



International Conference on

*Cultural Heritage and Sustainable Development of Historic Cities in Asia
Safeguarding traditions and ancient knowledge to promote development*

04 December 2007

Faculty of Architecture, Berlin University of Technology

05 December 2007

**Central Asian Seminar, Institute for Asian and African Studies,
Humboldt University of Berlin**

Funded by the European Commission,
with support from ASIA Onlus, Tibet Heritage Fund, Berlin University of Technology
and the Humboldt University

Participants/Presentation Titles

Presenters

André Alexander

—André Alexander is co-founder and co-director of the NGO Tibet Heritage Fund, and currently associated with the Habitat Unit, Faculty of Architecture at Berlin University of Technology.

Diana Altner

—Diana Altner is a PhD-candidate at the Central Asian Seminar, Institute for Asian and African Studies, Humboldt University of Berlin.

Luigi Fieni

—Luigi Fieni is an Italian wall-painting conservator, currently associated with John Sanday Associates, Kathmandu.

Jovana Glass

—Jovana Glaß is a student of conservation and restoration of mural paintings at the University of Applied Science in Erfurt.

Prof. Peter Herrle

—Prof. Dr. Peter Herrle is professor for architecture and urban development and head of the Habitat Unit at Faculty VI of the Berlin University of Technology. He has long been involved with Himalayan studies starting with his work in Nepal in the late 1970s and made several visits to Ladakh over the past 30 years.

Dr. Diebedo Francis Kéré

—Diebedo Francis Kéré is a young architect from Burkina Faso who studied in Germany. Assisted by his friends, during his study he founded the »Schulbausteine für Gando«

association whose main aims are to create buildings that meet climatic demands, and to support the Burkinabe people. In the year 2004 one of his projects - a primary school in his home village Gando - won the »Aga Khan Award for Architecture«. Besides his occupation as a self-employed planner Francis Kéré has been working as a lecturer at the »Technische Universität Berlin«, »Habitat Unit«, since 2004.

Dr. Gerald Kozicz

—Dr. Kozicz is associated with TU Graz and is working on an independent research project to study the early Buddhist monuments of the Western Himalayas.

Prof. Dr. Meinhard Landmann

—Prof. Dr. Meinhard Landmann is the head of the field of conservation and resauration at the Fachhochschule Erfurt University of applied Sciences. Furthermore he is the leader of the laboratory of natural sciences and Professor for the field of natural sciences in restauration.

Erberto Lo Bue

—Dr. Erberto Lo Bue, Universita di Bologna, is author of numerous important works about early Tibetan art and architecture, and one of the leading Tibetan art historians.

Anca Nicolaescu

—Anca Nicolaescu is a restorer based in Bucuresti, where she founded her own company, Restauro Group. She holds a diploma, master degree and a certificate as restoration expert from the Romanian minister of culture, and in recent years has worked on religious art in orthodox churches in eastern Europe and Buddhist monasteries in Ladakh.

Tenzin Nyandak

Tenzin Nyandak is a Tibetan who studies architecture at the Delhi School of Planning and Architecture.

Jarmila Ptackova

—Jarmila Ptackova is a PhD-candidate at the Central Asian Seminar, Institute for Asian and African Studies, Humboldt University of Berlin.

Dr. Mona Schrempf

—Dr. Mona Schrempf belongs to the staff of the Central Asian Seminar, Institute for Asian and African Studies, Humboldt University of Berlin.

Sara Scioscia

—ASIA

Heather Stoddard

—Prof. Dr. Heather Stoddard is an eminent art historian and head of the Department of Tibetan Studies of INALCO Paris. As co-founder and president of the non-profit Shalu Association, she was also initiated some of the earliest international attempts to preserve historic Tibetan art and architecture. She has also been consultant to UNESCO.

Anna Wozniak

—Anna Wozniak studies architecture at Technical University Berlin. Currently she prepares her diploma project, situated in Leh, at the Habitat Unit supervised by Prof Herrle.

