

CONSERVATION OF RELIGIOUS FACILITIES AND SURROUNDINGS: CONTRASTS BETWEEN BUDDHIST, ISLAMIC AND CATHOLIC COMMUNITIES IN BANGKOK, THAILAND

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Abstract

In Asian countries, religious facilities are important urban cultural heritages, as we can recognize temples, mosques and churches as cities' landmarks. Bangkok is a city where visitors often perceive strong urban images from those appearances of religious facilities in downtown area. To protect these facilities, government takes a big role in conservation of religious buildings, especially if they are declared as monuments. Religious organizations themselves are also crucial authorities in term of managing and providing financial support to maintain facilities, even some differences between religions could be seen. And at last, communities always serve traditionally full support, since residents are believers and common users of those religious facilities.

But in administrative conservation system, there is no standing point for communities. By the law, cultural heritages protection is claimed to be duty of Fine Arts Department and each owner of properties, which means religious organizations in case of religious places. This can be interpreted that people cannot protect their local cultural heritages themselves even if their religious places are threatened, nor they have rights to report any destructive actions to the police. It is quite curious that people are excluded away from the mechanism of current conservation system, even communities have been supporting religious facilities for very long time.

Religious community is a traditional urban community formed together with religious place. We can find many of them in downtown Bangkok. Temple, mosque or church is the most important element for this kind of community, because it is taken as community's center. Even nowadays, lives of residents in these communities are still connected deeply with religious facilities, not only by the ritual but in everyday life. Systematically participation in conservation of these communities might be a good way to improve process of protection, and to prevent further heritages destruction; which sometimes found expanding as social conflict.

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This study will clarify the potential of each religious community in conservation term. Buddhist, Islamic and Catholic communities have different mechanism to manage and control their facilities. This study is based on interview information gathered from residents from several communities in the same neighborhood area of Thonburi and Bangkok-Yai district; the west side of Bangkok. Settlements in this area are well-known for traditional religious communities that still remain effective today.

The analysis will be made with case studies on points of “How the religious facility is managed”, “How the properties (land, buildings etc) are controlled”, “How the religious community role has changed”, and then “How much the community can participate in conservation process”. The results of this analysis should be compared between cases of different religious communities to figure out some hints to complement administrative mechanism, which communities have not yet been considered to play any role in conservation of their heritages.

1. Introduction

Bangkok was established to be the capital of Siam¹ in 1782. It has grown up as a multi-racial and multi-religious city where people from nations of Southeast Asia, China, India, Middle East, Western Countries and anywhere else live together. Since there were many ethnic communities, some of important urban heritages which remain today are religious facilities. Most of them are Buddhist temples, but there are also amounts of Islamic mosques and Christian churches locate here and there. In downtown Bangkok, visitors can find that memorable skylines of the city are mainly created with these religious facilities' buildings. (Figure 1)



Figure 1. Skyline of Bangkok is composed with silhouette of religious facilities.

How many religious facilities are there in Bangkok? According to Bangkok Metropolitan Administration (BMA) dataⁱⁱ in 2007, there were totally 755. The number can be broken down to 449 Buddhist temples, 169 Islamic mosques, 59 Christian churches (Catholic and Protestantism), and 78 other religious places. (Figure 2) From the ratio of nation-wide Thai people's belief of 95:4:1 for Buddhism, Islam and Christianity, we can say that diversity of religious beliefs in Bangkok is quite more outstanding than the rest of the country.



Figure 2. Distribution of religious facilities in Bangkok (Chulalongkorn Univ.:2010)

By the way, how do Thai people and government consider these religious facilities as their cultural heritages? According to the declared monuments list of Fine Arts Department (FAD), the governmental authorityⁱⁱⁱ which has a very duty of cultural heritages protection, there are 191 places of monuments^{iv} have been declared in BMA area until the year of 2009, and the number of religious places is 84^v. This high percentage shows that religious facilities/buildings are really important parts of urban heritages in Bangkok that should be well protected and handed over to coming generations.

In fact, religious places are quite different from other monuments. If a declared monument is public, the responsibility of management and maintenance would be at public authority that the property belongs to. If it is a private property, it is the owner's responsibility to take care of the monument under administrative control of FAD. How about a religious one, which is not completely taken public or private?

The crucial partner is of course the religious organization itself. But Thai government also has some financial support to religious facilities maintenance, especially for Buddhist temples even they are not declared as monuments. And citizens might be the other important partners of the issue, as they are common users and supporters of those facilities.



Figure 3. Local people go to temple in a religious festival.

