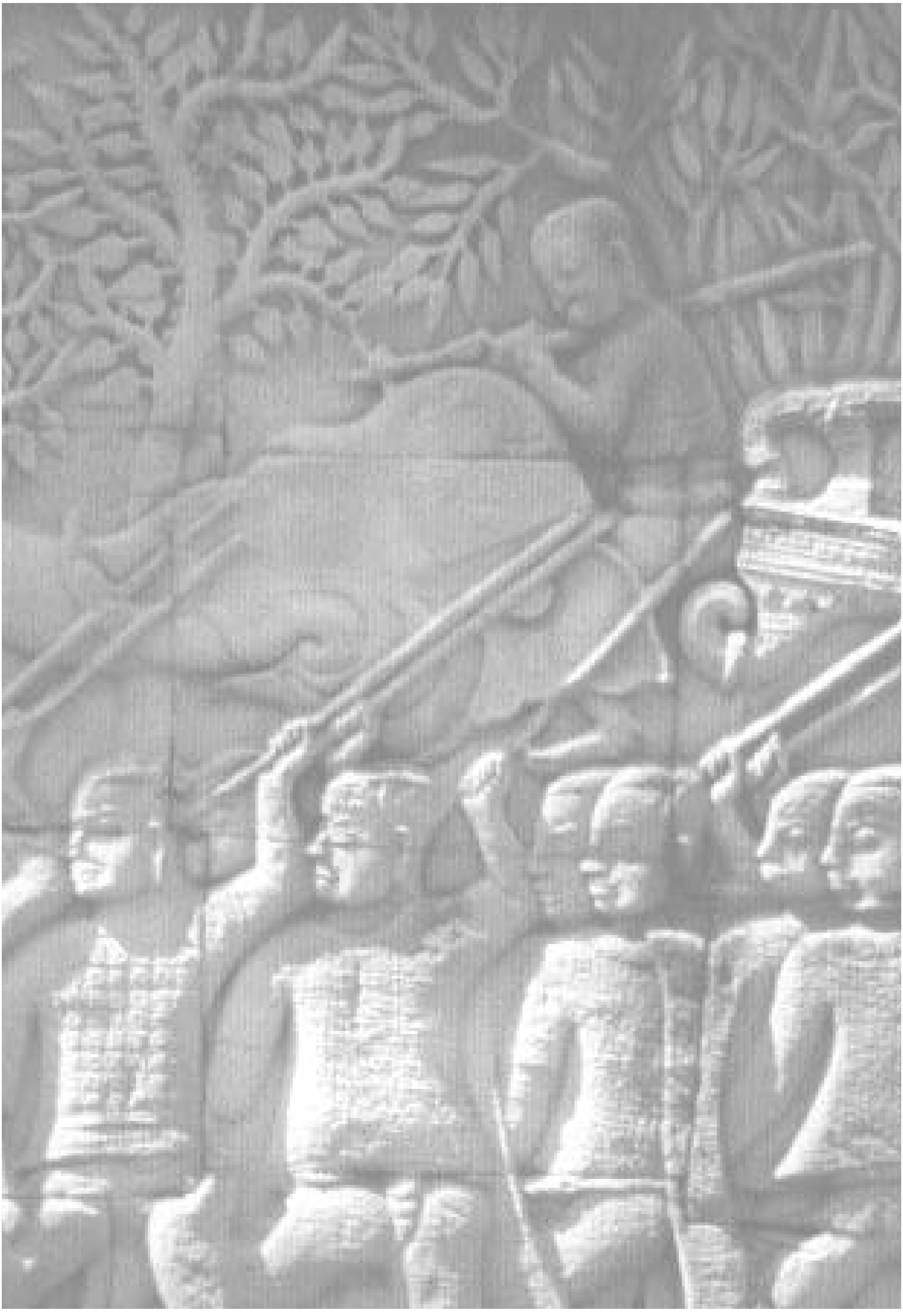
The safeguarding of Angkor was addressed following the inauguration in mid-1993 of the newly elected Cambodian government. The Royal Cambodian Government immediately prepared and progressively implemented the five-year Emergency Plan for the Safeguarding of the Monuments of Angkor. Support and recommendations for this effort came from UNESCO's World Heritage Committee after the Angkor site was registered on the World Heritage List of Sites in Peril in December 1992. Among the Committee's recommendations was the establishment of permanent protective boundaries and significant buffer zones at Angkor. Meanwhile, UNESCO assisted the government through the Zoning and Environmental Management Plan (ZEMP) for the Region of Siem Reap.

The Angkor historical site today suffers not only from looting but also from widespread logging and mining of precious gems. These activities threaten the sanctity of the environment surrounding the monuments. These industries present an additional setback for those preservationists who are working to safeguard the historic city of Angkor.

Panel Introduction: Piriya Kraikrish, Honorary Advisor and President Emeritus of the Siam Society, Thailand.

Moder ator : Miguel Angel Corzo, Director, The Getty Conservation Institute, U.S.A.

Panelists: M. C. Mehta, environmental attorney, India; His Excellency Vann Molyvann, Senior Minister, President of the Supreme Council of National Culture, Cambodia; and Giora Solar, Director, Conservation Division, Israel Antiquities Authority, Israel.



World Monuments Watch: The Endangered Heritage Program of the World Monuments Fund

Plenary Session

6

The World Monuments Fund, a private, nonprofit New York–based preservation organization in its thirtieth year, will launch a major program to identify imperiled cultural sites and to issue a call to action to save them. The World Monuments Watch will be a global effort to gather information and to inform the public and concerned parties — including institutions, corporations, and other funders — of the urgent need for the protection of endangered cultural heritage.

The program goals for the World Monuments Watch are:

1. To develop and maintain an open list of heritage sites in imminent danger.
2. To seek financial and moral support at all levels of the community (individuals, governments, local and international preservation organizations, corporations, and institutions) to address the emergencies confronting these sites.
3. To select a group of sites each year for World Monuments Fund grant awards in consultation with a panel of advisers.
4. To promote the adoption of sites on the list by sponsors prepared to participate in safeguarding our endangered cultural heritage.

