

Architectural Conservation

Introduction to Conservation

Lecture 2

Architectural Conservation

In the previous session, we saw we started with the basics of conservation and the purpose of conservation. We continue in the same way. The next important purpose of conservation is strengthens community. It not only boosts tourism in the particular place and adds a sense of place local pride among the people. It fasters the economic development which is very crucial and within the particular scope of place it acts as the sense of pride and belonging with pride people can say yes this building comes into my I live in this particular heritage building or belongs to this particular cities has so many heritage building. So actually strengthens the community and brings people closer. And now we look at the architectural conservation in an opens a window to the past and we actually learns from the culture and heritage. What is the purpose of Indus valley civilization? What is the purpose of looking in to a civilization that no one lives in? But we know that how it is the four-fathers and ancestor live in? And that is in-tangibly important and it is the historic important we can't assigned a value and we realise that there is the sense of value is the that point of time and we realize that our four-fathers learnt to build structures with the clear distinct so steps and use it this is the very important purpose of architectural conservation. It helps us to look at the past learns from us into a well. The particular styles are preserved or particular mistakes from the past are repeated and some from the contemporary practices of architecture we can learnt. What are the different materials and technologies of construction is used in the past?

The need for conservation: If we look at today, we look at the society is obviously a very unique and very civilization that we have see there. If we look at the India's architectural heritage. But there are lots of sites and buildings that are unprotected. It is unprotected sites that actually adds the value to the relevance to the Indian society. So this is living heritage because all those building even though they are non-existing in the sense in our minds and there would be no one living in it and has the large amount of stories and data that we can share with us through its architectural character. And that is why the living heritage and it is symbolic relationship between with the natural environment as

well as the built environment. Now what is the particular need? We have to be aware of the common citizen. What is it around us? What is there in the terms of heritage cities? For example in the city like Chennai there are so many old buildings and we can learn so many details of old buildings and what we can learn from our history. Then obsolete rent control and when a particular building actually series become the area around becomes anti-social elements will come around, a lot of negative elements will come around those areas. So very important to make sure the buildings are live and thriving. We do need to have the external funding for that we need to realize the importance of our heritage. Without thus realizing the importance of heritage, we can't expect the third person and outside let it come out and give money to conserve it. The knowledge resource can be discussed, we can learn from the past and we can learn from the past mistakes and we can actually save the lot of money in terms of cost. Because if we reuse or adopted and reuse the old building the need to construct the new buildings will not be there we actually save the lot of money. Now the objective of conservation is very simple. It is our duty to actually realize that there is a tangible and in-tangible data that we can assign the value that assign to the building. This tangible heritages depends on the architectural character that historic precincts presents on the historical stations are lives in city is the relationship is natural surrounding and the in-tangible is nothing but things living in that particular house. For example there is a house of Subramania Bharathi in Triplicane; in terms of architectural character it has actually no one value, it has no objective value to conserve that building but Subramania Bharathiyar was the very important person in part of Tamil history and Indian history. And the person like that lived with this family's house that is what the signed and it is or objective to save this building and it is taken to the future generation is well it could be kept to him museum for him, or it to be even used as the poet society to actually honour another profession he was involved.

Now we think of built heritage: like we discussed now there is the natural heritage, built heritage, cultural heritage. If we act to this built heritage, structures, areas around the structures, the surrounding areas in terms of which is the landscape areas or in could be the architectural significant of these areas are very important. Yes the natural features are also very important. But we will stick on important features as of the built heritage are the structure actually be going to considered the important. Now you have look at the built heritage that you have economic, cultural and environmental. These three words are slogan

remember. The conservation of built heritage if possible only when these three terminologies. They need not to be mutually exclusive. For instance, the building that is culturally important could be environmentally important, that economically important but that is the building only economically important could also be considered part of the built heritage. Needn't to be mutually exclusive exist, they could exist co-exist together. The goals if we look at: very important to understand what is that we are end of the process. Yes we have to retain the visual identity we have to save the building as it is. But we have an option, instead restoration or preservation we have go in for the rehabilitation that is adaptively reuse and make sure the building reuse even if we reuse the cries and we taken to the future. Then we have the local material building and traditional building technology. This is the very crucial factor because when we act that actually brings the material that there are imported for away the places the building is no longer sustainable even it is main stream in architecture today. All the people talk about is green buildings, sustainable buildings but when you actually think of conservation as the process and that is nothing more sustainable than conservation. And nothing more green then building or losing the building already built and if the changes in the corporate in this course or using the local material and the local traditional technologies we are generating local employment in-terms of keeping this crafts alive and making sure that there is the sustainable development.

