

**Colonial Heritage, Urban Development in Guwahati city: a
Study in Heritage Resource Management**

*A Thesis Submitted to Indian Institute of Technology Guwahati in
Partial Fulfillment of the Requirements for the Degree of Doctor of
Philosophy*



**Submitted by
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India
September 2016**

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*Dedicated to my Father (Deuta) Late Dr Golap Chandra Saikia
and
My Mother (Ma) Mrs Ranu Saikia*



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Declaration

I hereby declare that the matter embodied in this thesis, entitled **Colonial Heritage, Urban Development in Guwahati city: A Study in Heritage Resource Management** is the result of research carried out by me in the Department of Humanities and Social Sciences, Indian Institute of Technology, Guwahati, Assam, India, under the supervision of Dr Sukanya Sharma, (Associate Professor) in the Department of Humanities and Social Sciences, IIT Guwahati.

In keeping with the general practice of reporting observations, due acknowledgements have been made whenever the work described is based on the findings of other investigators.

(Madhuri Saikia)

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CERTIFICATE

It is certified that the matter embodied in the thesis entitled **Colonial Heritage, Urban Development in Guwahati city: A Study in Heritage Resource Management** submitted for the award of the Degree of Philosophy by Ms Madhuri Saikia, a student of the Department of Humanities and Social Sciences, Indian Institute of Technology Guwahati, India, has been carried out under my supervision. It is also certified that the collection of materials/data from secondary and primary sources has been done by Ms Saikia herself.

I certify that she has fulfilled all the requirements according to the rules of this institute, and that the work has not been submitted anywhere else for the award of a research degree.

(Dr. Sukanya Sharma)-Supervisor

Associate Professor

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September 2016

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Abbreviations

- 1) ARPA - Archaeological Resources Protection Act
- 2) ASI - Archaeological Survey of India
- 3) CBCNEI - Council of Baptist Churches North East India
- 4) CEQ - Council on Environmental Quality
- 5) CRM - Cultural Resource Management
- 6) EIA - Environmental Impact Assessment
- 7) EPA - Environmental Protection Agency
- 8) GMDA - Guwahati Metropolitan Development Authority
- 9) HCC - Heritage Conservation Committee
- 10) HRM - Heritage Resource Management
- 11) INTACH - Indian National Trust for Art and Cultural Heritage
- 12) NAGPRA - Native American Graves Protection and Repatriation Act
- 13) NHPA - National Historic Preservation Act
- 14) NPS - National Park Service
- 15) PPP - Public Private Partnership
- 16) SHPO - State Historic Preservation Officers
- 17) SIA - Social Impact Assessment
- 18) UNESCO - United Nations Educational, Scientific and Cultural Organisation
- 19) HUL - Historic Urban Landscape

Abstract

Based on the UNESCO recommendation of Historic Urban Landscape (HUL), adopted on 10th November, 2011, the work on Colonial Heritage, Urban Development in Guwahati City: A Study in Heritage Resource Management proceeds to construct the meaning of heritage and henceforth apply it in the context of the city of Guwahati. The present study is based on heritage resource management in the urbanised scenario. Heritage, whether tangible or intangible, belongs to mankind in general and not associated with any particular culture or place.

As expanding cities is an integral part of the urbanisation process, the past is often threatened by the present. The past needs to be preserved but at the same time the present cannot be threatened. The past has to make way for the present and let development continue. In the 21st century when globalisation, localisation, sustainability and responsibility are the key words, historic preservation has taken a different role.

Today, historic preservation has moved away from- saving old buildings in order to save old buildings. Historic preservation aims to create jobs, aims to generate resource adding to the revenue of the land. It is a resource which can facilitate growth in the present. For that part of the past is sampled and preserved for posterity while the rest of it is given away for the present to continue. It need not stand in the way of the modern way of life. Heritage Resource Management agrees with globalisation, localisation and sustainability.

Taking note of the different kinds of threats to the heritage resources taking place globally (natural or manmade) which is recognised by the UNESCO and the population threat which is the predominant threat in the Indian context, the study proceeds to introduce managerial traits for the heritage management in Guwahati through a process of analytical framework. This framework is developed by borrowing ideas from the 10th November 2011 UNESCO recommendation on the historic urban landscape and the set of 5Cs i.e. credibility, conservation, capacity building, communication, and communities developed by World Heritage Committee in the Budapest Declaration (2002). It uses the tools of civic engagement, knowledge and planning, regulatory systems and financial tool for managing the threat to monuments from the growth of Guwahati city from the historic urban landscape approach. Taking the examples of Guwahati Baptist Church, Conference Center Complex, Christ Church, Satribari Christian Hospital and Church, Nursing College, and the White Memorial Hostel, the study proceeds to apply this framework for heritage management in Guwahati.

CHAPTER 1

Introduction

Heritage is usually defined as “what we inherit”, “what we value”, or “what we want to pass on to future generations”. Heritage is taken to include everything that people want to save, from clean air to Morris dancing including material culture and nature. It is all pervasive, and concerns everyone (Howard, 2003).

Heritage is not the same as history. Heritage is highly processed through mythology, ideology, nationalism, local pride, romantic ideas or just plain marketing into commodity (Schouten, 1995). It has two broad divisions cultural and natural heritage. The Convention concerning the Protection of the World Cultural and Natural Heritage adopted by the 17th session of the General Conference of UNESCO in 1972 has defined Cultural Heritage as; “Cultural Heritage includes monuments- architectural works, sculptures, paintings, inscriptions, cave dwellings, groups of buildings; sites-archaeological sites etc, which are of outstanding universal value, from the historical, aesthetic, ethnological or anthropological point of view (UNESCO Convention,1972).

Natural heritage according to the Convention includes natural features such as physical, biological, geological formations and areas which constitute the habitat of threatened species of animals, plants and natural sites or areas which are of outstanding universal value, from the point of view of science, conservation or natural beauty. Within sites of environmental or scenic beauty, includes water bodies, tanks, wells, open areas, gardens, wooded areas, sacred groves etc. The built heritage is an integral part of the cultural landscape (UNESCO Convention ,1972).

The Convention lays down that “effective and active measures are taken for the protection, conservation, and presentation of the cultural and natural heritage situated on its territory”. The convention also undertakes for each country-

- To adopt a general policy which aims to give the cultural and natural heritage a function in the life of the community, and
- To set up within its territories, where such services do not exist, one or more services for the protection, conservation and presentation of the cultural and natural heritage with an appropriate staff, and
- To take the appropriate legal, scientific, technical, administrative and financial measures necessary for identification, protection, conservation, presentation and rehabilitation of this heritage etc (Art 5, UNESCO Convention ,1972).

It is known that a monument does not belong to the past alone, it belongs to the present and future and it should be protected for posterity. One of the meanings of the word “Heritage” is Legacy. Heritage belongs not only to people or the culture concerned, but also to mankind as a whole and it plays an important role in underpinning people’s cultural identity Article 51 A (F) of the Indian Constitution.

In the field of heritage there has been considerable debate over the moral and political implications of the words “property”, “patrimony”, “heritage”, “resources”, “and treasures”, and while the term “cultural heritage” is objectionable to some because of its implicit moral claims, it may be expedient when discussing the ethics of studying, owning, and preserving the past (Messenger 1999).

International charters concerning heritage coalesce around three constructs: rights of ownership, rights of access, and rights of inheritance (Almond, 1991).

“I was born in the fifties, was a child in the sixties, a teenager in the seventies, married in the eighties, divorced in the nineties. The second of the twentieth century is my whole life. And you know when I go back none of the places from that part of my life exist anymore. My parent’s house was bulldozed and replaced with townhouses twenty years ago. The schools I went to have both been demolished. Even the service stations where I worked part-time are gone. It’s as if my life is being erased in my wake.” (Schofield, J. 2004)

This quotation describes loss, social significance and sense of place. It is a relatively commonplace description of some of the material changes experienced during a life. But it is suggesting that ‘what was there has now gone’ resulting in change of identity, partly of an individual and completely of a place.

The 21st century has seen the destruction of the archaeological resources exponentially. Economic development, population growth, elite acquisitiveness, increasing wealth, extension and intensification of agriculture, the mining of materials and minerals, the growth of cities and suburbs, development of reservoirs, transportation systems and other public work poses threats to the *in situ* archaeological resources. The loss of sites due to economic development is increasing at an alarming rate worldwide. Looting of archaeological sites particularly in the Third World Countries is becoming common to feed the antiquities markets. However, most economically less developed countries consider archaeological record as a part of the national patrimony and have laws for protection of antiquities. Even though global economy facilitates the transmission of antiquities from the poorer to the richer sectors of the world, nevertheless

it also provides a platform for international agreements on issues like environment, trade agreements for controlling trafficking in antiquities (Lipe, W. D.2000).

Urbanisation is a major change taking place globally. At the heart of urbanisation are cities. Cities are seen as the indicators of humankind's progress into the 21st century. For example until 1911, Delhi was a regional town. Later on in 1911 when it became the capital city of India, the population started to increase. By 1991 the urban population of Delhi, reached 8.47 million persons. All the agricultural fields have now been developed into residential colonies and commercial complexes. The land environment is under stress due to the fast pace of urbanisation. The high rise buildings now stand as an impediment to Delhi's historical monuments (Mohan, 2004). The vertical and horizontal expansion of Delhi has affected the historic areas. Delhi now has doubled its population since 1990 to 25 million to become the world's most populous city (UN Report in The Indian Express, July 12, 2014).

Urbanisation, has led to the growth of heavy industries, migration, and climatic change. Besides the growth of residential and commercial complexes, urbanisation has changed the archaeological fabric of the sites in most of the places. Urbanisation poses the threat of sudden destruction of archaeological sites and heritage resources, due to construction of roads, bridges and dams.

There are examples of destruction of the Byzantine remains in Turkey in the Marmara Region, where housing and road construction principally due to unplanned and unguided urbanisation is the major cause. This has also happened in a large scale in Istanbul (Tanindi & Kurt, 2008).

Historic Islamic Cairo, the capital of Egypt, has a great number of historically important mosques, fountains, madrasas, hammams, all towered over by the Cairo citadel constructed by Saladin in the 12th century. Cairo also has the oldest functioning University in the world. But Cairo is now experiencing unprecedented and rapidly accelerating urban expansion and population growth in recent decades. This development has threatened many important sites which do not receive the preservationists' attention. Much of historic Cairo remains in similar disrepair, swept out of public view in a rapidly growing city (Mink, 2009).

Construction of buildings as tourist facilities in and around the archaeological sites is becoming a regular feature. The urban sprawl from Cairo to the pyramid at Giza may have been halted but their setting has destroyed the beauty of the site. Weak planning control at the municipal and regional level and the infrastructural developments which are usually Central Government projects constitute grave threats to archaeological heritage (Cleere, 2000). The

example of Xochimilco, the last surviving testimony to Mexico's past and a UNESCO World Heritage Site which was built during the 16th century by the Spaniards can be cited here. Xochimilco meant flower field since the pre Hispanic period. The first human presence in the area was the hunter gatherers who eventually settled as farmers. Xochimilco also means borough which centers around the former independent city of Xochimilco consisting of 18 neighbourhoods. The place is known for its canal system which connects most of the Mexico Valley. The Mexican city was a sprawling megapolis and it was described as the Venice of the New World when the Spaniards first arrived in 1519 AD. But Xochimilco is now in peril due to the exploding human population, which the Mexicans refer as the "mancha urbana" or urban stain. Illegal development in Xochimilco has destroyed hundreds of acres of protected lands, while cars and trucks move around the pollution choked streets that used to be canals once upon a time. There was also a case when one official of the Institutional Revolutionary Party (PRI) brought in tons of rubble from construction sites around Mexico City to fill a 10 acre lake bed. But now efforts are on to rescue what's left of the protected zone. According to Juan Gonzalej Romero, the head of the district government, "the biggest challenge will be to stop the growth and constant building.....to make a total change will require a profound and integrated plan" (Peters, 2002). Similarly, Damascus which has 125 monuments that span over its 500 years history is facing the threat of being abandoned and demolished to make way for modern developments. Modernisation and redevelopment projects will raze Old Damascus in order to build modern shopping complexes, malls, hotels, and car friendly streets. Likewise the imperial palaces of the Ming and Qing dynasties are central examples of Imperial Palace architecture in China. In many sites in rapidly industrialising China, rising air pollution in Beijing threaten many facades. Acid rains from industry and cars, modern structures built nearby as well as demolition of old buildings in the area is a grave threat to the integrity of the site. The Shalimar Gardens of Lahore in Pakistan are threatened by urban expansion and deterioration of the perimeter walls. Water tanks built during the Mughal period to supply water to the garden were destroyed in 1999 to widen the road (Mink, 2009).

A major challenge worth mentioning is mismanagement and lack of proper management schemes which cause damage to archaeological sites. Lack of resources and restricted funding often results in inadequate staffing levels, training, and equipment. Corruption can also lead to mismanagement. Insufficient expertise can also lead to unscientific restoration, one of the most debilitating threats to heritage (Global Heritage Fund, 2010).

