

**A CULTURAL PRESERVATION MANAGEMENT PLAN FOR THE
PROTESTANT CEMETERY, AT 72-5 CHAROEN KRUNG ROAD (SOI
SUSAN FARUNG), YAN NAWA, BANGKOK**

Mrs. Jahn Claire Walter Buhrman

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

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for the Degree of Master of Arts in Cultural Management (Inter-Department)**

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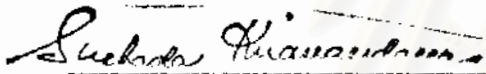
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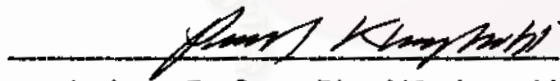
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Accepted by the Graduate School, Chulalongkorn University
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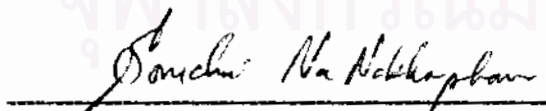
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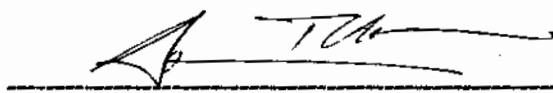
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Thesis Advisor
(Professor Surapone Virulak, Ph.D.)



Member
(Somchai Na Nakhonphanom, Director, National Museum Bangkok)



Member
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This thesis aims to study issues surrounding the management of The Protestant Cemetery, Bangkok. Management Plan for The Protestant Cemetery was written based on a detailed analysis of the cultural heritage value of the cemetery. The British Consul, Protestant Cemetery Committee members, other stakeholders as well as cultural conservation specialists were interviewed. Comparative cases studies were reviewed from similar cemetery sites in Southeast Asia. The qualitative methodology employed in the documentary research of this thesis was the case study research methodology involving the collection of multiple sources of information including observations, interviews, audio-visual materials and documents. Data collection took place between 16 January, 2003 and 25 August 2003. A detailed description of the case and a chronology of events related to the case were written followed by an analysis of "with-in" case management issues and "across-case" themes. Based on seven identified management strategies a detailed management plan was written. This thesis advances four research propositions. The analysis confirmed all of the propositions: (1) that the Protestant Cemetery, Bangkok is a site of cultural and historical significance; (2) that effective cultural resource management practices are suitable for the site; (3) that a well-defined management plan would provide for the conservation, preservation and protection of the site; and (4) that there is great research potential for further study at the site.

Inter-department Cultural Management

Student's signature:

Jahn Claire Walter Buhrman

Field of Study: Cultural Management

Advisor's signature:

Surapone Virulak

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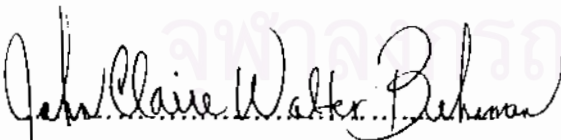
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จุฬาลงกรณ์มหาวิทยาลัย

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PREFACE

The Protestant Cemetery, Bangkok, was first introduced to me in 1996 when I was invited to co-lead a Study Excursion for the National Museum Volunteers. I became fascinated with the site and over the course of time enjoyed learning the history of the missionaries, who were buried there during the latter part of the 19th century. I was intrigued not only with the lives of these missionaries and their families, but also with the contributions these missionaries made to the people of Siam. These contributions were often recognized by the Siamese government in the form of monuments and memorials, which can still be found at the Cemetery site today. There was so much to be learned from just reading the inscriptions on the monuments and tombstones that a pleasant morning or afternoon could be spent just wandering around the grounds of the cemetery.

The Protestant Cemetery has also become a source of concern. With subsequent visits to the Cemetery I saw increasing evidence of deterioration taking place. It appeared to me, that the condition of the Cemetery was becoming progressively worse with each visit. Where at one time the site appeared to be well maintained, later visits saw long, unkempt grass between gravesites, piles of debris and the invasion of the site by soi dogs. There also appeared to be no security in place at the site. The condition of many of the tombstones and monuments noticeably worsened over the years to the point where many of the tombstones simply fell over and lay broken like forgotten soldiers on a distant battlefield. This feeling of disregard and neglect became physically tangible, when a portion of the site was sold to the Jewish community in Bangkok. The land sold to the Jewish community was immediately enclosed by a high wall as if to say that they no longer wanted to be a part of the Protestant Cemetery. The contrast was remarkable.

It was also during this same time, that further studies about the cemetery revealed that the Christ Church, Convent Road, had withdrawn their support for the site both figuratively and financially. It had a devastating effect. Not only was a major caretaker

gone from the site but also documents and records lost as well. To date, there appears to be only the two Burial Registers remaining documenting the burials taking place at the site from 1861 until 1972. After that time, no records have been kept of burials taking place at the site.

It was during my renewed interest in the Protestant Cemetery in 2001, that I realized, that the site had the potential to establish significance as a cultural heritage site and be conserved. During my studies in the Master of Art's in Cultural Management degree program I was introduced to the ways and means of addressing and researching if this idea had any validity. As a seminar topic and subsequently as this thesis topic I came to realize, that the only way to conserve this cemetery was to raise public awareness of the site and through this awareness obtain the necessary funding to bring about the preservation of the cemetery. This was the impetus for writing this thesis.

A cemetery is a valuable resource for a community. It is a heritage resource, an educational resource as well as a scientific resource. But heritage sites need wide support from the government and the community. It is my hope, that with the publication of this thesis the transformation of the Protestant Cemetery, Bangkok to a cultural heritage site of some significance will become a reality.

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

Dedication

To the memory
of those buried in the
Protestant Cemetery, Bangkok

*Now the laborer's task is o'er,
Now the battle-day is past
Now upon the farther shore,
Lands the voyager at last.*

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จุฬาลงกรณ์มหาวิทยาลัย
[Epitaph from the tombstone of Francis George Hicks (1834-1897)
The Protestant Cemetery, Bangkok]

CHAPTER I

INTRODUCTION

1.1 Background to Research

It is generally accepted worldwide, that there is growing concern over the future of national cultural resources. All too often cultural resources, both tangible and intangible, are thought of as a commodity and exploited until they have all but disappeared or changed into a form unrecognized. Cultural resources are the carriers of testimony from the past and as such are important, having meaning and potential value for human beings. Therefore they are worthy of preservation and conservation or at the very least, documentation for the benefit of a nation's present and future generations.

Cultural resources, being affected by social, cultural, environmental, political, technological and economic factors, are always in a condition of change. Culture itself is impermanent. It is dynamic, always changing. Cultural resources, therefore, are affected by this change. How does one stop the process of change? History has shown, that it is not possible. But what is possible is the documentation of cultural resources and the implementation of well-planned cultural resource management practices.

Sawang Lertrit in his article written for the SPFA Journal entitled "Protection and Management of Archaeological Resources in Thailand: Historical and Contemporary Perspectives," states that:

"Given that cultural resources yield significance for human society and are non-renewable, it is reasonable that they should be properly treated and managed. The management of cultural resources or properties focuses primarily on measures to maintain inventory, evaluate and protect archaeological resources from destruction by either human or natural phenomenon, or to rescue critical information before destruction." (Lertrit, 1996: 37)

Cultural resource management usually refers to conservation, preservation, protection

and research of sites. The Protestant Cemetery, Bangkok, the case study for this thesis, is in need of such management. The inspiration for conducting the research for this thesis is the recognition, that the continued neglect and mismanagement of the Protestant Cemetery, Bangkok, witness to over a century of European residence in Siam, will effectively erase a significant cultural resource. If immediate intervention at the site does not take place then another cultural landscape may rapidly disappear. The findings of the exploration in management practices as outlined in the cultural preservation of the Protestant Cemetery, Bangkok could be applied to other similar case studies.

1.2 Justification for the Research

This thesis aims to explore the characteristics, cultural value and significance of the Protestant Cemetery, Bangkok, in order to develop a Cultural Resource Management Plan (Management Plan) which, when properly implemented, could bring about necessary and needed change. To provide a more comprehensive understanding of the study, this thesis looks at similar case studies of foreign cemeteries in South East Asia including: Agram Cemetery, Bangalore, India; East India Company Cemetery, Macau; The Christian Cemetery and the Fort Marlborough Monuments, Bengkulu, Sumatra; the Protestant Cemetery, Penang, Malaysia; and the Chiang Mai Foreign Cemetery, Chiang Mai, Thailand. The lessons learned from these cemeteries are useful for the Protestant Cemetery, Bangkok, as they illustrate both the positive and negative effects of proper cultural resource management. A well planned Management Plan could also serve as a model for the effective management of similar sites.

The thesis proposes, that through effective management of the Protestant Cemetery, Bangkok, a valuable cultural resource could be preserved for both present and future generations.

1.3 Background of the Study

In 1861 when King Mongkut, Rama IV, signed the Royal Edict granting the

Protestant community the use of a site for the burial of its dead, he gave administrative responsibilities of the site to the British Consul in Bangkok. Since that time, the management of the Protestant Cemetery has come under that jurisdiction, a tradition which continues to be in place until the present day. The Vicar of Christ Church, Convent Road, Bangkok shared the management responsibilities for the cemetery until 1999 when the church chose to build a “Wall of Remembrance” located on church grounds. The current responsibility of the Protestant Cemetery is solely the responsibility of the British Consul, who has chosen ten stakeholders to serve on the Protestant Cemetery Committee. Research shows that these stakeholders have a passive interest in the site, that management considerations have in the past been minimal and that there is no Management Plan in place for the subject site.

Although the Protestant Cemetery is very fortunate to have two handwritten Registers recording burials at the subject site, the historical recording ended in 1974. Since that time there has been no written record of burials taking place at the cemetery. Subsequently, there is no mapping of the graves or burial sites. (Written in one of the Burial Registers there is reference made to a mapping undertaken in the early 1950’s during a major “clean-up” of the subject site. At the present time this document cannot be located. Members of the Protestant Cemetery Committee have no knowledge of it nor its whereabouts.) Consequently, new graves are indiscriminately dug on top of older ones. Damaged tombstones are casually cast aside. Respect for the cultural landscape of the subject site is minimal to non-existent.

There appears to be a need for a thorough and systematic evaluation of the subject site. The Protestant Cemetery should be studied in the context of preservation and conservation, as ongoing physical deterioration of the site occurs daily. The site, like most of Bangkok, is built upon clay soil. The proximity of the site to the Chao Phraya River creates an ongoing problem with groundwater, which is undermining and causing deterioration of the monuments. Plant growth is also a problem, due to the lack of an ongoing maintenance plan. Theft at the site occurs regularly, due to inefficient site security. It would seem it is not a matter of years, but simply months before significant, irreparable

damage occurs to the site. Along with the physical loss of the tombstones and markers an historical and cultural segment of Siamese-Foreign international relations could be lost forever.

1.4 Research Design

1.4.1 Research Hypothesis

A well planned Management Plan would provide the framework for the preservation of the Protestant Cemetery, Bangkok.

1.4.2 Research Questions

1. Is the Protestant Cemetery, Bangkok a site of cultural significance?
2. What are the management issues of the Protestant Cemetery, Bangkok?
3. What provisions are being made to allow for the cultural preservation of the site?

1.4.3 Research Objectives

1. To determine the significance and cultural value of the subject site.
2. To identify key management issues at the subject site.
3. To analyze key issues as they affect the cultural preservation of the subject site.

4. To outline a management plan for the subject site based on well-defined management practices.

1.4.4 Research Propositions

1. The Protestant Cemetery, Bangkok, is a site of cultural and historical significance.
2. Effective cultural management resource practices are suitable for the site.
3. A well-defined management plan would provide for the preservation, conservation, and protection of the site.
4. There is great potential for further research at the site.

1.5 Scope of the Study

This thesis has a clear scope of research by focusing on effective cultural resource management practices for the Protestant Cemetery, Bangkok.

1.6 Research Methodology

Based on the qualitative method, this thesis uses case study research methodology as the research strategy. Qualitative research is a multi-method, investigative research, which involves an interpretive, naturalistic approach to a study. Qualitative research is subjective. It does not entail the use of statistical numbers or rigorous mathematical analysis. It focuses more on words than on numbers. It employs methods, that seek for “quality” including perceptions, viewpoints, feelings, and dynamic, changing relationships. Qualitative research methodology is often used when the researcher is interested in obtaining a detailed and rich knowledge of a specific “case” focusing on an in-depth description of a process, a

program, an event or an activity. An exploration of a case over time involves detailed data collection utilizing multiple sources of information. This process consists of a series of steps, that form a sequence of activities from which the researcher collects multiple sources of data. This data can be comprised of observations, interviews, documentation and archival records. (Miller, 2002: 162 -163)

Data collection for this thesis was divided into three sections. Section 1.6.1 describes the collection of data in relation to the cultural resource management of the Protestant Cemetery and to the conservation of cemeteries. Section 1.6.2 discusses in-depth data collection using case study research methodology. Section 1.6.3 reviews multiple forms of data collection including interviews, observations, documents, and audio-visual materials utilized by the researcher for this thesis.

1.6.1 Review of Literature

For the purposes of this thesis, the following topics were researched during the review of the literature. Management theory was investigated as it relates to organizational theory, specifically the importance of utilizing the four functions of management; planning, organizing, controlling and leading and how they relate to the development of a management plan. Secondly, the unique aspects of cultural resource management theory were researched and specifically the cultural heritage conservation of cemeteries. The literature review utilized textbooks, manuals, published articles, documents, websites, and audio-visual technology. The literature review was conducted from January 2003 to August 2003.

1.6.2 The Case Study

This thesis uses the qualitative approach to inquiry as outlined in case study methodology. Case study methodology focuses on exploration of a case (or multiple cases) over a period of time through detailed in-depth data collection involving multiple sources of information. For the purposes of this study, the Protestant Cemetery, Bangkok is

considered the “case” and various methods of inquiry have been employed in obtaining data. Case studies of similar subject sites are also explored for the purpose of seeing the “case” within a broader context and setting. This comparative information is invaluable in identifying key issues relevant to the subject site. The results of the inquiries in this case study, are an in-depth description of the case, a chronology of events related to the case and an analysis of the management issues the case presents.

1.6.3 Data Collection

The following methods were employed to collect data on the subject site. The researcher accessed libraries and computer databases to research historical records including letters, documents, drawings, written descriptions, illustrations and photographs. This research methodology uncovered documents and records about the “case”, in the National Archives of Thailand, from computer information probes and from discussions with local historians. Literature searches in books and journals were also conducted to collect data from previously conducted research. These methods were employed to collect cultural heritage information on the subject site from January 2003 to August 2003.

Field study methods used in gathering data on the management of the subject site included personal interviews with both individuals and groups. The individual interviews were conducted with relatives and private cemetery plot owners, local historians, internationally recognized cultural preservationists and those identified with a personal interest in the subject site. Group interviews were conducted with the members of the Protestant Cemetery Committee, members of the foreign community and other identified stakeholder groups related to the subject site. On-site observations were also conducted as part of the field study methodology. Field study interviewing was undertaken from January 2003 to August 2003.

1.7 Definition of Cemetery

A cemetery can be defined as an area of ground in which the dead are buried. A

cemetery may consist of a single grave or many known but unmarked graves and is often referred to as a graveyard. Cemeteries may be designated as cultural landscapes, which are laid out in a formal or irregular design. Designed cemeteries are often divided into denominational sections separated by paths, drives or plantings and trees. Tombstones, memorials, buildings, grave surrounds, fencing and gates are fixtures in a designed cemetery. Cemeteries can be large burial grounds, usually multi-denominational and maintained by civic authorities or public cemetery trusts. Churchyard cemeteries are located around existing churches or adjacent to a site, where such buildings once stood. They are usually the responsibility of the relevant church authorities. Small private cemeteries are located on family estates and generally contain the graves of the original owners of the property. In many isolated areas lone graves can be found, but these burial sites are not generally referred to as “cemeteries.”

1.8 The Burra Charter

The Burra Charter, or the *Australian ICOMOS Charter for Places of Cultural Significance*, was adopted by Australian ICOMOS at a meeting in Burra Burra, South Australia in 1979. It was reviewed and revised in 1999. The charter sets a standard of the care for important places and serves as a standard for heritage conservation practice. *The Burra Charter* has been used as a guide for this study and is presented in Appendix A.

1.9 Ethical Considerations

For the purposes of this thesis the collected data was collated and analyzed with consideration given to the fact that all materials used for compiling the finished record be archivally stable and that the finished record be accessible to relevant persons and organizations.

1.10 Expected Benefits of the Study

1. Improve the management of the subject site through effective cultural resource

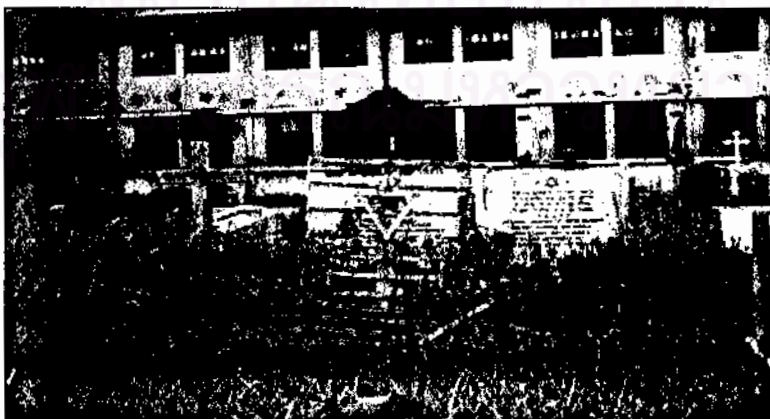
management practices.

2. Preserve the historical and cultural significance of the site through conservation of the objects located within the subject site.
3. Preserve the cultural landscape of the subject site.
4. Provide a model for the effective management of similar sites.

1.11 Outline of Thesis

This thesis is divided into six chapters. Chapter 1 introduces the thesis topic and objectives and presents the justification for the research. Chapter 2 reviews the relevant literature of management theory, cultural resource management, conservation of cemeteries, and multiple case studies related to the subject site. Chapter 3 discusses the significance of the subject site. Chapter 4 presents an in-depth description of the subject site, analyzes the collected data for the site resulting in a strengths, weaknesses, opportunities and threats (SWOT) analysis of the subject site and identifies key issues related to the subject site. Chapter 5 discusses and analyzes these key issues and proposes a Management Plan for the Protestant Cemetery, Bangkok. Chapter 6 draws conclusions from the research and makes recommendations for potential future research of the site.

Figure 1 – The Protestant Cemetery, Bangkok.



CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

Chapter 1 presented the methodology to be employed in this thesis to develop a cultural resource management plan for the Protestant Cemetery, Bangkok. Chapter 2 reviews the relevant literature topics of the thesis research. Section 2.2 examines literature pertaining to current Management Theory. Section 2.3 expands the review of Management Theory to incorporate literature specifically related to Cultural Resource Management. As this thesis is concerned with the cultural heritage conservation of cemeteries, Section 2.4 reviews literature specific to the Cultural Resource Management of Cemeteries. Section 2.5 examines literature related to the research methodology used in the thesis and concludes with a review of the multiple cases studied for the thesis.

2.2 Management Theory

2.2.1 Definition of Management

Management is the implementation of organizational goals in an effective and efficient manner. It is the process of utilizing organizational resources to achieve organizational objectives through the functions of planning and decision making, organizing, leading and controlling. The focus in this section of Chapter 2 will be on the role of the Manager and the Four Functions of Management. It is recognized, that Managers use a multitude of skills (conceptual, human and technical) to perform these functions. The important ideas in this definition are the:

1. Four functions of management which include:
 - planning (choosing goals);
 - organizing (working together);
 - leading (coordinating) and;

- controlling (monitoring and measuring).

2. Attainment of these organizational goals in an effective and efficient manner.

(Daft and Marcic: 8-11; Gomez-Mejia and Balkin, 2002: 5; Ivancevich and others, 1989: 6-7)

2.2.2 The Management Process

Who is a manager? Peter Drucker noted management authority wrote, that the specific practice of management is to “turn a mob into an effective, goal-directed and productive group.” (DuBrin, 1994:5) He also explained, that managers should give direction to their organizations, provide leadership and decide how to use organizational resources to accomplish goals. (Daft and Marcic, 1995:7) Mali suggested, that managers subscribe to the belief, that management is a series of interrelated functions. Viewing the management job as a process of interrelated functions enables one to better analyze the job and more effectively carry it out. (Mali, 1981:11-12) A manager’s job is complex and multidimensional and requires a range of skills. (Daft and Marcic, 1995:13)

Henri Fayol, Father of Modern Management Theory, noted that in order to manage well, one had to know what the managerial functions were and be familiar with administrative principles. Four of the five functions, that Fayol defined as pertinent to the thesis are:

- 1) Planning - which requires a forecast of events;
- 2) Organizing - which is the structuring of activities, materials, and personnel for accomplishing an assigned task;
- 3) Commanding - which is the art of leadership coupled with the goal of putting the organization into motion;
- 4) Controlling - which is seeing that everything is done according to the plan. (Mali,1981:10)

Planning is the beginning of the management process. (Ivancevich and others, 1989: 70-71) It is the management function, that assesses the management environment to set future objectives and map out activities necessary to achieve those objectives. (Gomez-Mejia and Balkin, 2002:5) Planning involves setting goals and figuring out ways of reaching them. Good managers know what they want to achieve and how to go about doing it. Planning is the management function concerned with defining goals for future organizational performance and deciding on the tasks and resource use needed to attain them. It defines where the organization wants to be in the future and how to get there. According to Daft and Marcic (1995) a lack of planning, or poor planning can hurt an organization's performance.

Organizing and leading, the second and third steps in the management process are important as they are integral parts of the entire procedure. Organizing typically follows planning and reflects how the organization tries to accomplish the plan. (Daft and Marcic, 1995:9) It is making sure that the necessary human and physical resources are available to carry out a plan and achieve organizational goals. It follows that leading, the ability to influence others to achieve organizational goals, is a characteristic organizations seek in their managers. Leading can be defined as the process in which a person with power is able to influence the behavior of others in some desired way. Although managers have power by virtue of the positions they hold, there are other forms of power in organizations, that do not necessarily derive from position. Consequently, organizations tend to seek managers, who are leaders by virtue of their personalities and their expertise. (Fallon, 1983: I-13)

Controlling, the final step in the management process is primarily associated with planning. Planning establishes goals and methods for achieving them. It ensures, that performance conforms to plans and determines whether or not the original plan needs revision. Controlling investigates the extent to which the planning has been successful. It enables a manager to gauge, whether an organization is attaining its goals. (DuBrin, 1994:364) Daft and Marcic (1995) explained, that controlling means determining whether

the organization is on target toward its goals and making corrections as necessary. "Managers must ensure that the organization is moving toward its goals." (Daft and Marcic, 1995: 10)

Gomez-Mejia and Balkin state, that the four management functions should be closely linked. The effective control system should warn the organization, that its plans and strategies are not working and need to be reconsidered. (Gomez-Mejia, 2002: 5) Fallon (1989) proposes, that the control process has three steps: setting standards, measuring performance, and correcting deviations. (Fallon, 1989: I-14) DuBrin says, that the controlling function of management involves measuring performance and then taking corrective action if goals are not being achieved. (DuBrin, 1994: 364)

In summary Warner (1998) states, that Planning is the process of setting goals and deciding best how to achieve them. Organizing is the process of allocating human and nonhuman resources. Leading is the process of influencing others. Controlling is the process of regulating organizational activities. (Warner, 1998: 186)

2.2.3 Strategic Planning

Because the premise of this thesis is to outline a management plan for the cultural preservation of the Protestant Cemetery, Bangkok, the remaining part of this section in Chapter 2 will be devoted to the process of strategic planning. If planning is the process of formulating objectives and developing alternative strategies, then it establishes not only the criteria for selecting a specific strategy from among alternatives but also the policies, procedures, and programs for implementing that strategy. (Fallon, 1989: 1-7) Strategic Planning is a comprehensive plan for achieving a firm's goals and objectives. Strategizing involves the ability to see the "big picture." Strategizing is the management skill of focusing on the firm's key objectives and on the internal and external environments and responding in an appropriate and timely fashion. (Gomez-Mejia and Balkin, 2002: 8)

Any strategic planning effort requires an analysis of those factors in the

organization's environment which may have an influence on the selection of appropriate objectives and strategies. (Ivancevich and others, 1989: 166) Planning and strategizing are two sides of the same coin. Planning helps different parts of the organization set future objectives and map out activities necessary to achieve those objectives. (Gomez-Mejia and Balkin, 2002: 5) In the process of planning the organization's mission needs to be attuned to the changes in the environment and competitive landscape. This involves a continuing assessment of the organizations' strengths, weaknesses, opportunities, and threats (SWOT) so that appropriate actions may be taken.

The output of the strategic planning process is the development of a strategic plan consisting of four components: missions, objectives, strategies, and the portfolio plan. (Ivancevich and others, 1989: 170-171) The strategic planning process requires an analysis of the environment, an analysis of the organization, the determination of the necessary skills (issues and themes), an assessment of the problems and opportunities (SWOT), the development of strategies and the formation of appropriate policies and regulations. Fallon (1989) suggests a model for strategic planning:

1. Establish a premise or mission.
2. Formulate goals and objectives.
3. Develop and evaluate different courses of action.
4. Select a particular course of action.
5. Implement the Plan by applying the appropriate policies, rules, procedures, programs and projects.
6. Review the Plan.
7. Commit resources. (Fallon, 1989: 1-8)

Fallon continues to say, that when applying the strategic planning process it is important to remember, that short-term objectives must be compatible with longer term goals. (Goals are specific targets an organization tries to achieve over the longer term. Objectives are considered to be "sub-goals" and are to be achieved in the shorter term.) It is usually difficult and frequently impossible to achieve the longer term goals unless the

shorter term objectives have been accomplished. Policies are broad statements, that spell out, what is permitted or expected. They are broad guidelines to follow when making decisions and taking action. Policies as such are action plans. Procedures are plans, that establish a customary method of handling future activities. Rules and regulations are more specific instructions, that outline how the action is to be performed. Programs and projects are courses of action, that must be carried out to achieve the objectives that are deemed desirable. (Fallon, 1989: 1-26)

In conclusion, it is evident in this section from the research of the literature, that in order for an organization to achieve its desired outcomes, a well-formulated strategic management plan is an appropriate course of action to take. Is it possible for a strategic management plan to be utilized by a cultural resources manager? Section 2.3 reviews literature as it pertains to cultural resource management and sets the stage for the development of a process for cultural heritage site management.

2.3 Cultural Resource Management

Historic places are being destroyed at an alarming rate both through developmental pressures and natural processes. Unlike the threats to our natural heritage, this tide of destruction cannot be turned. It can only be halted or slowed, as historic places cannot be renewed. This makes it especially important to ensure that we **manage** the threats to ensure their continued survival. (ICOMOS New Zealand, Heritage Conservation, Available from: http://www.icoms.org/docs/nz_92charter.html)

2.3.1 Cultural Resource Management Defined

Cultural Resource Management, also referred to as Heritage Resource Management, is defined by Professor Walter Jamieson as, “Management of change by engaging the past, in conversation with the present, over a concern for the future.”

Jamieson states, “that Cultural Resource Management is a complex process as there are a number of forces and pressures and multidisciplinary dimensions adding to the complexity

of the problems.” (Jamieson lecture at Chulalongkorn University: July 30, 2001)

Commenting on cultural resource management, Letrit declares, “Given that cultural resources yield significance for human society and are non-renewable, it is reasonable that they should be properly treated and managed. The management of cultural resources or properties focuses primarily on measures to maintain inventory, evaluate and protect archaeological resources from destruction by either human or natural phenomenon, or to rescue critical information before destruction.” (Letrit, 1996: 37)

In the UNESCO/SPAFA’s Final Report on the Workshop on Principles and Methods of Preservation Applicable to Ancient Cities of Asia goals of Heritage Resource Management involve: community renewal and development, education, continuity, pleasure, recreation, patriotism, nostalgia, tourism, and economic heritage as a marketing tool. (UNESCO/SPAFA, 1987) Expanding on that theme Jamieson lists areas of concern for cultural resource management. Cultural Resource Management Activities should be composed of conservation, research, documentation, recording, inventory and evaluation, planning, interpretation, management, marketing, finance, landscape preservation, archaeology, design and storytelling. (Jamieson lecture at Chulalongkorn University: July 30, 2001)

2.3.2 Cultural Resource Mangers

Who are Cultural Resource Managers? Assistant Professor Pornrat Damrhung, Chulalongkorn University, states that people who practice, teach and research the best ways to make art and culture a vital part of contemporary society are cultural resource managers. They are people, who work to better make and serve up culture to the public or some sector of it, usually on a not-for-profit- basis. The role of a cultural resource manager demands a deep knowledge of art and culture. They must also be able to use management and business tools or to find someone who can. A very important role of the cultural resource manager is to study and discuss with others ways and means to better make cultural activities part of people’s lives. (Damrhung lecture at the Jakarta Arts

Center: September 13, 2001)

Frank Matero, University of Pennsylvania, states that, cultural heritage site managers require knowledge of inventory, documentation, evaluation, public policy, finance, communications and administration. Such work is normally undertaken by various planning, historical and regulatory agencies including governmental and non-governmental organizations, and by foundations, not-for-profit corporations, developers, and consulting firms. (Matero: Available from: http://www.upenn.edu/gsfahis_pres/intro.htm)[February 12, 2003]

Ingles describes the cultural manager's task as developing strategic cultural planning and programming in line with national and regional developmental goals. The need for skilled managers in the fields of arts' administration and cultural resource management, who can deal with the demands of a creative, cultural programming process through the employment of relevant management principles, is highly sought after in the marketplace. (Ingles, 1998: 1)

Cultural resource managers used to depend on the scholarly information level presented in historic contexts to carry out their daily responsibilities. Those managers, who were not specialists in cultural resource management or historic preservation, developed plans that did not address historic context documentation. Cultural resource managers need technical documentation when making recommendations about historic and cultural resources. (Renaud, 2000: 47)

Conservation is a multidisciplinary teamwork. A good manager will lead and educate his building team (Feildon, 1996:258) Successfully leading this multi-disciplinary team requires the conservation resource manager to:

- Ensure Heritage conservation;
- Conserve, secure and upgrade the cultural landscape;
- Encourage further research;

- Educate future generations;
- Use interpretation;
- Develop Heritage Education;
- Develop sustainable cultural tourism;
- Source funding;
- Maintain and provide security;
- Encourage community involvement.

Conservation resource management requires a multidisciplinary approach. The site manager must fully understand the process and scope of a project. He/she must also be good at sourcing human resources. Most importantly, the cultural resource manager must understand that good planning means good management. The role of the cultural resource manager is to design an assessment process incorporating all relevant disciplines and to oversee the appropriate professional research.

2.3.3 Planning in Cultural Resource Management

There are several aspects to cultural resource management planning. It is important to first obtain evidence, both geographically and historically. Preservation planning is first and foremost resource based. Its goals and priorities rest on a foundation of organized data and thinking about protecting historic resources derived from what we know about resources in the planning area. Historic contexts provide a recreational and carefully considered process to bring resource based concerns and issues into the broader planning environment. (Renaud, 2000: 47)

Secondly, preservation planning requires the expertise of conservation experts. "At an early stage, seek appropriate professional advice." (Care of Churches and Ecclesiastical Jurisdiction Measure, Code of Practice: 1993: 34) Appropriate conservation professionals should be involved in all aspects of conservation work. (ICOMOS New Zealand, Heritage Conservation, Available from:

http://www.icoms.org/docs/nz_92charter.html)

Reed states, that the involvement of multiple professional planning partners in meaningful ways as fully participating members of the core planning team leads to the success of the planning process and likewise, the management plan. (Reed, 2000: 28)

Multi-disciplinary planning teams can produce better results and address a broader range of issues from different perspectives particularly when those perspectives come from community consensus. Planning recommendations, that require support from the public and other external decision makers, stand a much better chance of being implemented when there is meaningful involvement throughout the planning process and differing views are fully explored. (Reed, 2000: 28) The preservation planning process, in and of itself, is a catalyst for the preservation of a given site. By making the effort to go through the process, a preservation group takes a huge step forward to ensure the site's preservation. The successful process is led by either a local non-profit or a local government agency to ensure, that it will be successful. The impetus needs to be local and include an element of community consensus building. This process draws upon the support of the general public and that of local governments. Efforts using community consensus based planning have been highly successful. (Brent, 2000: 7)

Warren states, that an essential part of the continuous care needed by historic buildings is a program of management. (Warren, 1999: xxii) Sykes proposes, that inventory is a basic tool for the management of any resource. It is indispensable for the drawing up and implementation of policy with respect to the preservation and presentation of cultural property. It is only when the properties are properly listed, identified and classified, that programs for their protection can be systematically planned and carried through. (Sykes, 1992: Preface)

In the booklet outlining a code of practice for English Churches, there is reference to the development of an Action Report by the church council, which will set policies for the management of churchyards. "Any action, which the council is able to make in this respect, will necessarily be limited by the funds and other resources at its disposal. It

will need to have a proper plan for the maintenance and management of the churchyard on a long-term as well as a short-term basis. The Management Plan should be considered by the council and reviewed periodically. It may be also helpful to set up a church yard committee or appoint a churchyard officer to carry forward the plan on a day-to-day basis.” (Care of Churches and Ecclesiastical Jurisdiction Measure, Code of Practice: 1993: 34)

Renaud further says, that “in order to plan well for the identification, evaluation, registration, and treatment of historic and cultural resources, information about these resources must be organized into manageable units before it can be useful in planning and decision making.” (Renaud, 2000: 48)

Goals established for the planning process are to:

- Compile, synthesize, analyze and assess;
- Evaluate and compare;
- Establish goals and priorities for identifying, evaluating, registering and treating historic properties with shared historic characteristics.