This global effort will focus on the most important cultural patrimony and will include threatened vernacular architecture, archaeology, and man-made landscapes.

The World Monuments Watch will develop an international survey of endangered sites. As a watch, it will be primarily a monitoring agency — although in selected cases, the World Monuments Fund will facilitate conservation action based on results of initial survey work. Since the Watch will be an international survey of endangered sites, vigilance will play a major role. An open list will be maintained with as much relevant data as can be obtained about specific sites. Only truly endangered sites will be considered, as, for example, situations in which:

1. The threat to architectural heritage is due to uncontrolled natural deterioration (e.g., areas of Bagan, Myanmar [Pagan, Burma], or Mayan sites in Central America).
2. Cultural complexes are in need of an economic turnaround (e.g., country houses and castles in Central Europe, palaces in Saint Petersburg).
3. Destruction of heritage is threatened by civil or international conflict (e.g., the wars in the former Yugoslavia and Afghanistan).
4. A historic area is suffering from the pressures of overpopulation (e.g., Cairo).
5. Architecture is at the heart of political turmoil (e.g., the Palace of Lhasa in Tibet, early Christian churches of Armenia).
6. Rampant vandalism and looting are occurring (e.g., Angkor in Cambodia, the churches of Central Europe).
7. Natural disasters pose an imminent risk (e.g., flooded Mississippi River towns in the Midwest of the United States).
8. Cultural heritage is threatened by vast development schemes (e.g., Yangtze River dam project, the upper Euphrates River project in Turkey).
9. Historic areas are unprotected from rapid development (e.g., the Kathmandu Valley in Nepal, Mexico City's historic center).
10. Multiple complexes have unsolved technical problems (e.g., the Chan Chan archaeological site in Peru, the Wieliczka salt mine in Poland).
11. Historic buildings, landscapes, and cities are affected by industrial pollution (e.g., the Taj Mahal, Krakow, Athens).

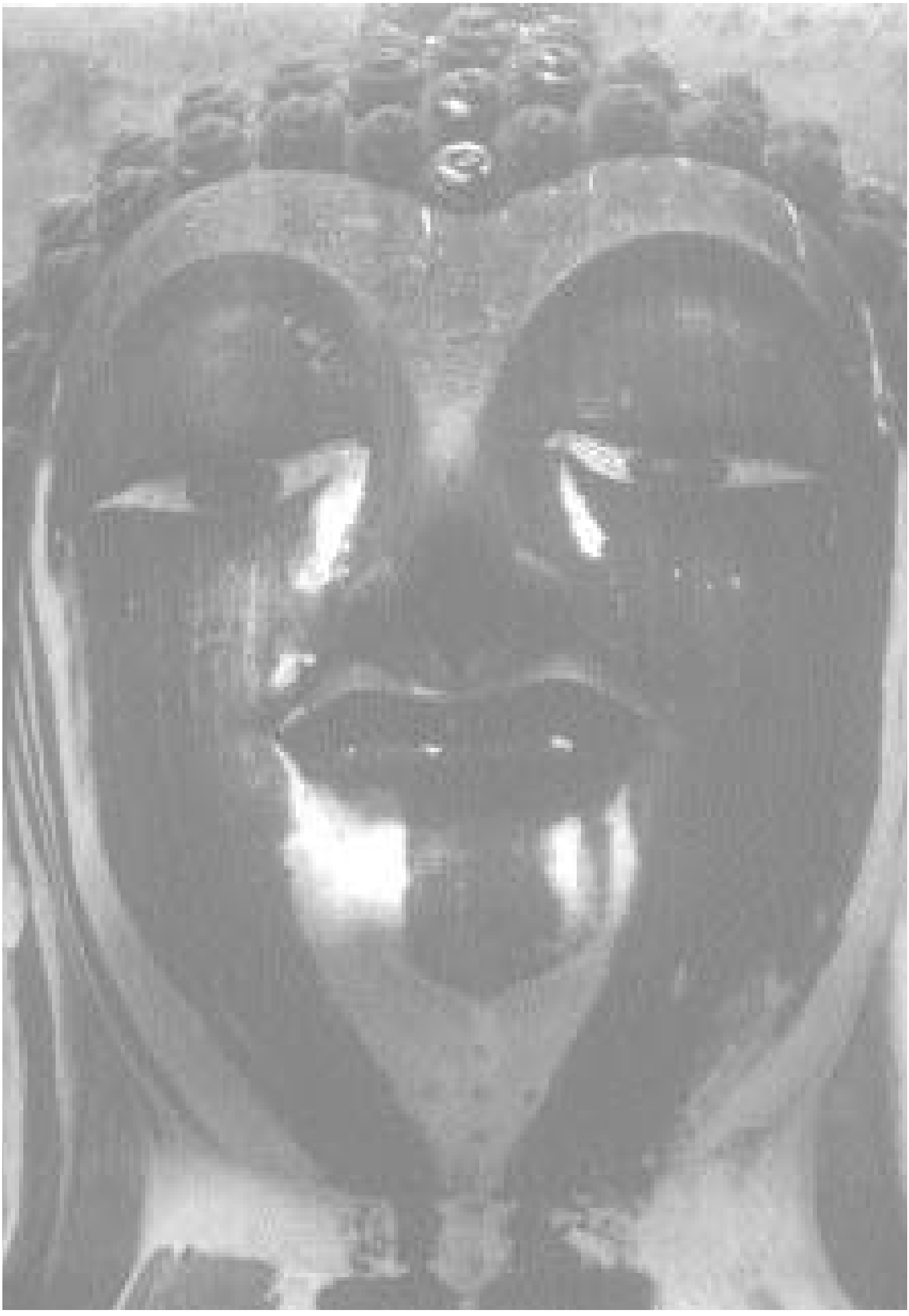
The crisis award grants will be issued each year. They will be underwritten by private and corporate sponsors throughout the world and will be used for planning, emergency conservation treatment, development, or advocacy. A distinguished panel of experts will decide which sites will receive the grants, based on need and

the potential for community action to stop the process of loss and to mobilize or posit change.