Traditional urban communities in Bangkok are always religious-facility-centered. We can find this kind of communities quite easily in downtown of the city even nowadays. For example, around a Buddhist temple, there is a Buddhist community that related to that temple. Community members always use temple's facilities in their religious ceremonies and also in any events of their lives. (Figure 3) Spaces in the temple are used as public open spaces for community. The land that the community locates usually belongs to the temple, and people have to pay their rental fees actually. Temple's management expenses are regularly from assets utilization like above, and also from donations of believers and the community. Mosque and church have similar system in order to get budgets for their facilities operation too.

By the way, the conservation system today seems to make light of community's importance. System is created to deal only with religious organizations, who are often legally owners of the properties. In historical context, community can be considered as important as religious place itself, so that should be included in some processes of this kind of conservation. This study will find out how people can now participate in current conservation system from laws and regulations review and interviews with key-persons of each religious community. Then possibilities of community participation in processes would be clarified for better religious facilities and surroundings protection, as they are important urban cultural heritages.

2. Scope of Study

2.1 Study Questions

Questions which this study tries to answer are as follow.

- (1) What is the mechanism of religious facilities conservation in urban area now?
- (2) How does community participate in religious facilities management process?
- (3) Are there any differences in process/mechanism between religions?
- (4) How can we apply existing potentials of communities in order to protect our urban religious heritages?

2.2 Study Targets and Methods

This study focused on downtown area of Bangkok, where traditional communities with religious facilities still exist. The Thonburi side (West Bank) of Chaopraya River was selected as the target because existing land use is still mainly residential even it is considered as a part of downtown area, so it is appropriate to see functional urban communities in this neighborhood. Precisely 3 communities of the districts^{vi} of Thonburi and Bangkok-Yai were chosen to be study cases, since they are in the same neighborhood, and given conditions and circumstances are similar. Wat Kanlaya Community is the sample for Buddhist, Masjid Tonson Community is the one for Islamic, and Kudeechin Community is decided to be Catholic case-study community for the study. (Figure 4 and Table 1)

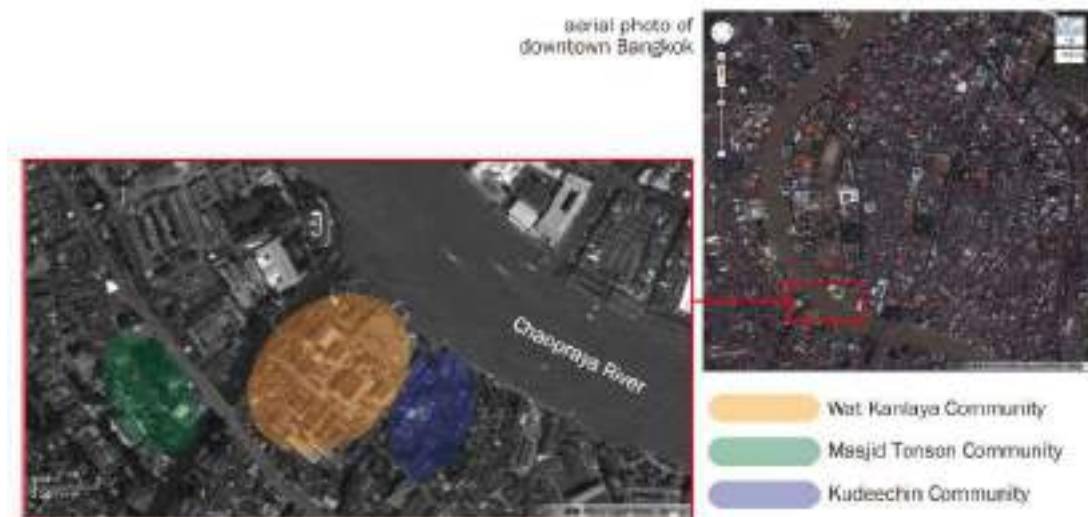








Figure 4. Location of Study Cases

The study started with review of literatures, laws and regulations which related to conservation of religious facilities. Then, Interviews of key informants^{vii} are held in order to understand each study case situation. Collected information and data were reorganized to explain how different between each community and its mechanism. The conclusions would come at last that what should be done with communities to strengthen the conservation system in Thailand, as the results of discussion from case studies.