2.3.4 Cultural Site Management Process

Reed, a conservation specialist, suggests that the successful process for preserving a site involves three components:

1. Nominating the property for listing in the National Register of Historic Places;
2. Creating a preservation and management plan;
3. Developing an interpretive program. (Reed, 2000: 2)

Conservation and Management Plans in particular are essential for ensuring the continued management and sensitive treatment of heritage places as diverse as cemeteries. (Grimwade, Available from:

<http://www.gga.com.au/services/conserv/conserv.htm>)

Others suggest, that a management plan is a key document for action in preserving the fabric and other items covered, both on a long term and short term basis. An overall development master plan incorporating both preservation and development concerns is required for the guidance of all. (Feilden, 1996: 218; Phengtako, 1987: 131-145; Care of Churches and Ecclesiastical Jurisdiction Measure: Code of Practice, 1993: 26)

2.3.4.1 The Twelve Step Process for Cultural Site Management

1. Obtain and Study Evidence (Information and Involvement).
2. Identify Stakeholders (Interests).
3. Determine the Natural and Cultural Significance of the Site.
4. Identify Key Management Issues.
5. Develop a Management Policy (Goals and Objectives).
6. Determine the Management Process (Strategies).
7. Decide who the Decision Makers are.
8. Prepare the Management Plan (Policies and Regulations).
9. Implement the Management Plan (Action Plan).
10. Monitor the Results.
11. Consider New Information.
12. Review and Revise the Management Plan.

(Charoenwongsa lecture, Chulalongkorn University:
September 13, 2001)

2.4 Conservation of Cemeteries

“A neglected graveyard with uncut grass, broken fences, and stones that are falling over, seems to shame the living, and speak loudly of their lack of reverence for their ancestry.” (Editorial 1903 in the Canadian Horticulturist cited in Cemetery Improvement Projects, Ontario, Available from:

<http://www.culture.gov.on.ca/english/culdiv/heritage/cemimpro.htm> [July 1, 2003])

Siobhan Lavelle, Cemetery Conservationist, says as items of material culture, cemeteries and burial grounds are extremely important. They are evolving and dynamic cultural landscapes within a broader social context that provide primary physical evidence relevant to the interpretation of attitudes to death and associated values across society. Cultural markers for the prevailing identity of the entire community, cemeteries have important implications as specially designed and created repositories of material evidence considered appropriate for the commemoration of the dead by the living community. (Lavelle, Available from: <http://www.hermes.net.au/relic/index.htm> [July 31, 2003])

Cemeteries involve a variety of functions including sacred, artistic, historical and genealogical. The resources present include not only the human remains, but also the sculptures and monuments, as well as the landscape itself. (“Cemetery Preservation,” Available from: <http://www.chicora.org/cemeterypreservation.htm> [June 16, 2003])

Like antiques, every burial ground is a treasure of the past, which needs to be protected and preserved. Old cemeteries and thousands of lonely graves are all landmarks in the development of the country and need to be conserved. (East Perth Cemeteries, “Conservation Issues” : Available from: <http://members.iinet.net.au/~perthdps/graves/natrust.htm> [July 7, 2003])

2.4.1 Conservation

Conservation as defined by the Burra Charter (Appendix A, Section 1.4)) means all of the processes of looking after a place so as to retain its cultural significance. This includes maintenance and may, according to circumstance, include preservation, restoration, reconstruction and adaptation and more often than not a combination of these processes.

The aim of conservation is to retain or recover the cultural significance of a place and must include provision for its maintenance, its security and its future. Its purpose

is to care for places of cultural heritage and retain the value of their structures, materials and cultural meaning. “Every country has its own unique historical and cultural heritage, with historic places, that can teach us about the culture and lifestyles of the people, who came before us and which link the people and their communities to the land. By preserving and interpreting these places, we maintain an important link between the past and the present and contribute to a sense of community identity and wellbeing.” (“Charter for the Conservation of Places of Cultural Heritage Value,” Available from: http://www.icomos.org/docs/nz_92charter.html [January 13, 1996])

Phengtako states, that conservation carried out at the site should be done according to significance and the urgency of deterioration condition. (Phengtako, 1987: 131-145)

Warren (1999) says, that conservation can serve several purposes. (Warren, 1999: xii) Elaborating on that statement Coats (2003) explains, that cemeteries can qualify as heritage sites in many different ways. Every feature in the cemetery could be of value. (Available from: <http://members.iinet.net.au/~perthdps/graves/natrust.htm> [July 7, 2003])

Cemeteries are one of the most interesting types of things around. For history, for sculpture, for landscape, for belief systems for monuments and burials, symbolism and the “social history” of death and mourning culture. (Lavelle, Available from: <http://www.hermes.net.au/relic/index.htm> [July 31, 2003]) Four purposes can be distinguished from the research above, namely, aesthetic, historic, scientific and social purpose. These four categories are described below.

2.4.1.1 Aesthetic Purpose

Preservation preserves the present and provides inspiration for the future. It takes into consideration the spiritual and aesthetic needs of contemporary society. (UNESCO/SPAFA, Final Report, UNESCO/SPAFA Workshop, Principles and Methods of Preservation Applicable to the Ancient Cities of Asia: 1988: 1-31)

2.4.1.2 Historical Purpose

According to Jamieson (2001) in planning the conservation of sites and its environs, the major consideration is conservation of the principal archeological or historic features. (Jamieson lecture: August 16, 2001) Historic buildings are expected to last forever. The definition of forever, being “as long as it is wanted”, according to Feilden. (1996) An historic building is one, that for various reasons, society has decided shall be conserved for a long as possible. (Feilden, 1996: 218) Placing a site in its historic contexts helps to determine the conservation direction to be taken, when beginning the process to protect historic and cultural resources and the strategies to be employed. (Renaud, 200: 48)

2.4.1.3 Scientific Purpose

There is a great deal of scientific research to be done on cemeteries. Monuments reflect architectural styles of a particular locale and era. Materials used, design and shape and the funerary symbols, decorative carvings and moldings all have scientific value. Grave surrounds, kerbing and grave covers also reveal information of scientific interest.

2.4.1.4 Social Purpose

In the social context the fabric of the past is meaningful in the same fundamental way as the landscape. People deprived of their historic environmental assets lack tangible evidence of their own history. This sense of loss can result in instability and a yearning for security. (Warren, 1999: xii) Conservation can also bring about the “inculcation into the minds of the people, particularly the young, the spirit of preserving historical sites.” (SPAFA, June 1987: 116-118) “It could well be a start in developing a greater historical consciousness among the people of the State and particularly

the young children.” (East Perth Cemeteries, “Conservation Issues” Available from: <http://members.iinet.net.au/~perthdps/graves/natrust.htm> [July 7, 2003])

Apart from containing the sole surviving trace of the people buried at the site, cemeteries can also help shed light on how the communities of the deceased lived. The monuments can portray a past community’s social and economic development and its multi-cultural mix. (Ibid)

2.4.2 Maintenance of Site

According to the definition of conservation as stated in Section 2.4.1 one of the main processes of conservation is maintenance. Over time it has been recognized, that if maintenance were regularly and effectively carried out that there would be far less need for repairs or renewals. Supachai Naktong writes in the Country Report of Thailand for SAPFA Workshop on Community-Based Conservation and Maintenance of Historic Buildings/Living Monuments about factors contributing to the deterioration of monuments. He lists among them climate, moisture, plants, pests, insects, birds, natural disasters and man. (Naktong, 1987: 75-77) This could not be better stated than by William Morris in his Manifesto of 1877, “Stave off decay by daily care.” (Feilden, 1996: 218)

2.4.3 Research of Objects

Objects of conservation must be thoroughly researched. It becomes a matter of integrity. The conservator should resist taking any action until the problem has been adequately researched. (Warren, 1996: 48)

“The condition of monuments has long been a motivation to action for individuals and organizations often with less than satisfactory results. Over the years, many broken monuments and their fragments have been tossed aside or pilfered. Even if carefully buried at the gravesite or placed in a cemetery storage building, records of their origins and new locations have tended to get lost. Families having old monuments replaced

have seldom had the full inscription, carvings nor the carver's name replicated. Moreover, even the replicated information has sometimes been copied incorrectly." (Cemetery Improvement Projects, Ontario)

History is being made every year in country towns, in new settlement projects and in new and old organizations. However little is being done to record that history. (East Perth Cemeteries, "Conservation Issues" Available from: <http://members.iinet.net.au/~perthdps/graves/natrust.htm> [July 7, 2003])

2.4.4 Key Guidelines for Preservation and Restoration of Cemeteries

The following nine key elements provide the guidelines for the preservation and restoration of cemeteries:

1. Design all aspects of the scope of the work to retain and preserve the historic character of the cemetery;
2. Avoid removing historic materials or altering features and spaces, that characterize the cemetery;
3. Respect and preserve the distinctive features of the cemetery;
4. Repair rather than replace;
5. Use the gentlest procedure possible to clean features;
6. Assume unmarked graves exist and avoid disturbing either the ground or someone's remains;
7. Experienced professionals should conduct the gravestone conservation;
8. Inappropriate work can speed up the deterioration of gravestones and cause terrible damage;
9. Volunteers should not attempt to repair projects.

Public funds for cemetery projects are rare. People are often disappointed to learn that no state agency has the authority or the funds to maintain cemeteries. (McGahee and Edmonds, 1997: 13)

2.4.5 Maintenance of Tombstones

Problems sometimes arise over the maintenance of tombstones and memorials. The primary responsibility of their condition rests with the person, who erected the tombstone or memorial. After that person's death, it is generally understood, that the responsibility rests with the heirs of the person commemorated. However, that person may not be interested and as there is no way of compelling them to maintain the tombstone or memorial, except possibly where it is a danger to the public. For this reason it is appropriate to require a donation for the upkeep of the churchyard as a condition for the facility. (Care of Churches and Ecclesiastical Jurisdiction Measure: Code of Practice, 1993: 35) McGahee and Edmonds recommend in their Cemetery Preservation Handbook, that keeping the site well-maintained can deter vandals. Vandals are less likely to disturb a cemetery, that caretakers seem to visit regularly.

2.4.6 Conservation Plan Outline

Whether building a house, a highway or a backyard deck prior to commencement of construction a master plan is developed. Similarly cemetery restoration projects must begin with a master plan. Naturally the temptation is to immediately commence the work to physically preserve the site. Resist the urge! Begin only when you know as much as possible about the cemetery. (McGahee and Edmonds, 1997: 13) To develop the preservation master plan the following steps should be followed:

1. Seek Professional Advice, before any irreversible intervention in the fabric of the site;
2. Develop a Statement of Significance for the site;
3. Develop a set of Policies to conserve the site;
4. Provide guidelines for continuing maintenance procedures and explain legislative requirements;
5. Do not begin conservation of a site without adequate funding.

Upon deciding on a course of conservation every action should be carried out with integrity, honesty and sympathy. Minimal intervention should be coupled with reversibility. (Warren, 1999: xvi) Personal responsibility is the only guarantee, that the conservation will be efficiently carried out. In Bureaucracies, responsibility has the unfortunate propensity of evaporating within a short distance. (Feildon, 1996: 255)

2.4.7 Recording of Cemetery and Burial Site Details

1. Document the details of the gravestones at the Cemetery and Burial Site.
2. Photograph the site.
3. Document the Cemetery and Burial Site Layout and Design.

2.4.8 Cemetery Conservation in General

1. Identify all Original Design Features at the Site.
2. Provide unobtrusive Additional Wording and Plaques.
3. Provide Directional Signs around the Site.

2.4.9 Landscaping

1. It is important to preserve landscape features such as terraces, boundary walls and walkways. Qualified professionals should oversee repairs.

2.4.10 Invasive Threats

1. Establish an on-going maintenance plan to minimize or eradicate Invasive Threats such as plants, insects, birds, moisture and man.

2.4.11 Monuments

1. Document Materials and Metals used in Construction.

2. Document Sources of Stone.
3. Document where the stones were made and by whom.
4. Document the removal, repositioning, reinstatement and repair of damaged Monuments.
5. Seek professional advice on the Cleaning of Monuments.
6. Seek professional advice before altering or repairing Gravestone Lettering.
7. Research and document Metal Monuments and Grave Surrounds.
8. Seek professional advice to determine the level of Deterioration.
9. Seek professional advice before undertaking any Treatment.
10. Train voluntaries to assist in the Preservation process.

2.4.12 Re-use and Continuing Use of Graves

1. Identify all grave sites, through a mapping of the Site.
2. Establish, which site areas are available as on-going burial areas and which, if any areas are no longer available for on-going burials.

2.4.13 Vandalism

1. Establish an efficient and effective security system to protect the site and minimize vandalism.
2. Install protection devices such as fences, perimeter and site lighting and alarms.
3. Establish a regular maintenance schedule to visit and maintain the site.

2.4.14 Visitor Use (Tourist Site)

1. Establish a site policy to be implemented, once the site is secure outlining the procedure for groups to receive permission to visit the site.

2.4.15 Funding for Regular Maintenance or Repair Work

- I. Potential sources of funding can be approached through non-profit organizations involved in the preservation of cultural resources.

In order to plan well for the identification, evaluation, registration, treatment of cultural resources, information about these resources must be organized into manageable units before it can be useful in planning and decision making. (Renaud, 2000: 48)

2.5 Case Studies

In selecting a qualitative research methodology for a thesis the researcher can select the case study methodology of research, based on the case being unusual in merit. Creswell and Maietta (2002: 162) call this type of case an “intrinsic case.” Alternatively, when the focus on a qualitative case study is on a specific issue, with the case used to illustrate that issue, this case is considered to be an “instrumental case.” (Ibid) Some case studies may also include multiple cases. Stake calls this type of case study a “collective” case study. (Miller, 2002: 162) Multiple cases are described and compared to provide insight into an issue. Although qualitative researchers do not tend to generalize findings, researchers using a multiple or collective case study often make claims about generalizations. When this is done, the inquirer needs to select representative cases for inclusion in the qualitative study. (Miller, 2002: 162-164.) In light of the research, the methodology chosen for this study is a combination of the intrinsic case study and the collective case study. The Protestant Cemetery, Bangkok is a case study unto itself, but in order to understand the case within its larger context, it is necessary to investigate multiple representative cases. These multiple representative cases were chosen not only because of their similarities to the intrinsic case, the Protestant Cemetery, but also because of the access to information about the cases.

A case study is a “bounded” study, bounded by time and place. In order to learn about the case study (or case studies), the researcher collects multiple sources of information. Through this information the researcher seeks to develop an “in-depth” understanding of

the case(s) Creswell and Maietta (2002: 162). There are several procedures for conducting case studies (Merriam, 1998, Stake, 1995, cited in Miller, 2002: 163) but for the purposes of this paper the researcher will use Stake's approach in conducting single or multiple case studies. Using Stake's approach data analysis provides a detailed description of the case with analysis typically developing case issues and themes. When the researcher uses multiple case studies one point of analysis is to examine each case for themes and across all cases for themes that are either common or different. According to Stakes' another step in the analytical process of conducting a case study is to situate the case within its context or setting. The researcher situates the case within its context so that the case description and themes are related to specific situations involved in the case. (Miller, 2002: 164) In order to achieve this step in the procedure, the investigator studied similar multiple case studies related to the Protestant Cemetery, Bangkok.

Certain Protestant and Christian cemeteries were selected as case studies. These selected cemeteries were located in India and South East Asia and had available information on the management of their respective sites. War cemeteries were not included as cases in the study as they are usually maintained by the British War Cemeteries Commission and present a different set of criteria. The cemeteries selected as case studies include: The Agram Cemetery, Bangalore, India; The Protestant Section of the Western Roads Cemetery, Penang, Malaysia; The Chiang Mai Foreign Cemetery, Chiang Mai, Thailand, and the East India Company (The Old Protestant Cemetery), Macao.

2.5.1 Agram Cemetery (The Old Protestant Cemetery), Bangalore, India

The Agram or Old Protestant Cemetery (1805-1870) is located in close proximity to the Agram Barracks, Bangalore, India on land which had been donated by the Maharaja of Old Mysore to be used for the burial of only Europeans and Protestants. There is only one gate into the cemetery, located between the Records Office and the Parade Ground and it is always closed. Found within the cemetery are the tombs and monuments of soldiers, pastors and their wives and children.

There are over 700 graves in the cemetery dating back to 1808, some with interesting cenotaphs and epitaphs. According to Ronnie Johnson, “there are so many architecture styles used in the construction of the tombs and one really wonders as to the origin.” Undertakers or Sculptors as they were known in those days built most of the monuments. One of the most interesting monuments to be seen there are two huge ‘Ionic columns,’ each standing on a square base, about 40 feet in height. Very large slabs and blocks were used for the graves and even these heavy blocks and slabs have been moved to make fencing, and some have just been moved around, perhaps to be carried away. Much of the masonry has been reduced to rubble. Stones that protected the graves have been removed and exposed the graves to the elements.

(Available from: <http://www.geocities.com/Athens/2960/grave1.htm>)

There are no known records or mapping of the cemetery, the last known records were destroyed when Holy Trinity Church was burned down in the mid 1800’s. There must have been some “master” mapping plan as a paper was found with the heading “Agram Cemetery - List of Stones Numbered for Removal, Schedule A.” (Johnson email: July 31, 2003)

David Barnabas of the British Association Cemeteries South Asia (BACSA), visited Bangalore in 1994 to investigate the possibility of the Military graves being maintained. (Available from: <http://www.geocities.com/Athens/2960/grave1.htm>) David Barnabas stated, that he knew of some cemeteries that had been restored by the BACSA but to what extent he was not able to comment. He also did not know the criteria followed by the organization for identifying the cemeteries, that had been restored by them. (Barnabas email: July 30, 2003)

Regarding management of the cemetery, Barnabas went on to say, that there was no management plan written for the cemetery. “There used to be some management guidelines during the British days, but no one follows them now.” The cemetery is maintained by the church it adjoins. This maintenance involves the cleaning of the cemetery and the cutting of grass and other vegetation growth. However, the church

authorities are not very keen to preserve the old graves due to limited ground for new burials. Tombstone restoration is done on an individual basis. Barnabas has assisted the church authorities in the restoration of some of the tombstones. (Barnabas email: 30 July, 2003)

2.5.2 The Protestant Cemetery (Protestant Section of the Western Roads Cemetery), Georgetown, Penang, Malaysia

Dating from 1789 when the first burial took place, the Protestant Cemetery, Penang, was the final resting place of Penang's European pioneers most notably, Captain Francis Light. The early Governors of Penang were buried there, also the brother of Stamford Raffles, Quintin Dick Thomas, and the husband of Anna Leonowens, the inspiration for "The King and I." The cemetery is noted not only for its illustrious "residents" but also for the beautiful mature trees planted throughout the cemetery.

Two hundred years after the death of Captain Francis Light, whose tomb had been restored by the pious of Penang 100 years earlier, the Penang Heritage Trust was responsible for carrying out a full restoration of the cemetery. Restoration work included the repairs and cleaning of the boundary wall, tombs and the re-inking of inscriptions. A large signboard with a site plan and the location of important tombs was also erected by the Penang Heritage Trust. Donations for this restoration came largely from the French Plantation Company of SOCFIN. No international experts were sought to assist and oversee the restoration process. (Available from: <http://www.pht.org.my/pro-protestant.html>)

Loh Lim, conservator for the site, was not aware of a written management plan for the Protestant Cemetery. The cemetery is, however, maintained by the city council of Penang as the cemetery stands on City Council land. The site comes under the direct control of the City Secretariat and according to Loh Lim the cemetery is very well maintained, i.e. grass cut and grounds swept weekly if not daily. Maintenance of the graves is an issue as they are Christian graves in a Muslim country.

“Unfortunately, most of the descendants of the dead buried there are no longer around so only a few of the graves are actually visited annually,” said Loh Lim. Money for the Penang Heritage Trust was raised from various sources: the State Tourism Board, the City Council, and SOCFIN. She also sourced volunteers from the trust and the university. On-going restoration of the gravestones occurs when money becomes available and funding for this project is always needed. International interest in the cemetery (BACSA) has been lackluster and evident only when a descendant is looking for his or her ancestor. (Loh Lim email: 15 July, 2003)

2.5.3 East India Company Cemetery (The Old Protestant Cemetery), Macao

In 1821, the East India Company purchased a site for a Protestant graveyard in Macao. In 1830, the company purchased an adjoining site with a building to use as a mortuary chapel. The Portuguese authorities decided in 1857, that no further burials were to take place within the city’s limits and the Protestant cemetery was formally closed. Land was purchased for a New Protestant Cemetery outside the Macao city walls in 1858. The former site became known as the Old Protestant Cemetery.

In 1870 the Old Protestant Cemetery was transferred to the New Protestant Cemetery trustees. The Old Protestant Cemetery was sold to the Macao government for use as a Municipal Cemetery in 1942 along with a second lot in 1954.

The cemetery was officially for the burials for employees of the East India Company and their dependents but the company opened the cemetery to Protestants of all nations and of all professions.

There are 160 Protestant memorials in the Protestant Cemetery. The Protestant Cemetery is surrounded by high walls. Landscaped gardens and mature trees occupy the site making it a garden in the midst of the city. The cemetery is maintained by the Macao government and tombstone restoration is funded by corporate and private endowments and contributions. (Jason Wordie interview: April 19, 2003)

The memorials take varied forms. There are flat slabs, chest-tombs, pedestal tombs, monuments, headstones and wall-tablets. "None of them is elaborate, though one or two have some claim to be noteworthy. None of the epitaphs has title to originality, nor is the cutting of the inscriptions of any special merit. More often than not, given the effect of heat and humidity on the corpse, the inscription was composed in haste and was cut by Chinese masons working at speed, unsupervised and in a language strange to them. (Ride, 1998: 68) Interesting note: Two short limbed Greek crosses above the entrance gate and a Latin cross above the gable of the Church are the only crosses to be found on the property both of them in that part of the cemetery built in the 20th century."

Restoration of the tombstones was begun by Sir Lindsay and Lady Mae Ride. Sir Lindsay's chief hobby and interest was in the lives and works of Protestant Missionaries in the Far East. He and Lady Ride scrubbed, deciphered and restored the badly weathered inscriptions with Chinese brush and ink and photographed all of the monuments and tombstones, a project, which took over 15 years.

2.5.4 Chiang Mai Foreign Cemetery, Chiang Mai, Thailand

This small tranquil cemetery, beautifully kept and surrounded by well established trees, dates back to 1898. In the 1890's the then small foreign community of Chiang Mai, a peaceful, up-country market-town, began to see an influx of foreigners, after the British conquest of Upper Burma. The foreigners were mainly involved with teak firms and the supervision of the surrounding teak forests. Although an American Presbyterian Mission had been established in 1867 and a British consulate opened in 1884 it was the establishment of the headquarters of the Bombay Burma Trading Corporation and the Borneo Company (1809's) that the foreign community in the area began to grow. Forest life was always full of adventure and concomitantly great health hazards. It was in 1889 that the British Consul, Mr. W.R.D. Becket, approached the Thai Government for a grant of land in Chiang Mai to be used as a foreign cemetery. King Chulalongkorn, Rama V, granted the land by Royal Deed of Gift signed on July 14, 1889. The first burial at the

site took place on February 14, 1900.

The conditions of the Royal Gift were explicit. First, the land was never to be sold. Secondly only bodies of foreigners were to be buried there. Thirdly the British Consul in Chiang Mai was to be the custodian of the land "in perpetuity." These conditions presented interesting scenarios. The cemetery was a "foreign" cemetery, not a Protestant cemetery and any foreigner could be buried there. In addition anyone who was not a Thai citizen could be buried in the cemetery but not a foreigner's Thai spouse, even if Christian, unless he or she had acquired a foreign passport. In practice, those buried in the cemetery were either American or European with the exception of one Indian missionary. Other foreign communities Muslim, Chinese, Indian and Roman Catholics had their own cemeteries. The question of who was to be the custodian of the cemetery was raised when the British consulate in Chiang Mai closed (twice). That question has an interesting history and was resolved in 1978 by passing the custodianship to the British Consul in Bangkok. In turn the British Consul in Bangkok has appointed a Chiang Mai based cemetery committee comprising of volunteer foreign businessmen, to attend to the management of the site.

The cemetery is located on the east side of the Mae Ping River along a canal which divides the Foreign Cemetery from the Chiang Mai Gymkhana Club. The 1.5 rai of land is flat and grassy and planted with flowering shrubs, bougainvilleas and poinsettia. Hedges and mature aged trees line the border of the site. With the acquisition of an additional 0.3 rai of land it is thought that there are enough burial plots to last for the next 100 years. Presently there are 130 graves in the cemetery representing missionaries and their families, employees of the teak companies, travelers, soldiers and, more recently, foreigners who have retired to Chiang Mai and its environs.

The cemetery is managed by the Cemetery Committee, which exercises complete control over the site. All matters concerning the cemetery are passed through Major Ron, secretary of the committee. Major Ron deals with the public and is responsible for the annual fund raising appeal. Fund raising is usually directed at the families of the deceased. There is an Information Sheet written about the cemetery, which contains the

rules and regulations governing the cemetery site. (Appendix D – Chiang Mai Foreign Cemetery Information Sheet, Rules and Regulations.)

The cemetery is beautifully maintained by a caretaker who resides at the site. (On-site Observation: July 12, 2003) Members of the committee exercise tight control over the caretaker by making several unannounced visits to the site weekly. The cemetery committee also exercises rigid control over the monuments and tombstones placed at the site. All plans for memorials must be approved by the committee before installation is permitted. Stones have been removed and/or replaced because they have not met the stated conditions. (Major Ron Rae interview: July 20, 2003)

During the period 1966 to 1970, the British Consul in Chiang Mai, Mr. D.C. Rivett-Carnac, researched the history of those buried in the cemetery and collated the information into a Graves' Registration Book which is now kept with the secretary of the cemetery committee. The register is updated when burials are registered. A printed form containing full details of the deceased as well as a biographical note is completed by the family of the deceased.

A mapping of the site was originally made by Major E.R.B. Hudson and has been updated by Major Rae. There are two copies of this site mapping. One copy is held by the Cemetery Committee secretary and the second copy is posted at the cemetery on the side of the building housing the caretaker and his family.

Funding for the site comes from the following sources: Baht 11,000 for a Burial Plot plus Baht 1,000 for the preparation of the burial site; Baht 5,000 for a cremation/memorial site. Disbursements include the caretaker's salary, undisclosed and a expenditure of Baht 20,000 spent every five years to trim the large trees bordering the site.

The Chiang Mai Foreign Cemetery is beautifully maintained and is a site of cultural and historical significance for the foreign community of the north of Thailand. Management and maintenance of the site is tightly controlled by the members of the

Cemetery Committee and records of the site are well-kept. There is a list of policies and regulations for the site written on the Chiang Mai Foreign Cemetery Information Sheet. The finances of the cemetery are in good order, the trust fund is well-endowed and there is an annual fund-raising appeal. (Allen Tucker, telephone interview: July 9, 2003) The Cemetery Committee publishes a booklet, "De Mortuis: The Story of the Chiang Mai Foreign Cemetery." Proceeds from the sale of the booklet (Baht100) go into the cemetery fund. Wood, 1998) Tombstone restoration is an ongoing process. As money becomes available for restoration, stones are upgraded or replaced. (Major Ron Rae interview: July 19, 2003)

2.5.5 Data Collected from Other Protestant Cemeteries

2.5.5.1 Bencoolen (Fort Marlborough), Bengkulu, Sumatra

The Protestant Cemetery at Fort Marlborough was established in 1685 when the British East India Company built a warehouse and fortification at Bencoolen. It was first the cemetery for Fort York. Fort Marlborough was then built between 1713 and 1719 and the cemetery then took on that name. Graves have been documented in the cemetery since 1685. The British sent writers to Fort York and Fort Marlborough from 1685 until 1825 and hence complete records exist on the burials, which have taken place in the cemetery.

(Available from: <http://home.hccnet.nl/wer.davies/hpbencoo.html>)

An important figure in the history of Bengkulu was Thomas Stamford Raffles, who was appointed Lieutenant-Governor of Bencoolen in 1817. Four of his children lie buried in the Fort Marlborough cemetery.

The cemetery was in a neglected condition until the early 1990's when a group of British businessmen and others in Jakarta instituted repair and reform. (England, 2003: 7) This group continues to maintain the cemetery today.

2.5.5.2 Hong Kong

Hong Kong is said to be restoring a Protestant Cemetery under the leadership of a British woman, who is directing a group of volunteers to document and renew inscriptions. (Jason Wordie interview: April 19, 2003)

2.5.5.3 Badan Warisa, Malaysia

Graves are being restored in Malaysia by the Badan Warisa Malaysia, a non-profit organization established in 1983 to promote conservation and preservation of Malaysia's built heritage. The organization is currently involved in projects in Penang, Malacca and Terengganu, ensuring conservation of significant structures. It is reported, that the organization has worked with the British Association for Cemeteries in South Asia (BACSA).

(Kaldun email: April 23, 2003) although the information could not be confirmed.

(Available from: http://badanwarisan.org.my/education/ms_memorial.php)

2.6 Conclusions

Chapter 2 reviewed literature which was relevant to the study of the thesis. First, management theory was reviewed in light of setting the stage for the review of literature pertaining to the management of cultural heritage resources. This thesis specifically concentrates on the management the Protestant Cemetery, Bangkok, which would preclude that the cultural manager of such a site would be conversant in the conservation of cemeteries. Thus a research into the particulars of conserving a cemetery as an historical site was undertaken. As case study methodology was deemed to be the most appropriate research methodology to use for this study, literature relating to case studies were reviewed. Information about the multiple case studies researched for this study was detailed in this section of the chapter. In summary, Finch (1985) concludes, that the case study is a serious examination of a situation involving a problem. It provides in detail the background data to the problem and information concerning the organization, its policies, plans, personalities,

human relations, and historical events appropriate to the particular case. Finch continues by saying that it is most common to conclude the case briefing at a moment when a serious problem is unresolved and some form of action is needed. Organizationally, the analysis of the case study would include such items as the span of control, line and staff relationships and “the problems that arise if basic principles are flouted.” (Finch, 1985: 23-25)

After conducting the review of the literature and instigating the initial collection of data about the site as cited in Section 1.6.3, a case for the significance of the site should be written. Chapter 3 presents the *Statement of Significance* for the Protestant Cemetery, Bangkok.

Figure 2 – Funerary Sculpture at the Protestant Cemetery, Bangkok.



CHAPTER 3

SIGNIFICANCE OF THE PLACE

3.1 Introduction

In Chapter 2 relevant literature and theories pertaining to the thesis were reviewed. Chapter 3 develops the Statement of Significance for the Protestant Cemetery, Bangkok. The introduction to the chapter is found in Section 3.1. Section 3.2 explores statements of significance. Section 3.3 develops the *Statement of Significance* for the Protestant Cemetery, Bangkok. The *Statement of Significance* consists of two parts: a summary of data collection on the site and the cultural value significant to the site. Section 3.4 explores the “Spirituality of the Place.” Section 3.5 discusses the importance of a well written *Statement of Significance* for the Cultural Resource Manager. Section 3.6 summarizes the chapter and introduces Chapter 4.

3.2 Statement of Significance

“Before any intervention in conservation is undertaken a monument should undergo evaluation of both its cultural and social-economic value.” (Kanjasthiti, 1996: 18)

The Burra Charter states that the cultural significance of a site should be preserved for the benefit of present and future generations. In order for that cultural preservation to take place the significance of the site should be fully researched and understood before any actions are taken for its care. If the site is going to be conserved then the nature of the fabric of the site also needs to be understood because the site itself is of importance. Cultural significance should guide decisions about how to maintain the site and direct any changes that are deemed appropriate. (Appendix A – Burra Charter)

In determining the significance of cultural heritage sites, elements which make up the significance of the site need to be identified and evaluated based on the degree of value which the site holds for society. As the significance of the place can be a prerequisite for

deciding the site's future and the most appropriate method of conserving its cultural significance (level of intervention), a process of "significance assessment" should be undertaken. The steps in this process are outlined below:

1. Gather documentary evidence: maps, documents, plans, drawings, oral history;
2. Gather physical evidence of the site;
3. Establish sequence of changes to the site;
4. Establish the site's context in terms of aesthetic, historical, scientific, and social values;
5. Draw a comparative analysis with other sites of similar type;
6. Determine elements, which make-up this site and may prove to be of some significance;
7. Determine the way in which the various elements of the site are significant and what degree of value they may have;
8. Formalize these elements into a statement of significance.

(Kanjanusthiti lecture, Chulalongkorn University: September 6, 2001)

The importance of the *Statement of Significance* lies in the fact, that it determines future levels of intervention or conservation management to be undertaken at the site. Therefore the statement should insure that all facets of a site's values are exposed and that all aspects have been considered. The statement should reflect that cultural significance cannot be assessed in a cultural or geographic vacuum but as one manifestation of a complex and changing human society. Significance is a dynamic concept and as society's values change, so does the significance of the site. Assessment of the site's significance should be an ongoing process reflecting these changing values as well as establishing the increasing rarity of the site. Significance is comparative. Significance is never objective. The *Statement of Significance* should balance the objective assessment of the site with a very human feeling about the site.

3.3 Statement of Significance for The Protestant Cemetery, Bangkok

The *Statement of Significance* for the Protestant Cemetery, Bangkok consists of two parts. The first part, summary of data, consists of the data collected and collated into a summary with consideration given to the setting, location, content and objects of the site. The second part, the significance of the site, is presented in terms of the site's cultural values; aesthetic, historic, scientific and social. Each value is followed by a description of the significance of that value as it relates to the Protestant Cemetery, Bangkok.