Now we think of the ethics of conservation: right from the goals of conservation we come on to the ethics. We have to make sure that the building is authentic that is true to its original styles that we do not tampered with the unnecessarily and if it tall and there is the loss of the building the conjunct the derive from it. We can't decide that this is how the building looks like? We should have the relevant data information for us to decide that and we should make sure that any changes that we bring about are actually true to that integrity and true to its age. The term like patina actually refers to look like to the how a building or how a material aged over time. Now we look at the brass nob old building it will become little dull in colour or it will be in brown colour for that is considered normal over hundreds of years that the brass material likes bronze will crowd they will have the same amount of discolouration. But if this any kind of patina or any difference in the material has occurred such that it is does not tampered with this the cultural stability of the building we should be let it be as it is. Now having the bronze nob brown colours not going to affect with the structural stability of the building. So let's not tampered with them. And most important

rights of the ethics community. But it is not in the urban setting but the building we are taking about the rural setting or the chittinad palace in the Kanadukatha, in the karaikudi the people around that area they some kind of employment of such places. It is first there rights to make sure that situations continues we can't go tampered with that situations and just removed from the livelihood and we should respect contributions of period, like a mention with respect to the Cathedral in salerno, it is not up to us to just decide as and this was done in 1954, let's not leave this was done in 1970. As the conservation architect we do not have right to do that we have to respect that contribution of all the that periods. And next thing is we can't distinguish the site from the building. The building and the site co-exist and it is separable dis-born has to be respected. That is an another the very important conservation ethic. Minimal intervention we saw that the different degrees of intervention as far as the possible as the project demands it. Let's keep it to the minimum possible. Such that there is the minimal loss of the fabric and it is reversible any changes of conservation, the architect conservations bring about has to be reversible. Ten years from now and twenty years from now we have better technology and that this point of time this change should be removed and new one could be applied. The most important that the changes are very important about in the legible and reversible fashion. The demolish and rebuilding should be kept for the last resort when there is no other way out.

Need for Architectural Conservation

Now what is the need for architectural conservation? It let it be discussed and passed it is our duty to actually pass on this richness and authentic form to the future generations and it is very important that we have safe guard. Now we come on to adoptive re-use. What are the principles of adaptive re-use? It is economically sensible number one, number two if we it is actually re-use to the building it is ideal heritage property. Let us be carry on the heritage and the history of the building but for the new reuse make sure that it is revive and it is approachable to all segments of society. It prolongs the life of the building and henceforth the future generations can also be enjoyed. Why we are doing this? We have to make sure it is priority to the original function. But if that original function is obsolete or it does not make sense today's context. We can assigned a new function to it. For example it could be a palace. No one, today no king, queens means exist actually living in that palace should be made in to a heritage hotel. So things like this are of course permit it. If a new use is to allowed it has

to conform the original design of the building. It can't be something that is totally unrelated. You can't have a disco-tech, a cathedral, or a temple all those things not possible. So as far as the new use is conform to the purpose and style of the building but it is allowed. But any changes that is brought about has to be done only after the complete set of documentation. It is very important that we have the series of documentations of documents which state this current states of the building, and if any changes is brought about is also documented so twenty years or thirty years from now to come up again then next person was working knows exactly the intervention that have happen what time it has was happen? And we have to respect the building as the whole. I cannot look at the column the column say it is unstable and let's they re-built it. How important it that column? Do we not able to re-build the column look like another place? Let us do it in the best way in the possible to the true style of architecture. And an important thing here is the external facade of the building to be tampered with because the local and the people around associated themselves only by the look of the building. The interiors may have to be removed or may have to be changed to for the new purpose as the foreign is not completely changed it is allowable it but external facade should not tampered with it. At any many changes brought about it with the heritage building has to be discussed with the local community and this is were the local authority come in to been. Now if we look at the principles of restoration, replication or rebuilding. Now from adaptive re-use saw it has an economic background. Here what happens is stress is more on rein stating the integrity of the building? We want to make sure that the building remains as it is and if at all even we want to make it to make the surrounding to the building, we have to make sure it is replicated accordingly. And no re-building if at all to be done has to be done only because of the dial circumstances like flood, earth quake or something. So these are the buildings that are using National importance which you don't want the use the tail or with the monuments like Taj Mahal, Humaun's tune no one wants actually restore or it rehabilitee in to a new purpose. As it is it has the lot of value, so let's make sure that make visual experimental quality of this is does not change any interventions made is only done purely for repair it and we do not having tampered building the unnecessary. Employment generations is very important let it to be restoration, let it be rehabilitation or adaptive re-use we employed local labour material and the traditional ways of building. For instance when the chettinad palace in kanadukathan is restored ,i go to the tiles of aathangudi , i actually go to the chettinad lime plaster of people to do my