Table 1. Abstracts of Study Cases

	Appearance of Community	Religious Facility	Brief History of Facility
Wat Kanlaya Community		<p>Wat Kanlaya</p> 	<ul style="list-style-type: none"> - Built in 1925 by a high officer and given to the King later. - Located by the bank of Chaopraya River - 2nd class royal temple. - Famous for its Great Buddha.
Masjid Tonson Community		<p>Tonson Mosque</p> 	<ul style="list-style-type: none"> - Originally formed in Ayutthaya Period. - Historical evidences of community settlement can be back to Thonburi Period. - Former mosque was built of bricks. - Current mosque was completed in 1954.
Kudeechin Community		<p>Santa Cruz Church</p> 	<ul style="list-style-type: none"> - Established in 1769 on given land by the King of Thonburi. - Once rebuilt in 1836. - Rebuilt again in 1916 and still in use until now.

2.3 Literatures Review

There are several researches related to this topic. Some of them are about religious facilities in Bangkok^{viii}, usually focusing on Buddhist temples, and suggesting how to protect them in good environments. But they scarcely explain roles of communities in existing mechanism of conservation. This study would be a fundamental research to clarify the real state of community participation in religious heritage management, and find possibility to involve it into the conservation system in the future.

About religious organizations in Thailand, there are also some researches in fields of religious studies and cultural anthropology^{ix}. Some Japanese researchers mention about "State Buddhism^x" in Thailand that affects the country's governance system. This should be considered in term of heritages protection administration too. By the way, some studies on Islamic societies and communities^{xi} are also found, but there is no current study on Catholic communities in order to refer.

3. Existing Systems of Religious Facilities Conservation

3.1 Cultural Heritages Protection

Nationally valuable objects, buildings or places are fundamentally protected by "Ancient Sites, Ancient Articles, Art Articles and National Museum Act 1961" hereinafter "Monument Act". Section 7-13 in this Act mention on Ancient Sites (Monuments), which are divided into "Declared Monuments" and "Undeclared Monuments". Both are targets of preservation in this law, but differences are levels of penalties when there is a problem such as a destruction of monuments.

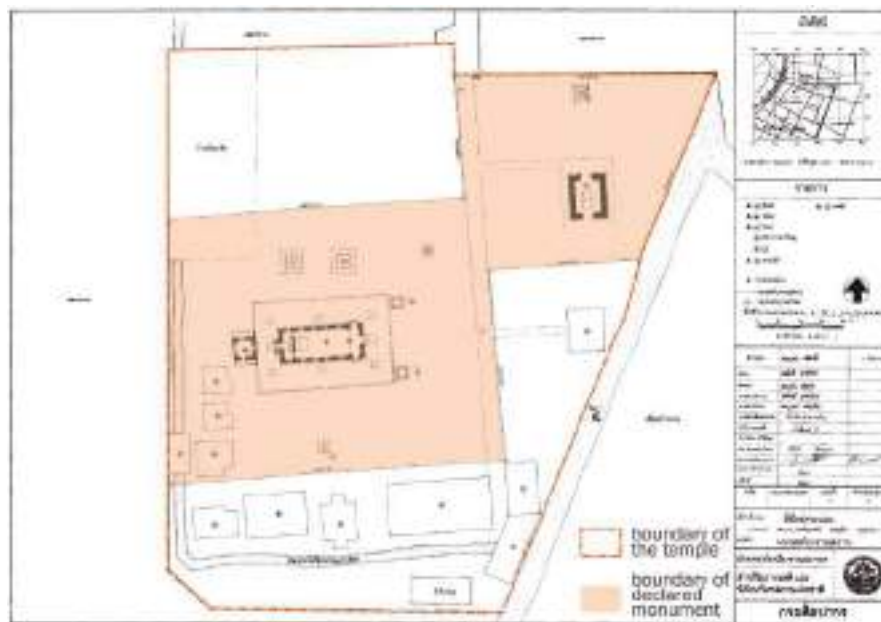


Figure 5. An example of monument declaration map

Once a monument is declared, the proprietor has to report and get permits from the Fine Arts Department (FAD), governmental authority which legally has a duty to take care of monuments, before having maintenance or any other kind of constructions that may change its values, structure or appearance. This is the only step added to the procedure for proprietor to proceed before taking any actions, but many people still misunderstand this point. They consider that their properties will belong to FAD after declarations, which is not true. FAD is just an organizing authority that helps protecting national properties by the law. Therefore private properties are comparatively declared in small number as we can observe from the list of monuments in Bangkok.

3.2 Religious Organization Control

In Thailand, there is no national religion cited in the constitution. People have full freedom of religion. Department of Religion Affairs (DRA) have approved 5 of them; Buddhism, Islam, Christianity, Brahman-Hinduism and Sikhism as religions most believed by Thai people^{xii}. In fact, around 95% of population is Buddhist, and Theravada Buddhism^{xiii} is practically taken for grant to be nearly national religion.