3.3.1 Summary of Data

At the request of members of the foreign community in Bangkok, nine rai of land was given to the Protestant community by King Mongkut (Rama IV) in July, 23 1853 to be used for the purpose of a cemetery with the proviso that all Protestants be buried there. If necessary the property could be reclaimed as long as another plot of ground was provided elsewhere. Even though the signing of the Royal Mandate did not take place until eight years later (July 28, 1861), the site was used for burials of all Protestants regardless of nationality or denomination. Two Burial Registers recorded the deaths and burials of over 1500 persons, the earliest being that of Charles Batten Hillier, first British Consul to Thailand, in 1856. This site is presently managed by the Protestant Cemetery Committee and overseen by the British Counsel, (Rama IV's designee) who is located at the British Embassy, Wireless Road, Bangkok.

The Protestant Cemetery is located on the east bank of the Chao Phrya River, between the river and Charoen Krung Road (New Road). The cemetery documents the history of those buried there including members of the foreign community, rich and poor, humble and illustrious, doctors, missionaries, diplomats, engineers, entrepreneurs, refugees, seamen, adventurers, their wives and their children. It is an historical compilation of the Protestant foreign community in Thailand from the early days of the 19th century until the present day. There is a small Jewish cemetery adjoining the Protestant Cemetery as the government of Thailand would not grant a burial site to the Jewish community.

Today, twenty-nine Jewish graves remain within the confines of the Protestant Cemetery, hence, the cemetery is sometimes referred to as the “Farang” Cemetery or *Susan Farang*.

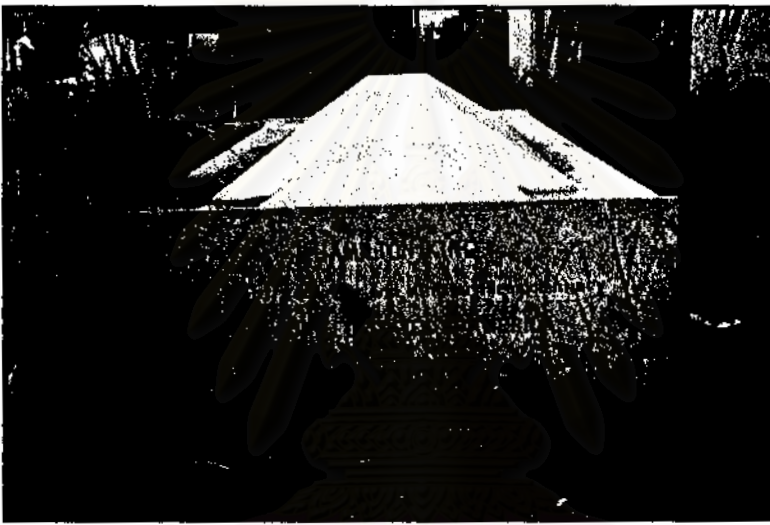
The Protestant Cemetery, Bangkok is a landscape of significant cultural value. Monuments document the diversity of foreign cultures living in Thailand from the mid 19th century until the present day. Funerary monuments and markers honoring many foreigners signify contributions made to Thailand through their close relationships with the Kings of the Chakri Dynasty most notably King Mongkut and King Chulalongkorn. The monuments also reflect a change in burial customs over a span of 150 years as well as the diversity of cultures represented in the cemetery. The Protestant Cemetery can be regarded as a living landscape as burials, although infrequent, are still taking place there.

Few examples of funerary sculpture remain in the cemetery, but their significance is noteworthy. From these sculptures personal histories, careers, ambitions and disappointments can be determined. Recognition for faithful service to Thailand can be read on monuments erected by the “Siamese” government. Because of the lack of stone carvers in Bangkok, tombstones and monuments were brought to the cemetery from as far away as Hong Kong, Singapore, London, and Glasgow. Some of them were erected years later when families had acquired enough money for their purchase or made the trip to Thailand to remember their loved ones. This is evidenced by the remaining elements of crafted wrought iron surrounds at burial plots in the cemetery. Deterioration of the monuments and tombstones makes it easy for the observer to see the type of construction that went into the monuments and tombstones. Although the Burial Registers are not kept at the site, they are of great historical significance not only for the descendants but also for the researcher.

Protestant Cemeteries relating to specific upcountry churches in Thailand exist, but do not have the historical significance nor longevity of the Protestant Cemetery, Bangkok. To highlight this point, a foreign cemetery is located in Chiang Mai, but it is not of the same historical value to Thailand as it catered basically only to employees of the Borneo Teak Company.

Similar sites can be found throughout Asia (India, Burma, Malaysia, Sumatra, Macau, and Hong Kong) but the Protestant Cemetery, Bangkok is unique to Thailand as Thailand was the only country in the region to retain its national sovereignty.

Figure 3 – Gravestone of Hamilton King, American Diplomat, who was buried at the cemetery in 1912.



3.3.1.1 Statement of Significance

The Protestant Cemetery, Bangkok, has the great potential to become a cultural heritage site of considerable significance. The cultural landscape reflects the religious beliefs and symbolic world view of an international community. Although the cemetery is a living monument the significance of the site is represented through an important interchange of human values within a melting pot of cultures and within a particular span of time. The site can also be viewed as a source of strength and confidence, that puts the changes of society into perspective.

Considerable significance is given to the rarity of the cemetery. With the deterioration, destruction and removal of similar sites in Bangkok, the loss of the

cemetery's cultural heritage would create an irreplaceable void for present and future generations. Present physical conditions at the site (yearly flooding) demand that immediate plans for conservation be undertaken as the monuments and tombstones are subjected to environmental pressures.

The monuments and tombstones found in the cemetery are of major cultural significance. Cemetery memorials reflect the funerary ritual and formal mourning customs people practiced during the 19th century and early 20th centuries. They also show a diversity of cultural identities and record the social mores of the time. The monuments and tombstones themselves survive as examples of Victorian era tombstone sculpture. Of great significance is the funerary symbolism reflected in these sculptures and the stories that unfold of the personalities of the people buried at the site.

Of considerable historical and social significance are the records contained within the Protestant Cemetery Burial Registers. Historical records of the foreign community are records of significance as they document growth and changes in the community. Historical records also document the lives of all people, who are buried at the site, but most notably those members of the foreign community, who made significant contributions to the people of Thailand.

Individual monuments and historical records are important, but the greater significance of the site lies in its entity as a cultural landscape. The preservation of the cultural landscape is an important part of this study. The significance of the cultural landscape is derived from several factors, not the least of which are the actual physical landscape of the site and the evidence of denominational as well as national delineation. The lack of effective management practices brings these two factors under an ever present threat of elimination and possibly complete destruction.

Significance may assist in raising funds, draw attention from the general public, prevent undesirable development and provide a basis for further research.

3.3.1.2 Cultural Values

The decision to conserve The Protestant Cemetery, Bangkok will be based upon its degree of significance. It is therefore important to highlight all aspects of the site's cultural significance in terms of its aesthetical, historical, social, and research value. The investigation and assessment of the cultural significance of a site is a pre-requisite to the proposed conservation of that site.

The Burra Charter (Section 1.8) defines cultural significance as the: "aesthetic, historic, scientific and social value for past, present, and future generations. Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places, and related objects. Places may have a range of values for different individuals or groups." (Sagazio, 2003: 3)

The cultural significance of cemeteries may be evidenced in many ways. Cemeteries constitute a significant spatial and visual element in the urban and rural landscape and contain important historical and cultural information about the communities that created them. The cultural significance may be derived from historical, architectural, social or technical aspects with the setting, location, contents and related places and objects of the site contributing.

3.3.1.3 Aesthetic Value

Sibohan Lavelle, cemetery conservation specialist, states that the aesthetic appeal of cemeteries arises from the combination of landscape design, memorials, setting and plantings. (Sagazio, 2003: 3) Mature plantings are often the main visual feature of the cemetery. Plantings chosen were often both decorative and symbolic. Trees and larger shrubs sometimes frame the spaces within a cemetery, enclosing some spaces. The cemetery's setting, its relationship with a built, modified or natural environment may also add to its appeal. The cemetery may enhance the surrounding landscape or townscape or

nearby historic church. It can also provide a tranquil place away from the outside world.

Individual monuments and structures such as gateways, fences, rotundas, and gate-lodges may also be of aesthetic significance because of their artistic or technical merit. In fact, the aesthetic value of the site could also be assessed as the appreciation of monuments as works of art. (Kanjnusthiti, 1998: 66)

Monuments and structures are influenced by contemporary developments in architecture and planning. Popular funerary monument styles in the Victorian period included Gothic, Revival, Neo-Classical and Egyptian. Many High Victorian funerary designs frequently featured arched or gabled tops, columns, corbels, pedestals, buttresses and other architectural devices such as draped or garlanded urns. Other elaborate forms included obelisks, Celtic crosses, a large variety of angels and other religious or allegorical figures. Larger monuments, which included vaults and imposing sculptures, often marked family plots. Some were designed by well-known architects. Likewise, funerary monument and structure preferences based on cultural differences are reflected in the range of tombstone styles often found in Southeast Asian cemeteries. (Sagazio, 2003: 3-5).

Figure 4 – Chinese Style Funerary Monument at the Protestant Cemetery, Bangkok.



Cemeteries can display the skills of local trades people, such as wrought iron fences made by blacksmiths, stonework from overseas artisans or rustic and vernacular ingenuity displayed in the use of locally available materials. Where craftsmanship and architectural design are significant, a document of significance might describe the attributes of the built features located on the property either individually or as a group. Elements for consideration in a statement of reasons for significance would be: the name of the builder, artist, designer, mason, carver or architect. A description of the tombstone or marker type would include building materials used, religious and artistic influences as in pyramids, obelisks, metal work, types of funerary sculpture or decorative elements, carving, detailing such as lambs and angels and special construction techniques or devices. (Cemetery Designation, 2002: Available from: <http://www.culture.gov.on.ca/english/culdiv/heritage/cemdesign.htm> (August 1, 2003))

Figure 5 - Cemeteries are rich in symbolism and meaning. Many monuments display the skills of craftsmen who made them.



3.3.1.4 Aesthetic Significance

The Protestant Cemetery, Bangkok, has considerable aesthetic value as it is one of a limited number of sites in Thailand where one can see specimens of

particular funerary styles from the past. Victorian era funerary monuments survive as an example of tombstone architecture highlighting the importance of the tombstones as being architecturally significance. Examples of wrought iron surrounds made locally as well as stonework by local and overseas artisans are evident at the site. Within the context of the cultural landscape the contemporary chapel provides a tranquil place for reflection away from the outside world.

Figure 6 – Monument given in recognition of service to the Siamese Government.



3.3.1.5 Historic Value

Cemeteries are a historic record of local communities and, in some cases, an important record of significance to the country. The memorials document a country's growth, recording important events or periods of history. Unlike most other histories, cemeteries record the lives of all, rich or poor, prominent or humble. Memorials also provide valuable information on individuals or families, who were important locally. They enable people to conduct genealogical research and historians to interpret the social and economic development of the country. Cemeteries often contain information not found in written records, which may be lost or destroyed. Headstones reveal names, trends in names, occupations, circumstances of death, life expectancy, geographical origins,

achievements and a whole range of religious values and emotional reactions. Memorials may be engraved with feelings of piety, regrets for things not done, self-satisfaction, happiness in leaving this earth for a better life in heaven, calm acceptance, anger, resentment, deep sorrow or humility. (Sagazio, 2003: 5)

3.3.1.6 Historical Significance

The Protestant Cemetery, Bangkok is of historical value as it is a cultural landscape containing monuments of great historical and architectural significance. The site has considerable research value and potential, because a definitive study and compilation of research about the people, who are buried there, has not yet been carried out. Furthermore the research of literature shows, that the contributions made by the foreign community to the Westernization and modernization of Thailand were of great significance. The site represents the cultural diversity and exchange between Thailand and foreign powers during a period of great Western influence first imposed by the foreigners themselves during the reign of Rama III and the early reign of King Mongkut, Rama IV, and then later encouraged by his son, King Chulalongkorn, Rama V.

The Protestant Cemetery is also of historic significance as the monuments and tombstones record the lives and demise of all people buried there regardless of their wealth or social status and so a record of their lives would be of historical interest. This information can be obtained not only from the monuments and funerary sculpture but also from the Burial Registers for the cemetery.

There are presently two Burial Registers kept in the office of the British Consul, which are of historical significance. The registers record the name, age, birthplace, nationality, residence, cause of death, grave number, and date of burial for each individual buried in the cemetery. This archive is of considerable value. The first Burial Register was begun in 1861 and was kept at Christ Church, which at that time was located at a site along the river. This first Burial Register must have been lost for a period of time when Christ Church moved to its present site on Convent Road, Bangkok (1905) as

a second Burial Register was begun in 1906. Between these two registers, the records of over 1500 persons are listed.

3.3.1.7 Scientific Value

The scientific significance of cemeteries is found in the changes to their fabric, which provides physical evidence of past attitudes to death and the evolution of cultural landscapes. As monuments and plantings are not often updated or replaced, burial grounds are unaltered physical specimens of cultural preferences and shifts in preferences. Artifacts such as headstones are commonly available and are normally in their original locations and context. The materials of monuments can provide scientific information such as sources of stone and other materials of building construction and markers and the use of special construction techniques and devices.

Rarity value is based on research. Rarity relates the resource to other construction of the same type. Rarity is designated by the style, builder, period, design as exemplified by the memorials given by the Thailand (Siamese) Government. The impact of rarity influences the level of protection for the site as well as the significance of the site.

Figure 7 – Boundary marker located at the Protestant Cemetery, Bangkok.



Cemeteries are a permanent accessible record of our cultural history that can be observed, interpreted and quantified. The changes observed in burial sites over a period of time may reflect the changes in the community at large. Cemeteries are often environments, which have been little changed since the original settlement of an area, and provide a valuable horticultural and botanical resource. They may contain the only land in which trees, native ground covers, ferns, grasses, creepers and shrubs have not been destroyed by intensive cultivation or other developments. Some cemeteries contain rare plants, endangered native species, notable exotic species and animals. In addition, a wide variety of flowering bulbs, shrubs or herbs may become naturalized in cemeteries. Many large Victorian era cemeteries were laid out in the latest fashion of landscape and garden design with knowledge of town planning theories. Most are laid out in axial or grid schemes with internal denominational divisions, some are curvilinear. Some are large walled spaces with impressive entrances. (Sagazio, 2003: 5)

3.3.1.8 Scientific Significance

Although not much of the original cultural landscape remains, there is considerable research value at the site because of the diversity of sources of the tombstones. Research has shown that the materials used in the making of the monuments and the manner in which they were constructed is significant, as the stones have come not only from Thailand, but also been brought in from various locales including Hong Kong, Singapore, London and Glasgow, Scotland.

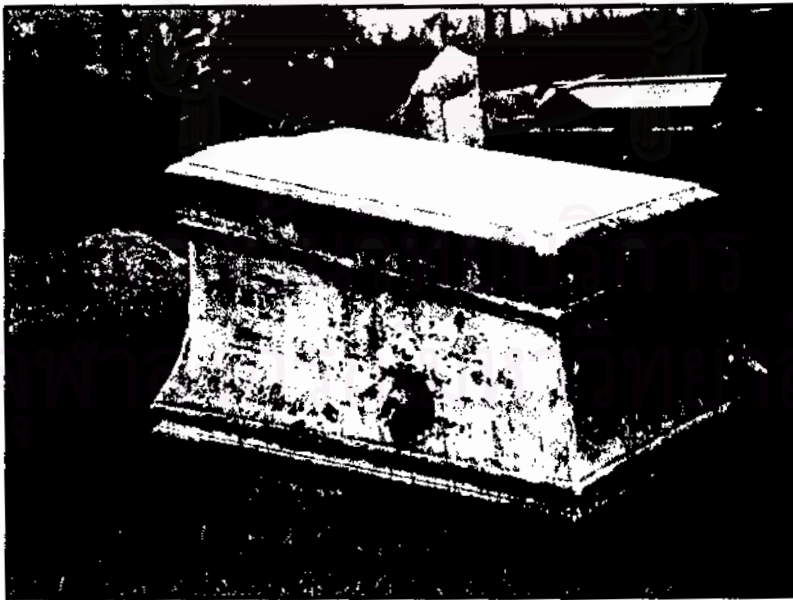
The potential for research regarding a mapping of the site is significant, because there is evidence from the Burial Register, that groupings of burial sites occurred. These groupings may be evidenced through certain plots being reserved in specific parts of the Cemetery for Protestants of similar denomination, that nationalities were grouped together and that deceased who succumbed from an epidemic of cholera or similar disease had proximate burial sites. This type of grouping was the fashion of the day. There is no comprehensive mapping of existing burial plots on the site.

3.3.1.9 Social Value

Cemeteries shed much light on the social or cultural history of an area and reveal contemporary cultural values. An example of this is illustrated at the Protestant Cemetery by the style of funerary monuments. One style of funerary monument embraces values aesthetically pleasing to Western tastes and another style of funerary monuments embraces values aesthetically pleasing to Eastern tastes. Both styles and values demonstrate and reflect the customs and tastes of the period and record the particular social mores of their time. Cemetery landscapes and memorials reflect the elaborate funerary ritual and formal mourning customs people practiced during the nineteenth and twentieth century. One of the most interesting facets to examine in a cemetery is the diverse use of funerary symbolism. Sometimes through the use of symbols, we can understand more about the person than may be written on the stone face. Symbolism can reveal heavenly aspirations, occupations, familial and fraternal associations and other revelations. (“Commemorative Motifs, Mourning Images, and Memento Mori,”

Available from: <http://members.aol.com/Tombview/preservation.html> [July 7, 2003])

Figure 8 - A tombstone illustrating the burial rituals of the deceased.



Cemeteries have served as recreational areas for people of all classes to enjoy the facilities of garden-like landscaping, chapels and shelters. Burial grounds can also evoke contemporary feelings of fear or acceptance of death and the customs and beliefs of specific religions or national groups, such as the numerous ethnic communities and war veterans found in the international settlements. (Sagazio, 2003: 5)

3.3.1.10 Social Significance

Significant heritage value, albeit intangible, has been reflected in the religious beliefs of the Protestant community, one segment of the foreign population living in Thailand. The customs and tastes of the period have been reflected in the emotional ties of society (tradition, memorial, continuity, and sentiment) at that time. The social value of the site could be raised by promoting public awareness of the cemetery to the Thai community as well as promoting the site as a tourist destination for foreign visitors. Significant political value could be attached to specific events in the history of Thailand and the contribution members of the foreign community made to those events.

3.4 Spirituality of Place

As the preservation of the Protestant Cemetery, Bangkok, is an important part of this study, it is also important while determining the significance of the cultural values of the site to assess the “*Spirituality of Place*.” According to Kanjanusthiti, “it is these values that determine the spirit of the place and the essence of the art objects should be considered the most important to maintain.” (Kanjanusthiti, 1996: 18)

The *Spirituality of Place* can be defined as the “essence of the place, the feeling one gets when visiting the site.” The sense of the *Spirituality of Place* has value to the people, who have used the place or to people, who are descendents of such people. John Warren defines this intangible perception as *Perspective of Spirituality* and as “a quality within the place itself, separate from its historic merit, rarity, quality and circumstance.” (Warren, 1996: 38) Warren goes on to say that *Perspective of Spirituality* is “felt” by the observer, a

quality in the mind of the observer as much as the place itself. Because of the intangibility of the feeling of the observer, it cannot be evaluated. "It simply pervades and serves to heighten other perceptions, being meaningful in varying degrees to different people.

(Warren, 1996: 38)

Kanjanusthiti elaborates on this point by stating, that the "spirit of the place is felt through physical reality of the architecture and the spiritual quality of the place. It is necessary to maintain balance between the material and the spiritual elements since they depend upon one another as two sides of the same coin." (Kanjanusthiti, 1996: 18)

A Spirituality of Place can be assessed in terms of its socioeconomic, cultural, political, and environmental identities. These entities can be in the form of ideas, images and the practices of nationalism, which incorporates the changing approaches to culture and geography, community based resource management, sustainable processes of development, migration, diasporas, issues of security, art and the visualization of identity politics.

3.5 Significance and the Cultural Resource Manager

When planning the level of intervention to be taken at a cultural heritage site, managers should take into consideration the following: "Do as much as necessary to care for the place, but change it as little as possible so that its heritage significance is retained." (Appendix A - *Burra Charter, Preamble*)

The astute cultural resource manager would recognize that the assessment of significance is an on-going process. However, the early identification of significant cultural heritage resources of the Protestant Cemetery, Bangkok, could assist in preventing mismanagement of the site and stop undesirable development, unjustified re-construction or degradation, the destruction of the site's original fabric and the loss of non-renewable historical and cultural evidence. The cultural resource manager would recognize that well worded descriptions of the cemetery and its built and landscape features would be essential in providing a clear understanding of the heritage significance of these features and protect

them from inappropriate alteration. With a well written statement of significance the cultural resource manager could defend and/or delay proposed alterations to the cemetery, which would otherwise negatively affect the site's heritage significance. From the standpoint of the cultural resource manager, the early identification of significant cultural heritage resources through heritage master planning, mapping and the assembly of heritage inventories, would best address management in the planning process.

(Cultural Heritage Conservation in Municipal Planning. Available from: <http://www.culture.gov.on.ca/english/culdiv/heritage/planning.htm> [August 1, 2003])

As discussed in Section 3.2, the *Statement of Significance* could also be used by the cultural resource manager to assist in raising public awareness, increase the potential for cultural tourism and generate possible sources of funding for the site.

3.6 Conclusions

Chapter 3 has presented a *Statement of Significance* for the Protestant Cemetery, Bangkok. The *Statement of Significance* is written in two parts. The first part is a summary of data and the second part outlines the significance of the site's cultural values. Chapter 4 presents an in-depth description of the site and using the research of the literature, data collection and multiple case studies, discusses management issues facing the Protestant Cemetery, Bangkok today. Chapter 4 concludes with a strength, weakness, opportunity and threat (SWOT) analysis of the subject site.

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CHAPTER 4

STATEMENT OF THE PROBLEM

4.1 Introduction

In Chapter 3, a *Statement of Significance* was outlined for the Protestant Cemetery, Bangkok. Chapter 4 examines the data collected for the case study and identifies key issues through the development of a detailed description of the cemetery. Section 4.1 introduces the chapter on the Statement of the Problem. Section 4.2 states the problem and discusses the procedure for examining the collected data. Section 4.3 presents a detailed description of the case study and Section 4.4 provides a chronology of events pertaining to the case. Section 4.5 identifies “with-in” case problems and issues facing the management of the cemetery and Section 4.6 reviews multiple case studies identifying “across-case” themes. Section 4.7 summarizes the collected data through the presentation of a Strengths, Weaknesses, Opportunities, Threats (SWOT) Analysis on the Protestant Cemetery, Bangkok. Section 4.8 concludes the chapter with a discussion on the ramifications of the SWOT Analysis for the Site Manager.

4.2 Statement of the Problem

In his suggested procedure for conducting a “with-in” case study Stakes (1995) proposes, that once data has been collected, it should be analyzed and developed into a detailed description of the case. The collected data can be presented either through an in-depth description of the case, which would be bound by the geography of the site, or through a chronology of events related to the case. As the researcher studies the case, key problems and issues are identified. Through the researcher’s further data analysis these issues or themes are developed. If the researcher identifies issues “with-in” the case study, the procedure is called “with-in” case analysis. When using the “across-case” approach Stakes proposes, that theme development applies. Using the “across-case” theme development approach the researcher identifies several cases or multiple case studies and finds commonalities across these case studies. These commonalities become the themes for

the subject case study. These issues and themes add complexity to the data analysis. (Miller, 2002: 164) Historic developments pass through cycles of initial formation, growth, stability, decline and abandonment. The beginning and end of one or more of these cycles can be used to mark the chronological boundaries of the theme. (Henry, 2000: 44)

Once the description of the case and the chronology of events pertaining to the case have been written and the issues and themes have been identified, the next step in the analysis process is to situate the case within its setting. This procedure of situating the case within its setting allows the researcher to relate specific events and situations involved in the case. When all the aspects of the collected data have been studied, the researcher then summarizes the key issues and develops a strength, weakness, opportunity and threat (SWOT) analysis and finally collates the data into logical groupings for the purposes of ongoing discussion.

4.3 In-depth Description of Current Site Management

The Protestant Cemetery, Bangkok is under the jurisdiction of the British Consul, Bangkok. The British Consul has appointed a Committee of 11 stakeholders to assist in the management of the site. The Committee is comprised of volunteer members, who are busy in their professional occupations. The Committee meets on an irregular basis to discuss management issues concerning the cemetery site. Recent meetings have been concerned with the excavations presently going on at the site. At the last Committee meeting on March 6, 2003 only five of the eleven committee members were present.

Interest in The Protestant Cemetery has waned considerably in the past few years. The condition of the cemetery has deteriorated and maintenance of the site is irregular at best. Interest in the site has only been renewed through the interests of a wife of an interred. She has brought the condition of the cemetery to the attention of the British Consul, who after serving 18 months of his tenure in Thailand was unaware of the cemetery and his responsibilities as “manager” of the site. It has been at the instigation of this committee member (and her financial commitment) that the site has been brought into the focus and

attention of the British Consul, Bangkok.

4.3.1 The Manager

King Mongkut, Rama IV, in 1853, appointed the British Consul to be responsible for the management of the site. The person appointed to the position of British Consul changes every 3 to 4 years. Continuity of the position lies with the former Consul informing the incumbent Consul of the responsibilities at the site. The former Consul had been serving in his position for over 2 years before his responsibilities for the site were brought to his attention. (Fisher interview: January 13, 2003) Until that time, irregular maintenance had been going on at the site overseen by the Undertaker. During his tenure in Bangkok, the former British Consul visited the site twice. One visit was with the concerned stakeholder and the second visit was to review excavation work at the site with the contracted site manager. Other pressing responsibilities of the Consul's position have precluded his taking an active interest in the site, therefore management of the site lies through default with the Undertaker.

4.3.2 Committee Members and Stakeholders

The Protestant Cemetery Committee membership consists of: the Vicar of Christ Church, Bangkok, the Rabbi of the Jewish Synagogue, the former Treasurer of the Borneo Company, two lawyers, a photo-journalist, a member of the British community, two members of the Jewish community, a community member concerned with cultural preservation and the Undertaker who is responsible for the burials at the site. The committee meets on an irregular basis as meetings are called only when there is deemed to be a problem at the site. Otherwise cemetery related business is conducted via the Internet with opinions on matters being sent via email. Meetings are held during the lunch hour as time constraints are a major consideration with business being conducted within that hour. Minutes of the meeting are taken and written up by the British Consul. The minutes are then either sent to Committee members via the Internet, or handed out to at the following meeting. Annual Reports for the Committee are not being written. The British Consul is the

caretaker of the two historic Burial Registers, which are kept in his safe at the British Embassy, Wireless Road, Bangkok. (Cemetery Committee Minutes: January 16, 2003 and March 6, 2003)

It needs to be noted, that most of the Committee members have not visited the Protestant Cemetery, unless they have purchased a burial plot there. There is no regular visitation nor schedule of visitation to the site by Committee members. Three members of the Committee make irregular visits to the cemetery, but these visits are usually made on a personal basis, not on cemetery business.

4.3.2.1 The Treasurer

The Treasurer of the Committee is the former Treasurer of the Borneo Company, who has volunteered to remain in this position. The Borneo Company was a major benefactor of the cemetery until the company was dissolved several years ago. His duties are to maintain the books for the company and see that the books are audited on a yearly basis. (Committee Minutes: January 16, 2003) The Undertaker sends a yearly statement to the Committee Treasurer of his income and expenses, which are duly recorded. (Thurdnampetch interview: July 15, 2003) The Treasurer attends all of the Cemetery Committee meetings. An Annual Treasurer's Report is written and given to the Consul. This Report is not distributed to the Committee members.

The Treasurer does not have a record of burials at the site. (Barrett interview: July 15, 2003)

4.3.2.2 The Vicar of Christ Church

Until 1999 Christ Church shared site management responsibilities with the British Consul. The newly appointed Vicar has chosen to promote among the congregation a "Wall of Remembrance," dedicated in 1976, to hold the "caskets of those who wanted their earthly ashes to stay in Bangkok and stay dry." (England, 2003:

7) The Vicar does not attend the meetings of the cemetery committee as he feels that the cemetery is a "lost cause."

"Ready to deny centuries of grim determination among the Westerners in the East in overcoming the elements, the stones should be moved to somewhere more solid. One can use the cemetery log (published by the British Association for Cemeteries in South Asia) for any historical reference." (Ibid)

Christ Church was a financial benefactor for the cemetery until 1999. Christ Church's withdrawal as a financial benefactor has negatively affected the finances of the Cemetery. Furthermore it has been documented, that money sent to Christ Church for maintenance at the site have not been forwarded to the Protestant Cemetery Committee Fund. (Borisute interview: March 6, 2003, Yeh interview: July 13, 2003)

When the researcher attempted to make an appointment to interview the Vicar, she was told by the church office that any questions relating to the Protestant Cemetery should be addressed to the British Consul.

4.3.2.3 The Rabbi

The highly respected rabbi of the Sukhumvit congregation has been appointed as a member of the Protestant Cemetery Committee. His busy schedule prevents his attending Cemetery Committee meetings. He is responsible for overseeing the Jewish Cemetery, which was purchased from the Protestant Cemetery Committee in 1997. The approximate 2 rai of land sold to the Jewish community is enclosed by a high wall and a locked gate. The grounds are well-maintained, because the Caretaker is paid well for her labours. There are presently 29 Jewish graves still located in the grounds of the Protestant Cemetery and according to one committee member, there are plans to contact the families of the deceased to arrange the transfer of these graves to the Jewish Cemetery. (Borisute interview: January 16, 2003)

Three members of the Protestant Cemetery Committee are of the Jewish faith and are stakeholders in the site.

4.3.2.4 The Lawyers

Two lawyers serve on the Protestant Cemetery Committee. One is a noted historian and is well versed in the history of Bangkok and a prominent member of the foreign business community. He handles legal matters related to the site. The other lawyer is also a prominent member of the foreign community in Bangkok. He has purchased a large burial plot (3 sites) which faces the river and is presently surrounded by a green iron fence. (Borisute interview: March 6, 2003)

4.3.2.5 Members-At Large

Three members of the Committee have particular stakeholder interests in the Protestant Cemetery. The first is an elderly, respected member of the British community in Bangkok and she is a burial plot owner. The second member is a photo-journalist, who is a devout Christian and a long standing member of the foreign community in Bangkok. He has a 30 year photographic record of the cemetery. The third member, who has been recently appointed to the committee, has cultural and historical preservation interests in the site. (Fisher interview: January 16, 2003)

4.3.2.6 The Undertaker

Khun Hiron Thurdnampetch has been the Undertaker at the Protestant Cemetery, Bangkok for 20 years. He is responsible for assigning burial plots and for the maintenance of the site, collecting burial money and for the physical labours related to the burials at the site. He does not keep a register of burials at the site. He sends a list of people, who are buried at the site along with the record of income and expenses to the Treasurer on a yearly basis. (Barrett email: July 15, 2003 and Gustafsson email: August 6, 2003)

4.3.3 Other Stakeholders

4.3.3.1 The Caretaker

The Caretaker resides at the site. Her home faces the river on the far left-hand side of the site. According to her son, a house was located there before he was born, which was about 40 years ago. (Lek interview: February 22, 2003) The Caretaker is a woman in her late 70's, who has cared for the site for over 40 years. She is relatively infirm and one of the Cemetery Committee members recently discovered, that she is suffering from cataracts. (This problem was resolved by the Committee member and the Cemetery Committee.) Maintenance of the grounds occurs sporadically usually when there is going to be a funeral, memorial service or a commemoration at the site for notable figures such as Dr. Daniel Beach Bradley or Henry Alabaster. Any maintenance performed at the site is done by the Caretaker's son or daughter-in-law. Reoccurring flooding at the site makes it difficult for grass cutting and maintenance during the rainy season. The Caretaker is paid by Khin Hiron, the Undertaker, Baht 3,000 per month.

4.3.3.2 Families of Deceased

The families of the deceased have no input into the management of the Cemetery. They maintain the graves either as they wish to or not at all. The researcher observed that one family seeing the condition of their site, proceeded to build a large monument over the burial plot and surround it with a garden in the Eastern tradition. Two, if not three, other burial sites were lost in the process although two of the tombstones remain as cornerstones of the garden. When asked about this transformation taking place at the site, the members of the Cemetery Committee including the British Consul, were unaware that it had taken place. It was assumed, that the family had given the Caretaker some money to care for the site. (Site Observation: March 30, 2003)

4.3.3.3 Bangkok Metropolitan Authority

For the purposes of this research, the British Consul and several members of the Committee asked that the researcher not discuss the cemetery with the municipal authority without first requesting their permission. Permission was requested twice and was denied both times by the British Consul. The reason given for denied permission to contact the municipal authority was that the Committee would like the site to be properly presented before pursuing avenues for funding and maintenance.

One of the Committee members had inquired with the municipal authority if the authority would clean the cemetery gutters on a regular basis for a small fee. It was reported that it would be possible. (Committee notes: January 16, 2003)

4.3.3.4 Tourist Authority of Thailand

It was deemed by the researcher not an appropriate time to contact the Tourism Authority of Thailand (TAT) because of excavation taking place at the site and the lack of effective security at the site. Much of the funerary statuary at the site has been lost or stolen and possibly the remaining funerary statuary would be at considerable risk, if its existence was made known to the general population, before the necessary site security was put in place.

4.4 Chronology of Events Related to the Protestant Cemetery

As stated in Section 4.1, the data collected on a case can be developed through an in-depth description of the case and also through presenting a chronology of events related to the case. Analysis can take place when themes (or issues) are developed chronologically as well as geographically. For the purposes of this discussion, particular events relating specifically to the management of the Protestant Cemetery have been selected from the Chronology of Events which is included in Appendix B.