plaster work. So these traditional methods of constructs which otherwise will die or given a new life. So that is the very important buy product of conservation in terms of adaptive re-use or restoration. Then we have the local material and traditional technology. Following the same example now if we go to aathangudi and the chettinad lime plaster we come to know that the material otherwise we do not use it, egg-white, lime, shell lime which is not in current use at all but keeping this all in mind. Yes, there are modern substances that can be replaced, they can replace all of these materials but when we are doing the conservation project that we are true to that historic context and then to the level possible, to the maximum level possible we should ensure these substitutes are minimized. At the very same time like we initially spoke about it is very important that even conserve a environment. So if it is the material that is going to hamper a environment like excessive wood which leads to deforestation or it could be use of shell lime from the coastal areas and eroding the coastal line. So things like this are lead point which is actually poisoned it and after serious signs of experiment. So these elements are materials have been used in this historic building. It is our job not to use these materials. Just because of historic we should not be using it because it's going to damped and hampered or society. Now we think of integrated conservation and sustainability. There is nothing more sustainability using the building the building already been constructed. It is as green as the camp we can actually extend the quality of life for the local community if you are even thinking of the urban sector or let it be rural sector. Now you look at the place like Mahapalipuram for example the entire city thrice town thrice because of tourism. So in terms of sustaining the building or the traditional skills or the knowledge, it is all maintained by strong economic backbone.

Urban Conservation

Now you come on to urban conservation. How different is it from architectural conservation? Urban consideration is not very different if you actually look at it. The only thing different is the scale architectural conservation deals with one building with 1 monument verses urban conservation look for an entire historic urban core. They share the same principle procedure as well is the outcome where is urban conservation and goes into a deeper level it actually concern multilevel of conservation and multilayers of conservation. So you look at an example if you have been urban conservation project within Chennai or madras now you have the old 7 villages places like Triplicane, Mylapore,

Purassaivakkam of these are urban conservation projects because the entire urban core is part of the historic fabric. It is just not one particular building or particular Temple that we are talking about. So very important that we learn that the urban conservation not only affect the quality of architectural styles but also affect the quality of the physical environment but you cannot say that we cannot have modernization happening there. Then there old society will stop them not be able to come to the rest of the town. So it is very important that any changes there are brought about it is with this keep in mind that yes that's the society has to move on the next century but not hampering the historic integrity or the architectural integrity of the place. So this were the whole concept of global cultural tourism will come about. So lots of people come and the whole attraction is the old style living, so people come to mylapore to see the thinai, to see the temple. So we have to make sure that the elements that are actually the USB of that place we are not tampered with them. Let's not go directly go around building huge hooding that are tolerant about the koburam, we have to make sure that it is done holistically. So this is where the urban conservation is centrally concern with the preservations of the buildings but in a larger scale. It is the group of buildings that deals with I am just not one particular building. Now the benefit of urban conservation if we look at the culture and economy. Economy and culture if discuss go hand-in-hand. You cannot decide that without economics without heritage project is not possible because of all lot of funding is required. So cultural endowments actually decide the architecture the unique streetscapes and the historic sites are increasingly recognized because of these. So this is very important for developing countries especially because we get a lot of money through tourism, if we look at all these foreign tourist who visit our country there are pockets that they go to visit. They go to Delhi and from Delhi there is a cot-cord angle they go to Amritsar, Agra and Chandigarh so there is a particular pattern on develops because of heritage. Again tourist come to Tamilnadu they have Chennai, they have Madurai, they have Trichy and kanyakumari. So when they have actually have this pockets that developing because of heritage. And it is very important that we improve this quality of conservation and management of urban heritage. so all these comes under urban conservation because we are taking of the entire towns in cities that need to be develop to support tourist activities at the same time it has to preserve the historic significance. So it is to have a work in a particular work balance and make sure this city is liveable. It is competing with the other cities of the world it is giving incoming opportunities to the people of the city at the same time