There are 2 laws mentioning about religious organization. One is for Buddhism, and another is for Islam. "Sangha Act 1962" stipulates the structure of national Sangha organization that has a hierarchy of management power. Anyway, every Buddhist temple is independent, and exists as a juristic person itself. The abbot of each temple is a representative by this law, and has full power over temple's properties. If the temple is declared as a monument, the abbot has to act like the proprietor and proceeds procedure in order to have physical change to the monument.

On the other hand, "Islamic Organizations Management Act 1997" is created to organize religious power structure of Muslims. According to this law, each registered mosque is also a juristic person, and independent. There must be a group of people called "Committee of Islamic Mosque" to operate mosque's activities, and this committee is the representative. Members of committee have to be chosen by registered members^{xiv} of the mosque. There is no one act like the proprietor of mosque. Actions have to followed agreements of the committee indeed.

3.3 Urban Planning Regulation

Religious facilities are considered as public buildings as same as ones of governmental authorities, so that they can get exceptions of some building controls^{xv} according to "Building Control Act 1979".

In local government level, Bangkok Metropolitan Administration (BMA) has regulations to protect and control environments around selected religious facilities. For examples, one is made for the pagoda of Wat Arun, a famous temple nearby

Chaopraya River. Height-control zones are created as a concentric circle around the pagoda (Figure 6 - left). Another example is a regulation made to be forced in high-density commercial area outer fringe of downtown Bangkok. Buildings within 50 meters from the borders of religious facilities in this area must be constructed under 16-metre height control (Figure 6 - right).