When the world has entered a period of rising economic globalisation, there has been an increasing effort to integrate past heritage with present developments. This new trend has led to the rise of heritage conservation as a necessary tool to preserve both heritage sites for economic growth and for strengthening national cultural identity. Giddens defined globalisation as the intensification of worldwide social relations that link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa (Giddens, 1990). The Encyclopedia Britannica defines globalisation as the process by which the experience of everyday life is becoming standardised around the world. Globalisation is an unstoppable historical process led by technological change. Rapid urbanisation and technological advances have resulted in standardisation of built environments, depriving human habitats of cultural and regional identity, as the same styles are applied in the newly emerging concepts of “global cities”. Rapid urbanisation has been made possible by the introduction of modern technology as a part of the development process. For example in the case of the Arab world, countries like Egypt started to receive a major influx of foreign ideas very different from local architectural heritage. Local architecture is grappling with the problem of assimilating globalisation into its traditional cultural heritage due to the forced paces of modernisation. The conflict is now recognised between traditional values and imported ideas. In the case of the Prophet’s Holy Mosque at Medina, there have been positive potentials and opportunities for local and global forces to interact with and mediate each other. On the other hand, in the Alexandria Library Project in Egypt the negative potentials and threats of globalisation are clearly apparent in how it is cut off from the past and ignores the place identity and architectural heritage (Eldermery, 2009)

Globalisation here is assumed to be a threat to a “fragile heritage”. This kind of globalisation would create ‘conditions for renewed dialogue thereby contributing to the spread of knowledge about other cultures and heightening people’s awareness of their own cultures’ UNESCO therefore considers globalisation as a complex and multifaceted issue (Matsuura, 2004:13)

Private enterprises interfere with cultural heritage sites in a variety of ways, like misusing the values associated with sites for the purposes of marketing and thereby increasing profits, and through regular business activities which may lead to encroachment on the cultural heritage sites. At the Terracotta Warriors archaeological site in Xi’an, China, visitors to the site have no choice but to walk through the Terracotta Warriors International Plaza shopping mall. Iconic cultural heritage sites are often sought after as dramatic and romantic

locations for large events and filming. In 2000 at Machu Picchu, Peru, J. Walter Thompson, a US publicity firm filmed a commercial for a Peruvian beer using the *Intihuatana*, a 15th century granite sundial as a make shift bar. Incidentally, the crane which was brought to the site for filming broke a part of the sundial resulting in criminal charges filed against the production company. Similarly privatisation may bring advantages to the management of heritage, but may also come into conflict with the principles of free access to heritage. The appointment of Mario Resca former chief of McDonald's in Italy as the chief of museums and archaeological sites is part of the controversial new approach in Italy. The proposed approach was to make culture more popular through strategies like selling filming rights and access for events at sites such as Pompeii and the Colosseum and Forum in Rome (Squires, 2008, pp 56. in Starr, F. (2013).

Cities will need to respond to the principles of the 21st century economy-globalisation, localisation, sustainability, diversity and responsibility. Consequently the “modernisation” of urban communities in terms of infrastructure, public health, convenience and quality of life does not necessitate the “westernisation” of the built environment. Historic preservation has moved away from-saving old buildings in order to save old buildings-to becoming center city for revitalisation, job creation, cultural stewardship, small business, tourism etc. Successful strategies utilising historic preservation as a tool of economic development have several denominators: (1) Major landmarks and monuments need to be identified and protected, (2) Historic resources are far more than monuments and often are vernacular buildings,(3) Groups of buildings rather than individual structures are most important, (4) The vast majority of buildings of “ historic importance” are defined by their local significance, not national or international recognition, (5) Adaptive reuse of functionally obsolete buildings is central to effective heritage conservation as an economic development strategy, (6) Authenticity is an important element in sustainable historic preservation based success. These 6 denominators so far as historic preservation based urban economic development is concerned are highly beneficial (Rypkema, 2005).

According to the post modern deconstructionist architect Bernard Tschumi-“architecture’s ultimate importance resides in its ability to accelerate society’s transformation”. Adaptive reuse of the historic built environment can provide a touchstone, a sense of stability, and a sense of continuity for people and societies that help to counteract the disruption and acceleration which contemporary deconstructionist architecture tends to

exacerbate. This is an important non measurable benefit. Historic preservation reinforces the sense of place, sense of evolution, sense of ownership, sense of community (Rypkema, 2005).

Since her independence, Singapore has adopted a massive programme for urbanisation. The Government considered conservation as an obstacle to economic and social progress. But in 1989, however the Government enacted legislation to incorporate heritage protection in urban planning. The conservation plans of Singapore consider (a) the need for new development to position Singapore as a modern 21st century city, and (b) the need to conserve Singapore's built heritage (Yuen, 2005).

In Malaysia conservation is carried out in urban areas through the Rent Control Act of 1966. After the repeal of this Act in 1990 New Penang Heritage Trust is playing an active part in the drafting of the local conservation legislation for the state of Kedah. The Museums Department is responsible for cultural heritage management in Malaysia. Now the Badan Warisan Malaysia is playing an active role in the promotion of the preservation and conservation of Malaysia's built heritage.

1.1 Cultural Heritage Management (CHM)

When heritage is considered as a resource it has to be managed. Many rapidly modernising cities are demolishing their heritage resources. UNESCO, as the UN nodal agency for culture, architecture, urban planning and conservation advocating for the cause of heritage states that heritage is not an impediment to development but a resource that can contribute to poverty reduction, employment generation, waste management and sanitation, environmental regeneration as a whole. "Everything in the landscape is something particular - has a history, has a value for the imagination, played a part"- (James, 1905). For example, the creative reuse of Downtown's (in Baltimore, USA) existing historical buildings can provide a better return on capital investment than demolition and new construction. At the same time the "Concept Plan" relies upon sweeping demolition of historic buildings to accommodate large ground level building footprints for category dominant retailers and other new development (Baltimore Heritage, Inc, 1998).

In countries like Singapore many of its historic buildings have been demolished for building skyscrapers. Its oldest boys' school Raffles Institution (built in 1837-41) was bulldozed and on its site now stands Singapore's tallest hotel and mega shopping mall (Yuen, 2005).

United States of America was the first country in the world to have used the term Cultural Resource Management (CRM). In the early 1970s archaeologists in South West United States began calling what they did as Cultural Resource Management. At that time, “natural resource management” was being discussed in the federal land managing agencies. That is why archaeologists created a parallel term in the cultural sphere, i.e. “cultural resource management”, which was given a legal and policy formality and nationwide substance. CRM actually helps to identify sites that may be eligible for the National Register of Historic Places, testing them for evaluation and sometimes excavating those before they are destroyed. When heritage is considered as a resource it has to be managed. In USA, CEQ i.e. Council on Environmental Quality, helps in resolving cases with national policy implications and develops government wide policy on environmental matters. The duty of Environmental Protection Agency (EPA) is to provide for environmental regulation and conduct project to protect or clear the environment. Besides Land Management Agencies, Forest Service, Department of Housing and Urban Development, Engineering Department etc come under the field of CRM. Land Management Agencies have elaborate responsibilities under CRM laws because they actually control land on which people do cultural things and have left cultural things (artifacts, buildings) lying and standing around (King, 2002, pp34). The federal agencies developed Environmental Impact Assessment (EIA) to ensure that its actions were viewed through environmentally sensitive eyes. In the history of the development of CRM as an essential practice in the discipline of Archaeology, America and Australia connected it with the development of nationwide assertive indigenous political movements. The second development was the increasing concern throughout 1960’s and 1970’s about the need to conserve and preserve the past. In the 1960’s and 1970’s both in America and Australia there was tremendous interest for protecting indigenous archaeological resources or relics. American and Australian legislation regarding heritage conservation and other associated policies was the basis of the development of CRM as a formal management process. Based on the loss of archaeological sites in the United States due to vandalism, professional excavations, development etc, CRM programmes of all kinds have assumed importance in federal and state land management agencies and in general historic preservation movement as a whole.

In the United States Cultural Heritage Management began with the following legislations. They are (i) Antiquities Act of 1906; (ii) Historic Sites Act of 1935; (iii) National Historic Preservation Act of 1966 as ammended; (iv) National Environment Policy

Act of 1969; (v) Archaeological and Historic Preservation Act of 1974; (vi) Archaeological Resources Protection Act of 1979; (vii) Abandoned Shipwreck Act of 1987; (viii) Native American Graves Protection and Repatriation Act 1990; (ix) Department of Transportation Act of 1966 as amended; (x) Farm Security and Rural Investment Act, 2008. The National Register of Historic Places in the USA is a Register, a Schedule, and a List, of all those places deemed to be historically important. In the United States, the National Park Service is the authority of the National Register. The Register is the main focus of the national historic preservation programme. The most famous of the CRM related laws is the Native American Graves Protection and Repatriation Act (NAGPRA) which was enacted in 1989. This Act is necessary for CRM and it aims at correcting the injustice done to the Native Americans since the 18th, 19th, and the 20th centuries. NAGPRA is grounded in property law. It declares ancestral remains and “Native American cultural items”-funerary items, sacred objects, and “objects of cultural patrimony” to be the property of lineal descendants and culturally affiliated tribes and Native Hawaiian groups (King, 2002). Other European countries like France and Spain also had developed lists of their historic preservation programmes by World War II. The National Register on Historic Places of US embraces numerous properties of archaeological significance and other cultural resources of national, state, and local stature. All the institutions which have grown out of National Historic Preservation Act (NHPA) are the National Register of Historic Places, the Advisory Council on Historic Preservation, the State Historic Preservation Officers, and the Section 106 review process.

Cultural Heritage Management work has been in progress in U.S.A. since 1800, when Congress appropriated \$ 5000 to purchase books and create the Library of Congress. At the same time France started playing with the idea of listing old buildings that the government considered of preserving. After the Civil War, the Smithsonian Institution and the Department of the Interior began to do ethnographic and archaeological research and the War Department started to acquire and preserve battlefields (King, T. F. 2003:16).

The *American Antiquities Act of 1906* was enacted by the Senate and House of Representatives of the United States of America which was signed into law by President Theodore Roosevelt. This Act became the first major federal legislation to govern archaeology in the United States. The President of the United States is authorised in his discretion to declare by public proclamation historic landmarks, historic and prehistoric structures owned or controlled by the Government of the United States to be National Monuments. Since Congress passed this Act, Republicans and Democrats alike have used the

Act more than 100 times to preserve some of the spectacular and historically public lands. This Act empowers the President to protect all forms of American History-natural, scientific, and archaeological, by designating National Monuments. This Act was by 1970,s renamed as the *Archaeological Resources Protection Act (ARPA)*. ARPA defines “archaeological resources” as “any material remains of human life or activities which are at least 100 years of age and which are of archaeological interest” (King, 2008).

During the depression years out of work historians and architects were assigned to write local and regional histories. The rapid pace of socio economic change after World War II made the Americans realise about the alarming damage that was being done to historic neighbourhoods, buildings, structures, and archaeological sites carried out by dam construction and inter state highway system. To put an end to this the Congress passed in 1960 the Reservoir Salvage Act. A number of conferences explored the relationship of historic preservation to urban planning. Social Impact Assessment (SIA) soon became part of Environment Impact Assessment (EIA) and it considered the impacts of proposed actions on aspects of the environment that are purely social. NPS (National Park Service) play an important role in CRM. It is a land management agency and does external CRM programme works like- interaction with agencies, states, tribes, local governments, and the public. External Programmes include National Register, Archaeology, NAGPRA programme, Heritage Documentation, Architectural Preservation, Grants Programme that provides grants to State Historic Preservation Officers (SHPO) Indian Tribes, local governments, preservation technology, etc. SHPO conducts a state wide inventory of historic properties, nominating properties, to the National Register, maintaining a statewide preservation plan etc. To manage the burgeoning paper works for a more orderly approach to record management, the Federal Records Act of 1950 was passed which soon became law. This created the basis for today’s methods of archiving historical government documents (King, 2008, 16:17:18:20).

Few countries in the world have the comprehensive US style legal provision that compels the government to consider environmental and cultural factors. In Britain the official agency “English Heritage” advises the relevant government department on sites worthy of protection. If they are regarded as of national importance they are placed on a Schedule of Ancient Monuments (Renfrew & Bahn, 2008).

In Denmark some 28000 monuments are included in a “first category” which are protected by law against destruction and is surrounded by a 100 meter protection zone. 10000

monuments fall within the “second category” of protection which is a legal one (Renfrew & Bahn, 2008: 559).

Australia has taken considerable steps for recording and safeguarding of archaeological sites of all kinds. The Australian Heritage Commission which was established in 1976 provided a national focus for the natural and cultural environment (Renfrew & Bahn, 2008: 559).

In New Zealand the Historic Places Act of 1980 aimed at preserving and protecting places of historic significance including archaeological sites associated with human activity over 100 years old, both Maori and European (Renfrew & Bahn, 2008:560).

Clause 53. Cap 445, of the Cultural Heritage Act of Malta (2002) lays down that “Any person who shall be guilty of an offence against this Act and shall be liable, on conviction to a fine (multa) of not less than one thousand and one hundred and sixty four euro and sixty nine cents and not exceeding one hundred and sixteen thousand and four hundred and sixty eight euro and sixty seven cents or to imprisonment for a term not exceeding six years or to both such fine and imprisonment (Cultural Heritage Act-Chapter 445).

CRM is also practiced in some of the South East Asian countries like Thailand, Philippines Cambodia, Singapore and Macau, where cultural resource management has been placed within the framework of site management; collections management; national/local legislations; education; networking; research; public involvement; heritage tourism, etc. The Cultural Laws co-ordinate with local government/NGOs and individuals to infuse cultural awareness.

In most African countries, the mandate for curation and conservation of archaeological collections is to a large extent entrusted to National Museums, Universities or Research Institutes (Kibunjia, 1997).

The contribution of the UNESCO so far as conservation of the cultural resources is concerned is immense, and it has played an active role in focussing international attention on the stewardship and preservation of monuments and cultural property.

The UNESCO recommendations provide some guidance to both governmental and nongovernmental U.S. organisations operating in other countries. The UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage; Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas; and Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites are especially relevant to cultural resources management planning. (King, 2008).

1.2 Status of Heritage Management in India

Conservation of monuments in India goes back to early centuries of Christian era. During the year 1664, the visit of Dr. Bernier to Kashmir Valley, and also the monuments of Mughal India, opened a new chapter of antiquarian interest which led to the systematic collection of antiquities and their preservation (Agrawal, R.C. (2002), pp113). Sir William Jones became the pioneer when he founded the Asiatic Society in Bengal. The systematic conservation and the study of the antiquarian remains started in the 18th century and regular legislations about the monuments and sites were framed in the beginning of the 20th century. The Archaeological Survey of India (ASI) is the main agency for the upkeep of the monuments and their maintenance.

Cultural renaissance of the early 19th century saw the enactment of the first ever antiquarian legislation in India known as the Bengal Regulation XIX of 1810. The provision of the Act of 1898 was to prevent injury to and preserve buildings remarkable in their antiquity and for their historical and architectural value or required for the convenience of the public. The Ancient Monuments Preservation Act of 1904, passed by Lord Curzon, the Viceroy of India, was a landmark development in the conservation of cultural heritage. Regarding the preservation of the historical monuments and sites Lord Curzon wrote in 1899, “No local government is *per se* interested in archaeology. It is occupied with grosser and more material concerns” (Negi, 1990). At present India has two important legislations (i) Ancient Monuments and Archaeological Sites and Remains Act, 1958; and (ii) the Antiquities and Art Treasures Act, 1972 for heritage conservation.