In fall 1995, the World Monuments Watch will be publicly launched. Nomination forms will be distributed to communities, government agencies, and preservation specialists, who will all have a role in the program. A permanent database will be set up, and communication will be established, including through computer linkages. In spring 1996, the World Monuments Fund will publish a list of nominations received as of that date. It will then award a series of crisis response grants. The Watch will continue indefinitely. New nominations will be received each year, and data will be maintained on each site as required. When appropriate corrective action is taken to maintain a heritage site, after its crisis abates, its name will be removed from the list.

The World Monuments Watch will set the stage for a broad, coordinated public education effort to call attention to the loss of sites around the world.

Speakers: Robert J. Geniesse, Trustee, World Monuments Fund, U.S.A.; Marilyn Perry, Samuel H. Kress Foundation, and Chairman, World Monuments Fund, U.S.A.; and John H. Stubbs, Program Director, World Monuments Fund, U.S.A.



Conclusions and Recommendations: Closed Session of Conference Speakers

To locate the consensus on the major issues addressed during the Chiang Mai sessions, points of discussion were offered to the conference speakers in a closed session held immediately following the adjournment of the conference. These initial points, as described in Section I below, were meant to correspond to the significant topics raised during the plenary and site management sessions. Section II summarizes the discussion of these topics and presents additional input from some speakers who could not attend the closed session. Section III portrays the result of this exchange of views: a consensus of the conference speakers on the key issues facing the preservation of Asia's architectural heritage, as well as recommendations for addressing those concerns.

I. Initial Points of Discussion

1. Conflict between a living monument and conservation (following a distinction made between *living* and *nonliving* monuments).
2. Definition of *heritage area* — as a living place.
3. Traditional craftspeople and craftsmanship.
4. Training of professionals.
5. The greatest dangers of rapid economic progress.
6. Destruction of historic environment.
7. Destruction of historic cities.
8. Conservation with regard to the evolution of styles.
9. Management and mismanagement.
10. Balance between development and conservation; planning.
11. Tourism as a promoter of conservation.
12. Tourism as a threat to conservation.
13. "Sites are habitat for people" (balance, respect).
14. The tourism industry asked to invest in conservation projects.
15. Colonial heritage is part of the heritage of the country.
16. Living heritage — improving living conditions in historic houses without losing their authenticity.
17. Vernacular architecture — importance of involvement of the community.
18. "Presentation is a cultural process": "the process is more important than the product"; "the future of the living heritage is in preserving the process as much as the product."
19. Conflicts with the Venice Charter — division between the past and the present (maybe, but Venice Charter should be read nowadays together with the Washington Charter for historic cities and areas).
20. Partnership with NGOs — representatives of communities and pure interests.
21. What is good for the community is good for heritage.
22. Cultural heritage extends beyond monuments and even built heritage.
23. Living heritage is a source of continuity.
24. Most important — to preserve the crafts and to apply traditional methods.
25. Need to change attitudes of the people toward their own heritage.

II. Discussion

A. Purpose of the List

The initial list of points of discussion was generated to discuss what the outcome of the conference might be. The goal was to determine the sets of conclusions or recommendations that could be promoted following the conference, either by individuals or by participating organizations. The conference was not the end of the discussion but the beginning of a continuing process to raise the issues addressed by the experts in Chiang Mai.

B. List Format

There was an initial debate over the nature of the list. The criticisms of the list's concept, format, and content centered on the following points:

- The list was not in an order that reflected priorities, strengths and weaknesses, and opportunities.
- There was no need to debate the merits of conservation and preservation, as the group unanimously supports these efforts.
- Classical monuments were not mentioned.
- The list should detail *how* to better preserve, conserve, and develop — it is not enough just to *want* to do this.
- The need for research should be listed first, as one needs to understand where one is going before any action is taken.
- New points should be noted alongside the list, such as "for research" and "for a regional heritage watch list" — an Asia Watch for cultural heritage.
- Some points on the list are already facets of international conventions, so the other points alone should be the focus of the session.

C. Review of the Points of Discussion (in the order initially listed)

1. The group supported the statement that a living monument and conservation pose a conflict. It was agreed that whole cities could be considered living monuments.
2. The group adopted the definition of *heritage area* as one that is "living" as it is in use. Jerusalem was given as an example.
3. The importance of traditional craftspeople and craftsmanship was accepted with the understanding that these practitioners and their skills must be continued. Some craftspeople just use old techniques, but the group stated that they should be encouraged to accommodate modern technologies. Where necessary, they should be trained in these new methods.
4. The statement that professionals should be trained was approved, with the stipulation that in some cases professionals should be retrained.
5. The point that there are "big dangers of rapid economic progress" was controversial. It was noted that most decision makers and citizens want economic development, even if there will be massive destruction of heritage areas. The suggestion was made to add "in the heritage area" to the initial point of discussion, but in a situation where a whole city is a heritage area, the problem would remain.

The question of how development and heritage interact was left unanswered. While a heritage impact study should be done prior to the beginning of development to determine development's effect on heritage sites, this input may still not be successful in preserving the sites. The practice of the government of the Republic of Korea was offered: the leaders in Seoul disregard the contention of some archaeologists that as a capital city Seoul is more than six hundred years old; the government also authorized the continued construction of the Olympic Stadium despite the discovery of a cemetery by archaeologists.

6. It was agreed that the destruction of the historic environment is a major issue that should be addressed.
7. Similarly, the destruction of historic cities is also a problem that must be solved. A poignant comment was made: "Traditional cities — the endangered species."
8. The concept of conservation versus evolution of styles drew a mixed response. On one hand, it evoked a discussion about the need to educate people on how to restore monuments in an Asian context, and, on the other hand, it brought out strong feelings on the merits of international charters. At the start, the initial point of discussion was revised to reflect "conservation *and* evolution of styles," demonstrating their mutual importance.