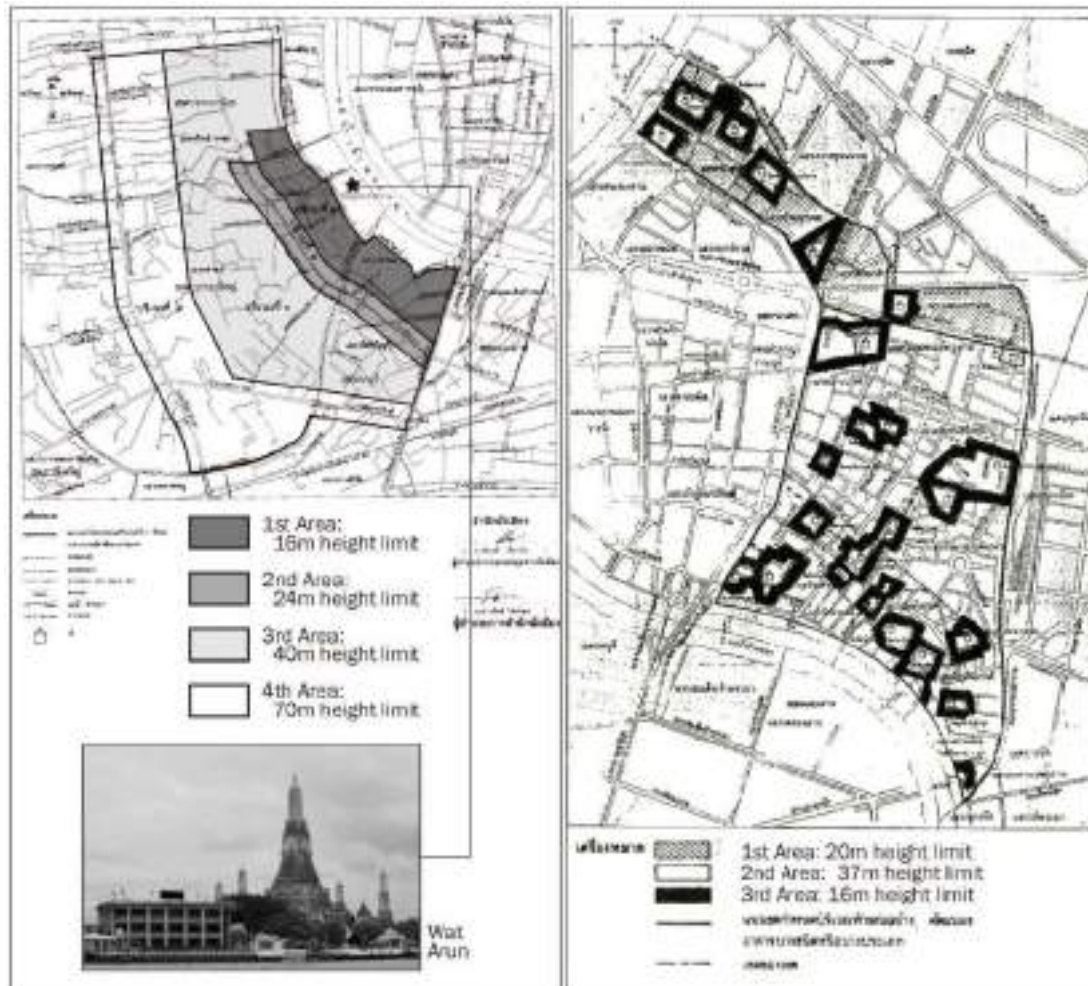


Figure 6. Description maps of BMA regulations related to religious facilities
 Left: Height-control Zone around Wat Arun (1996)
 Right: Height-control Zone in Outer Fringe of Downtown Bangkok (1999)

We might say that these existing regulations of BMA is considered to control and protect only vista or view of religious places, and they might be not enough to keep these kinds of urban cultural heritages in good environments.

4. Interview Results

Key informants interviews of 3 religious communities enabled us to understand better how responsibilities and powers actually exist in religious facilities. Relations between each communities and religious places are also clarified. This information should be really useful in further thinking of conservation process improvement, which is a main subject of this study.

4.1 Structures of Religious Community

Fundamental structure of each traditional community is composed with area of residences and the religious facility. Educational institute is often added if the community size is large enough. It is common to have an elementary school in Buddhist temple's site. Catholic missionary traditionally operates private schools nearby churches. But in Islamic community, it turns to be a religious school, which teaches the doctrinal contents of Islam to children who live in neighborhood.

One element that is unique for Islamic community is the grave. Muslims have to bury the corpse within 24 hours after someone's death, so it is necessary to have kind of facility in their community. We can also see places for funerals in Buddhist and Catholic communities too, but it is not an integrant element at all.

4.2 Origins of Religious Community

Urban Buddhist communities commonly emerged after temples had been constructed or renovated. Commonly, when temples were once completed, citizens moved to live around because traditional lifestyles needed to have temples nearby. Temples can be separated into 2 types, royal temples which are built or modified by Kings, noblemen or high officers, and private temples which are constructed purely by citizens. However ordinary people can normally use facilities of temples even they are royal ones. In the past, there was also a system of temple's slavery that government could dispatch slaves to Buddhist temples, but it was abolished in the reign of King Rama V. Therefore as places of liveliness, residential communities were naturally formed around temples.

Formations of Islamic and Catholic communities are different from above. Both religions were considered to be foreign beliefs even they had been propagated in Thailand for hundreds years. Residential areas for foreigners were separated from local residents since the Kingdom of Ayutthaya, and also had been carried on after establishment of Bangkok. The areas were always given by Kings, and the ethnicities can have their residences around there. When they founded communities, religious facilities were actually needed, and they had constructed themselves. The Tonson Mosque (of Masjid Tonson Community), and Santa Cruz Church (of Kudeechin Community) are also settled by local believers through this process.

4.3 Users of Religious Facility

There is no strict condition to use any religious facilities, if users are believers of the religion. Wat Kanlaya is traditionally used by local community people, but it is also nationally famous for the great Buddha's divine favor^{xvi}. (Figure 7) Visitors from all over the country and also many foreigners visit the temple every day.

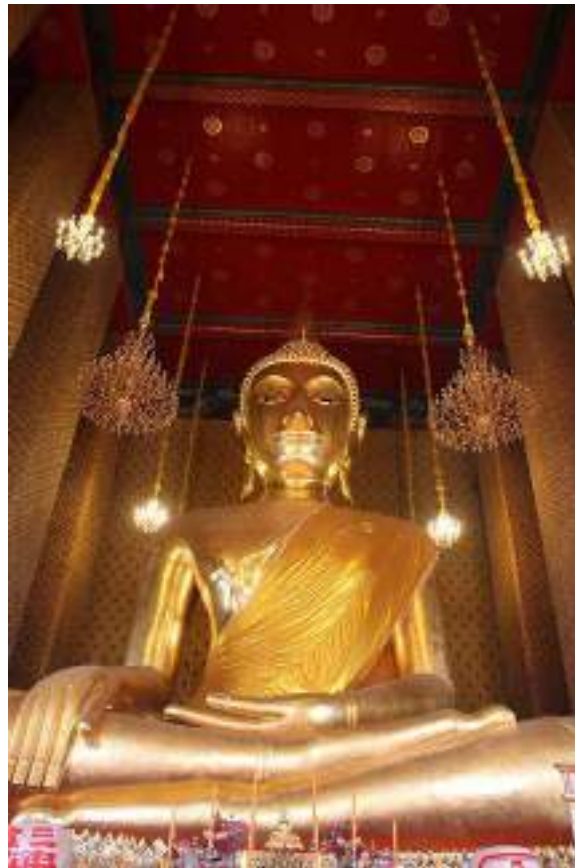


Figure 7. The Great Buddha of Wat Kanlaya

Mosque has a system of registration. By Islamic Organizations Management Act, Muslims have to be registered to a mosque, and in a place like community of Masjid Tonson, community members are always registered to the mosque. By practice, it is not necessary to go to the registered mosque, but most of people do. By the way, mosques have ceremony of worship every Fridays, and Muslims have duties to attend.