1.3 Ancient Monuments and Archaeological Sites and Remains Act, 1958

The Ancient Monuments and Archaeological Sites and Remains Act, 1958 (No.24 of 1958) provided for the preservation of ancient and historical monuments and archaeological sites and remains of national importance, for the regulation of archaeological excavations and for the protection of sculptures, carvings and other like objects. This Act speaks about *ancient monument* which according to the Act means structure, erection or monument, cave, inscriptions, etc having historic and artistic value and which have been in existence for over 100 years. *Antiquity* includes coins, manuscripts, articles or objects detached from a building and which have existed for over 100 years. The Act also refers to the various archaeological officers who are responsible for the maintenance and protection of the monuments.

Under this Act all ancient and historical monuments and archaeological sites and remains shall be deemed to be ancient monuments of national importance as has been declared by the Act of 1951.

The Act deals extensively about the protected monuments, protected areas, and protection of antiquities. Regarding archaeological excavation, an archaeological officer may grant permission for excavations even in unprotected areas if it is believed to contain ruins or relics of historical or archaeological importance.

The Act of 1958 concludes by dealing extensively with the various penalties in case of persons or organisations who tries to destroy, remove, alter, deface etc of any monument, (asi.nic.in/pdf_data/6.pdf).

1.4 The Antiquities and Art Treasures Act, 1972 for heritage conservation

It is an Act to regulate the export trade in antiquities and art treasures, to provide the prevention of smuggling of, and fraudulent dealings in, antiquities, to provide for the compulsory acquisition of antiquities and art treasures for preservation in public places and to provide for certain other matters connected therewith or incidental or ancillary thereto.

The Central Government by notification in the Official Gazette specifies antiquities with regard to the need to preserve such objects within India for the better appreciation of the cultural heritage of India and also for safeguarding of those properties. The Act ends by suggesting about the various penalties that may be awarded to persons dealing in fraudulent activities like export, theft, and smuggling etc (asi.nic.in/pdf_data/8.pdf).

1.5 The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act of 2010

The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010) is an amended form of the Ancient Monuments and Archaeological Sites and Remains Act, 1958 and it tries to make provision for validation of certain actions taken by the Central Government under the said Act.

Be it enacted by Parliament in the 61st year of the Republic of India as follows-

(i) Short Title and Commencement: - This Act may be called the “Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act, 2010.

(ii) Same as otherwise provided, it shall be deemed to have come into force except sections 3, 5, 7 and 8-11, on the 23rd day of January, 2010.

After clause (d) the following clauses shall be inserted and shall be deemed to have been inserted namely-

(d) Section 2 had been amended. Now “authority” means the National Monuments Authority constituted under section 20f;

(db)“competent authority” means a Director of Archaeology or Commissioner of archaeology of the Central or State Government to perform functions under this act;

(dc)”construction” means any erection of a structure or a building including any addition or extension of the above either vertically or horizontally; “maintain” includes the fencing, covering in, repairing, restoring and cleansing of a protected monument for the purpose of preservation of the protected monument; “protected area” suggests archaeological sites and monuments which are of national importance under this act; “protected monuments” refers to ancient monuments which have been declared to be of national importance; by re-construction is meant the erection of a structure to the already existing structure; repair and renovation suggests altering the pre existing structure without new construction.

Section 20f has been newly inserted which talks about the formation of the National Monuments Authority. The Authority shall consist of a Chairperson who is experienced in the fields of archaeology, country and town planning, architecture, heritage, conservation, architecture and law.

Section 4A has been newly inserted. The Central Government shall on the recommendation of the Authority prescribe categories in respect of ancient monuments or archaeological sites and remains. This categorisation must give prior importance to the historical, archaeological and architectural value. Similarly ancient monuments also need to be classified and publicised in the website.

Section 20A has been amended. It includes that no public work or constructions shall be granted permission to be carried out near the protected areas. Section 20B which has been newly inserted declares that every area beginning at the limit of the prohibited area extending upto 200 meters in all directions shall be the regulated area so far as the ancient monuments are concerned.

Sections 20C, 20D, 20E, 20F, 20G, 20H, 20I, 20J,20K, 20L,20M, 20N,20O, 20P,20Q all which have been newly inserted deals with repair, or renovation in prohibited area or construction or reconstruction etc in regulated areas. Section 20E mentions that the Indian National Trust for Arts and Cultural Heritage registered under the Indian Trusts Act 1882 can

prepare heritage bye laws. Heritage bye laws include matters like heritage controls such as elevations, facades, drainage systems, roads and service infrastructure.

New Sections 30A, 30B, 30C speaks about punishment for construction in the prohibited areas after the Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act has been passed. Sections 35A and 35B dealing in obligatory survey of the protected and regulated areas by the Director General have been newly inserted. The Ancient and Historical Monuments and Archaeological Sites and Remains (Declaration of National Importance) Act, 1951, have been repealed. Besides the Ancient Monuments Preservation Act, 1904 have ceased to have its power over the ancient and historical monuments and archaeological sites and remains (asi.nic.in/minutes/Act_2010.pdf).

There are some heritage laws which are well pronounced in the Indian Constitution. Mention may be made of *The National Commission for Heritage Sites Bill, 2009* (No VII of 2009). It is a Bill to constitute a National Commission for Heritage Sites and provide for matters connected therewith.

The 7th Schedule of Article 67, of the Indian Constitution provides for the protection of the ancient monuments, records and archaeological sites and remains of national importance.

There are also constitutional safeguards for Environment and Heritage. Article 49 of the Directive Principles of State Policy states about the *Protection of Monuments and Places and objects of National importance*. The Directive Principles Of the Indian Constitution states about the “Protection of monuments, places and objects of national importance as such: it shall be the obligation of the state to protect every monument or place or object of artistic or historic interest declared by or under law made by Parliament to be of national importance, from spoliation, disfigurement, destruction, removal, disposal, or export as the case may be. (Jaspal,2007).

These acts and provisions are for conservation and protection only. To manage historic buildings and sites, cultural landscapes, and other cultural and historical places in the contemporary world caused by urbanisation, globalisation, and militarisation is not under the purview of these acts. They have no provisions for dialogue if a heritage property is under threat. In the urban areas, sites are vulnerable as land values, living conditions, and environmental expectations change. Some redundant sites are often attractive for

redevelopment and their pragmatic value as real estate is seen to outweigh their heritage value.

The Charter of the Indian Heritage Cities Network founded by UNESCO New Delhi Office accepts that rapid urbanisation, and more recently globalisation have accelerated the pace of change in all aspects of life exposing our cities and towns to strong extraneous fast growing agents which have disturbed the delicate balance of their physical, social, cultural and ecological environment. In this connection reference can be made of the Jaisalmer Fort which is located in the Indian state of Rajasthan. The Fort is in continuous occupation since the 11th century till the present day. Today continuous pumping of water to the fort has weakened its foundations percolating into the fabric of the buildings and destroying many homes. Recently hereditary households have also been converted to hotels, restaurants and shops. Similarly the construction of a bridge near the remains of the World Heritage Site of the Vijaynagar Empire in South India evoked international controversy after which the Karnataka High Court ruled that the wishes of the people must prevail on the future of the bridge (Baig, 2003).

The conservation profession has fought its toughest battles with realtors, developers and critically with the contemporary aspirations of a modernising city. The management of historic sites and evolution of its cultural significance are amongst the most complex aspects of conservation, since it demands balancing the multiple pressures of people, their aspirations, political ambitions and development priorities. This is true for sites like the splendid Taj Mahal, located in the city of Agra at Uttar Pradesh (India), where uncontrolled development and industrialisation are causing high level pollution to the pristine marble. This is particularly caused by the 70 million tonne crude oil refinery in the small town of Mathura (Uttar Pradesh). This indicates clearly, the absence of vision and proper planning. However mention can be made of the Nara Document on Authenticity and the New Zealand Charter for conservation in the early 1990s which presented a more culturally relevant perspective on conservation. The Nara document focusses on renewal of the heritage as a cultural tradition. In New Zealand, the Treaty of Waitangi acknowledges the historical basis for indigenous guardianship. It is to be kept in mind that our historic cities are layers of civilisations which has a profound impact on the culture of the city and its citizens. Thus the renewal of religious buildings stipulated in sacred texts find mention in the Bombay Heritage Regulations of 1994 which is the first acknowledgement of cultural references for managing cultural heritage (Baig, 2003). Government gave sanction to the Bombay Heritage Regulations on April 1995

the aim of which is to preserve heritage buildings. The regulations give the designated structures legislative protection and the Heritage Committee the legal sanction to formalise special area regulations and by laws to assist in the conservation of the city's heritage. The regulations also prescribe the scope for any change. Change if any can be made in the interest of buildings and in tune with the original (Bavadam, 2002).

In Kolkata the Mackinnon Mackenzie building on the Hooghly river bank built in the year 1927, was planned to be transformed into a mall. In 2006 the 70 year old Dunlop House on Free School Street was brought down to make way for an 86,000sq.ft steel and glass mall and office complex (Das, 2007).

Only few thousand monuments of National importance are eligible for the protection under various Acts by the ASI. Another few thousands are under the state governments, ensuring their preservation and care, while thousands of historic structures and heritage areas are lying uncared.

The Ahmedabad Municipal Corporation (AMC) in collaboration with an NGO opened a Heritage Cell in 1996. This is the first of its type and has now become a National Model for Heritage revival. (Nayak, 2010).

The West Bengal Heritage Commission Act, 2001 has been enacted with effect from the 1st day of August, 2001. As per provisions of this Act the West Bengal Heritage Commission has been constituted under a Chairman. The West Bengal Heritage Commission Rules has been framed in 2003. Kolkata Metropolitan Development Authority is actively participating in the work of the said Commission. One Heritage Cell has been constituted within Municipal Planning Unit of KMDA. There are Planners and Planning Assistants in the said Cell (Department of Municipal Affairs, Government of West Bengal).

There are no provisions like the NHPA of USA, in India which says that the law sets forth a process to balance heritage protection with economic needs of the community and private landowners. Laws are required which balance the economic needs of the community with heritage protection.

In 1992 the Government of India issued a declaration, No 1764, prohibiting constructional activity and mining operations up to 100 meters from the protected limits. These prohibitions are not sufficient to strengthen the management of cultural resources. What we need is a provision for dialogue between the developer and the to be developed in regard to heritage.

Comprehensive information regarding the built heritage sites and antiquarian wealth of India is not available at present. So far only 3659 built heritage sites are centrally protected by Archaeological Survey of India and nearly 3500 protected by State Governments. Besides, a large number of built heritage sites in the country have been reported from time to time without a comprehensive record.

Only in 2007 an initiative has been launched by the Government of India titled National Mission for Monuments with the Archaeological Survey of India as the nodal agency to build such an inventory. It might take many more years to complete it.

Indian National Trust for Art and Cultural Heritage, INTACH set up in 1984 has inventoried about 60,000 buildings in and around 150 cities. INTACH launched its ‘National Register of Historic Properties’ in 2000, in an attempt to comprehensively make an inventory of the built heritage of this country (Gupta, 2007).

1.6 Types of Threats to Archaeological Sites

The UNESCO has recognised several types of risks as threats to archaeological sites which are non renewable in nature. They are-

- Effects due to globalisation which have brought about massive change to rural economies; besides imposed modernisation is another kind of threat, so also forced migration
- Vandalism, looting, armed conflict, war, and poaching,
- Uncontrolled urbanisation and unchecked tourist development, lack of visitor management, social and cultural changes in and around the heritage properties. Threats could be also from weakness of the socio economic situation and governance in the country, lack of training of personnel, failure to apply legal measures for protecting the heritage properties.
- Traditional causes of decay, deterioration due to anthropogenic influence, uncontrolled commercial growth
- Development pressures caused by demographic growth, disasters and pollution,
- Agricultural developments, extraction of natural resources (oil, gas, water, timber)
- Environmental pressures, gradual geological and climatic changes.
- Deterioration of town planning. Developmental pressures have led to the replacement of the historic buildings with new structures; tall buildings not compatible with the traditional urban fabric are another threat.

- The major threats faced by 20th century heritage places include—lack of awareness of heritage value; lack of expertise for specific materials repairs.
- Threats to religious buildings are-changing church/state relationship; fragile fabric and lack of maintenance.
- Threats to archaeological sites include-illicit excavations particularly in remote areas; infrastructure development; smuggling of antiquities. Besides other kinds of threats recognised by UNESCO are construction of big dams; underground parking in historic cities; deep ploughing (Norway, Denmark); road widening (Denmark, Germany, Turkey). Certain archaeological sites are not given importance by other cultural groups as heritage, which leads to potential loss of entire periods of a region's history (e.g. destruction of Bamiyan in Afghanistan in 2001) (Burke, 2001-2002).

All over the world heritage sites are constantly facing threats due to natural and man made causes. Natural factors may be climatic factors, earthquakes, volcanic eruptions, floods, pollution, acid rains, etc. Man made causes result from population growth which tends to disturb the delicate balance between ecosystems on our planet. Toxic materials emissions, civil strife, wars and acts of terrorism, are now the greatest dangers for mankind. Natural and man made hazards have not only lead to loss of lives but have affected many important cultural heritage sites.

One of the biggest threats today is war. The destruction of buildings and the theft of artifacts appear to be inseparable from violent conflict throughout history. Often this kind of destruction also takes place within legal frameworks. There are countless stories of sacked cities even in ancient times like Carthage, Constantinople, Jerusalem, Rome, which occurred thousands of years ago, and moments of iconoclasm-Byzantium, the Reformation of the 15th century, the French Revolution starting from 1789, and in the most recent times in 2001, the Taliban ruled Afghanistan, etc. Architectural elements are exploited and new symbols and buildings are built over the old. As a result many other religious buildings are built over layers of other sites which give rise to violent conflict even today. For example in 1992 the Babri Masjid in Ayodhya (India), was demolished by Hindu fundamentalists who claimed that it was built on the site where Lord Rama was born.