Panel Chairpersons

—*Diana Altner*, Tibetan Studies, Central Asian Seminar, Institute for Asian and African Studies, Humboldt University of Berlin, Germany

—*Dr. Mona Schrempf*, Mareile Flitsch, Study Group for History and Philosophy of Chinese Science and Technology, Berlin Technical University, Germany

—*André Alexander*, Tibet Heritage Fund

Convenors

—*Prof. Dr. Toni Huber*, Central Asian Seminar, Institute for Asian and African Studies, Humboldt University of Berlin, Germany

—*Prof. Dr. Peter Herrle*, Head of Faculty, Habitat Unit, Department of Architecture, Berlin University of Technology, Germany



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Conference Programme

Venues:

- All Presentations & Discussion: Room 315 (Third Floor), Institute for Asian and African Studies, Invalidenstraße 118
- Refreshments & Registration: Room 507 (Fifth Floor), Institute for Asian and African Studies, Invalidenstraße 118

1st Day Tuesday 04 December

***TU Berlin, Department of Architecture Building (Fakultät VI),
Ernst-Reuter-Platz, Straße des 17. Juni 135, Room A111***

10:45-11:00 *Registration*

11:00-11:15 *Convenors' Opening Address*

—Peter Herrle, TU Berlin and André Alexander, THF and TU Berlin

11:15: *Changing Ladakh - Observations from 1976 and 2007*

—Prof. Peter Herrle (TU Berlin)

12.00: *Sustainable Design with Local Technologies in Developmental Context*

—Dr. Diebedo Francis Kéré (Burkina Faso; TU Berlin)

12.45: *Himalayan Cities in Need: Best and Worst Practice in Urban
Development*

—André Alexander (THF und TU Berlin)

13.30: *Lunch*

14.30: *Modern Tibetan Architecture in Exile*

—Tenzin Nyandak (New Delhi School of Architecture and Planning)

15.15: *Do the Wrong Thing. Some Remarks on the Architectural History of the Former Sacred Compound of Nyarma and Current Construction Activities.*

—Dr. Gerald Kozicz (TU Graz)

16.00: *Coffee/Tea Break* (refreshments provided)

16.15: *New Settlements in Qinghai in the Area of the Three River Sources*

—Jarmila Ptackova (HU Berlin)

17.00: *Western Techniques of Restoration Developed in a Tibetan Environment*

—Luigi Fieni (University of Torino)

18.00: *Dinner* (provided for speakers and chairmen)

20.00: *Die Wandmalerien von Tholing* (Slideshow Lecture/ Video)

—Isabel & Balz Baechi-Stiftung

at Humboldt-Universität zu Berlin, Institut für Asien- und Afrikawissenschaften,
Zentralasienseminar, Invalidenstrasse 118, (S Nordbahnhof/U Zinnowitzer Str.) 5. Level,
Room 507

**2nd Day: Wednesday December 5th, 2007;
Senatssaal, Main Building, Humboldt University, Unter den Linden 6**

10.00: *Opening Address*

—Prof. Dr. Toni Huber (Central Asian Seminar, HU Berlin)

10.15: *From Temple to Commodity: Tibetan Monasteries and Chinese Tourism*

—Dr. Mona Schrepf (HU Berlin)

11.00: *Coffee/Tea Break*

11.15: *Public Bath for Ladakh*

—Anna Wozniak (TU Berlin)

12.00: *The Snake Temple behind the Potala - Problems of Conservation*

—Dr. Erberto Lo Bue (Bologna)

12.45: *Lunch* (provided for speakers and chairpersons)

14.00: *Aesthetic treatment and the problem of the image status – Experience from Romania and Ladakh*
—Anca Nicolaescu (Restauro Art Group, Bucuresti)

14.45: *Conservation of Tibetan Mural Paintings: the Case of Galenteng*
—Sara Scioscia (ASIA)

15.30: *Controlling Rivers and Mountains in Central Tibet: The New Shortcut from Lhasa to Gongkar Airport and its Consequences for Local Residents*
—Diana Altner (HU Berlin)

16.15: *Coffee/Tea Break* (refreshments provided)

16.45: *The Evolution in Reglementation of Cultural Heritage in the Tibetan Regions of the PRC (1991-2007)*
—Heather Stoddard (CNRS Paris)

17.30: *Restoring Buddhist Mural Paintings: the Cooperation of the FH Erfurt University of Applied Sciences in Ladakh*
—Prof. Landmann and Jovana Glass (TFH Erfurt)

19.30: *Dinner* (for speakers, chairpersons and invited guests)



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Abstracts

Andre Alexander

Himalayan Cities in Need: best and Worst Practice

The historic Himalayan capitals of Lhasa (Tibet) and Leh (Ladakh) have comparable cultural traditions, architectural structures and geographic location. Moreover, Leh is currently resembling the Lhasa of 20 years ago in terms of size, population, infrastructure and stage of development. The paper looks at differing factors and policies that have proven to be either advantageous or detrimental in their results. The question is, how can the two cities learn from each other. There will be also a brief look at the impacts of heritage tourism on other historic cities in Asia.