- 1853 - King Mongkut granted land to the Protestant Community for a burial site. (23 July, 1853)
- 1856 - Charles Batten Hillier, the first British Consul, was buried in the Protestant Cemetery. His burial was the first recorded burial at the site.
- 1861 - The Royal Grant for the cemetery was signed by King Mongkut. Registry of burials and other matters pertaining to the cemetery were kept in a Burial Register. (28 July, 1861) The British Consul was designated caretaker.
- 1863 - A mapping was done at the cemetery, whereby the system of grave numbering was changed from the original denominational system to a numbering system. (1861 Burial Register)
- 1864 - A Protestant Church (British Consulate Church) was built on a site close to the Protestant Cemetery in the compound of the Borneo Burma Company.
- 1893 - American Baptist Mission closed. Old graves located at the Portuguese Embassy and other mission compounds were moved to the Protestant Cemetery.
- 1904 - King Chulalongkorn gave permission to sell the land on which the Protestant Church was built and move the church to North Sathorn Road.
- 1951 - The Cemetery underwent a major clean-up. A mapping was done of the cemetery where the blocking system was changed i.e. Block L, Block N. (1902 Burial Register)
- 1976 - The Chapel and Garden of Remembrance were dedicated at Christ Church.
- 1980's - Khun Hiron became *de facto* manager of the Protestant Cemetery.
- 1997 - Approximately 2 rai of land was sold to the Jewish community for the use of a cemetery. Until that time, members of the Jewish faith were buried in the Protestant Cemetery. (Twenty-nine Jewish graves remain in the confines of the Protestant Cemetery.)
- 1999 - Christ Church withdraws financial support from the Protestant Cemetery.
- 2003 - Drainage channels were cleared and re-constructed along the boundary of the Protestant Cemetery in order to prevent frequent flooding. Thirty-eight trees were cut down. A major clean-up of the site was initiated by the Protestant Cemetery Committee.

4.5 With-in Case Issues

When all the collected data from various sources of information was analyzed an in-depth description of the case and a chronology of events related to the case was written. Further analysis revealed key issues relating to the case. For the purpose of this thesis, these issues have been further sub-divided into groupings for discussion.

4.5.1 Issue Number One - Heritage Site Management

Presently, there is no Management Plan in place for the Protestant Cemetery, Bangkok. There are no written rules nor regulations regarding site use nor maintenance. Policies affecting the site are decided upon by the Cemetery Committee and these decisions historically have been made retroactive and on a needs only basis. (Fisher interview: January 13, 2003) Currently the Undertaker has been given the role of a de facto manager responsible for the site. He is to supervise the sale of burial plots, record the burial details, maintain the site and ensure site security. (Barrett email: August 25, 2003) There is no existing Conditions Report nor Conservation Assessment for the site, which the Cemetery Committee are aware of. Professor Ray Yeh, Faculty of Architecture, University of Hawaii, stated that he had voluntarily prepared such an assessment for the site in 2002 and given it to a Cemetery Committee member. The report outlined what procedures should take place to help preserve the cemetery as a cultural heritage site. (Yeh interview: July 11, 2003)

Based on information in Section 4.3.3.3, it is evident that the stakeholders of the Protestant Cemetery are at best passively involved in decision making or at worst uninformed about the site. Likewise the Thai government is not informed about the site. This is the explicit wish of the present British Consul and the Cemetery Committee members. (Fisher interview: January 16, 2003 and Committee Members interview: January 16, 2003) There is no known documentation of a survey being undertaken on the local community to understand their attitude, feelings and expectations towards the site. Nor has any known assessment been made to establish where or not there might be any potential economic benefit to be gained from the site by the local community.

On-site observations document problems, which are occurring at the site due to conflicting cultural differences in burial practices. The type and style of monument preferred by the Western community as opposed to the type and style of monument preferred by the Chinese and Thai community is changing the cultural landscape of the site. (On-site Observations: January 18, 2003 February 9, 2003 and July 13, 2003)

4.5.2 Issue Number Two - Physical Conservation of the Site

No Conservation Plan has been written for the Cemetery. Tombstones lie broken and in disrepair. Pieces of sculpture lie where they have fallen. In the 1951 clean-up of the site (Section 4.4) broken stones were demolished or discarded. Site observation has shown, that this practice has continued over the past 50 years. During the recent excavation and clean-up, broken tombstones lay in debris piles along with broken concrete from the original drainage canals. There was some evidence of tombstone repair, but no present or past Committee member has any knowledge of when this might have taken place. There is no inventory of tombstones and monuments for the site, nor is there any provision made for the restoration of the objects. (Fisher interview: January 16, 2003 and Committee Members' interview: January 16 and March 6, 2003)

There is presently no Maintenance Plan in effect at the cemetery. The Caretaker is employed indirectly by the Cemetery Committee and is paid by the Undertaker. (Barrett email: August 25, 2003) The Undertaker, Khun Hiron, is directly responsible for the maintenance and supervision of the site. As stated in Section 4.3.3.1, the Caretaker is an elderly woman, who does not maintain the site on a regular basis. The British Consul has, on occasion, sent embassy maintenance staff to work at the site. (Site Observation: July 13, 2003)

The Protestant Cemetery is currently under excavation. This has come about, because of the widow of a gentleman buried at the site, who has taken it upon herself to bring to the attention of the British Consul the deteriorating condition of the site. In order

to demonstrate her commitment to the project, she has paid for the renovation of the site chapel at a cost of Baht 300,000. (Russell interview: March 5, 2003) This same Committee member has been instrumental in the bidding process for the site clean-up and the construction of drainage channels at the site. She has used her professional experience as the owner of a construction company in Bangkok for many years in the bid selection process. (Committee Minutes: January 16, 2003)

There is a lack of security at the site. The looting of any saleable item found on the tombstones and monuments, or in the grave surrounds took place a long time ago. Iron surrounds, bronze and brass tombstone lettering are seldom found at the site. (Site Observations: January 18, February 9, and March 30, 2003)

On-going maintenance at the site is erratic. Grass is trimmed on an irregular basis and none of the Committee members could remember the last time the trees were trimmed. There is no maintenance schedule for the up-keep of the cultural landscape. Flooding is a major consideration for the site and it is felt that the current construction of the drainage channels will lead towards resolving this problem. As a result of the flooding many of the monuments and tombstones have been undermined and sit at askew angles or have fallen down. There is no plan for the restoration of any of the objects found at the site. It is the responsibility of the families of the deceased or of interested parties to maintain the gravesites.

4.5.3 Issue Number Three - Organizational Structure of Site Management

With the exception of the British Consul, who is the designated manager of the cemetery, the Committee members serve on the Committee in a voluntary capacity. Many of the Committee members are businessmen and whilst each member has an assigned responsibility toward the cemetery, it appears that they only take a passive interest in the site. Many of the Committee members do not attend Cemetery Committee meetings. (Committee notes: January 16 and March 6, 2003)

Although the composition of the Cemetery Committee members serves to include many of the stakeholders in the cemetery (Section 4.3.2), many other stakeholders in the site are not included, in what, if any form of decision making takes place. These stakeholders would be identified as coming from the local community, the families of those buried at the site, and representatives from the municipal authority.

The *de facto* manager of the Cemetery Khun Hiron, the Undertaker, has been the site manager for almost 20 years. (Gustafsson email, August 6, 2003) Khun Hiron is responsible for burials, collection of burial payment, the employment of the Caretaker and maintenance and security of the site. (Barrett email: August 25, 2003)

The financial records are kept by the Treasurer. As stated in Section 4.3.2.1 and again in Section 4.3.2.6 the Treasurer receives a yearly report from the Undertaker regarding income and expenses for the cemetery. The Treasurer's Report is audited annually but an Annual Report is not prepared for the Cemetery Committee members. The British Consul is notified of the approval of the report by an independent auditor. (Committee Minutes: January 16, 2003)

From the researcher's observations no annual budget is prepared for the Cemetery. Information on the budget and finances was requested from the Treasurer at the Cemetery Committee meeting on January 16, 2003, but this information was not forthcoming to the researcher. The Treasurer did state in a later communication, that the Undertaker is given a monthly sum of money to manage the site. (Barrett email: August 25, 2003) Money was recently allocated from the Protestant Cemetery account for the construction of two drainage channels at the site. A sum of money was given to the Protestant Cemetery by the Borneo Company when the company closed several years ago. The Borneo Company also bought several large burial plots at the site. This money could have been sufficient to begin the first of a two phase renovation plan for the cemetery. (Committee Minutes: January 16, 2003, Borisute interview: March 6, 2003)

4.5.4 Issue Number Four - Heritage Site Research Needs

The Protestant Cemetery, Bangkok, lacks archival information. There are no available documents for the site other than the two Burial Registers. Although a mapping was recorded as being performed at the site in 1951, the whereabouts of this mapping document is unknown at the present time. There has not, to the researcher's knowledge, been a written history compiled of the site, nor is there an inventory of the site's monuments and memorial tombstones. Research has not produced evidence of any further documentation of the cemetery.

As stated in Section 3.2.2.4 there are two Burial Registers kept with the British Consul. These are currently the only two sources of records for the Cemetery known to the British Consul and the Committee members. The 1902 Register ends in 1972. From 1972 onwards, no written document of who is buried in the Protestant Cemetery has been recorded. The Treasurer does not have a record, nor does the Undertaker keep a written record of burials at the site (Section 4.3.2.6). Only the financial details of burials are recorded. (Gustafsson email: August 6, 2003, Barrett email: August 25, 2003)

Within the 1861 Burial Register, it was noted that a mapping of the cemetery was done in 1863 and that the numbering system of the graves changed. It appears, that some attempt was made in 1963 to organize the cemetery along denominational lines. "Next to the path are the Baptists (5 members), the centre is devoted to the Presbyterians and then the Congregationalists." (Burial Register, 1863.) In 1951 another mapping was done and the blocking was changed, i.e. Block L, Block N, etc. evidence of which can still be seen today. At that time a few gravestones were removed or demolished. (Corfield, 1997: 6) Neither of these recorder mappings can be currently found.

4.5.5 Issue Number Five - Community Education and Awareness

There is little public awareness of the Protestant Cemetery, Bangkok. Because of cultural superstitions, members of the Thai community do not visit the site.

Locals know of the cemetery but do not visit the site.

A need for volunteers to work at the cemetery has been identified. Volunteer services could be utilized in the care and maintenance of the cultural landscape. There is also a critical need for volunteers to take on management responsibilities at the site. However consideration needs to be given, that over-enthusiastic volunteers may unwittingly cause damage to the monuments and tombstones through naivety and lack of relevant knowledge.

Few tourists are knowledgeable about the site. The researcher interviewed tourists staying at the Menam Riverside Hotel, who when told about the site showed interest in visiting it. Knowledge about the site is very limited. Long-term residents of the foreign community in Bangkok may have heard about the site, but do not know its location or if they do, have not visited the site. (Tourist interviews: April 18 and May 8, 2003)

Information about the Protestant Cemetery can be found on the Internet, but there is no listing for nor mention of the Protestant Cemetery on the Bangkok Metropolitan Authority's (BMA) websites. (Available from: <http://www.bma.go.th/bmaeng2003.html>) The researcher visited the TAT on 6th June, 2003 to inquire as to whether or not the TAT had information on the Protestant Cemetery, but the TAT staff had no information on the Protestant Cemetery.

Promoting the cultural and historical value of the Protestant Cemetery, Bangkok through raising community awareness about the cemetery as a cultural heritage site, could serve to protect the site against future uncontrolled or unplanned development as well as the sale of the site.

4.5.6 Issue Number Six - Visitor Management

There is concern, that once the cemetery is recognized as a cultural heritage site, it will be exploited for the tourist market. The physical limitations of the site as well as

the fragility of the tombstones and monuments create concern that the site could be overused by visitors and the cultural fabric of the site destroyed. The present government policy of Thailand is to develop cultural heritage for tourism.

Lack of efficient security and increased numbers of visitors to the site might allow looting and vandalism increasing damage to the site.

4.5.7 Issue Number Seven - Funding

Up until the mid 1990's corporations such as the Borneo Company made contributions to the Protestant Cemetery fund. When these companies were dissolved, the funding discontinued. As stated in Section 4.3.2.2, Christ Church withdrew its financial support for the Protestant Cemetery in 1999. Today funds for the maintenance and upkeep of the Cemetery come almost exclusively from the sale of burial plots, which cost Baht 6,000 per plot. It is also generally accepted, that the money received from the sale of land to the Jewish community, is the money presently being used to pay for the construction of the drainage channels and the site clean-up. (Committee Meeting: January 16, 2003)

According to the undertaker, Khun Hiron Thurdnampetch,

“almost no one is buried at the Protestant Cemetery anymore. Most foreigners have their deceased cremated and ashes flown home. If not cremated, the corpse is flown home to be buried there. The reasons for the lacking interest are many. Burial sites in the provinces are much easier to find in connection with Christian churches there. You become a member of the church and they guarantee a burial place next to the church, and they do not charge much. Secondly, the ‘Bangrak’ cemetery is small and full. It has been flooding miserably for many years and is altogether not an inviting place.” (Telephone conversation translated by Gustafsson and sent by email: August 6, 2003)

4.5.8 Issue Number Eight - Infrastructure

As stated in Section 4.3 the Protestant Cemetery is under excavation at the

present time. This construction was instigated by a member of the Cemetery Committee, who supervised the bidding process and approved the final awarding of the construction contract. Appeals for cultural preservation issues to be considered prior to the commencement of any construction work at the site were made by the researcher to the Committee. However Committee members felt, that the installation of the drainage channels were of prime importance and construction should not be delayed for the preparation of a Conservation Plan. (Kaldun interview: February 9, 2003; Fisher personal communication: February 24, May 12, and May 20, 2003; Russell interview: March 5, 2003; Committee Meeting: March 6, 2003) A well-defined Management Plan might have prevented further destruction to the fabric of the site and protected the site from uncontrolled and unplanned development in the future.

Under local community rules and regulations the Caretaker's house, which is built of the river, is protected from demolition due to the longevity of its existence. The Caretaker's house has direct access from the river to the Cemetery. The Cemetery Committee does not own nor have any control over this permanent structure. A rice barge is moored at the river frontage of the Cemetery directly next to the Caretaker's house. This moored rice barge appears to be the permanent home for a local Thai family. The rice barge presents a visual obstacle to the Cemetery as it blocks the view from the Chapel of the Chao Pyha river. An open cross was carved into the back wall of the Cemetery Chapel specifically to provide mourners and visitors an uninterrupted view of the river. The Cemetery Committee is powerless to have the rice barge removed from its mooring. Both the Caretaker's house and the rice barge are visual eyesores and interrupt a direct view of the river from the Cemetery.

4.6 Across-Case Themes

The researcher identified seven case studies (across-case methodology) and inquired of these respective site managers about issues related to their particular sites. These inquiries took the form of questions. The questions centered around site management, written management plans, conservation and preservation of the site, restoration of site

monuments, funding for the site, international funding opportunities and the most immediate needs of the site. Based on the respective site managers' answers to these questions and the data gathered about the subject site, re-occurring themes were identified. These themes serve as "across-case" themes (or issues) as explained in Section 4.1.

4.6.1 Theme Number One - Heritage Site Management

In answer to the question of whether or not there was a written management plan for the Agram Cemetery, David Barnabas replied, "No. There use to be some guidelines in the British days, but no one follows those guidelines now." (Barnabas email, July 30, 2003)

Major Rae from the Chiang Mai Foreign Cemetery said, that there was an information sheet listing rules and regulations for the cemetery, (Appendix D) which is printed in the back of the booklet, *De Mortuis*, but "they have not been reviewed for sometime. But since all matters regarding the cemetery must pass through me, there is no need to update them. (Rae interview: July 19, 2003) The other four respondents said that there was no written Management Plan in effect for their particular site.

4.6.2 Theme Number Two - Physical Conservation

For the question asked, whether or not a professional expert had been consulted about the conservation or restoration of their site, all the site managers responded "No". There were a variety of responses from the site managers, to the question of who was responsible for the maintenance of the cemetery. The Agram Cemetery is being maintained by the adjoining church. The Old Protestant Cemetery, Penang, is being maintained by the city council as it is located within the city's limits. According to Loh Lim, "the site is actually well maintained as the grass is cut and it is swept weekly if not daily. (Lim email: July 15, 2003) The Old Protestant Cemetery in Macao is also being maintained by the city council. (Wordie interview: April 19, 2003) In Chiang Mai, the Cemetery Committee pays a caretaker to maintain the site. Frequent and unannounced

visits by members of the Chiang Mai Cemetery Committee ensure, that the cemetery is well-maintained.

The site managers' response to the question, of who funds the restoration of the monuments and tombstones, was the same. Restoration takes place as money becomes available. Sometimes families will pay to have a tombstone restored or special interest groups will fund tombstone restoration. At Fort Marlborough Cemetery in Bencoolen, Sumatra, a group of businessmen in Jakarta fund the restoration of the cemetery's monuments and tombstones.

4.6.3 Theme Number Three - Organizational Structure of Site Management

In answer to the question regarding sourcing funding for the cemeteries, the site managers had a variety of responses. Cemetery funds are sourced from the families of those buried at the site, from the sale of burial plots, from burial costs and occasionally from private interest groups and corporations who have a special interest in the site. Some individuals, who are interested in the cultural preservation of the site contribute their own monies for the restoration process. (Agram) (Johnson email: July 31, 2003)

4.6.4 Theme Number Four - Heritage Site Research Needs

Burial records, burial registers and mappings are frequently found within the archives of a cemetery, but a documented history of the cemetery site or an inventory of objects at the site are almost never found. Interested stakeholders are usually focused on and preoccupied with the restoration of the site. All of the case studies had some form of burial record, but only three sites Agram, Chiang Mai, and Macao had mappings of the cemetery sites.

4.6.5 Theme Number Five - Community Education and International Awareness

Community interest in the case studies has frequently taken the form of “volunteerism”. Volunteers have given their time to assist in the clean-up of cemetery sites and the repainting of tombstone inscriptions. The Chiang Mai and Penang cemeteries have used university students to assist in the repainting of tombstone inscriptions. The Hong Kong cemetery is presently using volunteers to assist in the documentation of the site. (Wordie interview: April 19, 2003.)

In answer to the question about interest from international organizations every site manager responded, “No interest.” David Barnab (Agram) reported, “ I know of some cemeteries that have been restored by the British Association for Cemeteries in South Asia (BACSA), but to what extent, I may not be in a position to comment. I also do not know the criteria followed by BACSA for identifying the cemeteries, that have been restored by them. (Barnabas email: July 30, 2003) In 1994 David Bernard of BACSA visited Bangalore cemetery to assist them with their restoration and it was reported, that the same organization has been assisting with the restoration of a cemetery near Kuala Lumpur, Malaysia but no other information was forthcoming. (Kaldun email: April 23, 2003)

4.6.6 Theme Number Six - Funding

Funding was the major point made by all site managers answering the question about the most immediate need of their respective cemetery. Funding for the site is constantly being sought for the ongoing restoration of the cemeteries’ tombstones and monuments. Barnabas (Agram) also stated that “ the immediate need, I strongly feel, is to photograph and record these graves before they disappear permanently.” (Barnabas email: July 30, 2003)

4.7 Strengths/Weaknesses/Opportunities/Threats Analysis (SWOT)

4.7.1 SWOT Analysis

In Section 4.5 “with-in case” issues were analyzed from various sources of information and summarized into an in-depth description of the Protestant Cemetery and a chronology of events relating to the cemetery. Using the issues established in Section 4.5 as a basis in Section 4.6 “across-case” themes were identified from answers to questions posed to the site managers of the multiple case studies. These issues and themes have been grouped into strengths and weaknesses (present) and opportunities and threats (future) to be considered as the founding analytical tool for the writing of a Management Plan for the subject site.

Figure 9 – Deterioration of Monument at the Protestant Cemetery, Bangkok goes unnoticed.



4.7.2 Table of SWOT Analysis

<i>STRENGTHS</i>	<i>WEAKNESSES</i>
<ol style="list-style-type: none"> 1. Location. Ease of site access from the road and from the river. 2. Historically significant to both the Thai and Foreign Community. 3. Renewed interest in the Site from families of deceased, genealogists, historians and Thai Associations. 4. Funerary sculpture is aesthetically significant. 5. Unique cultural landscape in Bangkok, Thailand. 	<ol style="list-style-type: none"> 1. No Mission Statement, Management Plan nor Conservation Plan. 2. No written policies, rules nor regulations for the site. 3. No budget prepared nor fiscal management in place. 4. Lack of funding for the site. 5. De facto management of the site. 6. No maintenance strategy for the site and poor maintenance/upkeep of the site, where deterioration of monuments goes unnoticed. 7. Uncontrolled and unplanned development at the site. 8. Human neglect. 9. Lack of interest in the site with minimal local community involvement. 10. Minimal documentation available with no mapping nor current burial records available for the site. 11. Inefficient site security, allowing looting at the site. 12. Flooding at the site on a regular, annual basis. 13. No site interpretation. 14. Site limitations.

<i>OPPORTUNITIES</i>	<i>THREATS</i>
<ol style="list-style-type: none"> 1. A living heritage site. 2. Unique cultural heritage site in Bangkok as protection against Reclamation. 3. Potential to develop into a cultural heritage tourist site. 4. Opportunity for sustainable income for the local community. 5. Renew community interest in the site from an historical and economical perspective. 6. Local and international funding opportunities. 7. Provide a broader historical view of the fabric and interaction of the foreign community in Thailand. 	<ol style="list-style-type: none"> 1. Increased vandalism and destruction of the site. 2. Exploitation of the site for tourism. 3. Exploitation of the site by retailers. 4. Overuse of the site by tourists. 5. The Thai Government reclaims the site, causing the loss of the physical site forever. 6. Historical and cultural significance lost due to lack of documentation and conservation. 7. Lack of on-going funding to conserve the site.

4.8 Conclusions

The data collected for this case study was based on literature and document searches, individual and group interviews and on-site observations. This data was then collated into a Strengths, Weaknesses, Opportunities, and Threats (SWOT) Analysis Table based on issues and themes gleaned from “with-in” case and “across-case” study analysis. From the table it became visually apparent, what the present status is of the Protestant Cemetery, Bangkok. The SWOT Analysis Table clearly shows, that the weaknesses far outweigh the strengths of the site. However upon closer examination, it became evident that many of the weaknesses listed are management related and could be rectified by initiating sound cultural resource management practices. The opportunities presented by promoting the cemetery as a cultural heritage site could allow for community involvement as well as cultural tourism at the site.

If these two potential stakeholders groups were to be engaged in and aware of the Protestant Cemetery, Bangkok the future prospects for the preservation of this unique cultural heritage landscape would be greatly increased. Threats to the site are not so easily resolved. However their influence on the site could be reduced significantly by utilizing well-defined management practices.

Seven categories have emerged from the main issues and themes of the SWOT Analysis. These seven categories have been identified as logical categories for further analysis. The seven categories include the following:

1. Administration;
2. Management;
3. Preservation and Protection;
4. Research requirements;
5. Public Awareness and Community Education;
6. Visitor Management and Site Interpretation;
7. Funding.

These categories summarizing Chapter 4 will be used when developing strategies to form the basis of the Management Plan outlined in Chapter 5.

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

CHAPTER 5

THE MANAGEMENT PLAN

5.1 Introduction

In Chapter 4 issues and themes relating to the Protestant Cemetery were identified and analyzed according to case study methodology. These issues and themes were then put into a SWOT Analysis Table. Further analysis of the SWOT Table revealed, that the issues and themes could be grouped into seven categories. These seven categories provided the foundation of the Management Plan and the nuclei for developing Management Strategies for the site. Chapter 5 develops the Management Plan for the case study. The Management Plan has been structured in the following way:

- Management Plan Strategies for the preservation of the cultural heritage site were identified through research and the SWOT analysis. The Management Strategies became the foundation of the Management Plan;
- Management Plan Goals were created for each of the Management Strategies. The Management Goals are broad, umbrella goals for the preservation of the cultural heritage site, spanning over a thirty year period;
- Management Plan Objectives were then set for the first five year period of the Management Plan. The Management Plan Objectives were set in relation to the longer term Management Goals;
- Management Plan Policies and Regulations were then formulated to implement the Management Objectives for the first five year period of the Management Plan. The Management Policies and Regulations are the actions and activities to be implemented on a day-by-day basis.

5.2 Need for a Management Plan

There is an identified need for improved management of The Protestant Cemetery, Bangkok. Achieving this could be complicated, since the sole responsibility for the

management of the site lies with the current British Consul, a position which changes every three years. The current Protestant Cemetery Committee appointed by the British Consul has eleven committee members, but only three members would be considered actively interested in the site. The cultural landscape is potentially subject to conflicting pressures influenced by a number of different interests. Recently there has been demand directed at the Cemetery Committee to rectify the site's problems. These problems include the yearly flooding at the site, the sinking of tombstones and monuments and the general poorly maintained physical condition of the site. These problems should have been dealt with through a balanced approach of resolving the site's problems, whilst showing sensitivity towards maintaining the significance of the site and the fabric of the cultural landscape.

There is also an identified need for the Management Plan of the Cemetery to provide precise and clear policies and regulations for the cultural preservation of the site. These policies and regulations would need to be agreed upon and implemented through co-operation with the British Consul, the Protestant Cemetery Committee, conservation heritage experts and private individuals. The Management Plan has been prepared in response to the examination, identification and analysis of the site's existing situation.

5.3 Scope of the Management Plan

This Management Plan has been prepared as a means of preserving the cultural heritage of the Protestant Cemetery and concomitantly in response to the pressures and management issues that face it. The Management Plan is intended to preserve not only the cultural heritage of the site as described in Chapter 3, but also to insure the on-going maintenance of the cemetery in its environmental setting. It does so by setting out the Management Plan Strategies, Goals, Objectives and Policies and Regulations for the safeguarding and sympathetic conservation of the site. The Management Plan is intended to work within the context of and in conjunction with the Protestant Cemetery Committee.

Due to the unique heritage of the Protestant Cemetery the Management Plan will reflect the interests of many groups. These groups include the local community, the

Protestant community both Thai and foreign, the Jewish community, Thai associations with connections to the site as well as the Protestant Cemetery Committee. They are the identified stakeholders in the Protestant Cemetery. All of these stakeholders should be consulted about the development and implementation of the Management Plan, since their input will influence the conservation of and ultimately, funding for the plan's implementation. Other stakeholders such as potential beneficiaries of the site, conservation experts, international organizations and potential investors should also be involved in the appropriate implementation of the Management Plan.

The Management Plan recognizes the need to state specific goals and objectives and that they be measurable and achievable. The Management Plan sets out two levels of goals and objectives. The first level recommends long term Management Plan Goals to be attained over a 30 year period. This first level of Management Goals should guide the Management Plan over the long term in achieving the appropriate balance between conservation, maintenance, tourism and the interest of the stakeholders. The second level presents clear short term Management Plan Objectives for the initial five year period.

Thorough knowledge and understanding of the Protestant Cemetery, both past and contemporary, are essential for the effective management and achievement of the stated Management Goals and Objectives. Site boundaries and development controls need to be considered and Management Plan Policies and Regulations developed to protect the site as a whole. Different degrees of protection for the landscape of the site, regulations and controls for any new development at the site as well as Management Policies for the ongoing use of the cemetery need to be considered.

Apart from protecting the site and cultural landscape from further damage, there is a need for positive intervention to conserve and maintain the existing tombstones and grave markers.

Recognizing the importance of developing the site for cultural tourism as a means of achieving public awareness and financial funding, Section 5.5.6 deals with the development

of the site for cultural visitors and the issues of visitor management. Within the overall needs of conservation, the Management Plan outlines policies for raising public awareness of the site.

Section 5.5.7 covers one of the most important elements of involving the community at large with both the conservation and understanding of the site as well as the sustainable economic development of the site for their benefit.

Finally in Section 5.6 it makes provisions for monitoring and revision of the Management Plan during and at the conclusion of the first five-year period.

5.4 Management Plan Mission Statement

Establish the Protestant Cemetery, Bangkok, as an exemplar of cultural heritage site management.

5.5 Management Plan Strategies

From the research analysis (SWOT) it is apparent, that the Protestant Cemetery is presently in a very vulnerable condition. The SWOT analysis crystallized both the strengths and opportunities as well as the weaknesses and threats, which currently confront the Protestant Cemetery, Bangkok. The seven Management Plan Strategies evolved from the SWOT analysis and each of the Seven Management Strategies have been devised, to address the seven categories outlined in Chapter 4, to conserve the Protestant Cemetery as a site of cultural and historical significance. The Management Strategies of the Management Plan have been identified as:

1. Administrative Strategy;
2. Management Strategy;
3. Conservation Strategy;
4. Funding Strategy;

5. Research Strategy;
6. Visitor Management and Site Interpretation Strategy;
7. Public Awareness and Community Education Strategy.

Research has established (SWOT Analysis, Section 4.7) that although the site has existing problems, there are also valid opportunities to conserve the site into a cultural tourist destination. Data collected from the multiple case analysis (Section 4.6) has shown, that similar sites in the South East Asia region have become sustainable sites. These sites, although they cannot boast a riverside location nor the unique historical significance of the Protestant Cemetery, they do manage to sustain themselves as culturally significant sites.

5.5.1 Administration Strategy

Research has established, that the British Consul and the Cemetery Committee are the two key decision makers and administrators in regard to the management of the Protestant Cemetery. Research has further established, that they currently play a passive role in the management of the Protestant Cemetery. It is recognized, that the newly appointed British Consul has many responsibilities in addition to overseeing the management of the Cemetery. Is it not reasonable to expect, that the management of the Cemetery become his top priority.

To preserve the Site, it was identified, that a more active Administration Committee would be necessary. Furthermore, the ideal Administration Committee would provide more permanence and consistence in tenure. Whilst the Protestant Cemetery, by Royal Degree, is to be administered by the British Consul, perhaps through a collaborative effort with an appropriate and skilled Thai entity, such as the Fine Arts Department of Thailand, a more active, constructive and skilled Administration Committee could be formed. This collaboration could provide a number of advantages such as preservation skills and knowledge, potential funding and greater length of teure and time dedicated by administration to the successful management of the site. Ideally the proposed Administration Committee would compromise of the British Consul, selected Cemetery

Committee representatives (from the existing Cemetery Committee) and selected staff from the Fine Arts Department of Thailand.

5.5.2 Management Strategy

The Management Strategy is contingent on the employment of a more cohesive and proactive administration of the Protestant Cemetery. Ideally the site would be managed by a Site Manager appointed by the Cemetery Administration Committee. The Site Manager would in turn be directly responsible to the Cemetery Administration Committee for the day-to-day management of the site.

Often there is a feeling by those trying to “save” cemeteries, that conservation work must take place immediately, although this is rarely the case. When conservation efforts are rushed, there is the potential for serious and long-lasting damage. “Haste makes waste” may nowhere be more true than when dealing with the conservation of cemeteries. The conservation of cemeteries involves a broad range of expertise from landscape architects to historians, researchers, scientists and conservators. Conservation and management plans, in particular, are essential for ensuring the continued effective management of the site. Therefore it is deemed necessary, that professional expertise be consulted to assist in the development of a Conservation or Assessment Plan. (Section 2.3.3) The immediate tasks, which need to be addressed by the Management Strategy are:

- assessing the community attitude towards the site;
- seeking professional expertise to develop a Conservation or Assessment Plan;
- developing management systems.

5.5.2.1 Consult Professional Expert

From Section 4.6.5 it was established, that “volunteer” consulting has been very difficult to access, particularly in South East Asia. Heritage

conservation experts must be contracted specifically to come to Bangkok to make a site assessment. This would entail a significant financial obligation on the part of the Cemetery Committee and funds would have to be raised to pay the consulting fee. To raise funds for this consulting work, local, foreign, and special interest groups (including corporations) should be contacted. A Conservation Plan or Assessment would be contingent on the raising of these funds, without which the effective management of the site could not be undertaken. Administration must recognize the need for an immediate funding strategy in order to obtain money to contract a professional expert's services and produce a Conservation Plan or Assessment. Likewise, administration should also realize that plans for the conservation should not proceed without adequate funding already in place. (Section 2.4.16)

5.5.2.2 Identify Community Interest in the Site (Community View)

Community interest in the preservation of the Protestant Cemetery, Bangkok should be assessed prior to undertaking any major financial obligations for the site. Khun Puthorn Bhumadhon, Lopburi, stated that if there was no interest in the site from the community at large, then the conservation of the site would not be a valid undertaking. (Bhumadhon interview: March 16, 2003) The Cemetery Committee should take immediate action to assess the level of interest amongst all the stakeholders regarding the conservation of the cemetery. (Section 2.3.3)

5.5.2.3 Establish Management Systems

Management systems for the site should be developed in conjunction with a management database. The management systems should include the development of various schedules. These schedules would be used to observe, identify and prioritise maintenance and preservation work to be undertaken at the site. The management database would be the tool used to record, measure and analyze all cemetery related data as well as house the management schedules and the annual

budget. It is important to collect and record data on the changing attitudes of the local community to the cemetery, in particular, the economic effect on the local community should be measured.

The collected and analyzed data should help to guide the future goals and objectives of the Management Plan and enable the Site Manager to evaluate his/her work.

It is important that data is collected regularly and in a consistent manner. For the data to be useful to the Site Manager, it should be current.

Once these initial and urgent matters have been successfully addressed, the remaining Management Plan Strategies would be implemented and if successful would raise public awareness of the site and educate the local community about the site so that the cemetery would become a sustainable cultural tourist destination.