In Croatia, between 1991 and 1992, the World Heritage Sites suffered damage as a result of armed conflict in the area. The bitter fighting sparked by Croatia's secession from Yugoslavia in 1991, took a heavy toll on cultural heritage sites. More than 2000 cultural

monuments were damaged or destroyed in Croatia by Serb paramilitary forces and the Yugoslav army between 1991-1995 (United States Commission for the Preservation of America's Heritage Abroad 2005). The most blatant violations of the Hague Convention occurred during the clashes in Yugoslavia when even the Convention symbol, the Blue shield, placed on historic buildings for protection was actually being used as a target for violence in cultural warfare and terrorism (Teijgeler, 2006).

Other threats to cultural heritage include deliberate targeting of civilian buildings or work of art such as the Taliban's destruction of the pre-Islamic statues-i.e. the Bamiyan Buddhas; deliberate misuse/reuse of museum; failure to safeguard archaeological sites, or collateral damage etc. Collateral damage means unintentional casualties and destruction by military campaigns of built heritage, architecture, monuments, and museums as a result of bombing. There are many examples of collateral damage from around the world which are taking place as a result of war, or apathy towards the cultural heritage resources.

During the conflict in the Persian Gulf, Iraq violated the Convention of Hague both in its placement of war planes at the archaeological sites at Ur and in the looting by Iraqi forces of the 30,000 pieces of Islamic art collection in Kuwait's National Museum which were sold openly in the market. Rocket damaged the brickwork of the Ziggurat at Ur. The Ziggurat was damaged by some 400 bullet holes and the structure was shaken by explosion. The site of Ur was completely looted. (Teijgeler, 2006).

The looting of the Baghdad Museum, from April 10-12, 2003, during the II Gulf War, has no parallel in history. The museum housed all artifacts from the Stone Age through the Babylonian, Assyrian and Islamic periods, which were stolen from the museum. (Teijgeler, 2006).

Amongst the most threatening dangers to the archaeological sites are the rise and fluctuation in humidity levels and the crystallisation of salt in monuments. These have led to the deterioration of the wall paintings inside Nefertari's tomb at Thebes (Egypt). Climatic extremes are the main contributing factors in the crumbling of the Sphinx at Giza. Similarly the hitherto 7 sea shore temples at Mahabalipuram (Mamalapuram) in Tamil Nadu (India) have now been razed down to one due to the salinity content in the sea borne air. The rising water level and corrosion by salts as well as erosion of the Indus River have similarly threatened the ancient city of Mohenjodaro in Pakistan, which was the main center of the Indus Valley Civilisation. In Europe the combination of automobile pollution and harsh

weather have started eroding the Roman aqueduct in Segovia, Spain (Renfrew and Bahn, 2008: 567:570)

1.7 Threats to heritage structures in India

The heritage structures in India face threats which are similar to the threats listed by UNESCO. But there are certain threats which are unique to India. Most prominent among this is population pressure. People are living in 300 year old structures and they are not ready to abandon it. Maybe this is also true for other countries where population is high. Inhabitants of these structures renovate parts of it whenever required.

Recently, the Madras High Court has directed the State Government to take up the issue of enumeration of heritage buildings in Tamil Nadu, and has given direction for protection of all such buildings/ places in the state, and has specially marked the 150 year old Kuthirai Vandi Court in Coimbatore, which has become the haven for anti social elements. The Court has also directed the Heritage Conservation Committee (HCC) to assess the value and feasibility of retaining the Bharath Insurance Building at Anna Salai (Chennai) which is an example of Indo Saracen architectures. The building has been saved from demolition by the court (The Hindu-May 6, 2010). On July 2011, the Municipal Corporation of Delhi (MCD) demolished two small residential units located in front of Atgah Khan's tomb, near the entrance of Nizamuddin Dargah- the shrine of 13th century saint Nizamuddin Auliya. The Archaeological Survey of India (ASI) lodged a complaint after fresh construction was carried out within 10 meters away from the tomb. As per the regulations of the Ancient Monuments and Archaeological Sites and Remains (ammendment and validation) Act (AMASR) 2010, construction within 100 meters of a centrally protected heritage site and monument is prohibited. The Unauthorised Occupants Act, 1972, has also proved to be of great help. The Act is a measure of checking unauthorised occupation of land which is the property of the government.

The innumerable forts, palaces, mansions, and havelis particularly of Rajasthan and Gujarat and elsewhere in India, have been converted to Heritage Hotels. They stand as testimonials to the glory and grandeur of the bygone eras. The money earned by these Heritage Hotels is utilised for the maintenance of their exterior facade.

According to the Archaeological Survey of India (ASI), there are over 1,000 historical structures scattered around New Delhi which are the remains of eight great empires, built over the same site over the past 2,500 years. But the city's population has increased in recent

decades, and there are chances that these sites will be occupied or destroyed to enable construction of flyover or a modern housing development. It is to be mentioned that many families from Uttar Pradesh and Bihar, live in shacks constructed against the sides of a small 15th century burial chamber on a road situated a few hundred miles away from the Humayun's Tomb, a World Heritage Site in New Delhi. It is to be noted that many monuments in New Delhi have no legal protection at all.

The central structure of a 13th century building, where Ibn Batuta once lived when he visited India, is now a crumbling dome. Its colonnade verandah and outlying pavilions have been reduced to rubble. Demolition work was stopped but it continues at night, and ASI and Intach officials are prevented from visiting the site.

Attempts to remove a family from the 600-year-old Bara Lao Tomb in the Vasant Vihar area in south-west Delhi continued for years because two of the sons of that family were policemen. Just behind Atgah Khan's tomb is a 14th century stepwell, or boali, which is deteriorating day by day due to construction of houses along its walls. According to Ritish Nanda of the Aga Khan Trust, if the wall of the monument collapses many people would also lose their lives. The aim of the Aga Khan Trust, which is working along with the ASI, is to make the community understand that heritage is a valuable resource which can be harnessed to improve the economic conditions of a country. According to the trust, the nearly five-hectare area is the densest undocumented group of Islamic medieval buildings; the highest anywhere in the world, but it has not been able to attract the tourists to this area.

The historical public land of Panipat (Haryana) famous in Indian History as a battlefield lies on the route to Delhi, which has changed the character of the town. Today its lifeline is not heritage, but the massive flow of traffic passing on the national highway that cuts through it. Besides the Kos Minars i.e. Mile Stones which have been erected by the Mughal Emperors has over the years gone to a state of disrepair and most of them are crumbling off, due to development, industrialisation, and land encroachers. So far no effort has been made for their maintenance and upkeep.

Likewise the tharavads, of Kerala, are fast disappearing. Tharavads are classic ancestral homes unique to Kerala. It is the most fascinating example of eco friendly designs in the world. However all across the state, tharavads are being turned down or "modernised". Only a few have retained their original glory. Some are being transplanted completely by reckless businessmen who in the name of attracting tourists have dug them out and have taken them to other destinations, thus trying to create an ambience of the original tharavads. This is

not only damaging the vitality of the tharavads built several hundreds of years ago but they are also loosing their value and social significance.

Rakhigarhi, situated in the North West of India is the largest and the oldest sites of the Indus Valley Civilisation in the world. But today the site is under the threat of becoming oblivion. After excavation the site was abandoned in 2004 and now the muddy site is used for drying buffalo dung which is used by local people as fuel. Majority of its ancient structures remain buried and there are no signage to indicate the importance of the place to visitors. Urban development is burying the unexplored mounds. Besides residents and non residents are digging the mounds for artifacts and selling them in the international antiquities market (Global Heritage Fund, 2012).

So far as threats to the Khajuraho group of temples are concerned, it can be said that development pressure is active in the area. There are illegally constructed residential and commercial buildings in the buffer zone. These constructions spoil the visual setting of the property. Pressure from the visitors is manageable ([whc.unesco.org / archive / periodicreporting / apa / cycle01 / section2 / 240.pdf](http://whc.unesco.org/archive/periodicreporting/apa/cycle01/section2/240.pdf)).

Ghantai Temple part of the eastern group of Khajuraho temples built by the Chandellas, has recently turned into a cricket ground for locals, thereby endangering the temple structure. The stone pillar on which the story of the temple is written in short, is used as a wicket, depriving the tourists from reading it. Playing cricket on the temple premises might be dangerous because these temples have been made on “anti locking technique” and if one pillar or statue falls due to sudden thrust of force the whole structure may fall down (Hindustan Times, Indore, 4 April, 2013).

India has come under the influence of urbanisation since the time of the growth of the sixteen mahajanapadas which established the growth of towns during the ancient times. Today, India is a large country territorially, and urbanisation process of the towns and its periphery is taking place rapidly particularly from the new millennium. In India the specific threat to heritage structures is “population pressure”.

1.8 Threats to Heritage Structures in Guwahati

In Guwahati, the specific area of study, the global threats are visible but some of them are more dominant and visible while others are less operational or visible at present. The most dominant threat is the growth of the city.

Cities are places where more than half of humanity live and urban processes affect the whole globe. Expanding cities means increasing population which struggles for space. There

is immense pressure on the land for building houses to accommodate more number of people within the cities. Cultural heritage sites particularly the unprotected ones thus become an easy prey for the encroachers. Transportation, construction of buildings, street widening to accommodate the increasing number of vehicles on the roads, are some of the other features of expanding cities and population which affects cultural heritage sites.

With the growth of cities, follows economic transformation. This is followed by changes in land use, population distribution, and income levels. As a result of growth of cities, in this globalised world, there is always a threat to the existence of ancient buildings and sites which may be torn down to make way for modern infrastructure. Major archaeological sites are neglected and strangled by poorly planned commercial development thereby destroying precious heritage and viewsapes. 21st century cities have engulfed the heritage sites with concrete and steel buildings which is a threat to the archaeological and heritage sites (Global Heritage Fund, 2010).

In the historic cities, cultural heritage sites are threatened as a result of different urban development projects. In such places urban development plans have not yet reached a balance between safeguarding historical cultural values and responding to the new necessities of the citizens. For example in Isfahan, metro construction has become a real concern for the Iranian Cultural Heritage and Tourism Organisation, conservators and media, because the project has created high risk for the famous historic bridge of Si-o-Se Pol and the 16th century Safavid monuments like Charbagh School, as it passes under these monuments (Rouhani, 2011)

1.9 Previous Research on Heritage Resource Management

Research on Heritage Management in India is still in its infancy. This is precisely because of the absence of the policy in the official heritage management literature of the country. Nevertheless the present work hints at a literary source particularly the one which highlights on Guwahati and the North East India.

In 2004, Dr Dipankar Banerjee in his book *Heritage Guwahati* recorded the large number of old buildings which were constructed in Guwahati during the colonial period. According to him, most of the old buildings are still in existence while few others have been demolished and new multi storeyed buildings have come up in its place. These buildings have however retained the original names. The book is a lucid narration of the history of the establishment of the buildings. It is the only book in North Eastern India which contributes

towards an understanding of the past and present condition of the heritage buildings and sites of Guwahati.

1.10 Issues Raised

Published books, workshops and seminars organised by heritage conservators have also addressed the issue of heritage management in India. But in all these works compliance problems of heritage management in India has not been discussed. Though scope of practicing it in an informal level has been suggested implementation of heritage management in the policy level is not discussed. In the context of these developments issues raised in this research are:

- 1) The focus of the present policies is more on conservation and not on the management of the cultural resources.
- 2) Preparedness for any kind of risk or disaster to cultural heritage should be a state policy.

1.11 Statement of the problem

Public lands preserve a wealth of historic structures, archaeological sites, and traditional cultural properties that form an important part of our shared cultural heritage in India. Government agencies and other organisations administering these public lands act as guardians responsible for managing these resources for future generations. For mitigating the adverse effects of development projects and constructions we have seen that laws and policies of the Government of India make no effort to integrate past heritage with present developments.

This new trend, world over has lead to the rise of heritage conservation as a necessary tool to preserve both heritage sites for economic growth and for strengthening national cultural identity. Development of cultural resource management plans integrate cultural resource management into facility operations and take into account the full range of cultural resources, including prehistoric and historic archaeological remains, historic structures, and significant traditional properties. These plans include designing and executing archaeological surveys in archaeological sites to meet inventory requirements and to evaluate the effects of planned undertakings such as renovation, property transfer and construction.

The present work plans to address the issue of heritage resource management in India.

1.12 Objective

Heritage conservation policies in India do not include Heritage Resource Management. The goal of this work is to set policy guidelines for heritage management in an urban landscape. The question is: what is to be communicated and to whom? Why and for whose benefit? At present the heritage issues are about what we do with them now and how it can be preserved and interpreted for the benefit of the present and future. The study focusses at introducing an active management policy where development and change are possible so far as preservation of the built heritage is concerned.

Conservation with development can be made possible through public education and public private partnership (PPP). Legal procedures for environmental control of the buildings of historic and architectural interest, monuments and areas of scenic beauty and landscape value must be made an integral part of the physical planning and development process, balancing the past and the present. This is particularly for those sites which have been in existence for over hundred years and are to be protected by law.

Heritage Management issues in the city of Guwahati is selected for study. Guwahati is a city undergoing rapid urbanisation and in the process majority of its heritage structures are under threat.

Guwahati, more popularly known as the “Gateway to the North East”, is the oldest city of the North East India. Guwahati began to develop on modern lines with the signing of the Treaty of Yandaboo in 1826. At present, Guwahati is totally an urban city, with a population of 900,000 (GMDA) according to the 2001 census. Urbanisation of Guwahati city was recorded at 12.90% according to the 1991 census. The 2011 census recorded the population of Guwahati metropolitan area as 1,044,832 (Economic Survey, Assam 2011-2012). As per data released by the Government of India for census 2011, Guwahati is an Urban Agglomeration coming under category of Class I UAs/Towns. Guwahati city is governed by Municipal Corporation (Guwahati Metropolitan Urban Region Population 2011 Census).