It was agreed that emergency measures must be taken when needed and that these steps might differ from permanent conservation practices. Most countries have strict rules that govern these measures; above all, it is critical when this is practiced to not sacrifice the basic principles of conservation.

As to the Venice Convention, it was stated that, while it might not reflect the Asian context, it should not be summarily dismissed. Most of the principles still apply to sites worldwide. Australia, however, was adapting the convention to suit Australian needs — recognition that the drafters of the Venice Charter had not considered special circumstances.

Some in the group felt that Asia might wish to develop its own Venice Charter, establishing the region's own principles and procedures, because the region has situations and conditions that are unique. For instance, there is a continuity of traditions and strong sentiment for restoration. Repainting a wall painting may be "correct" in the Asian context. Another example is that about 80 percent of living monuments in Asia, excluding those in urban areas, are religious in nature, and there is strong pressure to transform them totally. This can lead to a vulgarization of the ancient architectural heritage.

However, there are examples where the monuments are maintained in the proper context, such as at Nara in Japan and at a monastery in Sichuan, China. In the Sichuan monastery, the concept of conservation is becoming part of the monks' merit training process. A solution in the Asian context would be to focus on educating the general public rather than on merely offering training.

9. The exchange on management and mismanagement initially led to comments on how good management is essential, and that good management means adapting to what is and is not possible, keeping in mind the necessity of reversing an action. The final point that drew universal support was that "conservation is the management of change."

10. The point that there should be balance in development and conservation in the planning process was supported.

11., 12. Both points were discussed together. It was observed that tourism can make a good servant and a bad master. The points were merged to read: "Tourism can be a promoter of conservation or a threat to conservation."

13. This point was amended to state that sites *can be* (instead of *are*) a habitat for people.

14. The obligations of the tourism industry to conservation were explored. Two views expressed were: (1) the tourist industry should promote a code of good conduct for tourists at conservation sites; and (2) the benefits of tourism should flow back to the local sites. The initial point of discussion was revised to reflect that the tourism industry should sponsor conservation projects.

15. There was complete consensus that the colonial heritage is part of the heritage of the country.

16. The group also approved the idea that for living heritage sites, living conditions should be improved without loss of the authenticity of the structure — e.g., historic houses.

17. This initial point was reworded to state the importance of involving the community in vernacular construction.

18. The discussion centered on the three statements in this point and how to communicate them better. It was determined that the message should be: "The future of the living heritage is in preserving the process as much as the product."

19. The group decided that it did not want to address the Venice and Washington charters in its conclusions and recommendations, in part because the subject was not addressed as part of the conference agenda. The point was subsequently deleted.
20. Views were exchanged on the role of nongovernmental organizations involved in preservation work. The point hinged on whether there should be partnerships or consultation with nongovernmental organizations in the policy-making process. It was noted that not all governments allow NGOs to perform conservation work. Pakistan is one example. A consensus emerged that the group would favor involvement in policy advice by NGOs as representatives of communities and pure interests. The term *pure interests* was changed to *specialized interests.*
21. The group deleted this point.
22. It was agreed that cultural heritage extends beyond monuments and even built heritage.
23. The group agreed that living heritage is a source of continuity.
24. As this statement on the paramount importance of preserving crafts and applying traditional methods is included in point 3, point 24 was deleted.
25. The group decided that changing the attitudes of the people toward their own heritage did not precisely reflect their intention. It was more important to create an awareness among the people about their own heritage, which would include education.
26. A new point was added to the list, in response to the belief that a monitoring mechanism, such as a monuments watch, is needed to ensure that endangered sites are addressed and to ensure that others do not deteriorate.

Other additional points mentioned in the general discussion and placed alongside the list were (1) research, (2) Asia Charter, and (3) follow-up (involving site management sessions held at the sites, focus groups, and a future conference with an overall focus). It was decided in discussion, however, that "research" would be integrated into point 10.

D. Action Steps

1. Smaller working meetings are needed. More focus on site management would be useful, especially where exchanging ideas may facilitate the resolution of problems. It would be helpful for the experts to visit the site and conduct the discussion there. Angkor, in Cambodia, was suggested as one possibility for such a workshop. At larger conferences, a site management session should be focused on the host city of the conference. At any site workshop, site management principles could be discussed, and these principles need not be framed in terms of United States and Australian management styles.
2. The conclusions and recommendations of the Chiang Mai conference need to be addressed to the region's legislators and policy makers. This is especially important in light of the inadequacy of international conventions and the World Heritage organization to enforce conservation.
3. Countries in the region should be encouraged to collaborate in promoting their architectural heritage, especially because of the historic and religious links involved, e.g., the Silk Road and Buddhism. Further forums should deal with this subject.
4. A large conference, such as the one in Chiang Mai, could be held every six years. In the meantime, smaller meetings and site visits could be arranged. Specific topics could be addressed in these interim gatherings, such as tourist promotion and conservation, the development and usefulness of NGOs, and threats to architectural her-

itage. At the next major conference, these groups could report to the larger body. It may be useful for a loose network of experts to be organized to arrange these smaller meetings.

5. Local networks of trade and craft bodies, cultural preservation and arts organizations, and experts on conservation and restoration should be organized to exchange and compare expertise and form bonds of cooperation. Ways should be found to augment international cooperation with local initiatives. (These points were suggested by experts unable to attend the closed session.)
6. It is important to raise the issues discussed in this conference with governments and business. This includes approaching the highest levels of government and even raising the issues at the Asia Pacific Economic Cooperation forum (APEC) level, where cultural preservation is not presently addressed. The Asia Society will attempt to achieve this exposure with Asian governments, businesses, and APEC, in an attempt to reach all levels.
7. A new network of information dissemination is needed. The conference's sponsors will work to accomplish this. The first step is the dissemination of this draft summary report — to closed-session participants and to speakers who were unable to attend the session — for their comment. The final draft will be used for approaching Asia's policy makers with the conference's conclusions and recommendations.