5.5.3 Conservation Strategy

“The decision to conserve a cemetery or burial site will be based on its significance, therefore, it is important to highlight, within the community, the importance and usefulness of a Conservation Plan.” (Sagazio, 2003: 3)

The Conservation Strategy is to have a Conservation Plan or Assessment developed for the site. The Burra Charter should form the standard for the site’s heritage Conservation Plan or Assessment. From Section 5.5.2.1 it was determined, that cemetery conservation experts should be consulted to conduct an assessment of the site and write a Conservation Plan or Assessment of the site prior to any work being undertaken. Any on-going work at the site should be halted until such a report is prepared and recommendations made and followed.

The Conservation Plan should assess available physical, documentary and

other available evidence and include a thorough record of all existing features of the cultural site. In planning the site and its environs, the major consideration is conservation of the principal archaeological or historic features. (Jamieson lecture, Chulalongkorn University: August 16, 2003)

The Conservation Plan should incorporate the following steps:

1. Define the cultural site;
2. Identify and list the Inventory;
3. Document and Survey all existing features of the cultural site;
4. Analyze the data;
5. Write the Conservation Plan;
6. Implement, Monitor, Evaluate and Review the Conservation Plan.

The physical conservation process should start with the documentation process. The use of the database referred to in Section 5.5.5.1 should provide the tool to record and store all information and documents to be used by all stakeholders and professionals interested in and working at the site.

In developing the Conservation Plan or Assessment, emphasis and attention should be given to safeguarding and maintaining the cultural value of the site, guaranteeing the protection of the authenticity in material, workmanship, Design and setting and finally ensuring the site's continuance to serve its traditional function. Furthermore, recommended conservation treatments should consider the following three points:

- reversibility - if technically possible the use of materials whose effect can be reversed;
- authenticity - if possible the use of original design and workmanship;
- original fabric - if possible no new additions to dominate the original fabric of the site.

5.5.4 Funding Strategy

Research established, that the Cemetery Committee decided to allocate the available Cemetery funds to perform the recent excavations at the site. This has generated a shortage of funds for other Cemetery related issues. This shortage of funds could impact on the conservation of the site and cause delay to the second phase of the excavation project. Currently there are no funds earmarked for conservation work to take place at the site. (Cemetery Committee Meeting: January 16, 2003)

Conservation of the existing Protestant Cemetery is contingent on the improved and diversified sourcing of funds. Raising funds should be a prime consideration for the Cemetery Committee and a key strategy in the Management Plan. It should be important, that the funding concept match community interest in the conservation of the site. There should be no conflict of interest and money raised should be used as mutually agreed in advance and in accordance with the Management Plan Policies. It would be productive to develop long-term relationships with private donors, family members of the deceased and corporations, which could ensure on-going funding over an extended period of time. Potential sources of funding could come from international foundations, grants and awards, local, state and national government, private individual sponsors, private businesses as well as local interest groups. Ideally enough money should be retained in the Cemetery Committee's accounts to ensure available funds for site management. (Rae interview: July 19, 2003) (Chapter 4, Section 4.6.6)

5.5.5 Research Strategy

5.5.5.1 A Management Database

Adequate information and understanding of the Protestant Cemetery site including an assessment of the site's historical worth as well as available information on environment, public opinion and the site's tourism value would need to be

collected and recorded. This information should be easily accessible to all stakeholders and capable of being used for a variety of purposes. This information should be recorded in an appropriate, convenient and easily accessible method. A Management Database (database) should be developed using computer technology. It should record and store all documents and studies carried out prior to the conservation and restoration of the site. Basic records of the sites' various components should be created and input into the database. While this base data would need to be collected only once, it should be updated on a regular basis recording any changes to the conditions of the site. Regular updating of the database would allow the measurement of progress of any work or activity going on at the site. "Development of a comprehensive data base/inventory (with necessary research) provides the basis for the development of conservation policies and strategies." (Lijang Model 1)

The database would be a work-in-progress, continually being developed to incorporate procedures and schedules for the implementation of maintenance and the updating of existing records and other data. The effective management of the site would rely on accurate basic records described clearly in both text, illustrations and photographs, which could be used as a monitoring tool to assess changes in site conditions. The illustrations and photographs would be essential not just for research purposes but also for the specifications of conservation work and for interpretative purposes. The records would be designed so that the results of monitoring visits could easily be added as updates to the database records.

The database's inventory would contain a basic record for each tombstone or monument with a written description and a drawing or photograph. The basic record would highlight, where a tombstone was at risk. Any new tombstone would be added to the database inventory.

The database would include data collected on land use, economic activity and most importantly on tourism. Data on tourism should not only include quantitative indicators, such as numbers, but also visitor satisfaction and perceptions of the site and how they thought the site might be improved.

5.5.6 Visitor Management and Site Interpretation Strategy

As has been established from the research analysis (SWOT) the Protestant Cemetery is presently in a very vulnerable condition. Based on on-site observations of the present fragility of the site, the initial strategy for visitor management is not to promote the site, until the site is stabilized. The use of promotional leaflets and brochures for the purposes of education and interpretation should be considered on a case by case basis. It should be recognized, however, that in some instances, such material may make sites more vulnerable to vandalism. (Sagazio, 2003: 2)

Once the site is stabilized, however, developing the site for cultural tourism would seem the logical direction for management to undertake. "Managed sustainably, cultural tourism provides visitors with a rewarding and valuable experience while in turn, making sustainable contributions to the local economy and employment, the conservation of the site and preservation of the cultural landscape through income generated through them." (Champasak Heritage Management Plan, 1999: 116) The preparation of a Visitor Management Plan would provide valuable information for subsequent tourism direction. Involving the local community in this process would be very important because the "people who live near the site are the best protectors of cultural resources." (Lertrit, 1996: 45)

The aim of promoting a site for tourism is to maximize the visitor's appreciation and enjoyment of the site and minimize the risk of damage to the site. Visitor appreciation of the site is enhanced through effective use of site interpretation. Site interpretation relates the significance of a place, in relation to environment and social conditions, in thematic or story form.

The site interpretation strategy would include the development and production of printed information about the Protestant Cemetery. The National Museum Volunteers brochure could be used as a prototype. Information about the site could be designed and displayed as a noticeboard plaque and placed on the outside left-hand side of

the wall of the chapel. Chiang Mai has posted a mapping of the site on the outside wall of the caretakers house. (On-site observation: July 19, 2003)

Historical research should be conducted into the community surrounding the Protestant Cemetery. This historical research should be conducted preferably by members of the community and those making an inventory of the site's heritage resources.

“Examine the fabric of the community to determine what stories to tell otherwise only the most obvious will be featured and the unique qualities that give a community a distinctive sense of place will not be recognized.” (Nobel and Jamieson, 2000: 6-7)

The cemetery's neighbor, the Menam Riverside Hotel would provide the perfect venue for cemetery site interpretation. The history of the area surrounding the Protestant Cemetery is an interesting one as the area was the location of many foreign owned businesses such as the Bangkok Dry Dock Company and the Borneo Company as well as the location of a Protestant Church and the American, Dutch, Norwegian and Swedish consulates. (See maps, Appendix D) Khun Puthorn Bhumadhorn suggested, that a connection be made with the Menam Riverside Hotel to see if the hotel would be willing to promote the Protestant Cemetery in the same way as the Author's Lounge at the Oriental Hotel by displaying original photographs of the site. (Bhumadhorn interview: March 16, 2003)

Effective site interpretation is an excellent tool for assisting in transforming the function of tourism from an industry, which is primarily an employment sector, productive and profit-making, to its own economic end in itself to an industry whose ultimate goal is the preservation of heritage, culture and the environment. (Kaldun lecture at Chulalongkorn University: August 27, 2001)

5.5.7 Public Awareness and Community Education Strategy

Based on Section 4.6.5 it was determined from the “across-case” theme analysis, that finding dedicated volunteers to undertake the responsibility for the

management of the site would be a difficult task. The lack of existing management strategies, frequent reassignment of the British Consul and the passive role taken by the Protestant Cemetery Committee (Section 4.3.2) have resulted in the Protestant Cemetery's low public profile. The Public Awareness Strategy is to increase the public awareness profile of the Protestant Cemetery, Bangkok as a site of cultural and historical significance. The strategy should be implemented once a document stating the "Community View" towards the site, prior to setting up any conservation project at the cemetery.

The public awareness and community education strategy would include:

- a relatively low profile of the site should be maintained until the security is in place and effective;
- promote the site to local experts for talks. Special interest groups such as the British Women's Group, Siam Society, and National Museum Volunteers should be targeted;
- give tours of the site to special interest groups such as the Siam Society and the National Museum Volunteers;
- educate the local community to recognize the economic opportunities, which could be generated from the site.

The Strategy is to identify the most likely ways to successfully raise public awareness of the site. Local and foreign communities in Bangkok would be the initial target markets for raising awareness of the site. Lectures, illustrated talks and conducted tours would be the commencement point of introducing people to the site. Developing public awareness of the site would allow for important information about the cultural significance of the site to be dispersed, particularly to the younger generations, who will eventually be responsible for the conservation of the site. A potential advantage, which could be gleaned from a raised public profile of the Cemetery, could be non-monetary contributions for the site through volunteer efforts and cooperation. Volunteer organizations, heritage owner's clubs, heritage trust organizations, technical schools and universities and individuals could be sources of volunteer contributions. Once the initial level of public awareness has been

achieved, a heightened public awareness campaign could be pursued through the organizing of public media tours to the site a few times a year. The public media could include representatives from newspapers, television, radio and documentary writers.

5.6 Monitor, Evaluation, Revision, and Review

It would be necessary to periodically monitor and evaluate the Management Strategies to assess their on-going relevance in achieving the Management Plan Objectives for the first five year period. A system of monitoring, evaluating, revising and reviewing would need to be developed to answers the following three questions: Are the strategies being carried out? Are the strategies achieving their objectives? Do the strategies need to be amended?

At the end of the first five year period (2003 - 2008), the Management Plan Strategies would need to be formally reviewed in relation to the long term Management Plan Goals. Relevant Management Strategies would be developed and agreed upon for the next five year period. The Site Manager would develop these strategies, reviewing them regularly and reporting to the Cemetery Committee their effectiveness.

5.7 Management Plan Goals (Long-Term)

5.7.1 Administration Goals

1. Create an Administrative Committee, which is proactive and collaborative, dedicated, skilled in administering the preservation of the site and has the ability to resource the necessary funds.
2. Administer the Protestant Cemetery in a manner which is accountable and transparent.

3. Administer the site effectively to develop partnerships among all of those who are in anyway, stakeholders in the site.
4. Establish appropriate procedures to monitor and measure the successful implementation of the Management Plan.

5.7.2 Management Goals

1. Employ a fulltime proactive and dedicated Site Manager to manage the day-to-day affairs of the site.
2. Site Manager to coordinate the undertaking of a Conservation Assessment Plan.
3. Design and implement an electronic management database.
4. Establish effective communication between the designated Site Manager, the Administrative Committee and all others working at the site.

5.7.3 Conservation Goals

1. Conserve the site.
2. Stabilize the environmental pressures on the site.
3. Restore the material remains of the site.
4. Develop procedures to transfer the site from a “living” site to an historic site within the second five year phase of the Management Plan.

5.7.4 Funding Goals

1. Maximize public and private resources, national and international, for the initial conservation and enhancement of the site, while developing economically sustainable management systems for the future.

5.7.5 Research Goals

1. Maintain archival documentation and schedules for the site.

5.7.6 Public Awareness and Community Education Goals

1. Develop appropriate employment opportunities for the local community such as security, guides and maintenance staff.

5.7.7 Visitor Management and Site Interpretation Goals

1. Develop greater understanding of the historical significance of the site.
2. Develop the educational value of the site. (VM/SI)

5.8 Management Plan Objectives for the First Five Years (2003 – 2008)

5.8.1 Administrative Objectives

1. A proactive Administration Committee to oversee the creation of effective management systems and protocols for the implementation of the Management Plan for the protection and management of the Protestant Cemetery.
2. The Administration Committee develops systems for the coordination and

regular exchange of information with all stakeholders of the Protestant Cemetery.

3. The Administration Committee meets regularly with the Site Manager to discuss the on-going conservation process at the site.
4. The Administration Committee establishes appropriate procedures to monitor and measure the successful implementation of the Management Plan.

5.8.2 Management Objectives

1. A fulltime proactive and dedicated Site Manager is employed to implement the Management Plan and manage the day-to-day affairs of the site.
2. Under the Administration Committee's instruction the Site Manager coordinates the undertaking of a Conservation Assessment Plan.
3. Under the Administration Committee's instruction the Site Manager oversees the design and implementation of an electronic management database for recording of site information and housing management system schedules and reports.
4. The Site Manager establishes effective communication between the Administrative Committee and all others working at the site.

5.8.3 Conservation Objectives

1. Complete the baseline survey of the site and record this as a basis for future monitoring.

2. Prepare an inventory carried out and recorded by systematic photography and drawings of the site and site objects.
3. Assess the conservation needs of all existing tombstones and grave markers and initiate the necessary conservation work.
4. Establish a schedule for a regular structural survey of all existing monuments, with the outcome aimed at identifying, prioritizing and programming of the necessary work.
5. Establish an effective maintenance program.
6. Establish adequate site security.

5.8.4 Funding Objectives

1. Obtain the necessary financial resources to implement the Management Plan.
2. Prepare an Annual Budget.

5.8.5 Research Objectives

1. Implement a strategy for research about the site.
2. Develop a management database.
3. Document and map the site.

5.8.6 Public Awareness and Community Education Objectives

1. Foster community awareness about the significance of the Protestant Cemetery and community acceptance of the Management Plan's objectives.
2. Develop opportunities for the local population to capitalize on local employment provided by the Protestant Cemetery.
3. Avoid exploitation of the site either by the community or by tour vendors.

5.8.7 Visitor Management and Site Interpretation Objectives

1. Develop tourism appropriate to the site.
2. Identify and develop appropriate provision of facilities for tourism at the site.
3. Produce appropriate interpretative, educational material and publications about the site.

5.9 The Management Plan Policies and Regulations

The Management Plan has been developed to manage the entire Protestant Cemetery, which encompasses the site, the monuments, the cultural landscape setting as well as the building used as a chapel. In order to achieve the objectives set out in Section 5.5 the primary aim of this section is to outline the Management Plan Policies and Regulations to protect and preserve the landscape setting, the monuments and the historical significance of the site.

5.9.1 Administration Policies and Regulations

The Administration policies include the following policies for the successful implementation of the Management Plan.

1. The British Consul forms the Administration Committee through a selection and request process. The British Consul selects an equal number of representatives from the expatriate community as well as collaborating with and requesting from a relevant Thai organization, such as the Fine Arts Department, an equal number of representatives.
2. The Administration Committee representatives' tenure is for a period of five years, which can be renewed for a further five years on request, by the British Consul.
3. The Administrative Committee has a clear "chain of command" and there are job descriptions for each member position of the Administrative Committee.
4. The Administration Committee meets regularly, monthly. Motions put to the Committee are passed by majority vote. The Site Manager attends monthly Committee meetings as a non-voting participant and to report on site matters and receive further instructions from the Committee on his undertakings.
5. The Administrative Committee is responsible for the approval of the Annual Budget.

5.9.2. Management Policies and Regulations

A fulltime proactive and dedicated Site Manager is employed by the

Administrative Committee to manage the day-to-day affairs for the conservation of the site.

1. The Site Manager has a job description outlining his duties and his direct responsibility to answer to and report to the Cemetery Administration Committee. The job description outlines the day-to-day duties of the Site Manager. Other duties will be given through direct instruction at the Administration Committee meetings.
2. Under the Administration Committee's instruction the Site Manager oversees the design and implementation of an electronic management database for recording of site information and housing management system schedules and reports.
3. The Site Manager prepares and manages the implementation of the annual budget, providing quarterly progress reports on revenue and expenses. The Site Manager has available petty cash of approximately Bt.10,000. Cheques must be written and co-signed by the Committee Treasurer for commissioned work.

5.9.3 Conservation Policies and Regulations

This section on conservation outlines the proactive actions that the Site Manager should consider to enhance the conservation and appearance of the designated site. As already noted different sites require different approaches to their conservation and management based on their nature, degree of survival and accessibility.

The importance of individual cultural heritage sites and their place in the overall landscape of cultural significance has been discussed in Chapter 3. In Thailand cultural heritage sites have been recognized by the Thai government through the creation of the Ministry of Culture as well as by the Tourist Authority of Thailand

as sources of revenue income for the country. In order to preserve the site, it would be necessary to establish policies and regulations for the following objectives:

- conserve and protect the special character of the Protestant Cemetery;
- conserve and protect the site as a historically significant cultural landscape;
- protect the monuments, which are of historical significance for research and for the education of future generations;
- assist the local population living near the Protestant Cemetery to develop a local cultural tourism industry to enhance visitor's understanding, appreciation and respect for the site.

It is policy (Section 5.10.1), that the Site Manager should have day-to-day control of the management of the Protestant Cemetery. Conservation Policy sets out, that no construction or change to the landscape should be allowed within the confines of the site except that which is needed for the conservation and maintenance of the site, the security at the site, the provision of public access, site interpretation and staff and visitor facilities. In order to preserve the site the following controls and regulations should apply and consent should be received for:

- any and all works which may affect the character and integrity of the Protestant Cemetery;
- any scheme relating to drainage, road construction, electrification or public works to the site;
- any construction of buildings;
- any alteration, addition, or demolition of buildings located on the site.

All persons, who propose to carry out work at the site, should first obtain consent in writing from the Protestant Cemetery Committee. The Site Manager

should advise the committee on every application and whether or not consent should be granted.

In the event of any breach of these regulations, the person or organization responsible should be required at their own expenses to repair the damage and restore the site to its former condition.

5.9.4 Site Object Conservation

Once initial conservation has taken place, priorities should be set for the conservation of the monuments, their maintenance and security.

In the case of the Protestant Cemetery many monuments have suffered from catastrophic collapse and others are at risk in the near future. Full restoration of all of the monuments would be very expensive, in fact, if it is possible at all. A more sympathetic approach with less intervention would be more appropriate and also economically achievable.

Urgent work is needed at the Protestant Cemetery in order to stabilize the monuments. Therefore immediate priorities for the site object conservation policy should be:

- Complete adequate records of the monuments as a basis for all future work;
- Reinststate the drainage system;
- Remove damaging vegetation from the site;
- Stabilize all critical monuments.

The importance of regular site maintenance should be an essential part of any successful program of conservation. Regular site maintenance can control major problems and can prevent smaller problems from become larger ones or prevent

problems from occurring at all. To be effective it is vital that all maintenance should be properly scheduled with records kept to ensure that the necessary work has been completed.

The Site Manager should draw up a Maintenance Schedule and be responsible for the schedule being performed, recorded and follow-up tasks being scheduled and undertaken.

The Site Conservation Policy requires, that the Site Manager conduct an annual site inspection, using a maintenance schedule. The maintenance schedule should allow for reporting observations about and actions to be taken regarding vegetation control, minor repairs to monuments, upkeep of boundaries including regular clearing of the drainage channels, upkeep of the chapel and prevention of casual or deliberate damage by visitors.

Theft is an ongoing problem at the Protestant Cemetery particularly from the perspective of the resale value of any part of the monument. Looting of cemeteries has become a recently recognized worldwide problem and security measures need to be in place before further looting at the site can take place. The Site Manager should develop a security policy to include regular site inspection followed by appropriate action to prevent further theft and vandalism. Conservation Policy requires any person found stealing or causing malicious damage to the site would be apprehended and prosecuted by the local judiciary system.

5.9.5 Funding Policies and Regulations

Management Plan Funding Strategies have been discussed in Section 5.2.3. It should be the Site Manager's role to implement these strategies and to develop relationships for the on-going funding of the site.

5.9.6 Research and Data Policies and Regulations

Research into the history of the Protestant Cemetery, Bangkok is essential. Research improves the understanding of the past. Without this understanding it is not possible to explain the cultural and historical significance of the site. Better understanding of why the site is important also helps the Site Manager focus efforts on the most essential tasks. The Site Manager's immediate responsibility concerning research and data collection should be to first respond to development opportunities and second to continue survey work of those sites not yet precisely located or evaluated. The Site Manager should also be responsible for conservation work on the site and tombstones in advance of restoration work. Specific areas should be targeted, which are at risk from human activity and from environmental erosion.

The key Management Plan Research and Data Policy is to develop a management database to house all information on the site. The Site Manager would be responsible for co-coordinating the design of the management database and implementing it. The database would be developed to provide a centralized storage point for all existing and future site related documents, records, photographs, illustrations, reports and management related schedules. It should be developed to record the history and development of the site, documentation of detailed studies, carried out prior to any conservation and restoration of the site, provide for an inventory of the site's objects, record and document updating and houses all management schedules for the site. The database should be designed so that:

- resources for conservation work are directed to problem-oriented research;
- a basic record should be created for each site object . Each record should contain a written description of the object with an attached drawing or photograph. These records would form the site's inventory. All new tombstones should have a record created and added to the record inventory;

- each inventory records should be updated on a regular basis, recording any changes;
- the changing attitudes of the local community to the cemetery and the economic effect on the local community should be measured and recorded in the database;
- data should be collected on land use, economic activity and, most importantly, on tourism. Data on tourism should include quantitative indicators such as numbers as well as e visitor satisfaction, their perceptions of the site and how they thought the site could be improved;
- all site management schedules should be recorded and stored in the database;
- this on-going recording should highlight any changes to the conditions of the site and provide a method for the Site Manager to measure the progress of the site;
- all input data is locked and protected from unauthorized amendment.

Policy requires the Site Manager to designate personnel authorized to input, update and amend data in the management database. The site manager should maintain a current list of these authorized users. Any other person must make a direct request to the Site manager and receive consent from the Site Manager, either verbally or written.

There is no restriction on the general public accessing the management database. The Research Policy is that an access fee of Baht 100 is charged and paid to the Cemetery Fund prior to access being allowed.

It is vital, that from whatever source, data should be provided regularly and in a consistent manner. For the data to be useful to the Site Manager, it should be up-to-date.

5.9.6.1 Externally Consulted Experts

Research Policy requires, that externally consulted experts should be approved by the Protestant Cemetery Committee. A detailed proposal for any project should be developed jointly by the Site Manager and the external team and submitted for consideration to the Committee. If approved, the external team should work within the framework of and be supervised by the Site Manager. All site records including maps, plans and drawings should be produced in a format suitable for input into the database. At the end of the project, a summary of the project should be produced and recorded in the database.

It is policy, that external teams declare their full budget and pay an agreed to percentage, normally not less than five percent, of that budget to the Protestant Cemetery Committee.

5.9.7 Visitor Management and Site Interpretation Policies and Regulations

Tourism is one of the major growth areas of Thailand's economy. The government has targeted the development of cultural tourism. Easy access to the site and its historical significance should be an attraction for cultural tourists.

Tourism should be developed in ways that are sustainable. Tourism could generate on-going, albeit limited, income and employment opportunities for the local community and the site through purchases, donations and contributions. To develop sustainable tourism at the site, the Site Manager should:

- develop basic information about the site for the cultural visitors. For a very small investment it should be possible to greatly improve existing visitor facilities by providing simple

interpretation;

- select and manage local vendors to provide refreshments and souvenirs outside of the confines of the cemetery walls. This should create an opportunity for local community involvement. Postcards of old and new site photographs could be produced, which would address the demand for souvenirs of the site.

Visitor Management Policy restricts the number of visitors in a group to a maximum of 40 people. All visit groups must request and receive written or verbal consent to visit the site from the Site Manager. The request must specify the date of the visit, the intended duration at the site and the group size. Effective site management should make the cemetery more attractive, enjoyable, educational when welcoming visitors and should encourage cultural tourists to make donations to the cemetery fund.

An essential part of developing a site for tourism is interpretation. The purpose of site interpretation is to educate visitors about the historical and cultural significance of the Protestant Cemetery so that they leave the site with a better understanding of its significance, past and present. One important method of developing visitor's understanding of the cultural landscape and its present day use is to involve the local community in interpretation through direct contact with visitors. Local interpreters could provide information of the site and on the local history of the surrounding area.

The Site Manager should work with the local community to assist in the development of this historical perspective and also to assist in training of the local guides.

Site Interpretation Policy would require the Site Manager to interview and select appropriate local people as interpreters for the site. The Site Manager would also be responsible for the development of a training manual for the local guides.

5.9.7.1 Cemetery Pamphlet for Visitors

The Site Manager should oversee the development of an information sheet in the form of a published pamphlet or brochure in both English and Thai. This should engender a valuable “gift” of information to the visitor hopefully encouraging visitor reciprocation through a monetary donation to the Cemetery Fund. (Appendix E, NMV brochure)

5.9.7.2 Educational Materials on the Cemetery

History lessons both for Thai and international schools in Bangkok could be taught about the importance of the cultural and historical significance of the Cemetery site. This could be interesting and valuable information for school students, developing an awareness for the importance of preserving cultural heritage. This could be an excellent opportunity to instill in the younger generation a sense of cultural pride.

Site Interpretation Policy would require the Site Manager to contact the history department heads at the International and local high schools to discuss giving a visual presentation to high school classes.

5.9.7.3 Public Awareness and Community Education Policies and Regulations

A very important part of the Site Manager’s role would be to raise public awareness of the Protestant Cemetery not only within the local community but also within the foreign and international community. The future of the Protestant Cemetery is based upon the Site Manager’s ability to raise public awareness and through increased public awareness, generate funds for the present and future preservation, maintenance and security of the site. The success or failure of this Management Plan rests with the Site Manager’s ability to achieve this goal. By

involving the local community in the conservation project, the Site Manager should raise awareness and open up channels of communication and mutual support between the Cemetery Management, the local community and the local authorities.

5.9.7.4 Local Community Interaction

Part of the historical significance of the Protestant Cemetery lies in the fact that it is part of a broader community. There is a need to relate the site into its larger historical context. Seeking the support and cooperation of the local community would be an essential part of the process.

It is vital, that through the influential stakeholders in the local community including teachers, businessmen, the religious community and local officials, that the local community be made aware of and understand the reasons for the designation of the Protestant Cemetery as a cultural heritage site. It is important, that the local community understand, that the Cemetery could be developed in ways, which would benefit them. An example of the Site Manager's proactive approach to illustrate this point and enlist the support of the local community would be to engage the Menam River Hotel management and staff to stage a permanent exhibition on the history of the local community and Cemetery in a prominent location of the hotel, which serves food and beverage. This should be mutually beneficial.

The Public Awareness Policy would require the Site Manager to develop and undertake a public education and information system presentation. The presentation should clearly outline the potential advantages to the local community of preserving the Cemetery. The Site Manager should highlight the following potential tangible and intangible advantages to the local community:

- tangible - local employment opportunities at and through the preservation of the site such as staff for security and site maintenance, translators, selected

vendors, publication production;

- intangible - education of local students and general community about their heritage;
- intangible - community pride in the preservation of a cultural site in their domain.

The Public Awareness Policy would require the Site Manager to inform the local community on an on-going basis of all activities to be undertaken as part of the Management Plan.

5.9.7.5 Special Interest Group Support

The Public Awareness Policy would require the Site Manager to seek local and international support from special-interest groups for the conservation and on-going maintenance of the site. Foreign Chambers of Commerce, Embassies, the Fine Arts Department, the Thai Journalists' Association, the Association of Siamese Architects, and the British Society for the Preservation of South-east Asian Cemeteries would be initially targeted as special interest groups by the Site Manager. To raise awareness and support for the Cemetery, the Site Manager would orchestrate:

- having articles on the Protestant Cemetery published in local newspapers, magazines and special interest periodicals; (Appendix H - Newspaper Article)
- speaking to special-interest groups such as the Siam Society and the National Museum Volunteers;(Appendix G – Public Awareness Engagements)
- conducting guided tours of the site for special interest groups, such as the NMV. (Appendix G – Public Awareness Engagements)

It is important, that the Site Manager selects methods to raise awareness, that are appropriate to the audience and geared towards gaining the sympathy, understanding and support of the preservation of the site.

5.10 Monitor, Evaluate, Revise and Review

It would be necessary to periodically monitor and evaluate the Management Plan. The Management Strategies would be assessed as to their on-going relevance in achieving the Management Objectives in the first five year period. A system of monitoring, evaluating, revising and reviewing would need to be developed to answer the following three questions:

- Are the Management Plan Strategies being carried out?
- Are the Management Plan Strategies achieving their Goals and Objectives?
- Do the Management Plan Strategies need to be amended?

The Management Plan would set out the Strategies, Goals and Objectives for the first five year period (2003 - 2008). At the end of that five year period, the Management Plan would need to be formally reviewed in the context of the long term Management Goals. Management Strategies and Objectives would need to be formulated and agreed upon for the next five year period. The Site Manager would then continue to implement these strategies regularly reviewing and reporting to the Cemetery Committee on the effectiveness of the Management Plan.

For the Management Plan to be effective, there would need to be:

- A proactive, collaborative Administration Committee actively dedicated to the preservation of the Protestant Cemetery, Bangkok;
- Full and effective backing of the Management Plan's Objectives from the Administrative Committee, the stakeholders and the local community;
- Administrative Committee appointed fulltime dedicated Site Manager

capable of implementing the Management Plan;

- Effective management structure with adequate staffing and resources to monitor and oversee all aspects of the Plan;
- Effective program of education and raising public awareness in the local community to engage their support for the conservation of the Protestant Cemetery;
- Adequate resources to fund the Management Plan.

5.11 Conclusion

Proactive management and regular inspections of the Cemetery site are two key aspects, which are recommended for combating potential risks to the cultural decline and perhaps complete loss of the Protestant Cemetery, as a cultural heritage site.

Site visit inspections could be linked to regular site maintenance work, such as grass cutting or brush cutting coupled with regular security patrols. It is vital to educate and enlist the support of both the general public and the local community in recognising the cultural and historical significance of the Protestant Cemetery, Bangkok, in order to preserve the site for future generations.

The Management Plan is designed for a fixed period of time and is intended to promote both the conservation of the cultural landscape and the sustainable development of the site. It does so by setting forth clearly written policies and regulations for the Site Manager to implement. The successful implementation of the Management Plan will be based on the Manager's ability not only to achieve a finely tuned balance between the needs of all the stakeholders including the Protestant Cemetery Committee, cultural preservation experts, site visitors and the local community, but having achieved the balance maintain it.

Chapter 5 outlines a Management Plan for the cultural preservation of the Protestant Cemetery, Bangkok. Chapter 6 makes recommendations for urgent work,

suggests potential areas for further research and draws conclusions from the study.

Note: The model used for The Protestant Cemetery, Bangkok, Management Plan was the Champasak Heritage Management Plan, The Government of the Laos People's Democratic Republic, Vientiane, Laos PDR, 1999.

Figure – 10 A Variety of Monument Styles at the Protestant Cemetery, Bangkok



สถาบันหอศิลปวัฒนธรรม
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CHAPTER 6

CONCLUSIONS AND RECOMMENDATIONS FOR FURTHER STUDY

6.1 Introduction

Cemeteries today face dramatic pressures from abandonment, from decay, vandals, nature and potentially from development. Cemeteries survive today, because in some respect, they are unique from other cultural heritage sites. They illustrate a variety of social moors and traditions numbered among them are sacred, artistic, historical, scientific and genealogical functions. Cemeteries create a “spirituality of place,” an essence one feels when visiting a site. Cemeteries present a wealth of resources including human remains as well as sculpture, tombstones and monuments. These resources document the context of an evolving and dynamic cultural landscape. All of these elements combine to make cemeteries very complex in their conservation requirements. Chapter 5 outlined the management strategies and management plan for the conservation of the Protestant Cemetery, Bangkok, a site of cultural and historical significance. Chapter 6 draws conclusions about the case study and makes recommendations for further study of this particular case. Section 6.1 introduces the Chapter. Urgent work needed at the site is discussed in Section 6.2. Section 6.3 outlines the proposed recommendations for further research for the Protestant Cemetery, Bangkok. Section 6.4 states the limitations of the research.

6.2 Urgent Work Needed at the Site

There are three key areas, which have been identified as requiring urgent attention for the initial assessment for the preservation of the site. These three keys areas are covered in the following points:

- Hire Professional Expert/s (Section 5.5.1.1);
- Identify Community Interest in the Site (Community View Section 5.5.1.2);
- Secure Funding (Section 5.5.3).

6.3 Recommendations for Further Study

There are several areas of research with respect to the Protestant Cemetery, Bangkok which would require for further study, should the tasks designated as the “urgent work” discussed in Section 6.2 proceed.

6.3.1 Write a Maintenance Report

Given that the urgent work described in Section 6.2 has been undertaken, the preparation of a Maintenance Report by the designated site manager would need to be prepared. The Maintenance Report should be a key document for conserving the fabric of the site. A thorough and systematic inspection of the site should establish the maintenance work needed to be undertaken at the site. The Maintenance Report should also indicate the urgency and time-scale of the work recommended. This indication scale of urgency could be designated along the following lines of immediate work, urgent work, necessary work, and desirable work. It could also be indicated, if the work should be performed on a long or short term basis. The maintenance report should include a budget outlining costs for day-to-day expenses, maintenance costs (payment of items needed to prevent avoidable damage) and replacement costs. An indication of the anticipated cost of the various work projects would be a useful addition to the Maintenance Report as well as a schedule for on-going maintenance.

A regular maintenance schedule should be maintained. This maintenance schedule would include reporting on the status of vegetation growth, minor repairs to monuments, upkeep of boundaries, regular clearing of the drainage channels, upkeep of the chapel and prevention of casual or deliberate damage by visitors.

Keeping a site cleared of litter is also an incentive to visitors to behave responsibly as subliminally they can see that the site is well maintained. Causal or accidental damage should be repaired as soon as possible. The presence of security

should be a deterrent to damage to the monuments.

All cultural heritage sites are at risk from a number of threats including theft, vandalism and accidental or unwitting damage. In considering site security it is necessary to think not of the safety of the visitors, whether local or tourists, but also of the staff. Security measures should be developed.