Diana Altner

Controlling Rivers and Mountains in Central Tibet: The New Shortcut from Lhasa to Gongkar Airport and its Consequences for Local Residents

For the new shortcut from Lhasa to Gongkar Airport two bridges and one tunnel were built in the Southern area of Lhasa. This paper will discuss the consequences of that new constructed highway for local residents.

Luigi Fieni

Western techniques of restoration developed in a Tibetan environment

In the past 9 years I've been involved in several projects for the restoration of Tibetan monasteries, dated from XIII to XIX century, scattered through the Nepalese, Bhutanese and Chinese Himalaya. All projects required the training of local people in all the operations of restoration: a task not easy at all. The fact that most of the times the selected trainees were mainly farmers or people who never touched a brush, quite often not even a pen or a pencil, turned any project in something really challenging. The trainees needed to develop good skills to be able to work on murals or statues, as they were required to give effective results as well. In my mind it was nonsense to teach complicate notions such as chemistry or theory of colour for unfortunately most of them had no basis to comprehend those subjects. The majority of the training had to be based on practice, and through that, the main operations of restoration would have been successfully transferred.

But the training was not the only trouble to be taken care of. Working in a Tibetan environment required we restorers to face several problems we would not have had if working in western countries. The most serious of all being the fact that most of the materials for restoration have been tested mainly in western countries and developed for western techniques of paintings. The majority of consolidators, mortars and chemicals have never been scientifically experimented, so far, on clay-based paintings, which is the basic support of mural paintings found almost in all Himalayan monasteries.

Furthermore, working in such remote locations implied that the amount of equipment required be wisely chosen for it would have been impossible to buy, on site, materials that may had run out. Storage of materials during the winter became an additional serious issue because some chemicals would have lost or changed their properties under extremely low temperature. Transportation turned to be another big deal, especially for bulky gears, because in many cases they needed to be carried on horseback or by porters. This influenced what had to be bought from outside and what could have been used on site: most of the times in fact, solutions had to be invented for the simplest of operations, like propping a mural or adhering a *stacco* onto a on-site made support.

Last but not least, the Buddhist aesthetical point of view. In all this years on the Himalaya I have matured the idea that we restorers should try to come to terms with the locals and their philosophy. Paintings in a monastery are not at all considered for their artistic value but only for their religious one. People still go to the monastery to worship an image, not to appreciate the artistic skills of a painter. That's why the main issue in all the projects I've been involved with, was about the reconstruction of missing parts. For a Buddhist, it is impossible to worship an image with half of his body or with a face damaged, defiled. Yet, for religious purposes, painting something new rather than preserving old and damaged images gives people a better *Karma*. Besides, the matter is also related to difficulties in understanding the concept of preservation, since the philosophy itself is based on the impermanence of things: they have to die and be reborn! And whenever the conservators choose not to reconstruct anything, following the purest theory of conservation, the locals will manage to complete what is missing, after the restoration

project will be completed. Unfortunately, that is what is already happening in some projects that have been completed.

Hence, how much a restorer should relate his intervention to the religion and how much to the theory of conservation?

Jovana Glass

Restoring Buddhist Mural Paintings: the Cooperation of the FH Erfurt University of Applied Sciences in Ladakh

In the first part of her lecture, Jovanna Glass will present one conservation project in detail, which is representative of projects that the Erfurt University of Applied Sciences is involved in: The Conservation of mural paintings from the 14th century in the Buddhist temple Champa Lhakhang in Leh.

By means of a short conservation report, she will speak about the practical work done, the approach that was used and about the skills that local trainees Yangchen, Skarma and Dolker acquired during their practical training with THF.

In the second part of her lecture, Jovanna Glass will explain which important role the practical training of Yangchen and Skarma plays not only for the preservation of Buddhist mural paintings but also for the preservation of the unique culture of Ladakh generally.

Prof. Peter Herrle

Changing Ladakh – Observations 1976 and 2007

This contribution reflects on changes in the urban environment and the building culture in Ladakh since 1975 and possible ways to the future.

Dr. Diebedo Francis Kéré

Sustainable Design with Local Technologies in Developmental Context

Sustainable Design with Local Technologies in Developmental Context (4.12. 12.00)
His main subjects are housing and urban development, strategies of climatically advantageous building, sustainable utilization of materials, integration of local labour force, and local construction techniques. His motto is »help to self-help«. Only those who take part in the development processes will be able to appreciate their results, to continue, and to save them.