Other exchanges of information are planned. The Asia Society plans to compile and distribute a list of names and addresses of the conference speakers (see Addresses, p.53). The Siam Society will publish a special supplement to its journal in May 1995; it will review the conference and display some of the visual images presented there.

III. Conclusions: Important Issues and Recommendations

1. Conflict between a living monument and conservation (following a distinction between living and nonliving monuments).
2. Definition of *heritage area* as a living place.
3. Training of traditional craftspeople and craftsmanship must be continued; in ways that accommodate modern technologies.
4. Training and retraining of professionals.
5. The great dangers of rapid economic progress.
6. Destruction of historic environment.
7. Destruction of historic cities.
8. Conservation and evolution of styles.
9. Conservation is management of change.
10. Balance — development / conservation / research — planning.
11. Tourism can be a promoter of conservation or a threat to conservation.
12. "Sites can be a habitat for people" (balance, respect).
13. The tourism industry should sponsor conservation projects.
14. Colonial heritage is part of the heritage of the country.
15. Living heritage — improving living conditions in historic houses without losing their authenticity.
16. Importance of involving the community in vernacular architecture.
17. "The future of the living heritage is in preserving the process as much as the product."
18. Involvement in policy advice by NGOs as representatives of communities and specialized interests.
19. Cultural heritage extends beyond monuments and even built heritage.
20. Living heritage is a source of continuity.
21. Create awareness among the people toward their own heritage.
22. Mechanisms of monitoring are needed.

Closing Remarks

Miguel Angel Corzo is Director, The Getty Conservation Institute, Marina del Rey, California, U.S.A.

Little did I know, when I reluctantly accepted the invitation to write these closing remarks, of the awesome responsibility I had acquired. But those of you who know Vishakha Desai will understand that it is impossible to resist her steel-honed and charming intellectual powers of persuasion. So it is with a sense of tentative exploration that I proceed.

First of all, a note of thanks to the speakers, to the moderators, to the Asia Society, and to Vishakha Desai and her staff, particularly Sayu Bhojwani and Mirza Burgos; to the Siam Society and Khun Athuek, Khun Euayporn, Patricia Young, and the staff; and to the Getty Conservation Institute staff and Phyllis Lapin.

Thanks also to all of those numerous volunteers — far too many to mention individually — whose work made possible this conference, and thanks particularly to the funders of the conference.

Admiral Usni Pramoj, Representative of Her Majesty the Queen, quoted a passage from *Alice in Wonderland* at the beginning of the conference. I am reminded of another quote from the same work: "In our country we run as fast as we can to stay in one place. If we want to get somewhere we must run faster than that."

This concept has seemed to be the guiding force in this conference. We have had to run as fast as we can to keep up with the plenary sessions, the site management sessions, the breaks, the evenings, and the corridor conversations. All this — just to keep up with the formal program! And then, by running twice as fast, we advanced! This meant getting a grasp on the issues, making sense out of the debate, and promoting ideas further and deeper.

Vishakha Desai, in her opening remarks, set the stage when she said, "The dynamism in this region comes from two sources — a powerful contemporary commitment to modernization and the enduring impact of values, religions, and aesthetic systems that have thousands of years of history." And then she asked two very important questions: *Why must we care? and Can we make the collective commitment to addressing the challenge of the future of Asia's past before it is too late?*

Session one addressed the issue of the preservation policy in Asia and presented a wide overview of the various approaches to preservation in the region — the problem of living monuments, preservation and development, ancient monuments, and the issue of deep-rooted restorationist traditions, as well as the importance of research, education, and training. One message was clear: "Stay alert, proceed with caution, profit from the experience of others in other countries, without ever losing sight of what is typical and unique of the site entrusted to your care," as Jan Fontein noted. And then a statement by Prof. Yi Song-mi: "It would be the central concern for all nations with cultural properties to find an ideal balance between 'modernization' and the preservation of cultural and natural monuments. But there is a growing recognition that now is the time — before it is hopelessly too late — to think more seriously, even at the expense of slowing down economic development and the tourist industries, about systematic and substantive master plans for saving natural beauties, as well as valuable historic and cultural properties, for posterity."

Session two, on cultural tourism and monuments, came to an ample set of conclusions:

Cultural tourism is based on the interaction between built environment and nature. There is a need in all planning and development of cultural tourism to consider the primary needs of the community involved and the impression made on visitors. Cultural tourism is but one form of tourism, one that supports national heritage and identities. Socioeconomic benefits, education, and training in related traditional skills are spin-offs from well-planned tourism. Illegal trading in the movable heritage and unlicensed abuses of tourism can only be controlled through united action. There is a need for systematic zoning of tourist development to protect monuments. Experience suggests an

effective code of seven principles that aim to protect the cultural heritage of tourist destinations. These principles may be summarized as follows:

1. The environment has an intrinsic value that outweighs its value as a tourism asset. Its enjoyment by future generations and its long-term survival must not be prejudiced by short-term considerations.
2. Tourism should be recognized as a positive activity, with the potential to benefit the community and the place, as well as the visitor.
3. The relationship between tourism and the environment must be managed so that it is sustainable in the long term. Tourism must not be allowed to damage the resource, prejudice its future enjoyment, or bring unacceptable impact.
4. Tourism activities and developments should respect the scale, nature, and character of the place in which they are sited.
5. In any location, harmony must be sought between the needs of the visitor, of the place, and of the host community.
6. In a dynamic world some change is inevitable, and change is often beneficial. Adaptation to change, however, should not be at the expense of any of these principles.
7. The tourism industry, local authorities, and environmental agencies have a duty to respect principles and to work together to achieve their practical realization.