6.3.2 Draft a Visitor Management Plan

The aims of promoting a site for tourism should be to maximize the visitor's appreciation and minimize the risk of damage to the site. The Protestant Cemetery, Bangkok, is uniquely suited for visits by cultural tourists. A Visitor Management Plan targeting cultural tourism should be prepared for the site taking into consideration the fragility of the site to overuse, damage and vandalism. Tourists are educated to appreciate the cultural heritage of the site through site interpretation. Interpretation of the site through local historical experience should be related to the historical experience of the visitors to the site. "The resale in a different guise of the consumer's own heritage in an unexpected context within the destination country makes for the success of foreign heritage tourism." (Khanjanjstithi: 1998: 67)

6.3.3 Develop a Strategy for the Landscaping of the Site

Research should be carried out on the landscape of the site before the fabric of the cultural landscape is destroyed. A study of the landscape architecture of Victorian era cemeteries would enhance the development of the strategy. Renovations, restoration, and preservation of the cemetery should be aimed at not only beautifying the site but also creating the atmosphere of the site as it was in the past. The Protestant Cemetery, Bangkok, current status requires extensive landscaping including the planting of trees. A Landscape Plan would greatly benefit the cultural preservation of the site through the restoration its original fabric.

6.3.4 Preserve and Protect the Site

The primary aim of this study is to develop policies, which would protect the landscape setting of the cemetery as well as conserve as much as is possible of the unique fabric of the site. Changes to the site or landscape should not be allowed except those, which are needed for the conservation and maintenance of the site for security, public access and site interpretation. Policies should be written to protect the site from any and all works, which would detract from the authentic, cultural character of the cemetery. This may preclude the undertaking of any schemes of drainage, road construction, electrification or similar public works.

6.3.5 Conduct an In-Depth Historical Research of the Site

Should it transpire, that funds are not available to hire professional experts to conduct a study of the site, it is imperative that in-depth historical research should begin immediately. Graves are continually being lost to the on-going deterioration of the cultural landscape along with monuments and tombstones. Many inscriptions are illegible and are being lost on a regular basis. A recent clean-up at the site (On-site observations, 23 June, 2003, 13 July 2003, 26 August, 2003) have documented, that broken tombstones and grave markers are heaped onto a pile and are eventually carried away from the site. Bones, indicating the disturbance to existing gravesites, have been observed by the researcher on burned rubbish heaps. Without immediate documentation on the historical aspect of the site, the heritage of the site could be lost forever or at best become a “paper” history.

6.3.6 Application to Other Cultural Historical Sites

The research potential for applying the Management Strategies and development of a Management Plan to other similar sites in South East Asia is worthy of consideration. There are numerous sites in the region, which could benefit from this case study research. Conservation Management Plans could be seen as essential for ensuring the continual management and sensitive treatment of cultural heritage sites.

6.4 Limitations of the Research

The data collected for this thesis was suitable at the time of this study. Changes in the status of the site affect the quality of the data. At the conclusion of the data collection period for the subject site, extensive excavation began for the installation of drainage channels. Management of the site was beyond the immediate control of the researcher. It was observed, that cultural and historic damage to the fabric of the site may have occurred due to the excavation work undertaken during the course of the data collection period. It could be, that without public awareness, available funding and relevant management practices being developed and implemented, that the Protestant Cemetery, Bangkok, may soon only exist as a cultural site on paper for prosperity.

6.5 Conclusions

It is this researcher's conclusion after careful examination, research and observation of the Protestant Cemetery, Bangkok, that the site's apparent fragility and instability coupled with the current, passive administrative interest in the site from the British Consul and members of the Cemetery Committee, is in real danger of falling into irreparable damage and disappearing completely. The researcher further concludes, that to stem the tide of disintegration at this potential cultural heritage site, it will require an injection of proactive, dedicated and knowledgeable/skilled human resources to administer and management the conservation of the site matched by the concomitant funding. Based on these conclusions, the researcher proposes, that the pool of stakeholders in the Protestant Cemetery be expanded to include such partners as the Fine Arts Department, the Association of Siamese Architects and/or appropriate faculties at Chulalongkorn, Silapakorn, or Thammasat Universities for the purpose of determining their interest, dedication and financial commitment in the conservation of the site. It could be possible that their collaboration in the conservation of the cemetery would enable this cultural heritage site to be preserved for present and future generations.

DEFINITIONS

Cemetery:

A place where the dead are buried.

Conservation:

All the processes of looking after a place to retain its cultural significance. This includes maintenance and may, according to circumstance, include 'preservation,' 'restoration,' 'reconstruction' and 'adaptation.' It will often mean a combination of more than one of these.

Conservation Plan:

A document which details how to look after the natural and/or cultural significant heritage values of a place. It can be part of a broader management plan setting forth what policies are appropriate to enable that significance to be retained in its future use and development.

Cultural Landscape:

The way in which perceptions, beliefs, stories, experiences and practices give shape, form and meaning to a landscape.

Cultural Significance:

Spiritual, aesthetic, historic, scientific/research or social value for past, present or future generations.

Denomination:

Church or religious group.

Documentation:

Written, visual, audio and electronic information about a place.

Fabric:

All physical material of the place.

Heritage:

Our national and cultural inheritance.

Heritage place:

A site, area, region, building or other structure (together with associated contents and surroundings) that has heritage value.

Interpretation:

An educational activity which aims to reveal meanings and relationships through the use of original objects, by first hand experience, and illustrative media, rather than by simply communicating factual information.

Maintenance:

Continuous protective care of the fabric and setting of a place, and is to be distinguished from repair. Repair involves restoration or reconstruction.

Management Plan:

A document which details how to look after the natural and cultural heritage and non-heritage features of a place. It may contain a conservation plan and/or its components.

Place:

Natural and cultural environments that are of special value for the present community and for future generations.

Preservation:

Maintaining the fabric of a place in its existing state and retarding deterioration.

Restoration:

Returning the existing fabric of a place to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

Setting:

The area around a place, which may include the visual catchment.

Tombstone (Grave Marker):

Any object used to mark a grave site such as plaques, signs, rocks, timber crosses and monuments

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(Charoenwongsa lecture, Chulalongkorn University, September 13, 2001)

สถาบันวิทยบริการ
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- August 23, 2003 (Observation of Site Excavation and Photographic Visit)
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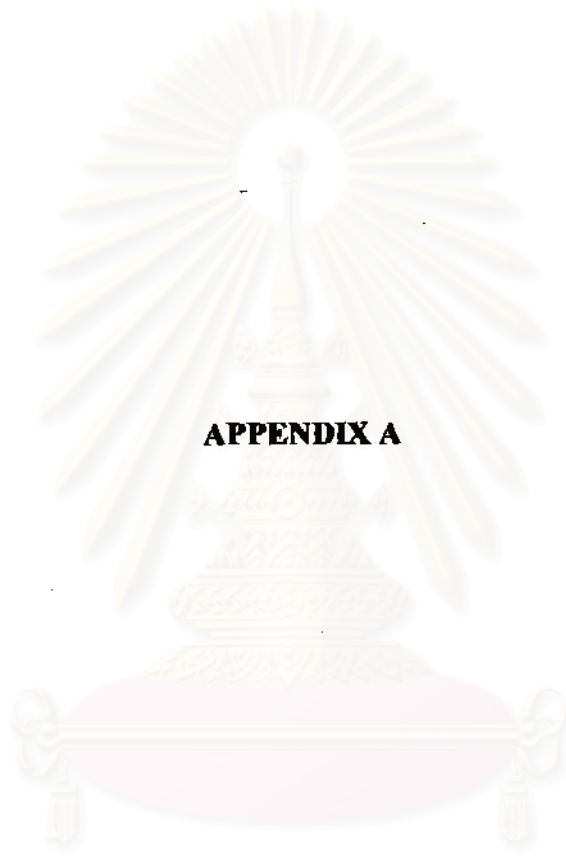
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จุฬาลงกรณ์มหาวิทยาลัย



APPENDICES

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APPENDIX A

สถาบันวิทยบริการ
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THE BURRA CHARTER

(The Australia ICOMOS Charter for Places of Cultural Significance)

Preamble

Considering the International Charter for the Conservation and Restoration of Monuments and Sites (Venice 1964), and the Resolutions of the 5th General Assembly of the International Council on Monuments and Sites (ICOMOS) (Moscow 1978), the Burra Charter was adopted by Australia ICOMOS (the Australian National Committee of ICOMOS) on 19 August 1979 at Burra, South Australia. Revisions were adopted on 23 February 1981, 23 April 1988 and 26 November 1999.

The Burra Charter provides guidance for the conservation and management of places of cultural significance (cultural heritage places), and is based on the knowledge and experience of Australia ICOMOS members.

Conservation is an integral part of the management of places of cultural significance and is an ongoing responsibility.

Who is the Charter for?

The Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians.

Using the Charter

The Charter should be read as a whole. Many articles are interdependent. Articles in the Conservation Principles section are often further developed in the Conservation Processes and Conservation Practice sections. Headings have been included for ease of reading but do not form part of the Charter.

The Charter is self-contained, but aspects of its use and application are further explained in the following Australia ICOMOS documents:

- Guidelines to the Burra Charter: Cultural Significance;
- Guidelines to the Burra Charter: Conservation Policy;
- Guidelines to the Burra Charter: Procedures for Undertaking Studies and Reports;
- Code on the Ethics of Coexistence in Conserving Significant Places.

What places does the Charter apply to?

The Charter can be applied to all types of places of cultural significance including natural, indigenous and historic places with cultural values.

The standards of other organisations may also be relevant. These include the Australian Natural Heritage Charter and the Draft Guidelines for the Protection, Management and Use of Aboriginal and Torres Strait Islander Cultural Heritage Places.

Why conserve?

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important as tangible expressions of Australian identity and experience. Places of cultural significance reflect the diversity of our communities, telling us about whom we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious.

These places of cultural significance must be conserved for present and future generations.

The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained.

ARTICLES

Article 1. Definitions

For the purposes of this Charter:

1.1 *Place* means site, area, land, landscape, building or other work, group of buildings or other works, and may include components, contents, spaces and views.

1.2 *Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations.

Cultural significance is embodied in the *place* itself, its *fabric*, *setting*, *use*, *associations*, *meanings*, records, *related places* and *related objects*.

Places may have a range of values for different individuals or groups.

1.3 *Fabric* means all the physical material of the *place* including components, fixtures, contents, and objects.

1.4 *Conservation* means all the processes of looking after a *place* so as to retain its *cultural significance*.

1.5 *Maintenance* means the continuous protective care of the *fabric* and *setting* of a *place*, and is to be distinguished from repair. Repair involves *restoration* or *reconstruction*.

1.6 *Preservation* means maintaining the *fabric* of a *place* in its existing state and retarding deterioration.

1.7 *Restoration* means returning the existing *fabric* of a *place* to a known earlier state by removing accretions or by reassembling existing components without the introduction of new material.

1.8 *Reconstruction* means returning a *place* to a known earlier state and is distinguished from *restoration* by the introduction of new material into the *fabric*.

1.9 *Adaptation* means modifying a *place* to suit the existing *use* or a proposed use.

1.10 *Use* means the functions of a *place*, as well as the activities and practices that may occur at the *place*.

1.11 *Compatible use* means a use which respects the *cultural significance* of a *place*. Such a use involves no, or minimal, impact on cultural significance.

1.12 *Setting* means the area around a *place*, which may include the visual catchment.

1.13 *Related place* means a *place* that contributes to the *cultural significance* of another *place*.

1.14 *Related object* means an object that contributes to the *cultural significance* of a *place* but is not at the *place*.

1.15 *Associations* mean the special connections that exist between people and a *place*.

1.16 *Meanings* denote what a *place* signifies, indicates, evokes or expresses.

1.17 *Interpretation* means all the ways of presenting the *cultural significance* of a *place*.

EXPLANATORY NOTES

The concept of *place* should be broadly interpreted. The elements described in Article 1.1 may include memorials, trees, gardens, parks, places of historical events, urban areas, towns, industrial places, archaeological sites and spiritual and religious places.

The term *cultural significance* is synonymous with *heritage significance* and *cultural heritage value*.

Cultural significance may change as a result of the continuing history of the *place*.

Understanding of *cultural significance* may change as a result of new information.

Fabric includes building interiors and sub-surface remains, as well as excavated material.

Fabric may define spaces and these may be important elements of the *significance* of the *place*.

The distinctions referred to, for example in relation to roof gutters, are:

- maintenance - regular inspection and cleaning of gutters;
- repair involving restoration - returning of dislodged gutters;
- repair involving reconstruction - replacing decayed gutters.

It is recognised that all *places* and their components change over time at varying rates.

New material may include recycled material salvaged from other *places*. This should not be to the detriment of any *place* of *cultural significance*.

Associations may include social or spiritual values and cultural responsibilities for a *place*.

Meanings generally relate to intangible aspects such as symbolic qualities and memories.

Interpretation may be a combination of the treatment of the *fabric* (e.g. maintenance, restoration, reconstruction); the use of and activities at the *place*; and the use of introduced explanatory material.

CONSERVATION PRINCIPLES

Article 2. Conservation and management

- 2.1** *Places of cultural significance* should be conserved.
- 2.2** The aim of *conservation* is to retain the *cultural significance* of a *place*.
- 2.3** *Conservation* is an integral part of good management of *places of cultural significance*.
- 2.4** *Places of cultural significance* should be safeguarded and not put at risk or left in a vulnerable state.

Article 3. Cautious approach

- 3.1** *Conservation* is based on a respect for the existing *fabric, use, associations and meanings*. It requires a cautious approach of changing as much as necessary but as little as possible.
- 3.2** Changes to a *place* should not distort the physical or other evidence it provides, nor be based on conjecture.

The traces of additions, alterations and earlier treatments to the fabric of a place are evidence of its history and uses which may be part of its significance. Conservation action should assist and not impede their understanding.

Article 4. Knowledge, skills and techniques

- 4.1** *Conservation* should make use of all the knowledge, skills and disciplines which can contribute to the study and care of the *place*.
- 4.2** Traditional techniques and materials are preferred for the *conservation* of significant *fabric*. In some circumstances modern techniques and materials which offer substantial conservation benefits may be appropriate.

The use of modern materials and techniques must be supported by firm scientific evidence or by a body of experience.

Article 5. Values

- 5.1** *Conservation* of a *place* should identify and take into consideration all aspects of cultural and natural significance without unwarranted emphasis on any one value at the expense of others.
- 5.2** Relative degrees of *cultural significance* may lead to different *conservation* actions at a place.

Conservation of places with natural significance is explained in the Australian Natural Heritage Charter. This Charter defines natural significance to mean the importance of ecosystems, biological diversity and geodiversity for their existence value, or for present or future generations in terms of their scientific, social, aesthetic and life-support value.

A cautious approach is needed, as understanding of cultural significance may change. This article should not be used to justify actions which do not retain cultural significance.

Article 6. Burra Charter Process

- 6.1** The *cultural significance* of a place and other issues affecting its future are best understood by a sequence of collecting and analysing information before making decisions. Understanding cultural significance comes first, then development of policy and finally management of the place in accordance with the policy.
- 6.2** The policy for managing a *place* must be based on an understanding of its *cultural significance*.
- 6.3** Policy development should also include consideration of other factors affecting the future of a *place* such as the owner's needs, resources, external constraints and its physical condition.

The Burra Charter process, or sequence of investigations, decisions and actions, is illustrated in the accompanying flowchart.

Article 7. Use

- 7.1** Where the *use* of a *place* is of *cultural significance* it should be retained.
- 7.2** A *place* should have a *compatible use*.

The policy should identify a use or combination of uses or constraints on uses that retain the cultural significance of the place. New use of a place should involve minimal change, to significant fabric and use; should respect associations and meanings; and where appropriate should provide for continuation of practices which contribute to the cultural significance of the place.

Article 8. Setting

Conservation requires the retention of an appropriate visual setting and other relationships that contribute to the *cultural significance* of the place.

New construction, demolition, intrusions or other changes which would adversely affect the setting or relationships are not appropriate.

Aspects of the visual setting may include use, siting, bulk, form, scale, character, colour, texture and materials.

Other relationships, such as historical connections, may contribute to interpretation, appreciation, enjoyment or experience of the place.

Article 9. Location

9.1 The physical location of a place is part of its *cultural significance*. A building, work or other component of a place should remain in its historical location. Relocation is generally unacceptable unless this is the sole practical means of ensuring its survival.

9.2 Some buildings, works or other components of places were designed to be readily removable or already have a history of relocation. Provided such buildings, works or other components do not have significant links with their present location, removal may be appropriate.

9.3 If any building, work or other component is moved, it should be moved to an appropriate location and given an appropriate use. Such action should not be to the detriment of any place of cultural significance.

Article 10. Contents

Contents, fixtures and objects which contribute to the *cultural significance* of a place should be retained at that place. Their removal is unacceptable unless it is: the sole means of ensuring their security and *preservation*; on a temporary basis for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures and objects should be returned where circumstances permit and it is culturally appropriate.

Article 11. Related places and objects

The contribution which *related places* and *related objects* make to the *cultural significance* of the place should be retained.

Article 12. Participation

Conservation, interpretation and management of a place should provide for the participation of people for whom the place has special *associations and meanings*, or who have social, spiritual or other cultural responsibilities for the place.

Article 13. Co-existence of cultural values

Co-existence of cultural values should be recognised, respected and encouraged, especially in cases where they conflict.

For some places, conflicting cultural values may affect policy development and management decisions. In this article, the term cultural values refers to those beliefs which are important to a cultural group, including but not limited to political, religious, spiritual and moral beliefs. This is broader than values associated with cultural significance.

CONSERVATION PROCESSES

Article 14. Conservation processes

Conservation may, according to circumstance, include the processes of: retention or reintroduction of a *use*; retention of *associations and meanings*; *maintenance, preservation, restoration, reconstruction, adaptation and interpretation*; and will commonly include a combination of more than one of these.

There may be circumstances where no action is required to achieve conservation.

Article 15. Change

15.1 Change may be necessary to retain *cultural significance*, but is undesirable where it reduces cultural significance. The amount of change to a *place* should be guided by the *cultural significance* of the *place* and its appropriate *interpretation*.

15.2 Changes which reduce *cultural significance* should be reversible, and be reversed when circumstances permit.

15.3 Demolition of significant *fabric* of a *place* is generally not acceptable. However, in some cases minor demolition may be appropriate as part of *conservation*. Removed significant fabric should be reinstated when circumstances permit.

15.4 The contributions of all aspects of *cultural significance* of a *place* should be respected. If a *place* includes *fabric*, *uses*, *associations* or *meanings* of different periods, or different aspects of cultural significance, emphasising or interpreting one period or aspect at the expense of another can only be justified when what is left out, removed or diminished is of slight cultural significance and that which is emphasised or interpreted is of much greater cultural significance.

Article 16. Maintenance

Maintenance is fundamental to *conservation* and should be undertaken where *fabric* is of *cultural significance* and its *maintenance* is necessary to retain that *cultural significance*.

Article 17. Preservation

Preservation is appropriate where the existing *fabric* or its condition constitutes evidence of *cultural significance*, or where insufficient evidence is available to allow other *conservation* processes to be carried out.

When change is being considered, a range of options should be explored to seek the option which minimises the reduction of cultural significance.

Reversible changes should be considered temporary. Non-reversible change should only be used as a last resort and should not prevent future conservation action.

Preservation protects fabric without obscuring the evidence of its construction and use. The process should always be applied:

- where the evidence of the fabric is of such significance that it should not be altered;
- where insufficient investigation has been carried out to permit policy decisions to be taken in accord with Articles 26 to 28.

New work (e.g. stabilisation) may be carried out in association with preservation when its purpose is the physical protection of the fabric and when it is consistent with Article 22.

Article 18. Restoration and reconstruction

Restoration and *reconstruction* should reveal culturally significant aspects of the *place*.

Article 19. Restoration

Restoration is appropriate only if there is sufficient evidence of an earlier state of the *fabric*.

Article 20. Reconstruction

20.1 *Reconstruction* is appropriate only where a *place* is incomplete through damage or alteration, and only where there is sufficient evidence to reproduce an earlier state of the *fabric*. In rare cases, reconstruction may also be appropriate as part of a use or practice that retains the *cultural significance* of the place.

20.2 *Reconstruction* should be identifiable on close inspection or through additional *interpretation*.

Article 21. Adaptation

21.1 *Adaptation* is acceptable only where the adaptation has minimal impact on the cultural significance of the place.

21.2 *Adaptation* should involve minimal change to significant fabric, achieved only after considering alternatives.

Adaptation may involve the introduction of new services, or a new use, or changes to safeguard the place.

Article 22. New work

22.1 New work such as additions to the *place* may be acceptable where it does not distort or obscure the *cultural significance* of the place, or detract from its *interpretation* and appreciation.

22.2 New work should be readily identifiable as such.

New work may be sympathetic if its siting, bulk, form, scale, character, colour, texture and material are similar to the existing fabric, but imitation should be avoided.

Article 23. Conserving use

Continuing, modifying or reinstating a significant use may be appropriate and preferred forms of *conservation*.

These may require changes to significant *fabric* but they should be minimised. In some cases, continuing a significant use or practice may involve substantial new work.

Article 24. Retaining associations and meanings

24.1 Significant *associations* between people and a *place* should be respected, retained and not obscured. Opportunities for the *interpretation*, commemoration and celebration of these associations should be investigated and implemented.

For many places associations will be linked to use.

24.2 Significant *meanings*, including spiritual values, of a *place* should be respected. Opportunities for the continuation or revival of these meanings should be investigated and implemented.

Article 25. Interpretation

The *cultural significance* of many *places* is not readily apparent, and should be explained by *interpretation*. Interpretation should enhance understanding and enjoyment, and be culturally appropriate.

CONSERVATION PRACTICE

Article 26. Applying the Burra Charter process

26.1 Work on a *place* should be preceded by studies to understand the place which should include analysis of physical, documentary, oral and other evidence, drawing on appropriate knowledge, skills and disciplines.

The results of studies should be up to date, regularly reviewed and revised as necessary.

26.2 Written statements of *cultural significance* and policy for the *place* should be prepared, justified and accompanied by supporting evidence. The statements of significance and policy should be incorporated into a management plan for the place.

Statements of significance and policy should be kept up to date by regular review and revision as necessary. The management plan may deal with other matters related to the management of the place.

26.3 Groups and individuals with *associations* with a *place* as well as those involved in its management should be provided with opportunities to contribute to and participate in understanding the *cultural significance* of the place. Where appropriate they should also have opportunities to participate in its *conservation* and management.

Article 27. Managing change

27.1 The impact of proposed changes on the *cultural significance* of a *place* should be analysed with reference to the statement of significance and the policy for managing the place. It may be necessary to modify proposed changes following analysis to better retain cultural significance.

27.2 Existing *fabric*, *use*, *associations* and *meanings* should be adequately recorded before any changes are made to the *place*.

Article 28. Disturbance of fabric

28.1 Disturbance of significant *fabric* for study, or to obtain evidence, should be minimised. Study of a *place* by any disturbance of the fabric, including archaeological excavation, should only be undertaken to provide data essential for decisions on the *conservation* of the place, or to obtain important evidence about to be lost or made inaccessible.

28.2 Investigation of a *place* which requires disturbance of the *fabric*, apart from that necessary to make decisions, may be appropriate provided that it is consistent with the policy for the place. Such investigation should be based on important research questions which have potential to substantially add to knowledge, which cannot be answered in other ways and which minimises disturbance of significant fabric.

Article 29. Responsibility for decisions

The organisations and individuals responsible for management decisions should be named and specific responsibility taken for each such decision.

Article 30. Direction, supervision and implementation

Competent direction and supervision should be maintained at all stages, and any changes should be implemented by people with appropriate knowledge and skills.

Article 31. Documenting evidence and decisions

A log of new evidence and additional decisions should be kept.

Article 32. Records

32.1 The records associated with the *conservation* of a *place* should be placed in a permanent archive and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

32.2 Records about the history of a *place* should be protected and made publicly available, subject to requirements of security and privacy, and where this is culturally appropriate.

Article 33. Removed fabric

Significant *fabric* which has been removed from a *place* including contents, fixtures and objects, should be catalogued, and protected in accordance with its *cultural significance*.

Where possible and culturally appropriate, removed significant fabric including contents, fixtures and objects, should be kept at the place.

Article 34. Resources

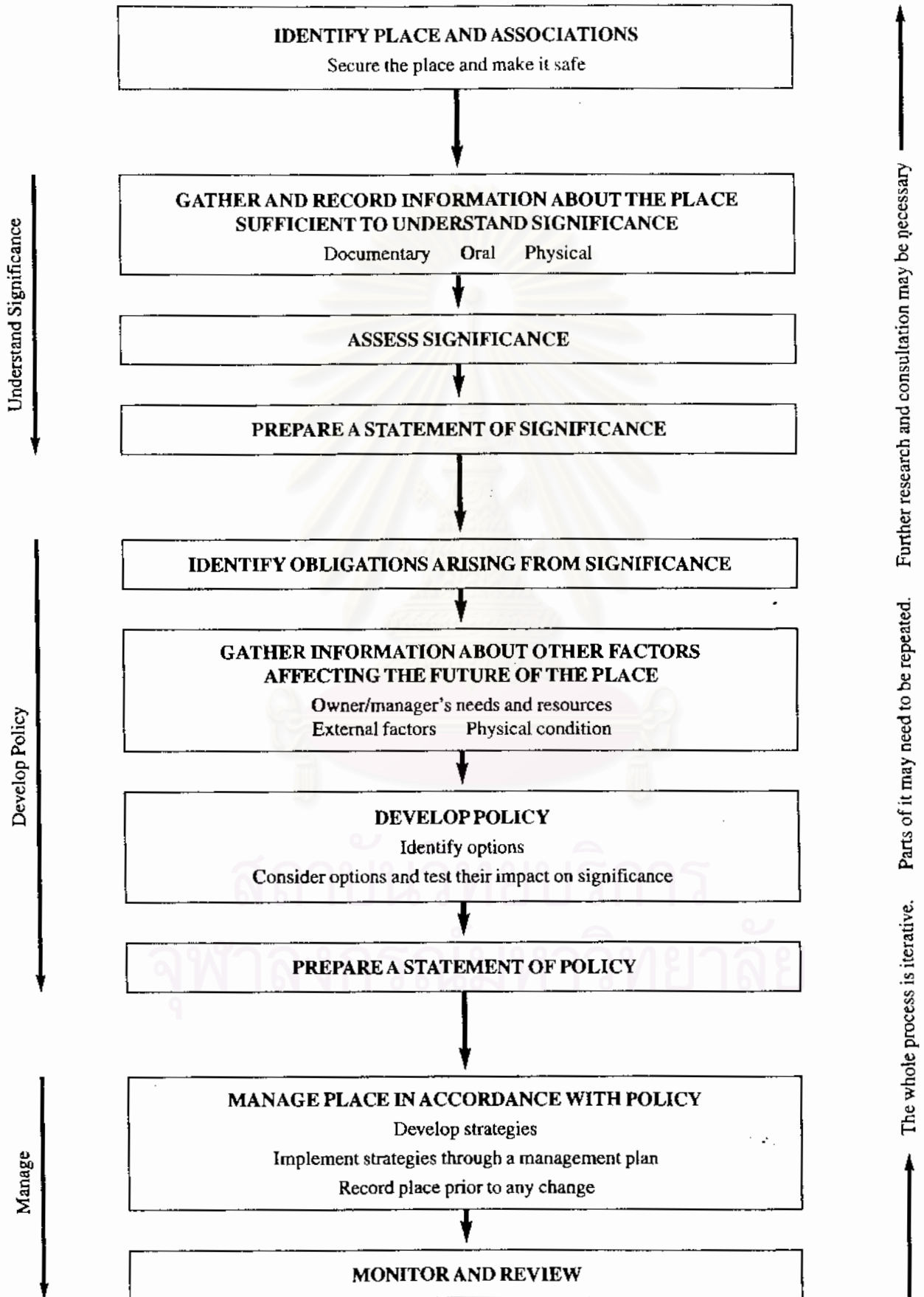
Adequate resources should be provided for *conservation*.

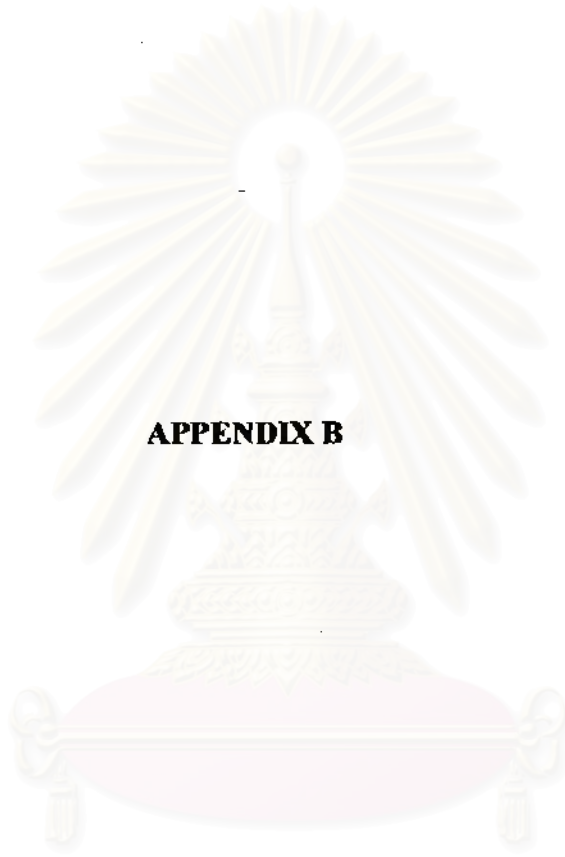
Words in italics are defined in Article 1.

The best conservation often involves the least work and can be inexpensive.

THE BURRA CHARTER PROCESS

Sequence of investigations, decisions and actions





APPENDIX B

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

CHRONOLOGY OF EVENTS RELATED TO THE PROTESTANT CEMETERY, BANGKOK

- 1825 -- Rama III opened Siam to medical missionaries from the West.
- 1828 -- First missionaries arrived in Siam: Dr. Carl Augustus Friedrich Gutzlaff and Rev. Jacob Tomlin of the London Missionary Society. Land for a cemetery was given to the missionaries at a site near the Portuguese Consulate.
- 1829 -- Dr. Daniel Beach Bradley from the American Baptist Mission arrived in Bangkok.
- 1831 -- The American Board Mission was established in Siam.
- David Abeel sailed to Siam in the employ of the American Board of Foreign Missions for the purpose of exploring the islands and countries in eastern Asia to ascertain the best positions for missions stations.
- 1832 -- The government ordered that no Siamese could receive a bible or medical care.
- 1833 -- Missionaries Charles Robinson and Stephen Johnson arrived in Bangkok where they distributed bibles and medicine at Wat Ko. Later they moved to Thonburi which began the establishment of the Western community there.
- Rev. John Taylor Jones, co-founder of the Baptist Church in Siam, arrived in Bangkok accompanied by his adopted son, Samuel Jones Smith.
- 1835 -- Dr. Bradley brought the first printing press to Siam from Singapore.
- 1837 -- Dr. Bradley saved the life of a monk whose arm was badly shattered in an accident at a temple fair by amputating his limb. This act brought him to the attention of the Royal Household.
- 1839 -- Dr. Bradley printed the "Opium Edict" which was the first government document printed at royal request. Rama III relaxed his prohibition on the distribution of medicine and bibles to the Siamese.
- 1840 -- Rev Jesse Caswell came to Siam and was soon invited to teach English and science to the Abbot of Wat Bovornives, Prince Mongkut.
- 1844 -- Dr. Bradley began publishing "*The Bangkok Recorder*."
- 1847 -- Samuel R. House and Stephen Mattoon arrived in Siam. Rev. Mattoon became the first American consul and a greatly valued interpreter for King Mongkut, Rama IV. Dr. House assisted the Siamese during the Great Cholera Epidemic in

1849 where as many as 2000 deaths occurred daily in Bangkok.

1848 -- Missionaries started the first boys' school which later became the Bangkok Christian College.

1849 -- The American Board Mission closed.

1850 -- Rama III became extremely suspicious of all foreigners and forbade the missionaries to do evangelical work amongst the Siamese. He restricted them to distributing bibles to Chinese seamen on ships sailing away from Bangkok.

1851 -- A great fire destroyed all of the mission's property, dwellings, chapel, printing presses and stocks of books. (4 January, 1851). Later that year the Bushes, Mattoons, and Dr. House organized themselves into a church.

King Mongkut, Rama IV, came onto the throne of Siam. The missionaries were allowed to lease land, build residences, teach English, and begin a fund drive to build a church. (3 April, 1851)

John Taylor Jones, pioneer missionary in Siam and co-founder of the Baptist Church, died 13 September, 1851.

King Mongkut engaged three missionary wives to teach the women within the Grand Palace: Mrs. Jones, Mrs. Mattoon and Mrs. McFarland.

1853 -- King Mongkut granted land to the Protestant Community for a burial site. (23 July, 1853)

1856 -- Charles Batten Hillier, the first British Consul, was buried in the Protestant Cemetery. His burial was the first recorded burial at the site.

1861 -- The Royal Grant for the cemetery was signed by King Mongkut. Records of burials and other matters pertaining to the cemetery were kept in a Burial Register. (28 July, 1861) The British Consul was designated caretaker.