Dr. Gerald Kozicz

Do The Wrong Thing

Some remarks on the architectural history of the former sacred compound of Nyarma and current construction activities in the area

The monastic compound of Nyarma and its adjoining monuments are basically linked with the activities of the Great Translator Rinchen zangpo (958-1055). It is considered to be one of the three major foundations of the so-called “Second Diffusion of the Buddhist Faith” in the western Himalaya region. Though most of the history of the monastery, which probably was abandoned centuries ago, is still a mystery we may assume that its decline already began the 14th/15th centuries. Until today only the bare walls of the original temples have survived with a few exceptions such as fragmentary traces of halos of clay sculptures inside the former main assembly hall and some murals inside some of the many stupas.

Based on a discussion of the architectural changes that were carried out in this area in the past the proposed paper will discuss some recent developments. These developments include new religious buildings inside the compound as well as agricultural and rural developments in the close vicinity of the old monuments. The wider area of the former compound has obviously become the focus of tourist, religious and economic interests. Accordingly it may serve as a case study for the conflict between the needs of conservation of fundamental historical structures and the necessity to introduce modern facilities to the site. The paper will also include some suggestions how to avoid some of the recent mistakes in the future in order to guaranty a sustainable development of the cultural and religious history of Ladakh.

Erberto Lo Bue

The Snake Temple behind the Potala. Problems of conservation

The aim of this paper is to draw attention to some rare wall paintings requiring urgent conservation in the Klu khang behind the Potala in Lhasa and to the problems created by previous restoration. In the first place I shall deal with two hitherto unpublished chapels, both closed to the public, on the ground floor of the temple: the northern one and the western one. The miniature-style murals in western chapel, which was completely yellow-washed after being converted into a flatlet during the Cultural Revolution, should be brought to light and restored. The northern chapel, whose walls are entirely painted with the cycle of the kingdom of Shambhala related to the Kalachakra tradition, is in relatively good conditions, but its use for storage ought to cease and its murals should to be protected. The themes illustrated in the equally unique murals on the two upper floors include an edifying tale traditionally performed as a miracle play as well as esoteric themes related to tantric yoga. During renovation work in the early 1980s, those wall paintings were covered with a layer of transparent varnish in order to protect them from water infiltration; but the varnish has been peeling off since, taking away the original pigments. Furthermore, consistent cracks have appeared across the painted surface in

correspondence with the heavy iron beams that were put to replace the original lighter and more flexible wooden ones.

I visited the temple several times since 1987, but it was only in 2003 and 2004 that I was able to survey it with Tibetan colleagues during the Lhasa Workshops organized by the Tibet-Norway University Network in collaboration with the Arts Department and Engineering College of the Tibet University. Those visits were especially useful for those among them who were unaware of the importance of the murals. As a result, during the panel discussions that followed at the Tibet University, they stated that they would take initiatives with the competent authorities in view of their preservation.

Prof. Dr. Meinhard Landmann

Restoring Buddhist Mural Paintings: The cooperation of the Erfurt University of Applied Sciences in Ladakh

The speaker will introduce the successful collaboration of the past three years in Ladakh between the conservation department of his university and the NGO Tibet Heritage Fund. An important aspect has been the training of local Ladakhi restorers, to increase the potential for adequate restoration and conservation of the region's monuments and temples.

Anca Nicolaescu

Aesthetic treatment and the problem of the image

The paper discusses the challenges restorers are facing when working in the context of a living religion. Central is the question of damaged religious images, particularly missing or damaged faces. The speaker tells of her experience with orthodox priests and Buddhist monks, and the practical approach that she has developed.

Tenzin Nyandak

ARCHITECTURE IN EXILE

1. DETAILED CASE STUDY OF VARIOUS BUILT ENVIRONMENT (MAJNU KA TILLA, TYH, PAVILLION OF TIBET, ANI GONPA, CLEMENTOWN STUPA, TSUGLAKHANG, TIBETAN GOVT. IN EXILE, LTWA, TCV AND NORBULINKA) TO ANALYSE RELATIONSHIP BETWEEN EXILED TIBETAN COMMUNITY AND ITS BUILT FORM AND TO STUDY HOW TIBETANS RESPOND TO IT.
2. CRITICAL ANALYSIS AIMED TO STUDY THE CONTINUITY OF TRADITIONAL TIBETAN ARCHITECTURE IN INDIA AND TO STUDY HOW TRADITIONAL TIBETAN ARCHITECTURE HAS CHANGED.
3. ELEMENTS OF CONTINUITY (CONCEPT, PRINCIPLE, SYMBOLISM, CONTEXT, TECHNOLOGY, LIFESTYLE, AND MATERIAL).