Session three addressed the important issue of vernacular architecture and colonial legacy and challenged many assumptions. Among the points made were the following:

- The need to preserve the process as much as the product.
- Strictures in the Venice Charter are counterproductive; the foundation of an Asian charter would be worth investigation.
- Vernacular architecture should be given attention equal to the attention given to monuments.
- Colonial relics are seen as part of the historic fabric and have become part of the vernacular language.
- Vernacular architecture is a living heritage that should be allowed to grow and perhaps even to replicate.
- Colonial legacy is being questioned. Why should something of value in 1964 dictate what is happening in 1995? Charters militate against evolution. Vernacular architecture is seen as a theater of resistance. Conservation is a process of negotiated decision making.
- We must make sure that living skills (people whose skills in conservation are used) are maintained throughout the process, and we must be aware of the economic value of colonial buildings.

Session four, on public and private partnerships, also addressed important issues.

- What is the main audience of monuments? Local and international visitors, cultural tourism, tourism — all earn money and enrich the cultural heritage of local people.
- Should the government or the community finance conservation? What are the options?
- Are partnerships real or are they a mirage? The public sector is supposed to promote community success, but sometimes this does not happen because of lack of will, distortion, or corruption.
- Private enterprises generate profits from projects.
- NGOs and concerned citizens' foundations also work together.

Another point was made that "cultural heritage extends beyond the built heritage."

- It is better to preserve the craft that produces the buildings than to preserve the buildings.

- A people's conservation movement is needed.
- A continuing relationship between people and heritage must be established.

Session five, on threats to heritage sites, presented various scenarios:

- Monuments, the people, and the environment in which they are living: for example, in Agra there is a threat to people because of the seriousness of environmental pollution. Pollution levels have increased tenfold over the last twenty years.
- Accurate information about the site, the problems, and real conditions is very important.
- Legal tools, which are very important, are missing.
- While countries are ratifying the Hague Convention, implementation is a difficult task because it does not take into account terrorism and civil wars.
- Loss of cultural heritage is not only a material loss.
- The World Monuments Fund presented us with the need to develop a list of endangered monuments and sites. World Monuments Watch is one way of discovering where we are going.

Finally, the site management sessions gave an astonishing array of options, each one as exciting, provocative, and informational as another.

So what can we make of all this? Did we search for collective strategies? Did we address common challenges? Did we identify creative solutions for the preservation of architectural sites throughout Asia?

I think we did.

I am firmly convinced that there is not one solution but many solutions to the multiple challenges before us. We heard during the course of this conference some success stories — how, for example, the city of Nara in Japan, with 257 historic architectural sites and a population of only thirty-six thousand, manages to receive the astounding number of fourteen million visitors per year and still maintain its sanity!

We also heard about India's rock art caves in Ajanta and Ellora. The caves of Ajanta attract about 600,000 visitors a year, well above their annual carrying capacity of around 365,000. Yet those involved have prepared a conservation plan that addresses the necessary measures to protect the caves, as well as a site management plan that suggests, among other things, the relocation of hotels and shops, additional approaches to the caves to reduce congestion, and the banning of vehicles in the vicinity of the caves. The cost, while high, is partly funded from international cooperation. Most important, a solution is now in place and is being implemented.

We all came to Chiang Mai in the firm belief that by sharing our experiences, discussing the subject matter at hand, and openly expressing solutions that have worked and others that have not, we would leave the conference with the understanding that we are not alone in our quest and that solutions are possible.

There is a growing need for political action, or active declaration, that firmly establishes the precepts expressed here. We are concerned about the long-term impact that the conference can have on the conservation community. During the course of the next few months, we should be thinking about plans that would strengthen all of the concerned constituents of this conference — government officials, industrial developers, tour operators, scholars, archaeologists, communities, and tourists.

Speakers and moderators will develop a plan of action that, together with a summary of the meeting, will be circulated to all participants.

The relationship among all these constituents is not adversarial: we all believe in progress, in culture, in economic well-being, in sharing with other people — and in the excitement, in the mystery, and in the richness of our common past.

We also know that the cultural heritage is unique in that it is a nonrenewable resource. We cannot plant another monument when an old one dies. Of course the world is producing new forms of the cultural heritage that reflect our present values. But it is certainly by preserving the old forms that we are able to create a sense of identity with our cultures and civilizations, that we establish the roots of our spiritual development, that we can be firmly planted in the ground to grow and flourish and bear fruit.

These are difficult times for everyone: growing rates of population growth, increasing urbanization, inflation, and new forms of pollution are what make the headlines today. But this is also a time for commitment: commitment to our social well-being, commitment to our enduring values; commitment to protecting our past. Halfway measures or timid solutions will not succeed in the present world. We need to be bold and imaginative. We need to plan and we need to act. We need to listen and we need to speak out.

This conference was about the past and how it is important and relevant to us. This conference was also about the future. About the appreciation of new management techniques. About the increasing collaboration among all sectors of the economy and among all fields of culture. About what we, together, can do for tomorrow. We, in this generation, have benefited from being able to look at our past and wonder, to look at our past and learn, to look at our past and dream.

It is very appropriate that this conference ends on Children's Day, which is celebrated today in Chiang Mai. Let us make certain to ensure that the great privileges of the cultural heritage remain for future generations, for our children and our children's children, so that in the future, they may also marvel at the richness of the past.

We have come to the end and to a beginning.

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United Nations Educational and Scientific Organization
Universiti Sains Malaysia
Universiti Teknologi Malaysia
University of Adelaide, Australia
University of Canberra, Australia
University of Sydney, Australia
Urban Redevelopment Authority, Singapore
William Lim Associates Pte., Singapore
World Monuments Fund, U.S.A.
Yonsei University, South Korea

Addresses

Dr. Chahryar Adle
Research Director
CNRS (French National Center for Scientific Research)
19, Rue Cepre
Paris, 75015
France
Tel.: 33-1-45-66-42-63
Fax: 33-1-45-66-42-63

Ms. Frances B. Affandy
Executive Secretary
Bandung Society for Heritage Conservation
Jalan Asia Afrika 112
Bandung, West Java 40261
Indonesia
Tel.: 62-22-432-244
Fax: 62-22-441-366