For Catholic community, there is no system of registration. Christians can attend Mass of any churches as they want. But as a result of interviews, it is said that people living nearby Kudeechin community, most of them are actually in the community, use Santa Cruz Church for their religious ceremonies.

4.4 Organization Structures of Religious Facility Management

From laws review, it is clear that Buddhist temples and Islamic mosques are considered as juristic persons, and have complete rights on their assets. How about Catholic churches? All Catholic churches in the city is under control of the Roman Catholic Archdiocese of Bangkok, and not completely independent. Any constructions, except little maintenances, of churches have to be approved by the committee of Archdiocese in principle.

In term of representative, abbot is the one who has full power over a temple. And "Committee of Islamic Mosque" will be the representative for any other mosque. Both have full responsibilities in managing religious assets and taking care of circumstances of the facilities. The difference is how decisions are made. In Buddhist temple, the abbot is the only one to make any decisions, but in Islamic mosque it should be the decisions of believers' group, since the committee is from registered members.

4.5 Tops of Religious Facility

Linked to organization structures, how tops of each facility are selected is also an important aspect to understand religious facility management. The abbot of Buddhist temple comes from monks' selection in case of private temple, and is sent from Sangha central organization^{xviii} if the place is a royal temple. There is no restricted term for abbots, so they can be in the positions until the end of their lives.

Islamic mosque has no top in management. There is a committee in responsibility as explained. The committee also has head position for "Imam" who is a worship leader settles in each mosque, but power in decisions is at the committee, 6-to-12-people group, which is selected from the mosque's registered believers who are always in the community.

Top of a Catholic church and its community is the priest. The Catholic organization is hierarchical, and the priest of each church has to be dispatched from central. The term for a priest is 5 years, and he has to move to the other communities, or the other Catholic operated facilities such as schools after the expiration of duties comes.

4.6 Incomes and Budgets of Religious Facility Management

All religious facilities in this survey have incomes from donations and their assets leasing. The amount and ratio between sources of incomes is vary from place to place, and often unavailable to public. Actually, in case of a famous religious place with a great number of visitors, amount of donations is so much that is not comparable to anything else.

Santa Cruz Church also gets incomes from operation of a private school too. In contrast to this point, elementary schools in Buddhist temple's sites always belong to BMA, and do not make any direct income to the temples. Similarly, Religious schools in Islamic communities are also operated without any commercial consideration.

There are some budgets for religious places provided by Department of Religious Affairs (DRA) in order to maintain decrepit facilities. Fine Arts Department (FAD) has some for them too, if they are declared as monuments.

4.7 Assets Possession

According to Sangha Act, it is said that there are 3 types of land belongs to temples. One is land in use of religious facilities and monks' residences^{xviii}. The other is called "Thorani Song" which is a part of land directly belongs to temples but it is leased for financial profit, in order to use those benefits in religious activities. In some cases, temples build buildings on Thorani Song and lease them instead of land. The last type is called "Kalapana" which is private properties of believers promised to give profits of land to temples. The concept of Assets Possession of Buddhist temples emerged around 100 years ago, when the country turned to be a modern state, and supports of the King and royal institutes got weaker^{xix}. Temples had to have their assets management to survive in modern society.

Islamic and Catholic communities also have similar land leased to people which profits given to religious facilities. Sometimes the leasing land does not locate around mosque or church, but it is in downtown commercial area where can get very high profits^{xx}. Anyway, there is also an example of mosque^{xxi} that lease land to community without any charge too.

4.8 Land and Properties Tenancy

Contracts of leasing are regularly for 1 year in every study cases. It is set to be convenient for religious facilities to get their land or properties back if they want them to be in new usage of religions. By the way, communities borrowing them are usually traditional ones and have been exist there for long times as traditions, so problems always occur when religious facilities try to get them back to have further developments.