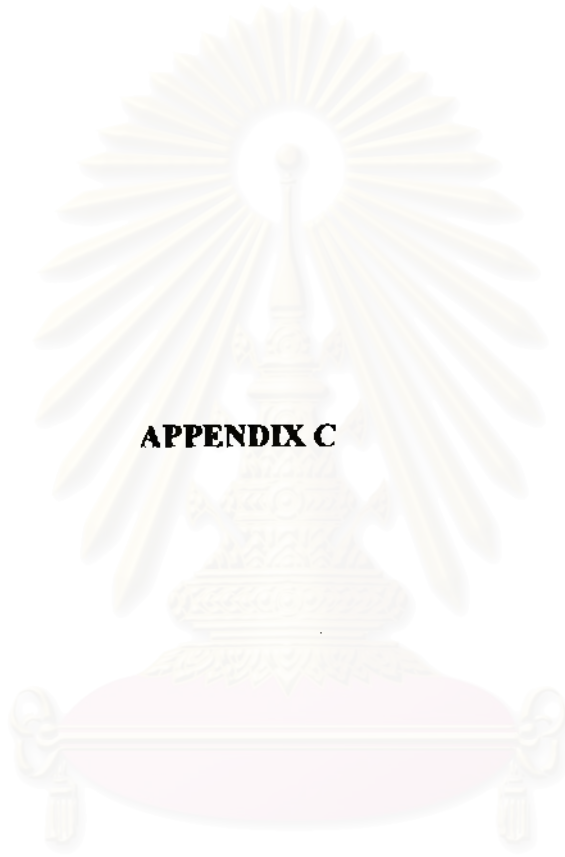
1863 -- A mapping was done at the cemetery where the system of grave numbering was changed from the original denominational system to a numbering system. (1861 Burial Register)

1864 -- A Protestant Church (British Consulate Church) was built on a site close to the Protestant Cemetery in the compound of the Borneo Company.

1869 -- A committee of missionary wives formed the Bangkok Library Association.

- 1873 -- Dr. Daniel Beach Bradley was buried in the Protestant Cemetery. He was the longest serving missionary (38 years) in Siam. (23 June, 1873)
- 1878 -- Missionaries founded a girl's school (Wang Lang) located on the Thonburi side of the river. Missionaries also started tanneries in the Thonburi area.
- 1884 -- Henry Alabaster was buried in the Protestant Cemetery after serving as an advisor to both King Mongkut and King Chulalongkorn for a period of 48 years. Alabaster was an expert in literature, engineering and international law. He was posted to Siam as the British Consul in 1857 and served as an interpreter until 1871. He supervised the construction of Charoen Krung (New Road) and under his influence, King Chulalongkorn approved the first library (1881) and the first national museum (1881) of which he served as its first Director. (9 August, 1884) (The monument dedicated to him by King Chulalongkorn is the most imposing in the cemetery)
- 1886 -- Dr. T. Heyward Hays, Presbyterian missionary, opened the first dispensary, later to be known as the British Dispensary, where medicine was sold, not given away as was the custom of the day.
- 1889 -- Sarah Sleeper Jones Smith, 2nd wife of Rev. John Taylor Jones, was buried in the Protestant Cemetery after serving 42 years as a missionary/teacher. (1 May, 1889)
- 1890 -- Dr. Hays was appointed Surgeon Major to the Royal Siamese Navy. Later he became Consulting Physician to the Court of His Majesty King Chulalongkorn.
- 1891 -- William Hays McFarland, one-time private secretary to HRH Prince Bhanurangsi, Minister of Defense. (21 April, 1891)
- 1893 -- American Baptist Mission closed. Old graves located at the Portuguese Embassy and other mission compounds were moved to the Protestant Cemetery.
- 1904 -- King Chulalongkorn gave permission to sell the land on which the Protestant Church was built and move the church to North Sathorn Road.
- 1905 -- Admiral Sir John Bush (Phya Wisuth Sakoradith) was buried in the Protestant Cemetery. Founder of the Bangkok Dry Dock Company, Bush was Harbour Master and Captain of King Mongkut's Yachts. (3 April, 1905)
- 1908 -- Henry Strobel, US General Advisor to the Government of Siam and personal friend of King Chulalongkorn, Rama V, was buried in the Protestant Cemetery. His remains were later dug up, cremated, and returned to England. (17 January, 1906)

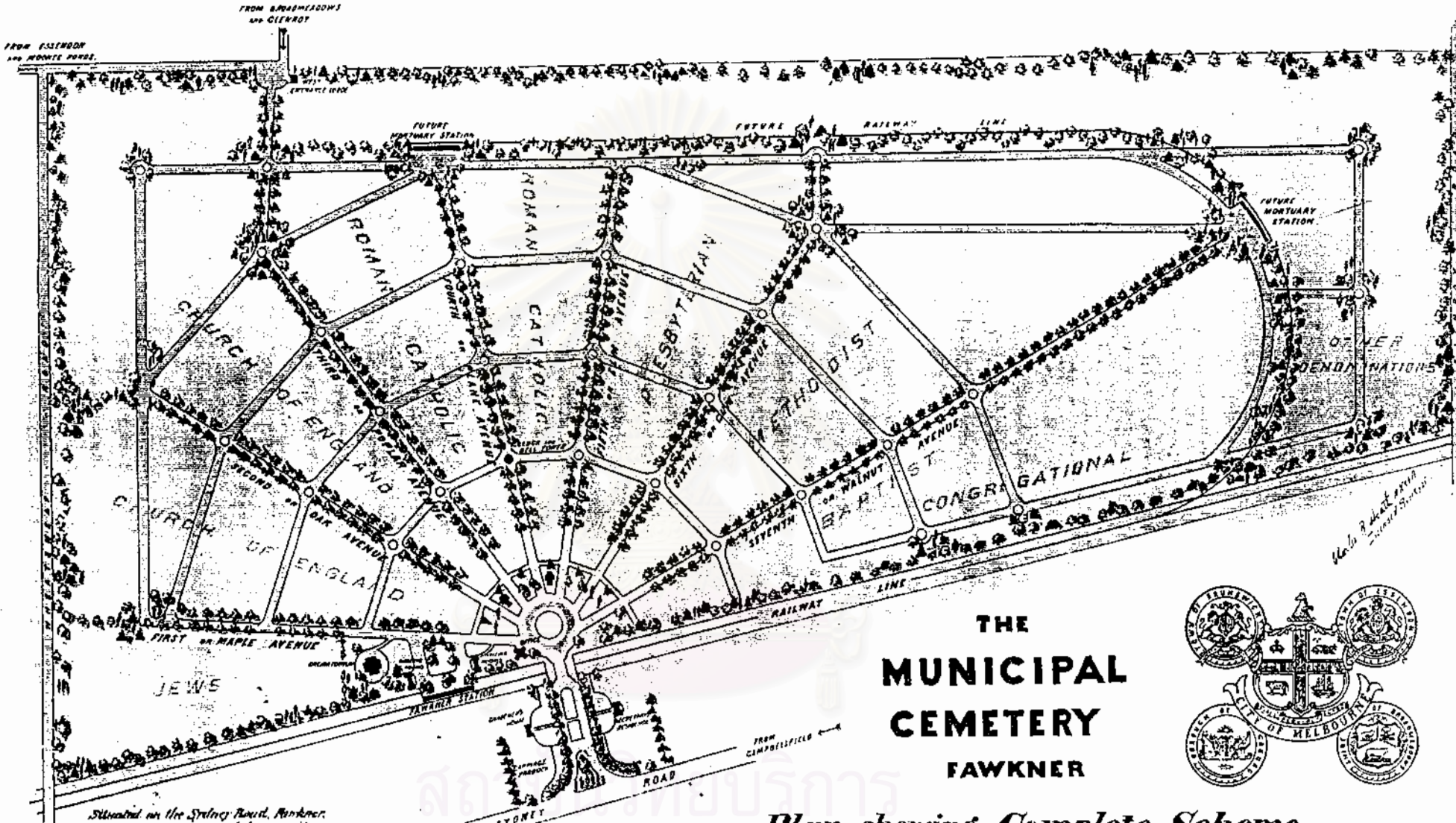
- 1909 -- Samuel Jones Smith, adopted son of John Taylor Jones, a missionary and interpreter for the Siamese Government as well as an editor/publisher of English language publications buried in the cemetery. Smith was 89 years old. (11 October, 1909)
- 1912 -- Hamilton King, US Envoy, was buried in the Protestant Cemetery. Dean of the Diplomatic Corps, King was also a co-founder of the Siam Society was buried in the same burial plot as his friend, Henry Strobel. (3 September, 1912)
- 1920 -- Jennie Neilson Hays, wife of Dr. T. Heyward Hays, was buried in the Protestant Cemetery. Jennie lived and worked as a nurse along side of her husband at the Bangrak Hospital for nearly 25 years. The Neilson Hays Library located on Suriwongse Road was named for her. She had been a mainstay of the Library Association for 25 years. (26 April, 1920)
- 1924 -- Dr. T. Heyward Hays was buried next to his wife in the Protestant Cemetery. (2 February, 1924)
- 1928 -- George Bradley McFarland wrote a "History of the Protestant Mission in Siam, 1828-1928."
- 1942 -- George Bradley McFarland, Dean of Siriraj Hospital, was buried in the cemetery. (4 May, 1942)
- 1951 -- Cemetery underwent a major clean-up. A mapping was done of the cemetery where the blocking system was changed i.e. Block L, Block N. (1902 Burial Register)
- 1976 -- Chapel and Garden of Remembrance dedicated at Christ Church.
- 1979 -- Elizabeth Zerner, wife of jeweler, Leopold Wilhelm Zerner, was buried in the Protestant Cemetery. She had donated the funds for the building of the current Jewish Synagogue, Soi 22, Sukhumvit Road, Bangkok. (3 March, 1979)
- 1997 -- Approximately 2 rai of land were sold to the Jewish community for the use of a cemetery. Until that time, members of the Jewish faith were buried in the Protestant Cemetery. (Twenty-nine Jewish graves remain in the confines of the Protestant Cemetery.)
- 1999 -- Christ Church withdraws support of the Protestant Cemetery.
- 2003 -- Drainage channels were cleared and re-constructed along the sides of the Protestant Cemetery in order to prevent frequent flooding. Thirty-eight trees were cut down. A major clean-up of the site was initiated.



APPENDIX C

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

Fawkner Crematorium and Memorial Park was innovatively designed by Charles Heath in the early 1900s. Tree-lined avenues form a geometric web linking elegant Greek Revival style buildings. Today, sheltered under mature trees, these avenues are the ha-bome of Fawkner's pleasant visitors. (Courtesy of Fawkner Crematorium and Memorial Park)

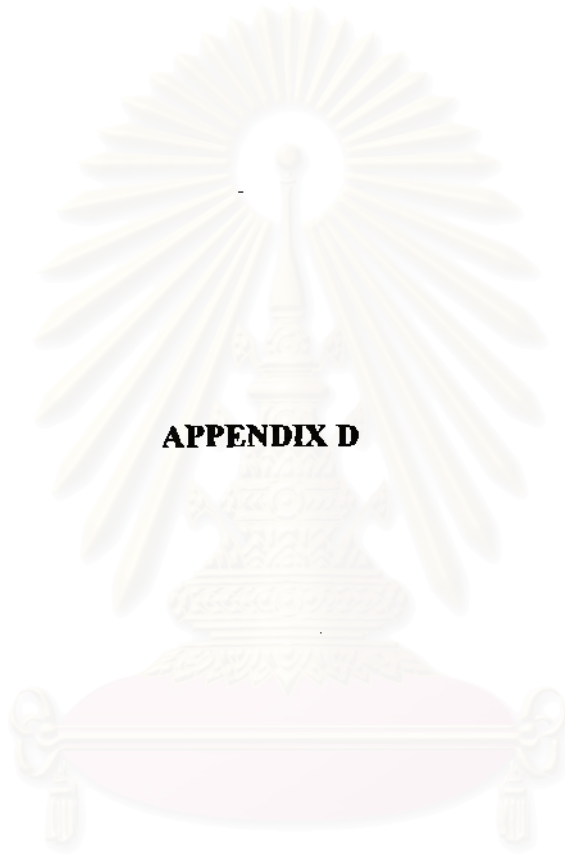


Situated on the Sydney Road, Fawkner, being one mile in length by 1/2 mile wide and containing 885 acres.

**THE
MUNICIPAL
CEMETERY
FAWKNER**



Plan shewing Complete Scheme.



APPENDIX D

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

CHIANG MAI FOREIGN CEMETERY – Established 1898
INFORMATION SHEET – November 1999

1. *Location.* The Chiang Mai Foreign Cemetery is located on the Chiang Mai-Lamphun Road opposite the Electricity Generating Authority of Thailand offices in Ban Daen.
2. *Cemetery Ground.* The land was given for use as a foreign cemetery by King Chulalongkorn by a Royal Deed of Gift dated 14 July 1898.
3. *Custodian.* The Custodian is the British Consul, Bangkok.
4. *Local Committee.* The Custodian has appointed a Local Committee to manage the affairs of the cemetery. The names of members of the Committee are given below.
5. *Upkeep.* The cemetery is maintained solely by means of voluntary contributions. Donations to the fund should be forwarded to the Chairman, Honorary Secretary/Treasurer or any member of the committee. Such donations will be formally acknowledged. Cheques should be made payable to "Chiang Mai Foreign Cemetery Fund" and crossed "Account Payee only". The purchase price of a copy of "De Mortuis; The History of the Chiang Mai Foreign Cemetery" by R. W. Wood is now being applied as a sundry donation to the funds.
6. *Cemetery Rules.* The Royal Deed of Gift stipulates that only foreign nationals may be buried in the cemetery.
7. *Affiliations.* The cemetery is not affiliated to any religious organization or institution. The Local Committee is an Associate (Group) Member of the British Association for Cemeteries in South Asia (BACSA).
8. Further notes for Guidance of Enquirers.
 - (a) Permission to arrange an interment of the body or ashes of a deceased foreigner must be obtained from the Chairman of the Local Committee. Permission must also be obtained from the Chairman before constructing, altering or removing any grave, monument or inscription in the cemetery.

- (b) The following documents are required before an interment can take place:
- (1) Photocopies of relevant pages of the passport of the deceased giving nationality, name, passport number, date and place of birth.
 - (2) Photocopy of the Certificate of Death issued by local authorities, giving clear permission to inter or cremate the deceased.
- (c) There are no cremation facilities at the cemetery, but the ashes of a deceased foreigner may be interred at the cemetery as long as the normal procedure outlined above is complied with.
- (d) A member of the committee will allocate a plot for use as a grave. The Plot Fee is Baht 10,000.- for a coffin plot and Baht 5,000.- for an urn plot.
- (e) When a burial is to take place, arrangements for the digging of the grave will be made by the cemetery committee. Planks and ropes are provided for use at the grave site, but the family or friends of the deceased should ensure sufficient helpers to offload the coffin from the hearse and to lower it into the grave.
- (f) Arrangements for any religious service should be made direct with the person conducting the ceremony. Prior agreement to the date and time of burial or any ceremony must be sought from the Chairman or Acting Chairman.
- (g) Vehicles will not be allowed into the cemetery, except for the hearse and that only if the ground is hard. A small marquee may be erected to provide overhead cover for mourners. One or two small tables may be erected for laying out refreshments, but no food may be brought into the cemetery.
- (h) Immediately after the interment the grave will be closed and earthen replaced to allow for its compaction over a period of a few months. It is customary to erect a temporary nameplate and to replace it with a more permanent monument and inscription later (See para (j) below). All monuments are a charge on the deceased's family or friends.
- (i) The committee keeps a Register of Burials/Memorials. A form must be completed giving details of name, nationality, date and place of birth, date and place of death. The completed form must be returned to the

Chairman. There is space for placing on record biographical details of the deceased – education, career, family, distinctions, etc.

- (j) A sketch plan of any monument must be produced to the committee before it is constructed or altered, together with any proposed inscription, in order to ensure that these comply with customary standards. A simple design is recommended as this makes the task of maintenance easier. All lettering of inscription may be altered or added to an existing monument after obtaining the approval of the committee.

9. *General tidiness.* Wreaths may be placed on graves, also flowers (not artificial) in suitable vases, when appropriate. The committee has the right of removing old wreaths, flowers and vases after a reasonable period of time. The committee may also prune or remove plants and bushes on or near graves in order to keep the cemetery in a tidy condition.

10. *Local Committee.*

Secretary:

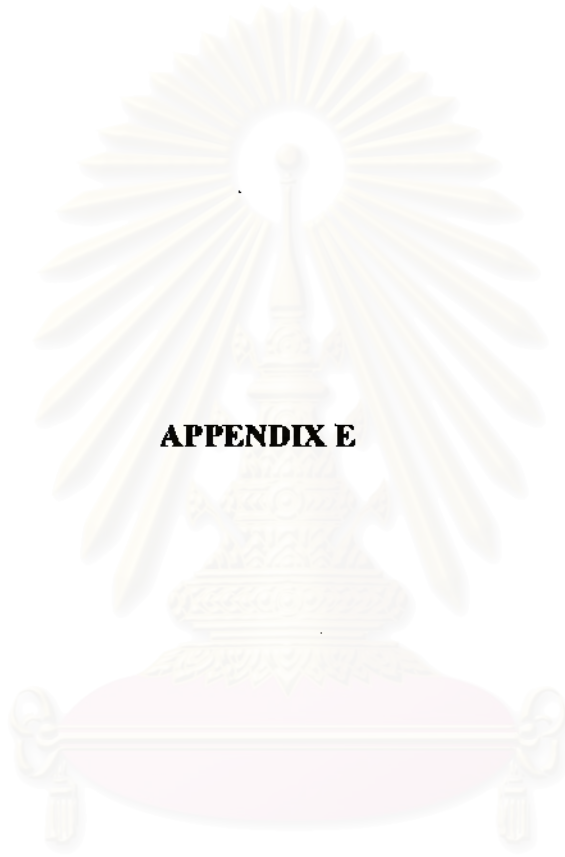
Major Ron Rae
30/1 Banpae Road Soi 3
T. Tasala Muang
Chiang Mai 50000
Tel: 053 - 308326
Email: majorron@loxinfo.co.th

Treasurer:

Allen Tucker
P.O. Box 228 CMU.,
Chiang Mai 50200
Tel: 053 – 408561
Fax: 053 – 408560

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

Source: Wood, R. W. *De Mortuis: The Story of the Chuang Mai Foreign Cemetery*. Fifth Edition, Bangkok: Craftsman Press, Co. Ltd.1999.



APPENDIX E

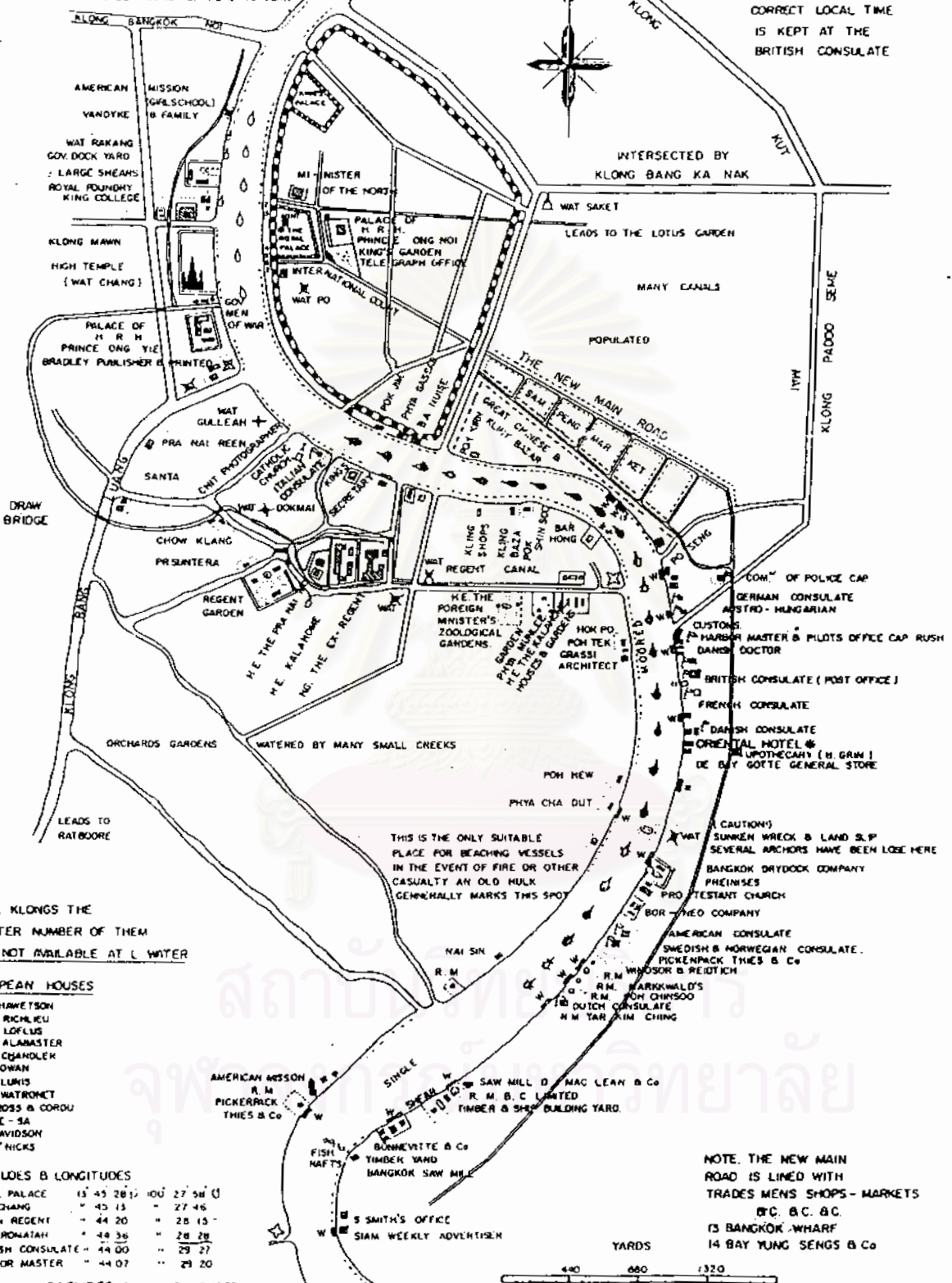
สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

(ROUGH SKETCH)

A. J. LOFTUS
TOPOGRAPHER & SURVEYOR
TO H.M. THE KING
1878

CORRECT LOCAL TIME
IS KEPT AT THE
BRITISH CONSULATE

STEAMERS LEAVING BANGKOK WITH AN EBB
TIDE USUALLY COME UP HERE TO TURN



TOTAL KLONGS THE
GREATER NUMBER OF THEM
ARE NOT AVAILABLE AT L. WATER

EUROPEAN HOUSES

- 1 M. HAWETSON
- 2 CAP. RICHELIEU
- 3 " LOFLUS
- 4 M. ALANMASTER
- 5 " CHANDLER
- 6 DR. GOWAN
- 7 MR. CLUNIS
- 8 CAP. WATROUCH
- 9 MR. ROSS & CORDOU
- 10 " DE - SA
- 11 " DAVIDSON
- 12 CAP. NICKS

LATITUDES & LONGITUDES

ROYAL PALACE	13° 45' 28"	100° 27' 58"
WAT CHANG	" 45' 13"	" 27' 46"
H. G. E. REGENT	" 44' 20"	" 28' 15"
H. E. KRONATAH	" 44' 36"	" 28' 28"
BRITISH CONSULATE	" 44' 00"	" 29' 27"
HARBOR MASTER	" 44' 07"	" 29' 20"

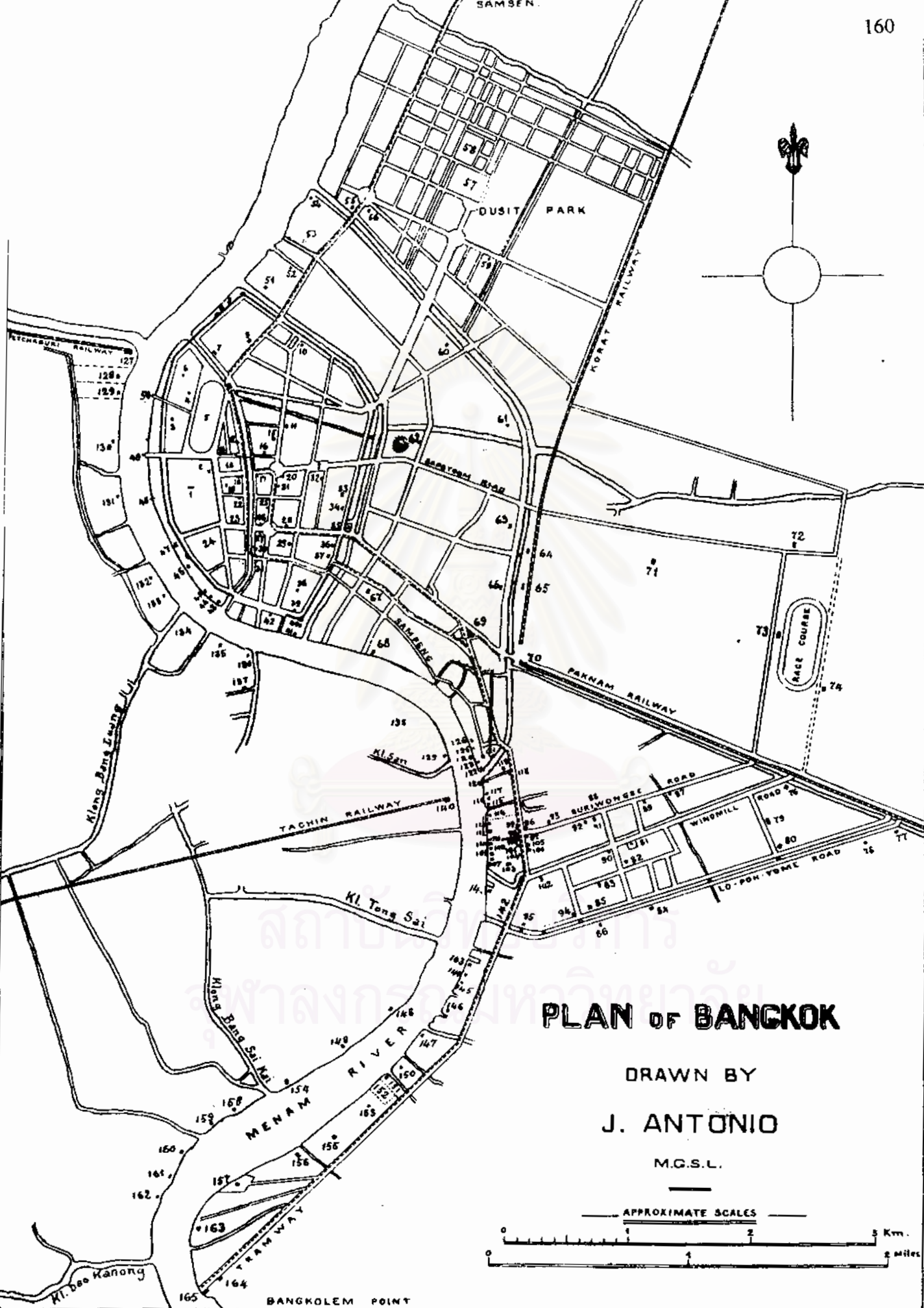
SIGNIFIES FLOATING HOUSES
M RICE MILL W WHARF

THIS IS THE ONLY SUITABLE
PLACE FOR BEACHING VESSELS
IN THE EVENT OF FIRE OR OTHER
CASUALTY AN OLD MULK
GENERALLY MARKS THIS SPOT

NOTE. THE NEW MAIN
ROAD IS LINED WITH
TRADES MENS SHOPS - MARKETS
B.C. B.C. B.C.
13 BANGKOK WHARF
14 BAY YUNG SENG'S B Co

NOTE, FOREIGN MEN OF WAR USUALLY MOOR ABEAST OF THEIR RESPECTIVE
CONSULATES

1878: Map of Bangkok, drawn by the Royal Topographer and Surveyor, A. J. Loftus, around the time when the then captain A. de Richelieu and captain H.N. Andersen arrived in Bangkok.



PLAN OF BANGKOK

DRAWN BY
J. ANTONIO

M.G.S.L.

APPROXIMATE SCALES



REFERENCES TO PLAN OF BANGKOK.

The following names and numbers correspond to the places designated on the accompanying plan of the city of Bangkok :—

- | | |
|--|---|
| 1. Royal Palace. | 31. John Sampson & Son. |
| 2. Wat Prakeo (Royal Temple). | 32. Big Swing and Wat Suthat. |
| 3. Wat Mahathat. | 33. Gaol. |
| 4. Royal Museum. | 34. Police Station. |
| 5. Premane Ground. | 35. Prince Damrong.—Minister of Interior. |
| 6. Wang Na (old Second King's Palace). | 36. Prince Bijit. |
| 7. New Royal Mint. | 37. Prince Bhanurangsi. |
| 8. Prince Naret. | 38. Wat Lieb. |
| 9. Wat Chana Song Kram. | 39. Siam Electricity Co. |
| 10. Wat Boromaniwet. | 40. Russian Legation and Danish Consulate. |
| 11. Wat Mahan. | 41. General Post and Telegraph Office. |
| 12. Prison. | 42. R. H. Loftus. |
| 13. Royal Courts of Justice. | 43. B. Grimm & Co., and Austro-Hungarian Consulate. |
| 14. Royal Barracks. | 44. Sunandalaya College. |
| 15. Prince Samprasat. | 45. Royal Survey and Zinco-graph Department. |
| 16. Prince Nará. | 46. T a t i e n · Market and Landing. |
| 17. H. Badman & Co. | 47. T a t i e n Dispensary—Photo Supply Store. |
| 18. Royal Military College. | 48. Royal Landing Stage. |
| 19. Saranrom Palace. | 49. Tachang Landing. |
| 20. Reid's Drug Store. | 50. Pra-Tachan Landing. |
| 21. Tisseman & Co. | 51. Wat Sang Wet. |
| 22. Wat Rachabandit. | 52. Wat Sapraya. |
| 23. Royal Gardens. | 53. Wat Saprachang. |
| 24. Wat Poh. | 54. Prince Kityakorn. |
| 25. Wat Rachabopit. | |
| 26. Bangkok Outfitting Co. | |
| 27. Dr. McFarland's Dentist Hall. | |
| 28. Seu Beng. | |
| 29. Colonel Gerini. | |
| 30. Phya Tewet's Theatre. | |

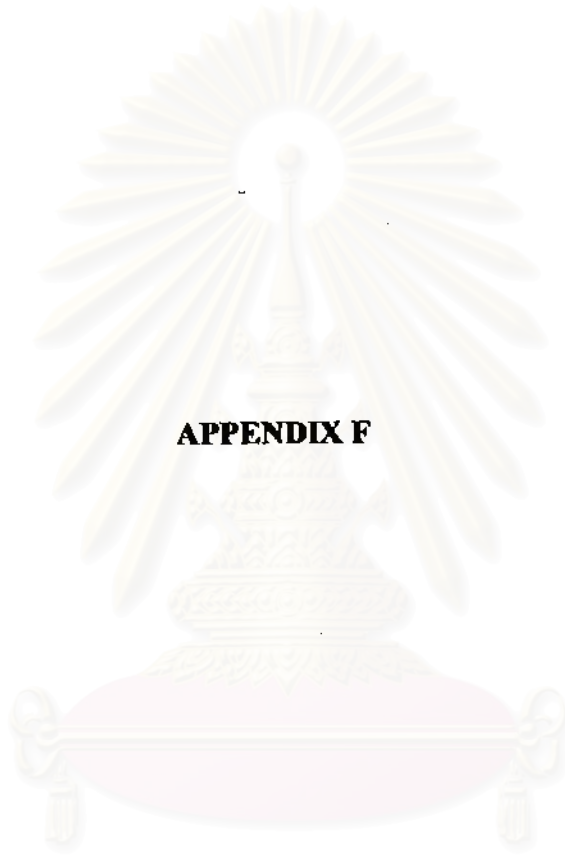
ii.