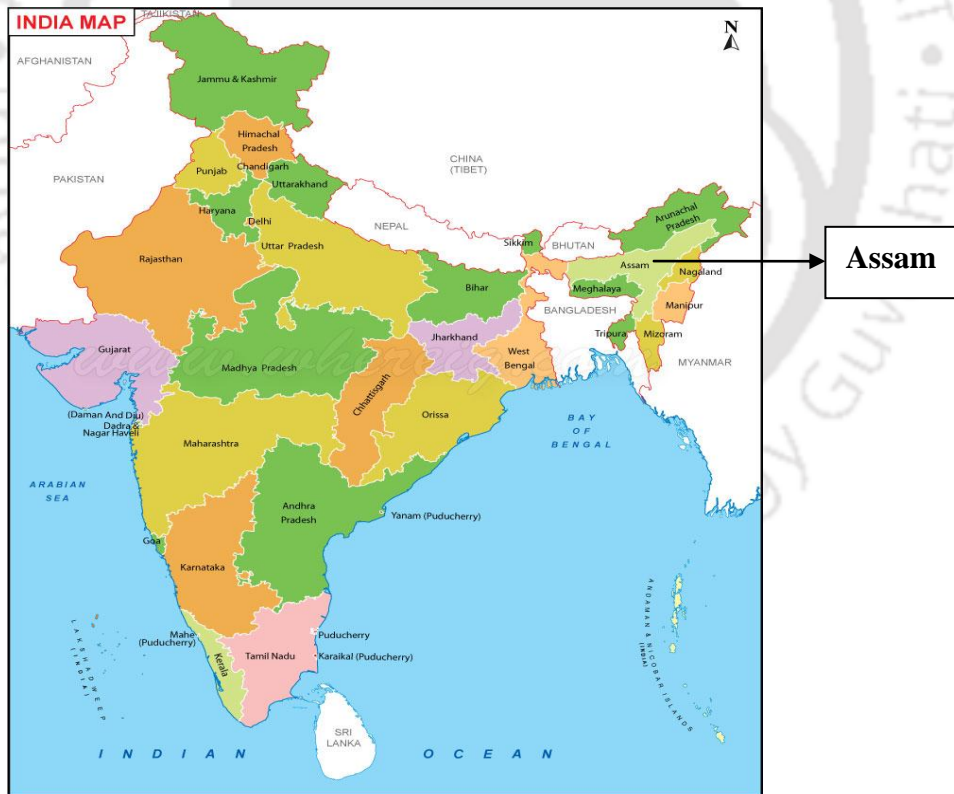
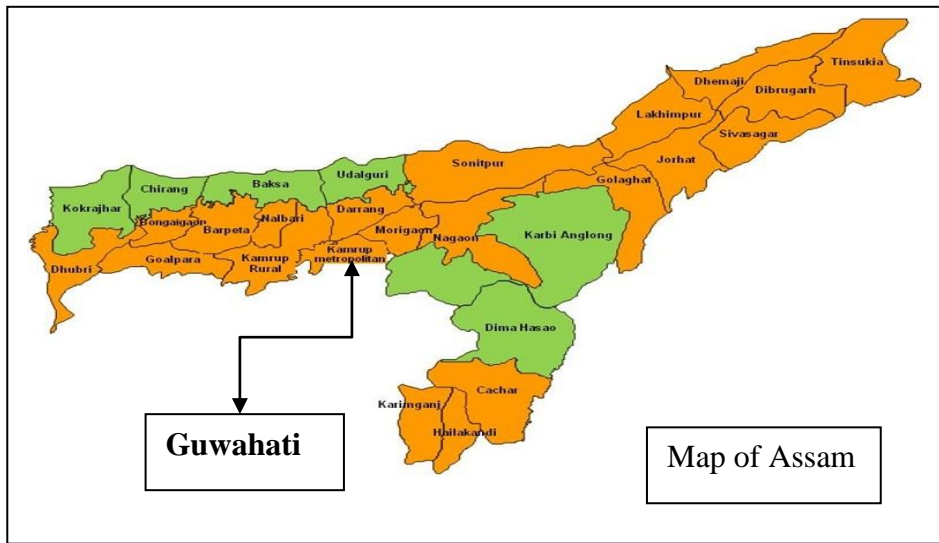
The earliest evidence of human habitation in the area goes back to the 5th century AD. In the Umachal Rock Inscription in the foot hills of the Kamakhya Temple, in the heart of the city, construction of a cave temple is recorded. Evidence found in the Ambari excavation site of a Kushana ink pot, Roman Rouletted ware etc speak of human habitation in the area from the early historic period. Though the archaeological evidence indicates continuous occupation of the city from the 5th century AD we still do not have a heritage monument in Guwahati.

The ancient buildings like the Kamakhya Temple, Nabagraha Temple, or the colonial buildings like the Cotton College, Christ Church, Baptist Church etc are still in use and with periodic renovation gets a new look at every age and most of the times obliterating the past structural components.

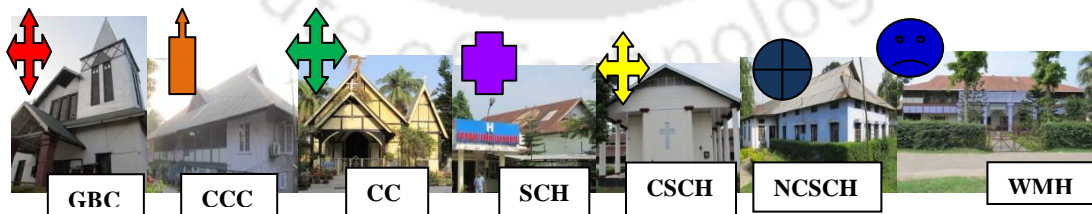
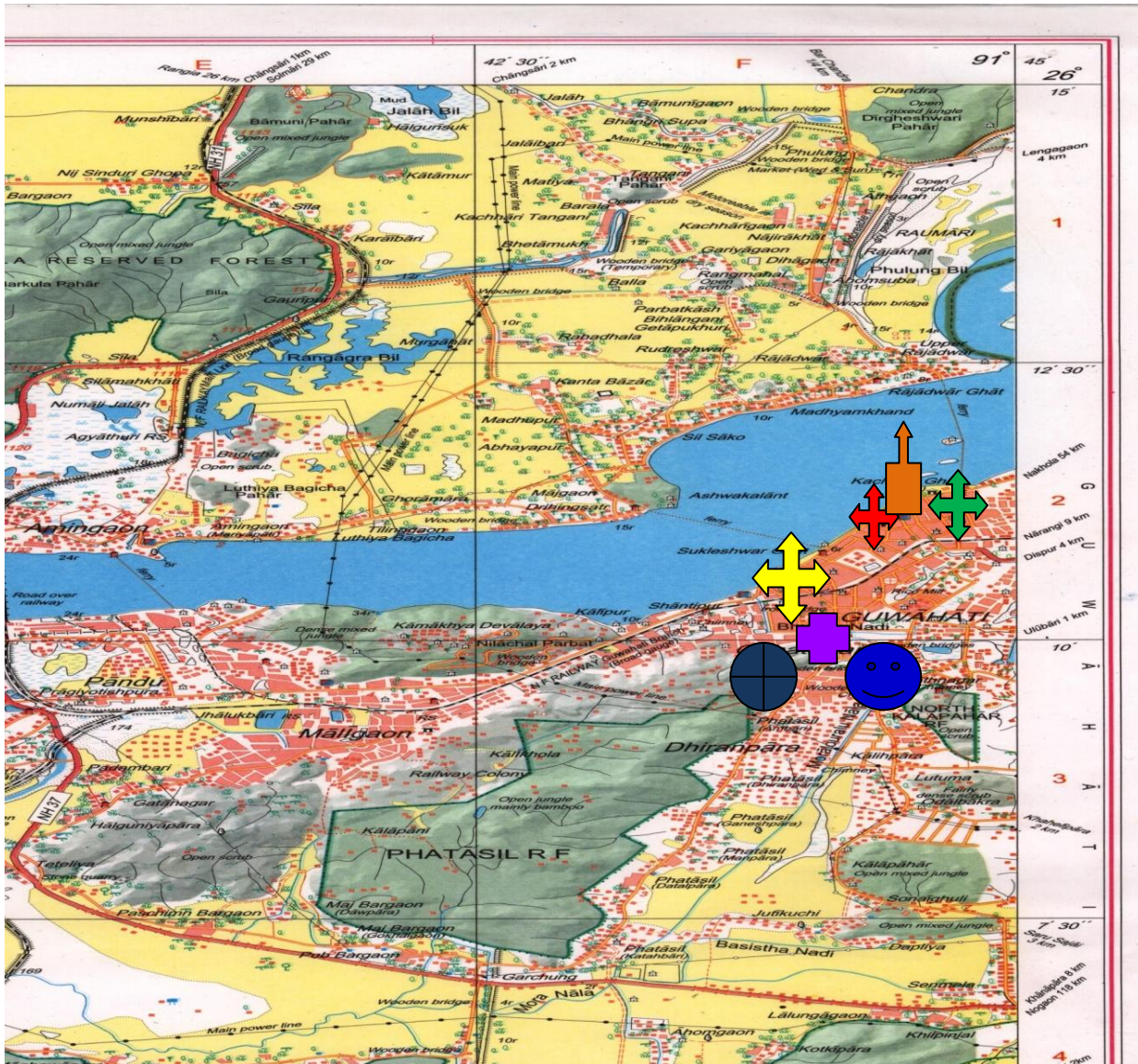
Seven colonial buildings from the city have been selected for the study. They are –

- 1) Guwahati Baptist Church, Kamarpatty, Panbazar;
- 2) Christ Church, Panbazar;
- 3) Conference Center Complex of Council of Baptist Churches North East India (CBCNEI) located in the premises of the Guwahati Baptist Church
- 4) The Satribari Christian Hospital, Satribari
- 5) Nursing College of Satribari Christian Hospital
- 6) The Church Building of the Satribari Christian Hospital and
- 7) White Memorial Hostel (1937) located in the premises of the Satribari Christian Hospital.

Figure 1.1



Map of Assam and the 7 structures in the Greater Panbazar area of Guwahati city



GBC-Guwahati Baptist Church; CCC-Conference Center Complex; CC-Christ Church; WMH-White Memorial Hostel; SCH-Satirbari Christian Hospital; CSCH-Church Satirbari Christian Hospital; NCSCH- Nursing College Satirbari Christian Hospital

They have been chosen because-

- (i) Guwahati Baptist church was ordered by the Revenue Department of the Government of Assam to vacate the premises as the authorities required the land to construct a car park.
- (ii) Land belonging to Christ Church was incorporated within the Nehru Park when it was renovated.
- (iii) The Satribari Christian Hospital is undergoing massive renovation after it was taken over by the 4B Health Care Unit for improving its facilities.
- (iv) The CBCNEI buildings located in the compound of the Guwahati Baptist Church are in a dilapidated condition and need to be renovated immediately.

These properties are within the Guwahati Metropolitan Development Authority (GMDA) area. The GMDA covers a jurisdiction of 264 sq km and comprises of Guwahati Municipal Corporation Area, North Guwahati Town Committee, and Amingaon.

The Guwahati Metropolitan Development Authority (GMDA) and the Assam Government Revenue Department had in the year 2007, proposed a plan to build a multi storied car parking facility in the land where the Guwahati Baptist Church stands. The Council of Baptist Churches of North East India (CBCNEI) was asked to vacate the premises. But the Church received imminent amount of public support and Government of Assam withdrew the order.

The Kamrup Metropolitan District Administration and Guwahati Metropolitan Development Authority had identified other locations to house the Church and the CBCNEI headquarter.

The Guwahati Baptist Church is located in the Kamarpatty area and was first built in 1845. The present structure of the Guwahati Baptist Church was constructed in 1914. The church houses antiquities which are older than the present age of the structure. The structure itself is a wonderful example of British colonial architecture in this part of the world and is almost 100 years old.

In the words of Margaret Drabble, *“The past lives on in art and memory, but it is not static: it shifts and changes as the present throw its shadows backwards. The landscape also changes, but far more slowly; it is a living link between what we were and what we have become. This is one of the reasons why we feel such a profound and disproportionate anguish when a loved landscape is altered out of recognition; we lose not only a place, but ourselves, a continuity between the shifting phases of our life”* (Drabble, 1979). Colonial” built heritage refers to any building characteristics which were specifically influenced by political, regional

and social circumstances and assigned to that particular period when the colonisers had grand imperialistic designs. Colonial architecture therefore is a tangible testimony of a world-order of a time. The seven colonial buildings mentioned above are an integral part of the urban identity of the city. They vulnerably exist under the pressure of development and urbanisation but they can be preserved by an integrated approach to heritage management.

Administrations in large cities are often confronted with a multitude of key problems, like high urban densities, transport, traffic congestion, energy inadequacy, unplanned development and lack of basic services, illegal construction, both within the city and in the periphery, informal real estate markets, creation of slums, poor natural hazards management in overpopulated areas, crime, water, soil and air pollution leading to environmental degradation, climate change and poor governance arrangement. With the growth of urbanisation, Guwahati city is also facing these common global problems as the city is in the cusp of urban transformation. The city needs appropriate templates for development which would be sensitive to her rich cultural past. As the city has seen a transition from ancient, medieval to modern times and is now a fully urbanised city, it is therefore necessary to merge both heritage and development to enable the society to have a better future. This blend between heritage and development in the urbanised world would uplift the city of Guwahati in particular and the state of Assam in general from the point of view of economic enhancement and also in sensitising the citizens in cultural heritage preservation ethics.

CHAPTER 2

Methodology

Introduction

Heritage Management is an emerging field in Archaeology. With the studies undertaken in different parts of the world methodologies are also emerging. Heritage Management is a major industry in many parts of the world now. The rise of heritage has coincided with the move towards a post-industrial society in which leisure and the service sector have replaced manufacturing. Some projects are financed by property developers while some are funded by the government. This has led to the requirement of an effective legislation with guidelines about permission for developments affecting historic buildings or archeological sites. Internationally, heritage professionals have come to dominate heritage policy and decision-making through an official, 'authorised' heritage discourse (Waterton et al., 2006). However, heritage decisions are judgements made in a context where the relationship between place identity, planning and heritage is constantly shifting (Neill, 2005) cited in Parkinson, A. et al (2013). In India the heritage discourse follows the international heritage discourse. Conservation as a concept dominates the Indian heritage discourse. Little attention has been given to exploring the context where a legacy can perform a key role in framing place-making processes or the role played by the built heritage as identity markers.