people have the sense of pride building belonging to that city of its historical background, the historical significance and the historical buildings could be the like temples, or the monuments or churches. So this is one of the most important examples that we will be looking at and this is the Iran, this is the site that is actually changing the entire situation in Iran. 1000s and lakhs of people come to Kemanshah, it actually attracts tourism investment comes because of it and the similar thing that done are tourist sites over here. So the investment in the heritage tourism and the heritage conservation and urban conservation is literally an investment is like the business investment. It is not in-tangible is talking about the preserving the heritage, we have to make sure that these improvements support tourism not only to enhance the life of the residence but also to increase the economic opportunity and standard of living but also to ensure that we are able to satisfy international tourist.

Global Agencies

Now we come on to the global agencies: the global agencies in the world we will be looking at the UNESCO, ICOMOS and ICCROM. UNESCO actually is the United Nations Educational, Scientific and Cultural Organization. It is the branch of United Nations. ICMOS is the International Council on Monuments and Sites. We will be dealing with the couple of them and detail. Now we look at the UNESCO there will be main aim was to actually create a heritage list for the entire world. Let's mark just not built heritage site but also the natural landscape sites, cultural sites that are historically important and make sure that it is surviving for the future. So this is the prime example. You have Stone Henge which is nothing but a random arrangement of Stones which is the end of the so many years literally thousands of years. And here you have a particular set rules now people can randomly stones and particularly set of foot follows of people that is allow. All this is happened only because of the intervention of UNESCO these are some other site in India that is protected by UNESCO. This is Champaner at Gujarat here you have the particular building, the details of the building is articulated here, why is that it is important? All of these buildings in Champaner , the monuments in there reserved funding from the world monument fund, from the government only after it is been recognized by UNESCO. This is the Pattadakal in Karnataka which is near Humppi this again you see all of this has been restored and retain only because of funding. This is INTBAU is the International Network for Traditional Building, Architecture & Urbanism. Why UNESCO is the more generic term, where it actually does all

cultural buildings and all cultural sites in INTBAU specific for traditional building, architecture and urbanism. So it has the number of Indianism partners, you have the nabha foundation, INTACH, UNESCO India, so what they promote they want to educate the trained people on this difference styles of traditional architecture, urbanism and crafts. So they want to create the dialogue between conservation architect, artisans, urban town planners and everybody. So it is to improve the quality of heritage cities towns and villages. That is the aim of INTBAU. This is an example in Italy and this is MADGAO, Goa, India. So these are taken over the urban core is taken over by the INTBAU suggestions how these urban core is be treated physically as well as and give to the better background and make it more attractive to tourist and how a country can make money of it. This is the Netherland, Nigeria and Romania all these are improved its site because of INTBAU. Now we come on to the ICOMOS which is the International Council on Monuments and Sites. So as the word suggests concentrate only on monuments and sites. Where you saw UNESCO doing general cultural work, then we saw the INTBAU doing urbanism and methods of building constructions ICOMOS is the specific only for the monuments and the sites surroundings these monuments. So they concentrate on the cultural landscape and the archaeological sites. So it is the combination of architects, archaeologies, art historian's geographers. This is the example of what an ICOMOS does. Here you have Bhuddas of Bamiyan valley, in Afghanistan this was completely destroyed in war. But now they are ICOMOS is kept in and they are trying to best to restore it. And finally, we have ICCROM which is the International Centre for the Study of the Preservation and Restoration of Cultural Property. So ICCROM is even more specific to even more conservation projects as in the more increasing fashion then we come to an agency that is even more authoritative on restoration of project. So ICCROM is the agencies can't do for conservation that is what ICCROM is looking into. For example over here so this is the Sigirity frescoes of Sri Lanka which is there in the tampered with that particular person and at once ICCROM sending one particular person from Italy to revoke was done right away. So they concentration and preservation and restoration of cultural property. Now this is the end of this global agency.