REFERENCES TO PLAN OF BANKKOK

- | | |
|--|--|
| 55. Prince Rajaburi. | 83. New Protestant Church. |
| 56. Prince Pravitt. | 84. St. Louis Hospital. |
| 57. Dusit Park Palace (in const. :) | 85. German Legation. |
| 58. Dusit Park Temporary Palace. | 86. Italian Legation. |
| 59. Wat Benchamabopit. | 87. Japanese Legation. |
| 60. Wat Somanat. | 88. Belgian Legation. |
| 61. Prince Nakonchaisi (Chira.) | 89. Netherlands Legation. |
| 62. Pukao Thong and Wat Saket. | 90. Hindoo Temple. |
| 63. Wat Thepsurin. | 91. German Club. |
| 64. Royal Railway Dept. | 92. Bangkok Club. |
| 65. Railway Station (Korat Line.) | 93. British Club. |
| 66. Siam Canals, Land and Irrigation Co., Ltd. | 94. Tachin Railway Co.'s Office. |
| 67. Wat Samplum. | 95. Amercian Presb: Mission Press. |
| 68. Berli & Co. | 96. Siam Free Press. |
| 69. Sam Yek Police Station. | 97. British Dispensary. |
| 70. Railway Station (Paknam Line.) | 98. Bangrak Police Station. |
| 71. "Windsor Castle." | 99. Hotel Europe. |
| 72. Wat Sapatoom. | 100. Hotel de la Paix. |
| 73. Royal Bangkok Sports Club. | 101. <i>The Charoen Krung Photographic Studio</i> , J. Antonio—Proprietor. |
| 74. Japanese Silk Filature. | 102. Bangrak Hospital. |
| 75. Sala Deng Railway Stopping Place. | 103. Assumption Church. |
| 76. Chow Phya Surisakdi. | 104. "Siam Observer." |
| 77. German Minister's Residence. | 105. Banque de l'Indo-Chine. |
| 78. Comptroller General's Residence. | 106. Timonelli's Store. |
| 79. New French Convent. | 107. East Asiatic Co., Ltd. |
| 80. Nursing Home. | 108. Oriental Hotel. |
| 81. Catholic Cemetary. | 109. Chartered Bank of India Australia and China, and Falk & Beidek. |
| 82. Christian High School. | 110. French Legation. |
| | 111. Post and Telegraph Office No. 2. |
| | 112. Custom House. |
| | 113. American Legation. |
| | 114. British Legation. |

- | | |
|---|--|
| 115. A. Marangoni & Co. | 141. Howarth Erskine, Ltd. |
| 116. Portuguese Consulate
General. | 142. Bangrak Central
Market. |
| 117. A. Diana & Co. | 143. Bangkok Dock Co., Ltd. |
| 118. "Bangkok Times." | 144. English Church. |
| 119. Bangkok United Club. | 145. Borneo Co.'s Office. |
| 120. Hongkong and Shang-
hai Bank. | 146. Windsor & Co., Swed-
ish and Norwegian
Consulate. |
| 121. Bangkok Manufactur-
ing Co. | 147. Poo Chin Soo's Rice Mill. |
| 122. Markwald & Co. | 148. Denny, Mott and Dick-
son, Ltd. |
| 123. Kiam Hoa Heng & Co. | 149. Phya Smudh's. |
| 124. Calvary or Holy Rosary
Church. | 150. Markwald & Co.'s Rice
Mill. |
| 125. Harbour Master's Dept. | 151. Kim Ching Lee's Rice
Mill. |
| 126. Public Works Dept. | 152. Protestant Cemetery. |
| 127. Petchaburi Railway
Station, on West side
of the river. | 153. Phra Pakdee's Rice Mill. |
| 128. Wang Lang Hospital. | 154. Bombay Burmah Trad-
ing Corporation. |
| 129. do. Girls' school. | 155. East Asiatic Co's Saw
Mill (Wat Phya Krai). |
| 130. Wat Rakang. | 156. Borneo Co's Saw Mill. |
| 131. Royal Naval Depart-
ment (Rong Loh). | 157. Clarke & Co. |
| 132. Wat Cheng. | 158. Am. Presb. Mission. |
| 133. New Naval College. | 159. Hok Foh Rice Mill. |
| 134. Wat Kalaya. | 160. Arracan Co., Ltd. |
| 135. Santa Cruz Church. | 161. Chesua Luan Rice Mill. |
| 136. Phya Bhaskarawongse. | 162. Hock Siang Rice Mill. |
| 137. Chao Phya Suriwongse. | 163. Revd. S. J. Smith. |
| 138. Wat Thong. | 164. Government Abbatoirs. |
| 139. Lunatic Asylum. | 165. Tramway Terminus. |
| 140. Tachin Railway Station. | |





APPENDIX F

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

THE NMV

The National Museum Volunteers (NMV) is a non-profit organization serving the National Museum Bangkok since 1969, through a variety of educational, cultural and support activities.

Under the auspices of the Department of Fine Arts, the organization has approximately four hundred Thai and international members representing a wide variety of expertise and backgrounds.

Members receive a monthly Newsletter featuring activities and informative articles.

VOLUNTEERS

Members do not need any prior knowledge of South East Asia. Many find the Guiding Workshop and the Lecture Series useful as foundations for further study.

Some members become guides, others choose to help the NMV in a variety of ways.

LIBRARY

An extensive collection of books on Asian history and culture is available at our library for members to browse and borrow. There is also a slide library which provides visual aids for presentations and study. The Library is situated between the North and South wings of the museum. It is staffed by volunteers and is open on Wednesday and Thursday mornings, and the first Saturday of the month.



ACTIVITIES

- **At Homes**
presentations of cultural topics to small groups in the homes of members
- **Cultural Excursions**
visits to places of interest in and around Bangkok, and in the region
- **Guiding Workshop**
introduction to the museum collection for members and potential guides
- **Lecture Series**
introduction to Thai art and culture held annually in September
- **Monthly Programs**
lectures by invited experts held at the National Museum
- **Publications**
books and an Activity Kit to inform visitors
greetings cards and bags as souvenirs
- **Special Projects**
support of the National Museum through designated projects
- **Study Groups**
in-depth explorations of selected topics by small groups, with individual presentations

NATIONAL MUSEUM BANGKOK

Wang Na, or Palace to the Front, was built during the reign of King Rama I.

Today the Wang Na is the National Museum Bangkok. The original Palace building, along with other buildings, displays royal textiles, musical instruments, weapons, ceramics, gold treasures and wood carvings from different periods of Thai history.

The second most revered Buddha image in Thailand and some of the oldest mural paintings in the capital can be found in the Buddhaisawan chapel.

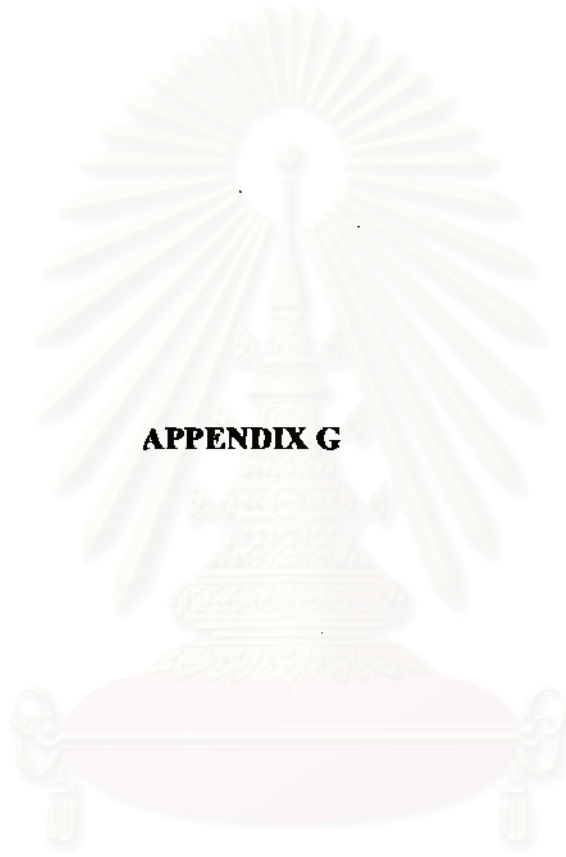
The National Museum exhibits an extensive collection of artifacts, sculptures and national treasures from Thailand and the region. The spectacular funeral chariots are also on display.

**Membership, for residents of Thailand, is Bht 800 per year.
Overseas rates are available.**

For more information about the National Museum Volunteers, please send an email to:

nmvbkk@loxinfo.co.th

**or write to:
PO Box 1305 Nana Post Office
Bangkok 10112 THAILAND**



APPENDIX G

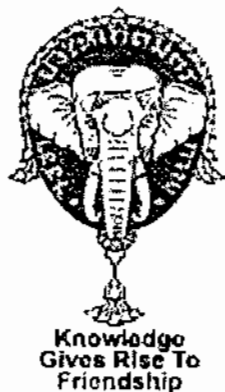
สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

PUBLIC AWARENESS ENGAGEMENTS**FEBRUARY - OCTOBER 2003**

- February 5, 2003: British Embassy, British Women's Group Evening Function Presentation on the Protestant Cemetery.
- April 18, 2003: Siam Society Study Tour to the Protestant Cemetery.
- April 24, 2003: British Women's Group Tour to the Protestant Cemetery.
- May 8, 2003: National Museum Volunteers Study Excursion to the Protestant Cemetery.
- June 19, 2003: British Women's Group Lecture on the Protestant Cemetery.
- October 9, 2003: Siam Society Lecture on the Protestant Cemetery.



สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย



A SIAM SOCIETY LECTURE

The Protestant Cemetery, Bangkok

by
Jahn Buhrman

Tucked away on the banks of the Chao Phaya River lies an almost forgotten piece of foreign history in Thailand, the Protestant Cemetery, Bangkok. One hundred fifty years ago, members of the foreign community petitioned King Mongkut, Rama IV, for a piece of land on which to bury their dead. On July 23, 1853, the king granted the petition on the proviso that that all Protestants be buried there regardless of their denomination. The Royal Mandate was signed eight years later in 1861.

The earliest burial recorded in the cemetery was in 1858 of Charles Batten Hilliar, first British Consul appointed to then Siam. Since that time, over 1500 foreigners have been buried in the cemetery. These included missionaries, adventurers, engineers, ship captains, and dignitaries of various nationalities working in service to the Kingdom of Siam. Well-known missionaries, Dr. Daniel Beach Bradley (Father of Thai Journalism), Dr. William MacFarland, Rev. John Taylor Jones, and his wife, Sarah Sleeper Jones are buried there, as well as Dr. Hayward T. Hays and his wife, Jennie Neilson Hays, for whom the Neilson Hays Library is named. The remains of diplomats Hamilton King and Henry Alabaster lie in the cemetery as well as those of Admiral Sir John Bush, Lieut-General Ernest Woodburn Trotter, and Lieutenant Krieger-Lassen, all working in the service of King Chulalongkorn. Dying of cholera, dysentery, small pox, and apoplexy, the graves speak volumes of the sometimes tragic lives lived by the members of the foreign community in Bangkok. Unlike other histories, cemeteries record the lives of all, rich or poor, prominent or humble all who can be found in The Protestant Cemetery, Bangkok.

Researching not only the history of the Protestant Cemetery, Jahn Buhrman has been investigating ways and means of preserving the cemetery for future generations.

Jahn Buhrman, a Siam Society member, is a candidate for a Master of Arts Degree in Cultural Management at Chulalongkorn University where her thesis topic addresses the cultural preservation of the Protestant Cemetery, Bangkok. Jahn's interest in the cemetery began over eight years ago while preparing a study tour for the National Museum Volunteers. An active member of the NMV, Jahn has recently completed a term of office as President of the organization. During her time in Bangkok she has also worked as a Curator of the Rotunda Gallery at the Neilson Hays Library.

DATE: 9 October 2003 (Thursday)

TIME: 7.30 P.M.

PLACE: The Siam Society, 131 Asoke Rd, Sukhumvit 21

For more information, please telephone Khun Preechaya or Khun Arunsri at 02-661 6470-7, fax 02-258 3491, or e-mail info@siam-society.org

Office Hours 9.00 a.m. – 5.00 p.m., Tuesday – Saturday

Siam Society Members, Member's spouse and children.

Non-Members

Donation: 150 baht and all students showing a valid student I.D. card, are admitted free of charge.



A SIAM SOCIETY STUDY TRIP

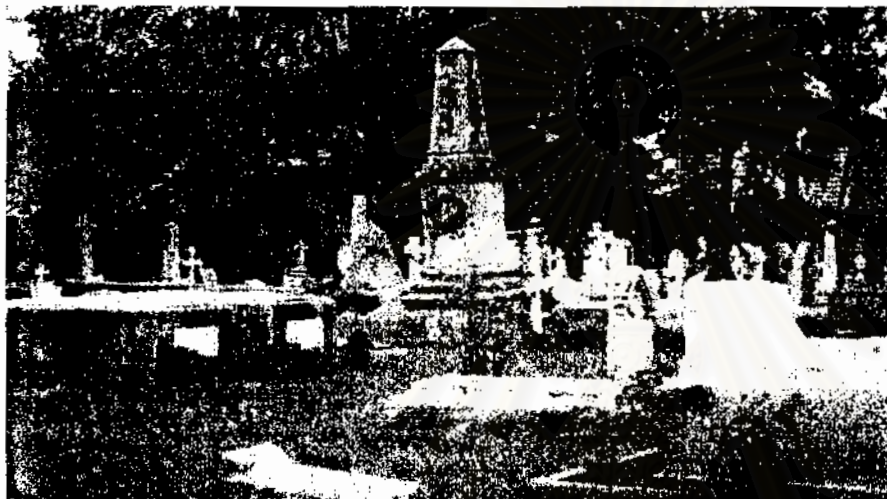
A Visit to the Protestant Cemetery &
Three Catholic Churches along the River

Good Friday, 18 April 2003

Leader : Mrs. Jahn Buhrman

Member of the Siam Society

8.30 a.m. to 4.30 p.m.



Join us for a visit by boat along the Chao Phraya River to the Protestant Cemetery located near Wat Rajsingskom. The

cemetery, located on a piece of land deeded to the Protestant community of Bangkok for the purposes of performing their religious rites, is the final resting place of several illustrious foreigners who lived and worked in Bangkok from the

mid-19th century until the

present day. On our tour through the cemetery we will relive the life stories of some of these missionaries, diplomats and adventurers.

From the Protestant Cemetery we will go to the Oriental Pier where we will walk to Assumption Cathedral and its compound. Built in 1910 in monumental Romanesque style the church features vaulted ceilings and round arches. Our next stop will be River City where we will stop for a light lunch before walking to Holy Rosary Church built by the French Catholics who fled Ayutthaya when the city was sacked by the Burmese in 1767. We shall view a statue of Jesus Christ said to have been brought to Bangkok from that ravaged city. This statue is displayed once a year, only on Good Friday. Our tour concludes with our visit to the charming Church of Santa Cruz located on the Thonburi side of the river. The community surrounding the Santa Cruz Church, so named because it was founded on September 14, 1769, the day of the Cross, was originally settled by the Annamese who escaped the destruction of Ayutthaya. On Good Fridays, a catafalque in front of the church, displays a statue of Jesus Christ also said to have been brought from Ayutthaya in 1767. ***Our tour along the river will begin at Sapan Taksin Pier at 8.30 a.m. and end at the same landing at 4.30 p.m.*** As the tour will be taking place on Good Friday, one of the holiest days in the Christian calendar, and we will be visiting inside the churches, please wear somber and appropriate dress.

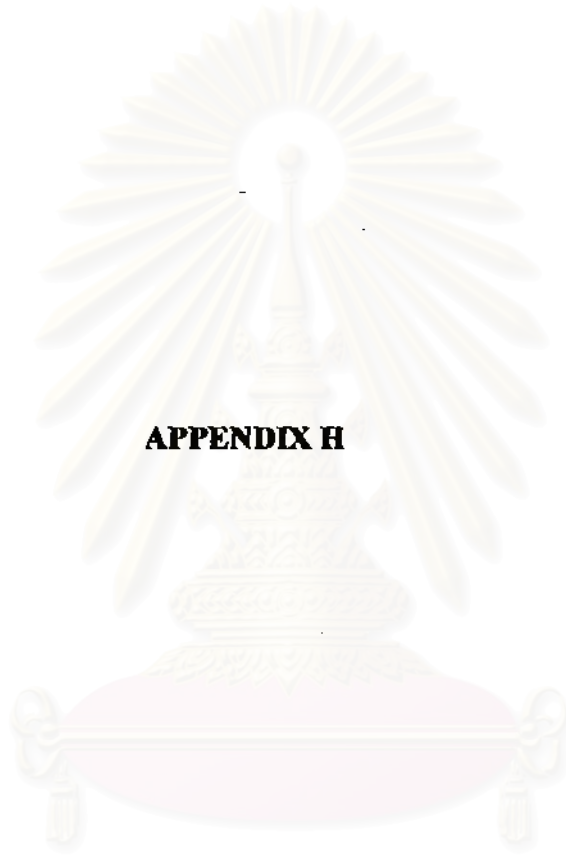
Your donation of 1,250 baht with cover boat transportation, lunch, donations to churches and other sites we visit and other expenses that make this trip possible.

Please book your place as soon as possible

The Siam Society, 131 Soi Asoke, Sukhumvit 21 Rd., Bangkok 1011

Tel. 0-2661-6470-7, Fax. 0-2258-3491

e-mail : info@siam-society.org, www.siamsociety.org



APPENDIX H

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

A Dynamic Resting Place in Thailand

By VAUDINE ENGLAND

A short boat ride from the Saphan Taksin pier in Bangkok brings the curious to a quiet, grassy lot between old docks where many of Thailand's first expatriates reached their own journey's end. The Protestant Cemetery, which now includes a Jewish section, is the repository of obscure facts and feelings about the known and negligible predecessors of modern-day foreigners.

Then, they were called traders, missionaries and envoys. Now we call ourselves business people, nongovernment organization workers, diplomats and journalists. Few of us think now about where we might need to be buried, and consular officers and air travel will get us sent "home" if necessary.

But a hundred or two years ago, the exigencies of the sweltering climate, lack of refrigeration and the length of travel involved in reaching whatever was called home, made burial abroad a necessity.

Thailand's King Mongkut, Rama IV, in keeping with his promotion of Western desires on almost all fronts but territorial gain, in 1853 handed over this patch of land where one of his closest advisers, famous missionary Daniel Beach Bradley was later buried.

But as so often in life, the details of caring for the dead are not easy. Placid this spot may be, but the dampness is visibly rising around the grave stones and even at the end of the dry season a month ago, pools of water slapped around the lower stones.

A closer look reveals that the term burial is inappropriate. Most laying to rest of the recently dead now takes place in stone caskets placed on top of the soggy ground. Mere inches into the grass rises the water table of Bangkok, the city which sinks.

A retaining wall divides the cemetery from the waves of the Chao Phraya River, the grass grows luxuriantly to thwart the efforts of a caretaker, and the images conjured up of a loved one being washed down the river are disturbing.

Does it matter? After all, what is one cemetery among many, when the fashion these days is for cremation? At the Anglican church in town, Christ Church, a Wall of Remembrance holds the caskets of those who wanted their earthly ashes to stay in Bangkok, and stay dry.

One lapsed member of the committee which looks after the Protestant Cemetery went so far as to say it was "a lost cause." Ready to deny centuries of grim determination among the Westerners in the East in overcoming the elements, he said the stones should be moved to somewhere more solid. One can use the cemetery log (produced by the British Association for Cemeteries in South Asia) for any historical referencing, he says.

Luckily few others agree with this radical view. In any understanding of

one's forebears' time and place, surely the place is of some import.

Anyone who has visited the beautifully restored Protestant cemetery in Macau, where two centuries of life along the China Coast stands recorded in granite under sheltering trees, knows the value of caring for the past.

In Bengkulu, on the southern coast of Sumatra in Indonesia, a similar saga was enacted. Back when it was called Bencoolen, a young Stamford Raffles lived here while politicking to establish Singapore. Four of his children died and are buried there. Centuries later, the cemetery where his children lay was a

*Tombstones move with the
swell of the river, and they
need to be heavy to hold
their contents in place.*

ruin. But, rather impressively, a group of British businessmen and others in Jakarta instituted repair and reform. It is now one of those obscure but fascinating footnotes to the past, a reminder there is little new under the sun.

Up north in Chiangmai, another foreigners' cemetery is well cared for, thanks to the efforts of the now dissolved Borneo Company (whose early staffers led elephants into the teak forests for trade), and to the community in Chiangmai which cares.

Back in Bangkok, a 1.6 million baht (\$37,600) contract to drain and dredge the plot has been signed, with hopes that some slowing of the flooding can be achieved.

But for this holdall of a little-known past to survive well into the future, much more is needed, costing many more millions of baht. Yet who should do it, and how?

Perhaps the stones can tell, and garner support from the whole region, not just Bangkok. The Hong Kong & Shanghai Bank, for example, was the first foreign bank to open its doors in Bangkok and several of its past luminaries are buried here. An early administrator of Hong Kong, Charles Brooks Hillier, has one of the oldest graves in Bangkok's cemetery as well as a Hong Kong street named after him.

"Even many of the gravestones used in Bangkok's Protestant Cemetery were ordered up from Hong Kong as Bangkok's foreign community was too small to warrant training local stonemasons to produce the unfamiliar styles," notes Hong Kong historian Jason Wordle.

Missionaries are also plentiful in the cemetery, but that's because the word covers a multitude of meanings, and they were reputed to die at the rate of about two per year.

The American Mr. Bradley, for example, could be called Thailand's first journalist for his pioneering effort to bring a first printing press to the kingdom. An amusing tale exists of when he and his wife were summoned for dinner at eight in the morning, at the palace, so that royal onlookers could see just how the many layers of Western cutlery were meant to be used. Bradley also introduced the first blood transfusion, the first inoculations against smallpox and helped print the first Thai edict on opium in 1839.

The British diplomat Henry Ajabaster lies here, an illustrious mart, adviser to King Chulalongkorn, commissioner of roads and bridges, founder of telegraphs and a library, and curator of Thailand's first museum. One of his descendants was Hong Kong's attorney general in the 1930s.

British and American diplomats, Danish construction engineers, all manner of northern European mercantilists, Russian entrepreneurs and aristocrats, French map enthusiasts and of course, the wives, all have their plot by the river.

In an age of SARS, when disease suddenly takes its true place as a determinant of history, the log book and grave inscriptions offer some perspective. Back then it was dysentery, fever, cholera, consumption, typhoid, pneumonia, childbirth, septicemia and the all too common apoplectic convulsions. The heat was renowned for driving people crazy so they jumped in the river and drowned.

What makes Protestants more interesting than Catholics, historically speaking, is that Protestant preachers had to earn their keep — so they ran tanneries on the river to make leather for the King's cavalry, set up pharmacies, introduced medical innovations and much more, notes Jahn Buhrman, a cultural preservation expert on the cemetery committee.

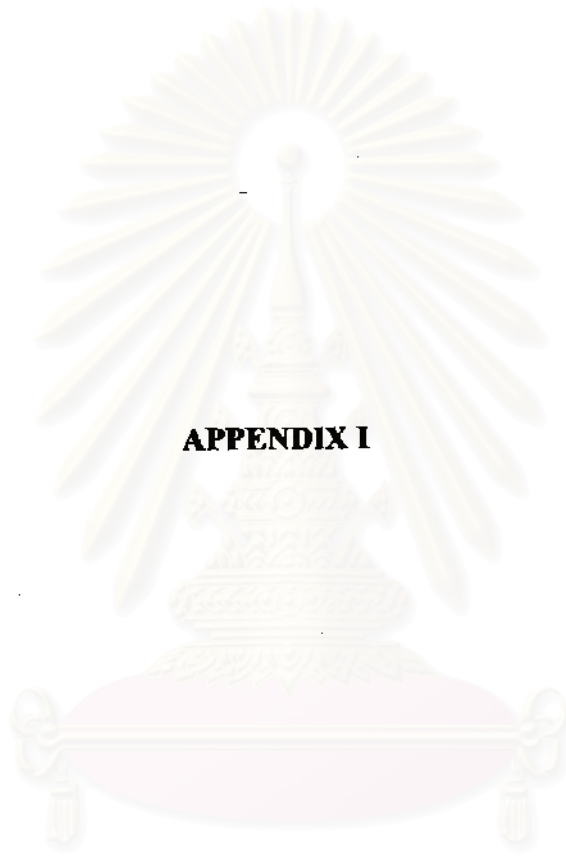
"If we had the money we could really do something good down there. It is worth doing something," says Deryck Fisher, who as British consul is required by royal deed to care for the place.

Roy Barrett, a former finance director of the now dissolved Borneo Company, is treasurer of the Cemetery Committee, and believes proper corporate sponsorship could transform this spot into a place of homage for the discerning traveller and a key record of a community.

"There's a feeling it hasn't been well looked after in recent years, because of the lack of funds. We are looking for solutions," he says.

Meanwhile, the stories continue, of tombstones moving with the swell of the river, and the stones needing to be heavy to hold their contents in place. Resting in peace is rarely this dynamic.

Ms. England is a Bangkok-based journalist.



APPENDIX I

สถาบันวิทยบริการ
จุฬาลงกรณ์มหาวิทยาลัย

CONDITIONS AT THE SITE

FEBRUARY 2003

Grass covers the Tombstones



Flooding at the Site



Grass and Debris covers the Site



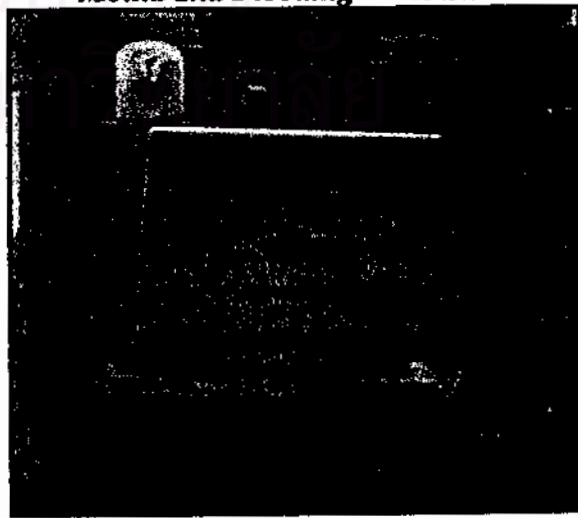
Broken Tombstone and Human Neglect



Invasive threat by plants



Mould and Flooding at the Site



PROBLEMS AT THE SITE

FEBRUARY 2003

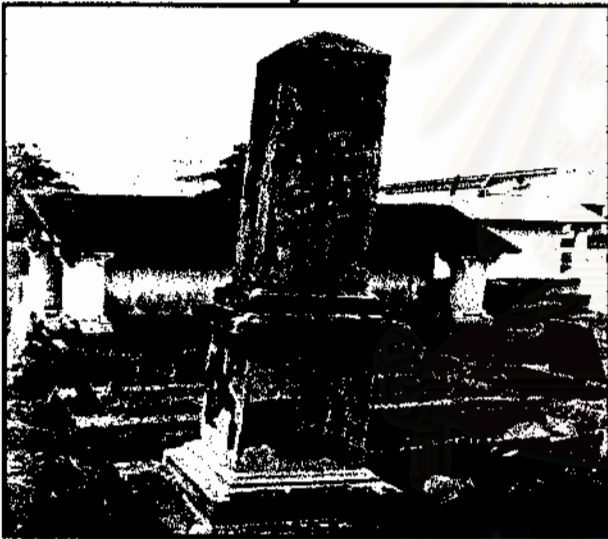
Repair of the Headstone



Flooding at the Site



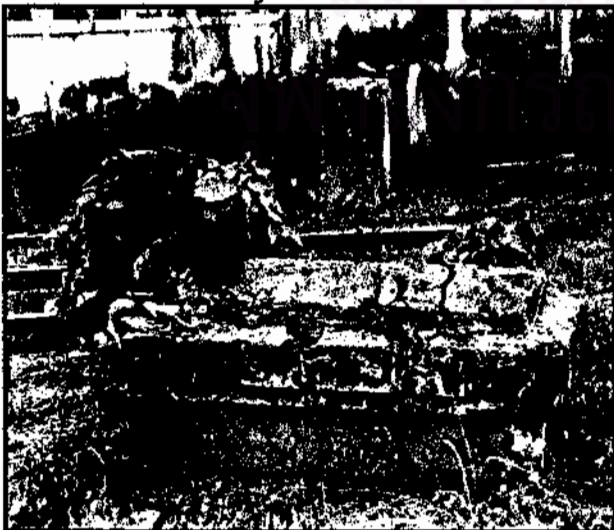
Deterioration of Monuments



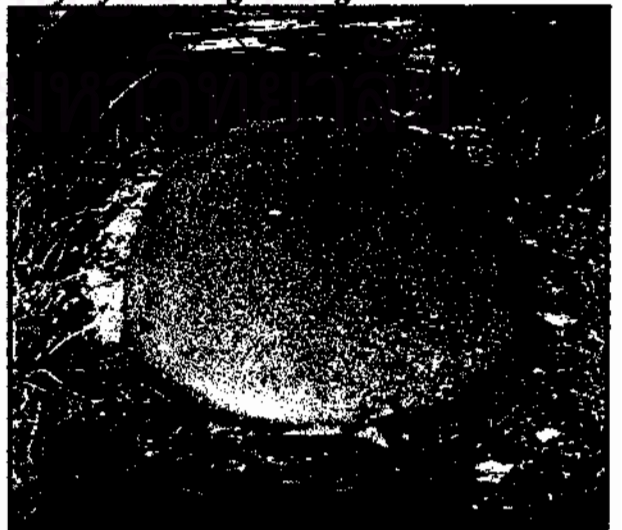
Human Neglect of Tombstones



Erosion of Tombstones



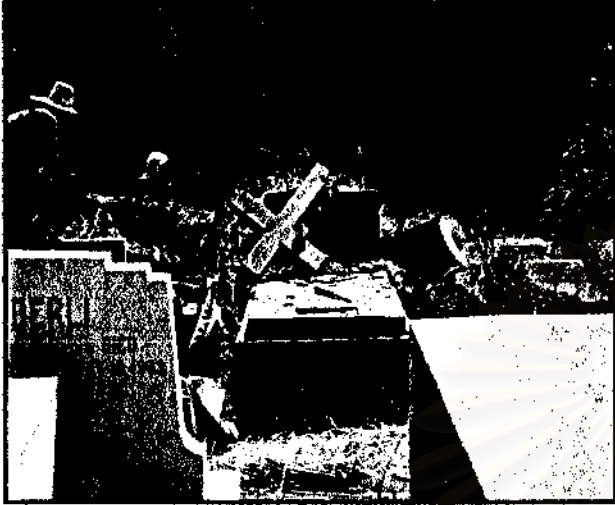
Theft of Lettering/Railing around Tombstone



CONDITIONS AT THE SITE
AFTER COMMISSIONED WORK

JUNE 2003

Unsupervised workmen at the Site



Unsupervised work and debris left



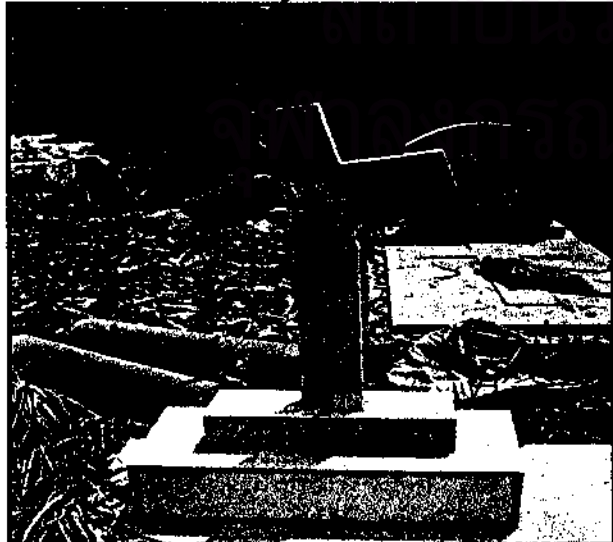
Debris left to rot at the Site



Debris left to rot at the Site



Destruction of Tombstones



Broken Grave and Human Neglect



CONDITIONS AT THE SITE

AUGUST 2003

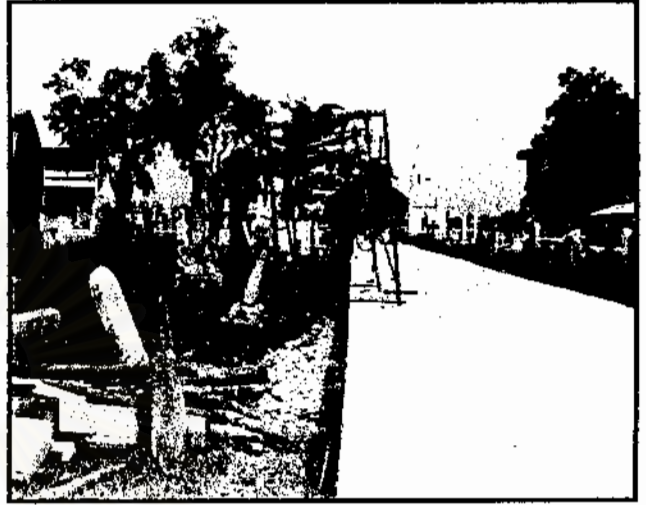
COMMENCEMENT OF THE STUDY

Unaltered fabric of the Site



COMPLETION OF THE STUDY

Fabric of Site altered – Tombstones disregarded



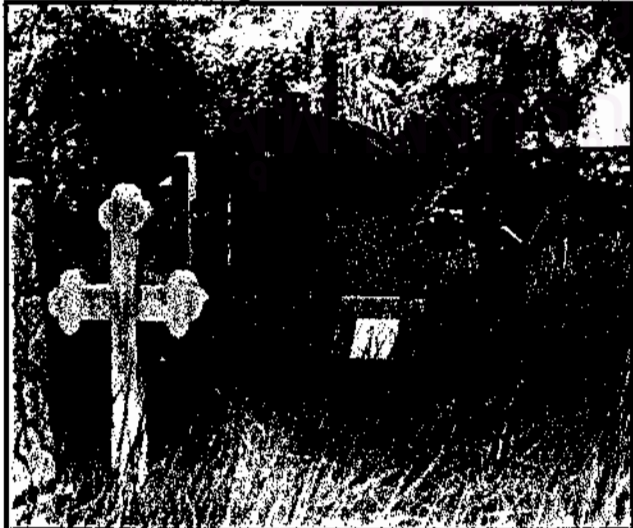
Well established trees at the Site



Fabric of the Site altered – all trees felled



Fabric of the Site prior to commissioned work



Trees felled and fabric of site altered



BIOGRAPHY

Jahn Claire Buhrman was born in Baltimore, Maryland, USA.

B.A. in Mathematics Education, M.Ed. in Educational Administration and Supervision.

Advanced Professional Certificate in Secondary School Administration.

Taught Secondary School Mathematics (1965-1988).

Received the Presidential Award for Excellence in the Teaching of Mathematics from President Ronald Reagan, Washington D.C. (1987).

Administrator, Secondary School (1988-1989).

Retired from the Carroll County Board of Education, Carroll County, Maryland (1991).

Educational Advisor, US Information Services, Jakarta, Indonesia (1991-1993).

Curator, Rotunda Gallery, Neilson Hays Library, Bangkok, Thailand (1995-1997).

Administrator/Director, Thomas Kinkade Gallery, Kailua-Kona, Hawaii (1998-1999).

Steering Committee, National Museum Volunteers, Bangkok, Thailand (2000-2002).

President, National Museum Volunteers, Bangkok, Thailand (2002-2003).

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