Heritage plays an important role in community development, and here it is understood as a cultural construct, which – if it is to be used to create identity – needs to be more than simply conserved. Its relevance needs to be communicated in the present so that it may continue into the future. An important aspect of this is the use of heritage and its preservation for socio-economic development worldwide, an aim that is explicitly part of the World Heritage Convention (whc.unesco.org/en/series/31/).

This work understands heritage as a cultural construct and aims to address the issue of its relevance to the present for socio- economic development. This will be done by framing an urban heritage management plan for Guwahati city. A model or an analytical framework of study has been prepared on the basis of UNESCO's "historic urban landscape approach". The methods adopted are non-invasive and non destructive methods and techniques that were used for recording and surveying the heritage monuments under study. The methodology has evolved with the work. Archaeological survey methods and social survey techniques have been mainly used for the study. But as no single method can serve all explanatory needs in archaeology, methods from other disciplines like architectural design have also been used.

2.1 Analytical Framework of Study:

On 10th November 2011 UNESCO adopted a recommendation on the historic urban landscape. Point 5 and 6 from the introduction of the recommendation mentions that:

5. This Recommendation addresses the need to better integrate and frame urban heritage conservation strategies within the larger goals of overall sustainable development, in order to support public and private actions aimed at preserving and enhancing the quality of the human environment. It suggests a landscape approach for identifying, conserving and managing historic areas within their broader urban contexts, by considering the interrelationships of their physical forms, their spatial organisation and connection, their natural features and settings, and their social, cultural and economic values.
6. This approach addresses the policy, governance and management concerns involving a variety of stakeholders, including local, national, regional, international, public and private actors in the urban development process. (<http://whc.unesco.org/en/cities/>)

Defining this approach UNESCO advocates for a comprehensive and integrated approach for the identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework. As this approach by the UNESCO is the most recent development in the field of urban heritage management, this study attempts to build an analytical framework by adhering to the basics of this approach. Termed as “The historic urban landscape approach”

it aims to preserve the quality of the human environment, enhancing the productive and sustainable use of urban spaces, while recognising their dynamic character, and promoting social and functional diversity. It integrates the goals of urban heritage conservation and those of social and economic development. It is rooted in a balanced and sustainable relationship between the urban and natural environment, between the needs of present and future generations and the legacy from the past.

12. The historic urban landscape approach considers cultural diversity and creativity as key assets for human, social and economic development, and provides tools to manage physical and social transformations and to ensure

that contemporary interventions are harmoniously integrated with heritage in a historic setting and take into account regional contexts.

13. The historic urban landscape approach learns from the traditions and perceptions of local communities, while respecting the values of the national and international communities. (<http://whc.unesco.org/en/cities/>)

The use of the approach implies the use of certain tools for urban heritage management. They are (a) Civic engagement tools (b) Knowledge and planning tools (c) Regulatory systems (d) Financial tools.

(a) **Civic engagement tools** should involve a diverse cross-section of stakeholders, and empower them to identify key values in their urban areas, develop visions that reflect their diversity, set goals, and agree on actions to safeguard their heritage and promote sustainable development. These tools, which constitute an integral part of urban governance dynamics, should facilitate intercultural dialogue by learning from communities about their histories, traditions, values, needs and aspirations, and by facilitating mediation and negotiation between groups with conflicting interests.

(b) **Knowledge and planning tools** should help protect the integrity and authenticity of the attributes of urban heritage. They should also allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of life and of urban space. These tools would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development.

(c) **Regulatory systems** should reflect local conditions, and may include legislative and regulatory measures aimed at the conservation and management of the tangible and intangible attributes of the urban heritage, including their social, environmental and cultural values. Traditional and customary systems should be recognised and reinforced as necessary.

(d) **Financial tools** should be aimed at building capacities and supporting innovative income generating development, rooted in tradition. In addition to government and global funds from international agencies, financial tools should be effectively employed to foster private investment at the local level. Micro credit and other flexible financing to support local enterprise, as well as a variety of models of partnerships, are also central to making the historic urban landscape approach financially sustainable.

This description provided by UNESCO of these tools will be fundamentally used for the study but pertaining to the character of the study exclusions and inclusions of terms and definitions maybe done. Also the set of five Strategic Objectives, the five ‘Cs’ (Credibility, Conservation, Capacity-building, Communication and Communities) developed by World Heritage Committee in the Budapest Declaration (2002) will be considered as the main objectives of the study. The “5 C’s” which provide a general fundamental framework for the implementation of the World Heritage Convention will be the main components of the framework. This framework will be used to organise and generate data for the management program.

These objectives make it clear that heritage is not simply something handed down from the past, but is a process that must be actively constructed and maintained in the present if it is to have any sustainable future.

2.2 The five “C”s:

Credibility here implies strengthening the credibility of the heritage structures. Conservation stands for effective conservation of the heritage structures. Capacity building implies improving the capability of the stakeholders to manage the heritage structures. Communication implies proper communication between the stakeholders and also proper information of the heritage structures under consideration and communities are the people connected with the past and present of the heritage structure.

The Analytical Framework:

Framework	Tools
Credibility	Civic Engagement, Knowledge and planning tools
Conservation	Knowledge and planning tools, Regulatory systems, Financial tools
Capacity building	Knowledge and planning tools, Financial tools
Communication	Knowledge and planning tools
Communities	Knowledge and planning tools, Financial tools

In this analytical framework the tools developed by UNESCO for the historical urban landscape approach have been placed under one of the 5 main components or the “5 C’s” of the framework. This is to highlight the objectives of the heritage management program developed in this study. Knowledge and planning is recognised as the most effective tool in this study. It is outlined in the recommendation that this tool “should help protect the integrity and authenticity of the attributes of urban heritage. They should also allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of life and of urban space. These tools would include documentation and mapping of cultural and natural characteristics. Heritage, social and environmental impact assessments should be used to support and facilitate decision-making processes within a framework of sustainable development.” As this tool is found to be used for developing all the components or the 5Cs of the general fundamental framework for the implementation of the World Heritage Convention it is selected as the primary model of the study. For operating this tool we need to document and map cultural characteristics. Heritage and social impact assessments should be done to support and facilitate decision-making processes within a framework of sustainable development. Ground Reconnaissance was selected as the methodology for documenting, mapping and for assessing the impact of the heritage structures.

2.3 Ground reconnaissance: -

As ground reconnaissance is a collective name for a wide variety of methods for identifying individual archaeological sites, documenting and mapping, including consultation of documentary sources, place name evidence, local folklore and legend, primarily actual fieldwork (Renfrew, C and Bahn, P, 2008) it was thought to be the most appropriate method for the study. Ground reconnaissance can take several forms including surface survey. Reconnaissance survey has become important as it has developed to an independent fieldwork which has the capacity of producing information quite different from that achieved by digging. Modern excavation is slow and costly, whereas survey is cheap, quick, relatively non destructive, and requires only maps, compass and tapes. Reconnaissance survey involves preliminary background research, a pedestrian surface survey, an efficient subsurface testing strategy, data recording, visual investigation of surface features or high densities of artifacts, analysis of recovered materials, and an interpretive report stating the results of research and testing. This is a method for identifying individual sites by consulting documentary sources, place name evidence, and actual field work. It also includes monitoring building developers for which it is most appropriate for use under the urban landscape approach.

2.4 Literary Survey: -

History books of Assam were scanned. These books are namely (i) Itihakhor Saa Puhorot Purohi Guwahati by Kumudeswar Hazarika, (2013); (ii) The Comprehensive History of Assam (Vol iv) by Professor H. K. Barpujari, (2004); (iii) A Comprehensive History of Assam by Dr Swarnalata Barua, (1985); (iv) American Baptist Missionaries by Professor H. K. Barpujari, published in the year, (1986); (v) Assam in the days of the Company by Professor H. K. Barpujari, (1980); (vi) Political History of Assam by Professor H. K. Barpujari, 1826-1919, (1976); (vii) A Statistical Account of Assam by W.W.Hunter, (1975); Archival records, local literature like souvenirs, booklets etc. published during memorable events in Guwahati both in English, Assamese, Bengali and Hindi were collected and scanned for information on the built heritage of the city. Shifting representations of the historic built environment, relating to the emergence of heritage and conservation policy to the wider social, political and economic context unique to post-independence India and specifically to Guwahati in proper was explored. The analysis also involved identifying key events and eras, including controversies relating to specific sites or monuments, changes in government policy, seminal legislation, or the formation of state or voluntary bodies which championed the causes of heritage and conservation.

By systematic surface survey the layout and the orientation of the buildings were recorded. It is a conventional and still valid method to record the most prominent remains in a landscape, particularly surviving remnants of walled buildings, and burial mounds. It also includes monitoring building developers. Recording and site mapping is the key to the accurate recording of most surveys for building an inventory. In the case of the properties that have been selected for the present study, all the items both inside the buildings and also the ones that are lying outside in the premises and now unused, was recorded and photographed.

In the case of the Guwahati Baptist Church, the documentation process began after an interview with the Pastor, Rev Azizul Haque. As mentioned earlier this property has survived the onslaught of development. This issue opened a new discourse on heritage conservation in urban India. Addressing the concern the methodology advocated for building a record of all such properties. A systematic method was adopted to begin with the recording of the monuments and the objects inside and outside the monuments that have been chosen for the study. First the monument was recorded and it was measured using a measuring tape, after which a rough drawing of the entire building was made. Each of the total number of objects inside the property was photographed and recorded carefully in a log book with a specific number assigned to each object. The exact dimension of each object was recorded. Specific details like date of manufacture, make and model were recorded. The present status and condition was also recorded. In the Guwahati Baptist Church, survey was carried out to compile an inventory of the antiquities. Structural dimension were recorded together with the objects. Besides with the use of a digital camera with 12 mega pixel the other monuments within the scope of this study were also photographed. On being checked the old registers of the Guwahati Baptist Church revealed that the number of members of the church has now increased to several thousand so that the church interior had to be dismantled and today the western side of the Guwahati Baptist Church is shaped like a cross to accommodate more number of members.

Documentation of the Christ Church began with documentation of the architecture. The entire Church was established in the year 1844 and the present building was constructed in 1901. A ground plan was drawn on scale.

2.5 Architectural documentation

The White Memorial Hostel was established in 1937. It is a concrete structure having 20 rooms. An entire stairway leading to the first floor is made of wood and is still in fine condition. Each staircase measures 1.65100m in length and 0.1524m in height. Most of the chairs of the hostel have a unique design and are approximately 79 years old, but they are free from termites and beetles. The ceiling of the study room is made of plywood. Each and every item of the hostel is of superior quality and is in good condition. The damaged ceilings have been repaired and renovated.

The whole building was surveyed and was drawn to the scale, simultaneously taking measurements of the angles and sides of the building which had occasional uneven extension here and there and was finally drawn using the software Auto Cad to get accurate height and elevation of the building located within a calm ambience of the Satribari Christian Hospital complex. It took four days to complete the documentation of the entire hostel building.

Ground Reconnaissance of the Satribari Christian Hospital was undertaken. Measurement of the church hall was taken. All the objects inside the church interior i.e. the pew, altar, altar table, Bible Stand, doors, windows, chairs, cross on the wall, etc were measured and recorded in the log book. The height of the church is 18 feet; the cross is 1.9558m in length, and 1.2954m in breadth. The entire church is made of concrete. It was constructed in the year 1926 and is well maintained. The church hall and the other objects inside were measured.

A walk around the sprawling campus of the Satribari Christian Hospital seemed to be a never ending process. Browsing through the pages of the souvenir of the hospital, the history of the Satribari Christian Hospital which was constructed in the year 1926 was studied for information. The building of the hospital is an Assam type house with a complex design. The ground plan of the building was documented and drawn to the scale.

All features of the hospital corridor were recorded. They include photographs of eminent personalities like the first lady doctors of the hospital, a wooden board displaying the names of all the hospital superintendents, doors and windows of the rooms, female ward, maternity ward and office, isolation ward, children ward, old cupboards and shelves, male ward, room of the Chaplain of the church inside, paying cabins, pharmacy and reception area, all which have been recorded carefully. It was noticed that the wooden shelves and the wooden gates as well inside the hospital leading to the Children's' Ward and the Nurses' Station have not been replaced. They are well maintained.

The College of Nursing now belonging to 4B Satribari Christian Hospital was documented. It was also constructed in the year 1926 but periodic renovations have been undertaken. The building is an Assam type house. The Nursing College also has a hostel for the nurses having 19 rooms and a prayer hall. It was run under the complete support of the American Baptist Missionaries initially. Architectural dimension was recorded. The original furniture made in 1926 has been properly maintained and they are still in use.

As part of the reconnaissance survey photographic documentation was undertaken. Structured interviews were also taken to complete the reconnaissance survey.

2.6 Photographic documentation

Photographs are visual aids and documentary records which are used by archaeology as a means for preserving architectural heritage. The medium of photography plays an important role in the construction of reality. Photographs and measured drawings are among the most important materials to include in a property archive because they provide detailed and incontrovertible evidence of a building's appearance at a given point in its history. Large-format and 35mm photography is the two most common formats for documenting historic structures, which was used for documentation. Photography through a camera is a tool for generating evidence for the performance of “rational” and “scientific” fieldwork and for keeping records. Compared to other visual forms, such as sketches, paintings and plaster cast models, the cheap technology of photography available have made it an indispensable recording device (Guha S, 2002).

The camera is used as an information gathering instrument. Researchers may use photos of events people experienced in the past to understand their history. The camera is used for gathering information of the archaeological evidences scattered everywhere around us. The researchers can use the photos as evidences about the various events that might have been experienced by the people throughout history. Photographs as visual data can help us in understanding the way information is recorded by the camera and also the relation between a photograph and the subject.