Mr. Shigeo Asakawa
Senior Researcher
Nara National Cultural Properties Research Institute
2-9-1 Nijo-cho, Nara-shi 630
Japan
Tel.: 81-742-34-3931
Fax: 81-742-34-4041

Prof. Senake D. Bandaranayake
Director
Postgraduate Institute of Archaeology, Sri Lanka
P.O. Box 1531
212/1 Bauddhaloka Mawatha
Colombo, 7
Sri Lanka
Tel.: 94-1-503-061
Fax: 94-1-500-731

Mr. Lester Borley, Esq.
Secretary General
Europa Nostra
Lange Voorhout 35, 2514 EC
The Hague
The Netherlands
Tel.: 31-70-356-0333
Fax: 31-70-361-7865

Mr. William Chapman
Director
Historic Preservation Program
University of Hawaii at Manoa
Department of American Studies, Moore 324
Honolulu, HI 96822
U.S.A.
Tel.: 808-735-1276
Fax: 808-956-4733

Ms. Parichart Chotiya
Project Vice President
Chaiyong Foundation
102/1 Phra Arthit Road
Chana Songkram
Bangkok 10200
Thailand
Tel.: 66-2-280-0727
Fax: 66-2-280-0725

Mr. Miguel Angel Corzo
Director
The Getty Conservation Institute
4503 Glencoe Avenue
Marina del Rey, CA 90292-7913
U.S.A.
Tel.: 310-822-2299
Fax: 310-821-9409

Dr. Vishakha N. Desai
Vice President for Cultural and Interdepartmental Programs and Director of the Galleries
The Asia Society
725 Park Avenue
New York, NY 10021
U.S.A.
Tel.: 212-288-6400
Fax: 212-517-7246

Mrs. Virginia M. DiCrocco
Southeast Asian Art Historian
Siam Society
131 Soi Asoke, Sukhumvit 21 Road
Bangkok 10110
Thailand
Tel.: 66-2-260-2830-32, 259-4999
Fax: 66-2-258-3491

His Excellency M. C. Subhadradis Diskul
Director Emeritus
SEAMEO Regional Center for Architecture and Fine Arts
Thai Fine Arts Department on Archaeology and Museums
15/8 Soi Pra Pinit, South Sathorn Road
Bangkok 10120
Thailand
Tel.: 66-2-287-3025
Fax: 66-2-287-4282

Mr. Richard A. Engelhardt
Regional Advisor for Culture for Asia and the Pacific
UNESCO
920 Sukhumvit Road
Bangkok 10110
Thailand
Tel.: 66-2-391-0577
Fax: 66-2-391-0866

Mrs. Fan Jinshi
Deputy Director
Dunhuang Academy
Dunhuang City, Gansu Province 730030
China
Tel.: 86-09473-22890, 22113
Fax: 86-09473-23077

Dr. Jan Fontein
Director Emeritus
Museum of Fine Arts, Boston
65 Solon Street
Newton, MA 02161
U.S.A.
Tel.: 617-969-8749

Mr. Robert Geniesse
Trustee
World Monuments Fund
949 Park Avenue
New York, NY 10028
U.S.A.
Tel.: 212-517-9367
Fax: 212-517-9494

Mr. François Greck
Les Ateliers de la Peninsule, Laos
Architect DPLG
114 Quai Fa Ngum PB 070
Vientiane
Laos
Tel.: 856-21-21-3089
Fax: 856-21-21-3089

Mr. Huang Kezhong
Vice Director
National Institute of Cultural Property
No. 2 Gao Yuan Street
Chao Yang Qu
Beijing, 100029
China
Tel.: 86-1-491-7383, 492-2221
Fax: 86-1-401-3101

Mrs. Waveney Jenkins
Heritage Trust of Malaysia
259 Jalan Ampang
Kuala Lumpur, 50450
Malaysia
Tel.: 60-3-293-9860
Fax: 60-3-291-5466

Dr. Jonathan Mark Kenoyer
Associate Professor
Department of Anthropology
University of Wisconsin
1180 Observatory Drive
Madison, WI 53706
U.S.A.
Tel.: 608-262-5696
Fax: 608-265-4216

Mr. Michael Barry Lane
Architectural and Urban Conservation Consultant
UNESCO
10, rue Jean-Pierre Timbaud
Paris, 75011
France
Tel.: 33-1-45-689-43-61
Fax: 33-1-42-73-01-78

Mr. William Lim
President
Singapore Heritage Society
c/o William Lim Associates Pte. Ltd.
19 Tanglin Road, #06-06, Tanglin Shopping Center
Singapore 1024
Tel.: 65-235-3113
Fax: 65-733-3366

Mr. Dev Mehta
Metropolitan Commissioner
Bombay Metropolitan Regional Authority
404, Shalaka
M. K. Marg, Next to Cooperage Telephone Exchange
Bombay, 400 021
India
Tel.: 91-22-202-4482
Fax: 91-22-640-0306

Mr. M. C. Mehta
5 Anand Lok
New Delhi, 110 049
India
Tel.: 91-011-644-5214
Fax: 91-011-646-3717

Mr. A. G. Krishna Menon
Director
TVB School of Habitat Studies
Sector D, Packet 2, Vasant Kunj
New Delhi, 110030
India
Tel.: 91-11-689-4898
Fax: 91-11-689-6454

His Excellency Vann Molyvann
Senior Minister
President of the Supreme Council of National Culture
Royal Government of Cambodia Council of Ministers
Phnom Penh
Cambodia
Tel.: 855-15-912108
Fax: 855-23-26112

Dr. Mohammad Rafique Mughal
Director General
Department of Archaeology and Museums
Government of Pakistan Ministry of Culture and Tourism
27-A, A1-Asif-Building
Shaheed-e-Millat Road
Karachi, 75350
Pakistan
Tel.: 92-21-430-638
Fax: 92-21-436-458

Mr. Tadateru Nishiura
Director
Division of International Cooperation for Conservation
Tokyo National Research Institute of Cultural Properties
13-27 Ueno Park
Taito-ku
Tokyo, 110
Japan
Tel.: 81-3-3823-4876
Fax: 81-3-3828-2434