In Catholic Kudeechin community, there is a selection mechanism for new residents who are coming to live in management area of the church. Church committee, leaded with the priest, has duty to select new comers to live in the community, and the priority is given to those who are Christians.

4.9 Leaseholds Management

Post-leasing management system is only found in Catholic community case. The church committee, formed with church, school and residents representatives, plays the role of this process. Renovations or reconstructions of buildings in large scale within the community area have to be discussed in the committee in order to give permits to residents who want to have those projects. This mechanism is considered to help community to be kept in good condition of environment.

Table 2. Summary of Differences between Religious Communities

Communities	Buddhist Community	Islamic Community	Catholic Community
Structure of Religious Community	Residences + Temple + School	Residences + Mosque + Grave (+ Religious School)	Residences + Church (+ School)
Origins of Religious Community	Settlement comes after establishing of temple	Mosque construction comes after community settlement	Church construction comes after community settlement
Users of Religious Community	Local residents Visitors	Fundamentally registered members	Fundamentally local residents
Organization Structures of Religious Facility Management	Temple is a juristic person with the abbot as the representative.	Mosque is a juristic person with Committee of Islamic Mosque as the representative	Church is under control of the Roman Catholic Archdiocese of Bangkok.
Tops of Religious Facility	Abbot: Selected by monks (private temple), Sent from Sangha Central Organization (royal temple)	Committee of Islamic Mosque: Selected from mosque's registered members	Priest: Dispatched from the Roman Catholic Archdiocese of Bangkok
Incomes and Budgets of Religious Facility Management	Donation Assets leasing	Donation Assets leasing	Donation Assets leasing Operation of school
Assets Possession	Leasing land	Leasing land	Leasing land
Land and Properties Tenancy	1 year contract	1 year contract	1 year contract New comers selection process
Leaseholds Management	none	none	Church Committee: Post-leasing management

5. Conclusions

We can see similar and different points between communities in term of religious facility managements from this study. It can be said that to keep religious facilities and surroundings in good conditions is not only the duty of government or religious organizations, but it also has parts to deal with communities that are users and supporters of each religious place. What more is the area where communities exist is again the surrounding which can increase or decrease worth of these kinds of urban cultural heritages, so it is important to consider roles of communities when we think of conservation of religious facilities.

One of similar points for all religion is that assets management can be found in order to take incomes to operate religious activities, and to maintain their facilities. The system is created to have religious facilities be self sufficient, and get less helps from the government or central religious organizations. Communities get merits from this as they can have places to stay, and have facilities nearby to complete their rituals and ceremonies. Temples, mosques and churches can get rental fees from people in communities, and additionally some money from donations, to use for religious activities and facility maintenances. The balance collapses when donations become the main incomes of religious facility when it gets very popular that amount of rental fees collected from community means nothing. Or in the other case that occurs when the facility exists in the downtown area, the pressure of urban development around affects religious organization to utilize their assets in commercial use instead of use for community. These facts often cause conflicts between religious facilities and surrounding communities when new developments happen to occur. (Figure 8)



Figure 8. A development perspective image of Wat Yannawa, which was in conflict

To conclude the study, merits and demerits of each religion's current system should be summarized. First of all, in a Buddhist temple the whole power is at the abbot who is a representative of temple juristic person. A good point is that the right of any decisions is completely at one person so operation of assets management should be held smoothly. But on the other hand, how could people be sure that the abbot's decisions are always correct? There are some cases show conflicts on new developments, both inside and outside of the temple, between communities and abbots. Furthermore, the data shows that many royal temples have been declared as monuments, and by rules of Sangha, abbots of these temples have to be sent from central organization of Thai Buddhist monks. These abbots might have had high Buddhism education, but it is not mean they understand local culture of each temple. Gaps between senses of traditional value would occur between temples and communities, and appear to be serious conflicts if developments are still continued without agreement of community.

In an Islamic religious place, the power is at "Committee of Islamic Mosque" which is formed with representative believers of it. The decisions are not made by any single person, but they have to be results of committee discussions. This system seems to be quite democratic, and in a traditional community where most of people are registered with the mosque, decisions of the committee would be equal with decisions of the community. The merit is what people wish can easily take action. But in fact, there is no declared monument which is a mosque in Bangkok even many of them have enough value to be declared. And there seems to be lack of people's interest to have their religious facility to be a declared monument too.

At last, in a community with the Catholic church, the power to decide big issues is not there, but exists in upper level organization; the Archdiocese Committee. The priest's role is like a manager of church and community to report things upward, and has limited right in decisions. Anyway, there is a church committee which has duty of newly coming resident selection and post-leasing assets management, and this is very helpful to keep surroundings of the religious facility in good environment. This after care system is unique from other religious communities that should be adopted widely.