Photographic evidences are the records of all the historical structures which might one day be bulldozed by developers or might be destroyed by a natural disaster like earthquake or flood. Thus the photographic documentation of the old colonial buildings that is within the purview of the present study had been carried out to capture the story of the buildings. Photographic documentation was started from the Guwahati Baptist Church. Walking around

the entire church complex it was decided to photograph the church interior first. A Canon digital camera of 12 mega pixel was used. The altar was clicked from various angles. It measures 15.24m in length, 2.4892m in breadth, and 0.7366m in height. Though the church was established in 1845, the present church building was constructed in the year 1914. Today the church interior is designed like a cross, a much later addition to accommodate more number of members. This is known as the left wing and the right wing. The sides of the church hall in the interior include the pews, doors, and windows including the holy books have been photographed. Various objects inside the church hall are made of teak wood and brass. Photograph of the old piano belonging to the first half of the 20th century was taken. Besides, the door lock, poor fund bags, silver plate, general offering bags, Bible Stool, Lord Supper Utensils (formerly the utensils were wooden and nicely varnished, now a day's steel and brass plates are used) were all photographed. The vestry next to the prayer hall is meant for the staff, Pastor, Elders and Choir. A marble tablet photographed inside the church is in the memory of Rev Cyrus Barker, an American Missionary and first Pastor of Guwahati Baptist Church who died in 1850. Stained glasses of the doors and windows were clicked along with various registers of the church like the registers maintaining records of the tithes payment, other envelopes of the all round activities of the church like envelopes towards tithes payment, Sunday School Building Fund, Memorial Scholarship Fund etc were also clicked. A very old typewriter manufactured by Smith Corona was photographed. Smith Corona began manufacturing from 1800 in USA. The pages inside the old registers of the church members belonging to 2/1/ 1876 were also clicked.

With a note book, measuring tape, digital camera, all the items inside the church hall were photographed right from the marble slabs outlining the history of the church, measuring the gateway placed at the entrance to the church verandah, and also measuring the height of the doors and windows taking note of the beautifully designed arched windows, measuring the altar, stained glasses, door hook, lock, ceiling design, the church piano, cross etc, all which had been studied and noted. The Pastor gave a rough idea about the age of the cross on the altar table. All 3 crosses on the roof of the church which were installed in 1901 were photographed. The whole church complex was measured with a measuring tape and all sides and angles of the building were drawn to get the correct measurement of the monument so that the drawings of all the monuments under this study drawn through AutoCAD are accurate.

A brass tablet measuring 0.6477 m in length, 0.3429m (breadth) was photographed. It is placed on the left hand side wall of the church interior just 8 inches approximately above the floor. It was found out that the manufacturer of the brass tablet was P.Orr & Sons Ltd, Madras and Rangoon. The Company which was established in Madras (Chennai) now deals in watches. A look around the church campus revealed that the church land is small in size, i.e. 2 acres. Originally the church land was 26 acres, and 24 acres was handed to the Assam Government in 1955 by the Bishop of India as there was no congregation. A walk around the church campus to locate if any kind of conservation work was carried out or not, lead to a signboard placed on the verandah of the church which carried the following message “Do not light candles inside the church to avoid smoke hazards”. Besides anti termite protection is also taken and few damaged wooden pillars on the walls have also been replaced to extend the longevity of the church.

The Conference Center Complex, the White Memorial Hostel, 4B Satribari Christian Hospital, and the Nursing College of the 4B Satribari Christian Hospital are all under the management of the Council of Baptist Churches North East India. The Conference Center Complex is a wooden double storeyed building. Architectural dimension was recorded and an inventory was prepared.

A walk through all the rooms of the Conference Center Complex revealed that now the building is used as a guest house, and all the rooms are separated by wooden walls and is in good condition. It is properly maintained by the care taker of the building. The ceiling of the building is made of mud and cane. The ground floor is now used as a store room, which has got supporting wooden pillars. Many concrete pillars have been built as a renovative measure to hold the first floor intact. Where the wood in the exterior walls have been damaged, they have all been replaced by plywood. These changes inside and outside the building have been thoroughly photographed. Some door knobs and handles have also been drawn as a part of documentation. An antique piano which was originally used in the Guwahati Baptist Church and is now lying unused and neglected in the backyards of the Conference Center Complex was photographed in details. It is a J & J.Hopkins manufactured piano, manufactured approximately around 1895. The keys of the piano still provide very high quality music, while most of the keys are now in possession of many church members of Guwahati. Documentation of the Conference Center Complex was completed within four days.

The Conference Center Complex in the CBCNEI compound, Kamarpatty was photographed to capture the cultural remnants of yore as well as the wooden monument. The building was photographed from the front so as to get the whole view of the building. The building is a wooden structure with sloping Assam Type tin roof. Even the floors of the building are wooden. Walking inside the Conference Center Complex which is now used as a Guest House, the interior areas of the Conference Center Complex was captured. The exquisitely carved wooden doors, windows, kitchen, elegant locks, ceiling, wooden floor, iron door hinge, and the walls decorated with wooden logs, the roof consisting of tin and truss, the old furniture, i.e. a hundred year old chair, almirahs, door on the ceiling of a small room, fans etc.were captured by the lens of the camera. The ground floor of the Conference Center Complex has also been thoroughly photographed. The ceiling is designed with very old jute (hessian) covering on top of which is the wooden floor.

The Christ Church was the next monument which was recorded. First the western view which is the front view of the church was clicked. The Church was first built in 1844. Just at the entrance of the Church there is a marble slab in memory of the church construction committee of 1844 and another marble slab outlining the history of the church. The first building collapsed in 1856, the second building was rebuilt in 1861. This again collapsed in 1897, and the present building was constructed in 1901. The eastern, western, southern and northern faces of the church were photographed. Also objects like the ceilings, pews, altar, old Bible, Bible stand on the altar table, the slabs inside the hall, Baptismal Font, cross, gate, doors, windows, hooks, piano, chairs, signboard, the steep sloping tin roof of the church, etc were photographed.

In the Satribari Christian Hospital complex is situated the hospital, church, Nursing College and the White Memorial Hostel. The hostel was established in 1937, while the other structures were established in 1926. Exploration work started from the kitchen of the Caretaker of the White Memorial Hostel. The caretaker's house is attached to the hostel building. All objects inside the kitchen of the White Memorial Hostel including an old cane basket, almirah for keeping cutleries, the hostel rooms, old beds and tables inside the rooms, corridors, old wooden staircase, fireplace, an exquisite piece of hostel bell which hung in between two beautifully carved wooden elephants were clicked thoroughly. The drawing room consisted of the old chairs, beautifully carved arm chair made of strong teak wood, study room cum meeting place of the hostel, dining hall etc. Frozen in photographs the objects inside the building speaks about a time and culture which was a norm about 80 years ago.

Similarly the Satribari Christian Hospital is a beautiful old Assam Type monument. First the photographs of two eminent personalities in the corridor who were the first lady doctors of the hospital were clicked. The wooden board displaying the names of all the former hospital superintendents was also clicked. Besides the hospital interior having the Office of the Chief of Medical Staff, maternity ward, children ward, isolation ward, old floor design, wooden shelves which are in good condition were photographed. A special photograph of the Satribari hospital which has been captured by the camera is the Red Cross painted in the tin roof of the hospital. The Red Cross was painted so that enemy planes would spare the hospital from bomb attacks during the Second World War. The interior of the hospital including the nursing station, reception area, office tables, is all in good condition and still maintains the colonial charm.

Inside the Satribari hospital is located the Church which is a concrete structure. The Church was first photographed from all sides to capture the artistic and architectural beauty of the Greek Revival structure. All the pews, altar, altar table, Bible, exquisitely carved arched doors, windows, Bible stand, ceiling were captured in the lens of the camera. The beautifully decorated columns in the portico of the church support the church ceiling.

The Nursing College is a typical Assam Type structure. The hostel of the nurses is attached with the Nursing College building. The Nursing College is a spacious structure which was photographed from 24/ 3/ 2011 and was completed on 25/ 3/2011. Exploring the interior of the college enabled photographing the old classrooms, practical class tables, shelves, switch boards, very old fan regulators, an old piece of chair, library, Principals' Office, old fashioned almira, photograph of Dr and Mrs. F. Curry, Last American Missionary Doctor. All the old objects which were photographed speak with dignity the story of the structures, their age, and how they have successfully marched forward to achieve their mission. They also highlight about the society, culture, architecture, history, that existed in the later part of the 19th century and early part of the 20th century. Later additions are there, but the old objects are still in use today.

2.7 Interview Method: -

As part of the reconnaissance unstructured interviews and structured interviews were taken. Unstructured interviews include the collecting of life histories, narratives, myths and tales. These interviews give information on dispute settlements, legal transactions, political conflicts and religious and public events. Structured interviews ask the same questions to

every individual in a given sample. This was used for collecting individual opinion and also opinion of the masses in the context of the case study.

Structured interview is the interview that has a set of pre defined questions and the questions were asked in the same order for all respondents. It has predetermined questions with fixed wording, in a preset order.

In an ideal unstructured interview, the interviewer follows the interviewees' narration and generates questions spontaneously based on his or her reflections on that narration. Unstructured interviews are helpful for studies attempting to find patterns, generate models, and inform information system design and implementation.

In the first meeting with the Pastor of the Guwahati Baptist Church Rev Azizul Haque, the permission to work in the church premises was sought. The work in the church was related to taking an unstructured interview of the Pastor which ranged from the issue of the attempt at dismantling the church by the Government of Assam in the year 2007, to the total number of members of the church today, how the church is being maintained, the fund as a source of resource, the renovation of the present day structure etc. Interview of Mr Lakhi Kachari who looks after the Christian Literature Center, in the Guwahati Baptist Church campus was a very interesting one ranging from a wide variety of topics which freely dealt with the church administration to the one related to the massive Guwahati Baptist Church Bell placed well in between the high ceiling and the tin roof. According to him there was a time when the city was less crowded and multistoreyed buildings surrounding the church were few in numbers, the church bell could be heard from a distance. How the Baptist Church was saved from time to time from the wrath of the people of the locality of Kamarpatty who on various occasions tried to snatch away parts of the church land were the other topics of discussion. An old unused piano belonging to approximately over 100 years was most talked about by Mr Kachari, who said that the keys are now in possession of most of the members of the Church in the city of Guwahati for whom it is a matter of pride.

Interview of several Sunday church goers gave a vivid account of the history of the Guwahati Baptist Church and also about the different categories of church members and their activities.

Rev. Michael Herenz who is the former (till January 2015) Presbyterian of the Christ Church was interviewed with a set of structured questions which are reproduced below:

- 1) What is the size of the land of the church?
- 2) Why is now the land owned by the church less than what it was earlier?

- 3) How would you define heritage?
- 4) What are the precautionary measures that are adopted by the authorities of the church to extend its longevity?
- 5) Where from does the church get its fund?
- 6) Do you have a record of the total number of Church members?
- 7) How much are the Church members aware that an old monument which is considered as a heritage needs to be preserved?
- 8) Would you allow carrying out documentation work inside the Church hall?
- 9) Do you have any connection with architects and construction engineers to help you take care of the Church building?
- 10) Do you believe that laws can help in protecting the life of the old building of the Church?
- 11) How much do you believe in preservation of the heritage buildings? Do you think they are necessary in the present day world?

The Presbyterian also pointed out to the possibility of the construction of the Christ Church in the Panbazar area of the city of Guwahati because of its proximity to the river Brahmaputra which provided an easy means of communication through the river to Guwahati. As it is a high rainfall area sloping roof was placed on its roof.

Rev Dr Ajoy Lama, the Secretary of the Council of Baptist Churches North East India (CBCNEI) was contacted to ascertain the major crisis which challenged the very existence of the Guwahati Baptist Church. The interview started with a set of structured questions initially-

- 1) What do you feel is the reason behind the attempt at demolishing the Guwahati Baptist Church by the Assam Government?
- 2) Does the CBCNEI as an organisation feel threatened by such moves against these old colonial monuments?
- 3) Do you consider the existence of the colonial buildings to be important today amidst the modern day steel and glass structures?
- 4) Why have no inventories of the objects inside the Conference Center Complex and the Guwahati Baptist Church been prepared till today?
- 5) What steps are you now planning for the protection of the structures under the care of the CBCNEI?
- 6) Would you accept a kind of Policy Framework for the heritage management for Guwahati city?

- 7) Would you agree to a Public Private Partnership (PPP) mode for heritage protection in a rapidly urbanising city like Guwahati?
- 8) As the CBCNEI compound at Kamarpatty, Guwahati was already threatened to be taken for the purpose of constructing a car parking, do you feel that for future protection of such heritage structures, written laws in the Indian Constitution should be enacted?

Dr Ajoy Lama was very cooperative and gave an unstructured interview mostly about the Guwahati Baptist Church, the Conference Center Complex, the Satribari Christian Hospital, and the White Memorial Hostel all which are under the supervision of the CBCNEI. Dr Lama gave a brief idea about the various Christian houses and organisations in Assam which are under the control of CBCNEI. He also delved into the history of the Guwahati Baptist Church and spoke about the connection between the church and the Conference Center Complex which is now used as a guest house. According to Dr Lama, the Conference Center Complex was probably built even before the construction of the Baptist Church, which was then a bungalow meant for the American Baptist Missionaries who came to Guwahati for the propagation of Christianity.

Mrs Bendengla Jamir the former Caretaker of the White Memorial Hostel was contacted and interviewed with the following set of structured questions—

- 1) Who is the owner of the White Memorial Hostel?
- 2) What is your idea about heritage?
- 3) Would you agree if the White Memorial Hostel is declared as a heritage monument? If no then why?
- 4) How many storeys and rooms are there in the hostel building?
- 5) What steps do you take for the preservation of the 79 year old building?
- 6) From where does the hostel get fund for renovation work?
- 7) Do you believe that taking care through preservation is necessary for extending the life of the old hostel building?
- 8) How do you maintain the old furniture and objects of the hostel?
- 9) What is your understanding of the importance of having an inventory of the objects of the hostel?
- 10) Are you interested in the long existence of the White Memorial Hostel building or do you feel that it has to be demolished to make way for an absolutely new modern structure?