Mr. Paik Syeung-gil
President
Korean National Committee, International Council of Museums
3-161 Pukkajwa-dong Sodaemun-gu
Seoul, 120-130
Korea
Tel.: 82-2-750-7878
Fax: 82-2-318-1924

Mr. Nimish Patel
Partner
Abhikram
15, Laxmi Nivas Society, Paldi
Ahmedabad, 380 007
India
Tel.: 91-079-438-378
Fax: 91-079-438-323

Dr. Marilyn Perry
Chairman
World Monuments Fund
949 Park Avenue
New York, NY 10028
U.S.A.
Tel.: 212-517-9367
Fax: 212-517-9494

Mr. Phung Phu
Deputy Director
Hue Monuments Conservation Center
Dai Noi (Imperial Palace)
Hue
Vietnam
Tel.: 84-54-23759
Fax: 84-54-26083

Mr. Nicholas Platt
President
The Asia Society
725 Park Avenue
New York, NY 10021
U.S.A.
Tel.: 212-288-6400
Fax: 212-517-7246

Mr. Karna Sakya
President
Nepal Heritage Society
c/o Hotel Ambassador
Lazimpat, KTM, P.O. Box 2769
Bass NP
Nepal
Tel.: 977-1-414-432
Fax: 977-1-413-641

Mr. Samidi
Head, Restoration Division
Directorate of Protection and Development of Historical and Archaeological Heritage
J1. Cilacap 4
Jakarta Pusat
Indonesia
Tel.: 62-21-315-8272
Fax: 62-21-315-8272

Mr. John Sanday
Project Director, Preah Khan Conservation Project, World Monuments Fund
John Sanday Consultants
Box 4831
Kathmandu
Nepal
Tel.: 977-1-414-885
Fax: 977-1-414-885

Mr. Prachot Sangkhanukit
Director of Archaeology Division
Fine Arts Department
81/1 Si Ayutthaya
Bangkok 10800
Thailand
Tel.: 66-2-281-6751
Fax: 66-2-281-6751

Dr. Edi Sedyawati
Director General for Culture
Ministry of Education and Culture
J1n. Cilacap 4
Jakarta, 10310
Indonesia
Tel.: 62-21-315-0189
Fax: 62-21-315-8073

Mr. Giora Solar
Director, Special Projects
Getty Conservation Institute
4503 Glencoe Avenue
Marina del Rey, CA 90292
U.S.A.
Tel.: 310-822-2299
Fax: 310-821-9409

Prof. Walter M. Spink
Department of History of Art
Tappan Hall
University of Michigan
Ann Arbor, MI 48109-1367
U.S.A.
Tel.: 313-747-4121
Fax: 313-763-0517

Mr. John Stubbs
Program Director
World Monuments Fund
949 Park Avenue
New York, NY 10028
U.S.A.
Tel.: 212-517-9367
Fax: 212-517-9494

Dr. Sharon Sullivan
Executive Director
Australian Heritage Commission
39 Brisbane Avenue
Barton, ACT 2601
Australia
Tel.: 61-6-271-2121
Fax: 61-6-273-2395

Dr. Michel Tranet
Undersecretary of State
Ministry of Culture and Fine Arts
Phnom Penh
Cambodia
Tel.: 855-23-912-335
Fax: 855-23-26-144

Dr. Yoshiharu Tsuboi
Faculty of Law
Hokkaido University
Kita 9, Nishi 7, Kita-ku
Sapporo, 060
Japan
Tel.: 81-11-706-3132
Fax: 81-11-706-4948

Prof. Yi Song-mi
Professor of Art History
Academy of Korean Studies
50 Unjung-dong, Songnam-si
Kyonggi-do
Korea
Tel.: 82-2-234-8111, ext. 216
Fax: 82-0342-46-1531

Mrs. Patricia Young
Second Vice President
Siam Society
131 Soi Asoke, Sukhumvit 21 Road
Bangkok 10110
Thailand
Tel.: 66-2-260-2830-32, 259-4999
Fax: 66-2-258-3491

Speakers who could not attend but sent representatives or papers for distribution at the conference:

Mr. Bounheng Buasysengpraseuth
Acting Director General
Department of Museums and Archaeology
Ministry of Information and Culture
P.O. Box 1221
Vientiane
Laos
Tel.: 856-21-212-403
Fax: 856-21-212-408

Mr. Somkid Chotigavanit (paper distributed; represented by Mr. Prachot Sangkhanukit)
Director General
Fine Arts Department
Na Phra That Road
Bangkok 10200
Thailand
Tel.: 66-2-224-0822
Fax: 66-2-224-0822

Mr. Han Byong-sam (paper distributed)
Songp'a-gu Chamsil 7-dong
Asia Sonsu-ch'on Apt. 16-304
Seoul
Korea
Tel.: 82-2-527-0309
Fax: 82-2-527-0310

Mr. Sondhi Limthongkul
(represented by Ms. Parichart Chotiya)
Chairman and CEO
Manager Media Group Public Company Ltd.
102/1 Phra Arthit Road
Chana Songkram
Bangkok 10200
Thailand
Tel.: 66-2-280-1067
Fax: 66-2-282-6880

Mr. Shin Young-Hoon
(abstract in program)
Tae-Chang BD302, 134-1 Tong-in Dong
Jong-no Gu
Seoul, 110 043
Korea
Tel.: 82-2-736-3814
Fax: 82-2-720-0195

Prof. Smitthi Siribhadra
(paper distributed; represented by Mrs. Patricia Young)
Department Head, Art and Archaeology
Silpakorn University
Na Phra Lan Road
Bangkok 10400
Thailand

Mr. Augusto F. Villalon
(paper distributed)
Commissioner for Cultural Heritage
Philippine World Heritage Committee
UNESCO
107 Wilson Circle, San Juan
Metro Manila, 1500
Philippines
Tel.: 63-2-70-16-54
Fax: 63-2-722-5745