However, if we compare numbers of Buddhist temples and other religious facilities in the declared monuments list, "State Buddhism" seems to have some effects in the field of conservation too. Government should pay more attention to these other religious facilities because they are also important elements that show history of multi-culture, which is the identity of Bangkok.

By the way, we can see different degrees in potentials of communities in conservation of religious facilities and surroundings. Islamic community takes a big part in operating mosque and managing its assets. Catholic community is together with representative from church and school in the church committee screening new comers and taking care of changes in environment of the facility and around.

Participation of Buddhist community is the least because there is no place for its members in facility and assets management system. If we consider these religious facilities as living urban cultural heritages, communities should be the most important partners as well as supporters that are really helpful in management, protection and conservation, since they are users who get the most merits if the facilities are kept in good conditions. People in communities are ones who suppose to have consciousness of possession and protection awareness in religious facilities in order to handle them to coming generations.

Anyway, Constitution of the Kingdom of Thailand (2007) has a section mentioned about Community Rights. The sentence^{xxii} is as below.

***Section 66:** Persons assembling as to be a community, local community or traditional local community shall have the right to conserve or restore their customs, local wisdom, arts or good culture of their community and of the nation and participate in the management, maintenance and exploitation of natural resources, the environment and biological diversity in a balanced and sustainable fashion.*

It means community has actually right to protect what its members consider to have value representing their customs and culture. We can see religious facilities as urban heritages, and at the same time they are appearances of tradition and wisdom of local communities. But the system now doesn't let communities take much role in the process of protection and conservation of these heritages. We should consider how to apply potentials of current mechanism of each religious facility in order to make conservation system better and to conform to community rights clarified in the constitution. For example, Buddhist community and temple should set a committee to control or harmonize any development that may occur in both temple or community area, and work together with FAD to protect cultural properties and surroundings if there is any monument existing there. As well as, after-leasing care mechanism should be applied in Buddhist and Islamic communities, because it seems to be helpful in keeping the quality of community and protecting conflict that might occur, as we can observe in Catholic community nowadays. However, related government authority such as FAD should realize importance of communities that may help heritages protection in long term.

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- i Siam is the old name of the state, and became official name of the country since the reign of King Rama V. It was changed to Thailand in 24 June 1939.
- ii This data is referred from (Faculty of Architecture, Chulalongkorn University: 2010).
- iii FAD is an authority under the Ministry of Culture. The duty of cultural properties protection is claimed to be at Office of Archaeology, which is one of the sub-organizations under FAD.
- iv This data is get from the website of Office of Archaeology, FAD. <www.archae.go.th> [Access 25 February 2012]
- v This aggregate result is original made by the author.
- vi There are 50 districts of administration inside BMA.
- vii Interviews were held with the community leader in case of Wat Kanlaya Community, the local scholar in case of Masjid Tonson Community, and the priest of Santa Cruz Church in case of Kudeechin Community.
- viii (Nakavachara et al: 1980), (Nakavachara et al: 1982), (Ratanapunt: 1995) and (Tantinipankul: 2009)
- ix (Ishii: 1991) and (Yano: 2010) are examples.
- x “State Buddhism” is Buddhism that has been led by the state and provided places and opportunities to have widely religious activities. According to (Yano: 2010), State Buddhism can be observed in Thailand.
- xi One of those is (Citmuat: 2009).
- xii The last authorization of religions by DRA was made in 1983.
- xiii Theravada Buddhism is relatively conservative Buddhism. It is predominant religion of Sri Lanka and most of continental Southeast Asia.
- xiv It was mentioned in Section 4 of the Act that Muslim has to be register with a mosque.
- xv The exception has to be made by the command of Minister of the Ministry of Interior, as it is cited in Section 7 of the Act.
- xvi People visit the temple to pay respect at the great Buddha as well as to ask blessings. This great Buddha of Wat Kanlaya is especially famous among overseas Chinese.
- xvii It is called in Thai “Maha Thera Samakhom”, which is the national committee of Buddhist monks.
- xviii Land in use of facilities is called “Buddhavas”, and land in use of monks’ residences is called “Sanghavas”. We can always find both types of land in each temple.
- xix Detailed explanation is in (Tantinipankul: 2009).
- xx Tonson Mosque is one of the examples.
- xxi Bangluang Mosque, which its community locates next to Wat Kanlaya, is an example.
- xxii Unofficial translation by Foreign Law Bureau, Office of the Council of State <www.krisdika.go.th> [Access 25 February 2012]