4. SEARCH OF GENUINE CONTEMPORARY TIBETAN ARCHITECTURE IN A COMPLETE DIFFERENT PHYSICAL SETTING (i.e. INDIA).
5. WHAT IS NECESSARY TO PRESERVE AND WHAT CAN BE TRANSFORMED IN TIBETAN ARCHITECTURE (PASTICHE / TRANSFORMATIVE).
6. COMPARISON BETWEEN VERNACULAR TIBETAN ARCHITECTURE INSIDE TIBET AND OUTSIDE TIBET.
7. TIBETAN PEOPLE'S QUEST TO SAFEGUARD TRADITION.
8. THE FUTURE OF TIBETAN ARCHITECTURE.
9. CONTEMPORARY DEVELOPMENTS OF TIBETAN ARCHITECTURE.

Dr. Mona Schrempf

From Temple to Commodity: Tibetan Monasteries and Chinese Tourism Songpan and the Bon Monasteries of Amdo Sharkhog

Since 1999, the beginning of the 'Opening of the West' Campaign (Xibu da kaifa), Songpan town and its immediate environment have undergone major visible transformations. Back in 1996, a muddy road and erosion in the Min shan Valley had stopped Chinese tour agencies from engaging with the Tibetan monasteries. After 2000, however, a new airport, large roads, gas stations and hotels plus restaurants and other shops delivered the necessary infrastructure for total mass tourism. Strategically well situated between Huanglong and Jiuzhaigou (two important World Heritage Sites since the mid 1980s), some of the Tibetan monasteries now engage in tourism. Tourism has become the largest sector in the economy, and so former Tibetan temples and courtyards have been leased out to Chinese tour agencies. New buildings have been added to the rebuilt monasteries, and Chinese paraphernalia clutter the 'monastic' tourist shops. Thereby, Tibetan Bon religious places are visibly transformed into an orchestrated tourist performance of Chinese Buddhist worship, affecting both local monk and lay population.

Sara Scioscia

Conservation of Tibetan mural paintings: the case of Galenteng

Thanks to the care of Asia o.n.l.u.s and to the Trace Foundation for financial backing, it was possible to carry out the first stage of the work of conservation of Tibetan mural paintings in the temple of Galenteng (north east of Derge). The aim of our work was to study the paintings, to understand the technique of execution, the typology, the entity and the reasons of the deterioration, necessary to find a proper methodology of intervention. For the same reason we took some samples from the murals for chemical analysis, to study the materials used by the painters. The chemical analyses were carried out by CNR-ICIS of Padua. With this first step of the restoration we placed our attention on the consolidation of the structure and on the readhesion of paint scales, before the second stage of the work, that will take place after the winter of 2008. We also carried-out cleaning tests of the surface in selected areas with water-based or non polar solvents applied on paper or cotton wool compresses. During our work we also tested pictorial integration with watercolors in abrasions and chromatic unevenness' and in gaps

previously filled with stucco made from clay. The work of conservation was carried out by grouting similar materials to the constitutive. The result of the trial are so far good as the work will be finished next year.

Heather Stoddard

The Evolution in Reglementation of Cultural Heritage in the Tibetan Regions of the PRC

The paper looks at the interesting ways in which official preservation policies towards Tibetan heritage in China have shifted over the decades. The presentation is based on official documents and the speaker's intimate knowledge of the region and key officials.

Anna Wozniak

Public Bath for Ladakh

Leh has clean and drinkable water, taken from mountain aquifers. However, the distribution system is lacking. The Old Town has no proper water supply, and since the time of the city's founding, people had to climb downhill to fetch their water. At the moment there are only 3 taps supplying the entire old town area.

The report presents a student's research on the water situation in Leh, Ladakh while preparing the diploma thesis with the intention to construct a public bathhouse for the Old Town of Leh.

For her diploma project, Anna Wozniak conducted research in Leh in order to design the first public bath house in the Ladakhi capital. She wanted the bath house to be culturally acceptable and environmentally and climatically adequate. The project was carried out in cooperation with THF and the Ladakhi Women's Association.