When interviewed, Mrs Bendengla Jamir was very positive about the idea of heritage properties and added that some interested people from Nagaland were pressing forward the idea of converting the hostel to a heritage property. But that she was reluctant because if it becomes a heritage property it will go out of her control. Each and every item belonging to the hostel during its 78 years of existence has been maintained properly by the caretaker. She is also interested in extending the longevity of the property and takes personal care so that the old wooden chairs and other objects are free from beetles and termites.

Dr Ananta Baruah a senior doctor of the Satribari Christian Hospital was contacted for a very short interview with a few structured questions—

- 1) Is the hospital administration of the Satribari Christian Hospital aiming at dismantling the old hospital building?
- 2) Does the new management of the hospital have any concern about the concept of heritage?
- 3) How much of the old objects and parts of the old building does the hospital administration aim at preserving?

Dr Ananta Baruah was of the opinion that the old hospital building which was constructed in the year 1926 would not be dismantled and may remain as a “heritage hospital”. The hospital was under the threat of demolition when it passed under the 4B Health Care Unit in 2011.

The former Managing Director of the Satribari Christian Hospital administration Mr Arwin Sushil was contacted for a long interview with a set of structured questions which eventually also led to a discussion with many unstructured questions.

- 1) Why did 4B Health Care Pvt Ltd collaborate with Satribari Christian Hospital?
- 2) Under the new management do you assume to improve the health services of the hospital apart from taking an interest in the all round development of the hospital campus?
- 3) What are the plans of the management after its takeover so far as construction of new hospital buildings in the hospital campus is concerned?
- 4) Do you consider dismantling of the old 1926 hospital building?
- 5) What is your perception of heritage in today’s context?
- 6) Do you believe that the old hospital building is incompatible amidst the high rise structures in Guwahati?

- 7) Are you aware that an old monument which is more than 50 years old can be considered as a heritage? In that context don't you think that the hospital building which is in good condition can continue to exist?
- 8) Would you agree to the peaceful co-existence of the old 1926 hospital building and a new building if you plan a new construction?

Mr Arwin Sushil was contacted in the month of January, 2011. After a discussion ranging from a wide variety of topics from heritage properties in an urbanised city like Guwahati, he was of the opinion that the city must respond to the present needs and where necessary old buildings need to be dismantled. Although the old hospital building still exists, new constructions of buildings within the hospital premises is being carried out at present to cater to the growing demand of patients.

In a short discussion with the Chaplain of the Church inside the Satribari Christian Hospital premises regarding the existence of the old hospital building he seemed to be enthusiastic about the preservation of the old colonial building as it has withstood the onslaught of a growing urbanised city and where half of the population of Guwahati was born there, it should be maintained as a prized possession. Mr. Isaac and other employees of the hospital who responded to some questions were keen on preservation of the Church, its designed pillars, the old objects of the hospital, the wooden furniture, shelves, tables, the very old interior decoration inside the various departments of the hospital etc.

The unstructured interview that was carried out with Mr Pobon Bhuyan, Property Secretary of CBCNEI, Guwahati, was interesting as he was very supportive of the idea of heritage management in an urbanising city like Guwahati. The entire story of the letter from the Assam Government wherein it was stated that the Guwahati Baptist Church would be dismantled to make way for a multistoreyed car parking was a real eye opener for those belonging to the CBCNEI. He had faith on the system of management as practiced by the CBCNEI. The new office building of the CBCNEI constructed towards the northern side of the Mission Compound almost near the main road of the busy Mahatma Gandhi Road at Fancy Bazaar was an initiative on the part of the authorities to protect their landed properties from the developers. For preservation of the old Guwahati Baptist Church building and the Conference Center Complex the authorities have their own methods to protect the complex from termites and beetles.

Similarly the reconnaissance survey of the Satribari Christian Hospital also consisted of the survey of the College of Nursing of the same hospital. The unstructured interview that was

carried out with the Principal of the College of Nursing revealed an uncertainty about the idea of heritage. She seemed to be supportive of the plans of the hospital management for dismantling the building of the College of Nursing including the Nurses' Hostel located inside as the world must be open to newer ideas. But so far as the preservation of the old objects of the college is concerned she was very enthusiastic in their preservation and has maintained them properly over the years. The old building of the Nursing College as well as the Nurses' Hostel located together however remains even today, though new buildings are being constructed inside the campus.

Structured Interviews were specifically taken on the Public Private Partnership or (PPP) mode for the Heritage Management in Guwahati city. The idea was to judge the importance of the PPP mode for the Heritage Resource Management in Guwahati. Certain guidelines based on the PPP mode were proposed to the respondents.

1) Preparation of an inventory of the heritage properties of Guwahati city.

For this the Public Agency should prepare an inventory of the heritage monuments, in consultation with the owners of the property.

2) A contractual agreement between the public and private agency for managing the heritage property. Users should be allowed to continue.

3) For future renovation the Public Agency has to be taken into confidence.

An Expert Committee is to be formed by the State Government in support of an inventory of heritage buildings to address matters of heritage conservation. The Expert Committee should include members of both the Public and the Private Agencies for the upkeep and the management of the heritage structures.

4) When the Government gives clearance for any development projects in the city a "clearance" has to be obtained from the Public Agency for heritage management.

The responses of the respondents have been recorded.

36 respondents were provided with the guidelines to ascertain their level of acceptance of the PPP mode in the case of heritage resources in Guwahati.

The reconnaissance survey was concluded by recording 7 specific case studies.

2.8 Case study research is a qualitative approach which involves the study of an issue that is explored through one or more cases within a setting. Case study is considered as a strategy of inquiry, a methodology, a type of design in qualitative research an object of study, as well as product of enquiry. The case study method involves detailed, holistic investigation and can

utilise a range of different measurement techniques. (Davies.W.M.and Beaumont, T.J (2007). Case study method enables a researcher to closely examine the data within a specific context. Before doing a case study it is advisable to do preliminary work before entering the field which was done as part of the reconnaissance survey. This includes literature review details of which have been provided and conversations with people linked with the area like Mr Lakhi Kachari, and the church visitors in the study.

Case study research method proposes the following steps which have been used- selecting the cases and determining data gathering and analysis techniques; preparing to collect the data; collect data in the field; evaluate and analyse the data; prepare the report (Davies.W.M.and Beaumont, T.J, 2007).

In the case of the present study seven different examples from the city of Guwahati have been selected. These are colonial buildings and churches. The first case study is the 170 year old Baptist Church in Guwahati which was ordered by the Assam Government in 2007 to hand over its premises to the Guwahati Metropolitan Development Authority (GMDA) for construction of a multi storeyed car parking. The second case study is the Satribari Christian Hospital which is being renovated after its takeover by the 4B Health Care Pvt Ltd, Vellore and the third case study is the Christ Church. They were forced to hand over land to the Assam Government during the renovation of the Nehru Park.

2.9 Computer aided drawing: -

For drawing the ground plan of the buildings under study auto cad was used. Auto Cad is a software application for computer aided design (CAD) and drafting in both 2D and 3D. It facilitates in drafting, modelling, architectural drawing, engineering plans and is a design and documentation software. All the seven structures selected for the study have been drawn with the help of Auto Cad as part of documentation in reconnaissance survey.

2.10 Conclusion

Heritage is susceptible to transformation due to time, anthropogenic factor, or damages caused by natural phenomena. Innovative ground reconnaissance techniques, when correctly integrated among them, can provide a solution for an accurate, fast, safe and especially rich documentation of the built heritage. In this study by using ground reconnaissance as the primary method models of complicated monuments have been created and enriched with wide range of information. An integration of methods under ground

reconnaissance like documentary analysis, plan table survey, interview, case study, has helped the study to reach a high level of completeness by surveying the monuments, both internally and externally.

For answering the primary research question it became essential to collect data on the effect of the growth of the city on these monuments. For this 3 different types of data were required. They are: (i) the history of the monuments, (2) the present condition, and (3) planning for the future.

The histories of the monuments were collected from books, documents and interviews. For documenting the present condition site survey on foot was undertaken. This was followed by documenting and drawing the ground plan of each monument and by measuring it with a meter tape. These were later drawn to scale by using Auto Cad. Other structured features like door, windows, altar table, pews or prayer stools were also measured and drawn on scale. Marble antiquities were recorded in detail in a log book. Reference number was assigned to each antiquity.

Data on future planning was collected by interviews of the present occupants, members of the public, concerned authorities. Public Private Partnership (PPP) models for the future management of these heritage properties were proposed.

As the study was undertaken on living monuments it was important to adopt non invasive and non destructive methods. Ground reconnaissance was precisely adopted because of its non invasive and non destructive qualities. Inventories of each structure and the antiquities have been prepared. Opinions of the present owners of the properties have been recorded by structured and non structured interviews. Located in the prime areas of the city any activity in the vicinity or in the monuments generated considerable amount of public attention. Since the monuments have already been affected by the growth of the city these are “sensitive spots” in the cityscape and minimum activity in the area can cause maximum anxiety. This opened up new methodological challenges. The field constraints determined the methods.

CHAPTER 3

Transition of the Cultural Landscape of Guwahati

Introduction

Pearl S. Buck wrote “one faces the future with one’s past”. Our views of landscapes are shaped by our appreciation of our cultural resources and features. It is influenced by our societal, political, and personal needs. Thus designed landscape protection, cultural landscape protection, and historic preservation are essential to safeguard our cultural heritage. To manage the cultural landscapes it is essential to combine economic development strategies and decisions, land management practices, real estate markets, recreational habits, commemorative places and events, building culture, etc (Longstreth, R, 2008, pp182, 199).

The search for identity particularly in the Third World countries has caused people to look back to their roots. Therefore expression of those roots and the cultural heritage has become more important these days. At the international level also monuments feature prominently in cultural policies of many countries. Developing nations participate in the conservation and preservation of their cultural heritage for enhancing their cultural identity. Relics from the past as well as ethnographic and traditional works of art are sources of inspiration in the creation of a new national culture which is modern and more adapted to the demands of the modern society, but still retaining a clear link with its source-a modern national culture with an ancient identity. The preservation and conservation of ancient monuments is necessary to communicate the embodied values, ideas and beliefs of the people. Similarly the participation of the government in cultural resources preservation could raise the awareness of the people and motivate them to be more active in the socio cultural development programmes (Seameo Project in Archaeology and Fine Arts, Indonesia, pp 45, 1983).

3.1 Landscapes

Landscape can be defined as a fragment of geographical space, created as a result of environmental influences which create a specific structure characterised by regional distinctness perceived as peculiar surface features (Myga- Piatek, U, 2008). There are natural landscapes and cultural landscapes. The combination of natural landscape and human culture leads to cultural landscape. By using the cultural landscape perspective we can analyse, and evaluate places. A cultural landscape perspective can aid in the treatment of the architectural

components of the settings. Archaeological sites are subject to damage, erosion, or loss to modern construction. Cultural heritage sites are numerous, and the need for efficient documentation is essential in the race against site destruction due to development, erosion and excavation (Longstreth, R, 2008). Cultural landscape will help in identifying a landscape's historic period (s) of ownership, occupancy and development which helps in the understanding of the characteristics that make a landscape significant. History has witnessed every society leaving its reflections on the landscape which adapts to the conditions of the environment and shaping it according to their own requirements. American geography of culture opines that natural landscape is the raw material; human culture is the tool and cultural landscape is the product.

Cultural landscape research begins with an analysis of the history of the region and of its culture. New approaches to both cultural landscapes and historic urban landscapes increasingly recognise the need to guide future change, rather than simply protecting the fabric of the past (Taylor, K, et al, 2014).

Historical structures transform to landmarks and these are an important part of the city's cultural landscape. But it is also a cultural landscape in its own right, showcasing the values of an era. For example, the cultural landscape under the purview of study is an important example of a landscape designed in the mid 19th century to the midst of the 20th century when India was under the control of the British government. The cultural landscape and archaeological remains of Guwahati comprises of many monuments built in different periods of history. In the year 1826 the British became the rulers of Assam under the banner of the English East India Company soon after the signing of the Treaty of Yandaboo. It was then that the British started adding on to the cultural landscape of the state of Assam and to the city of Guwahati in particular. The buildings that were chosen for study has been constructed using traditional and local techniques of construction, local building materials giving importance to the style of construction in matters of space, height and interior layout of the buildings. The style of construction is based on climatic condition, geography, culture and economic condition of the land, i.e. Assam. The buildings that have been constructed during the colonial era were either office buildings used purely for administrative purpose, public halls, churches, hospitals and bungalows. The bungalows were residential quarters of the British officers. The cultural landscape and archaeological sites are properties within the prime area of the city of Guwahati. The cultural landscape of Guwahati represent the artistic and religious developments of the colonial period starting from late 19th century to the 2nd half

of the 20th century integrating various cultural influences into the structures which was characteristic of the British style and testifies the intermingling of the British style with local art. It was a colonial beginning for Guwahati when the English East India Company took over the administrative reign of Assam. Beginning from the construction of huge structures resembling the ones that were constructed in Great Britain and other English colonies all over the world, the English started designing the entire place to suit their own requirements. However the main motive of the English in designing the landscape of Guwahati as elsewhere was to develop colonial infrastructure (roads, railroads, canals and ports) so that they could exploit and export the natural resources of the colony. Guwahati is an urban gateway to the entire North Eastern region. Metropolitan architecture during the colonial era developed which then ushered a sense of permanence and monumentality to the city of Guwahati. The buildings of the colonial era in Guwahati city symbolises the beginning of urbanism. All the buildings were on the verge of creating a new urban environment, a landmark for the city of Guwahati which was on the way of becoming an urban gateway to the North Eastern region. They highlight the past. The buildings are significant due to their level of intact, original historic fabric, and the story that their architectural design and implementation tell. Guwahati bears an exceptional testimony to a cultural landscape of a significant period of colonial history.

Landscapes are known to evolve as a result of the influence of certain factors. They are:

- (i) *Natural Factors*: - i.e. the environmental factors that determines the type of human activities in a given area. They consist of geological structure, surface features, climatic conditions etc.
- (ii) *Historical and political factors*: - it also influences landscape as a result of war, administrative divisions, and change in borders throughout history which heavily influences the features of the spatial layout.
- (iii) *Socio economic factors*: - Settlement systems, forms of property of land and material goods. The skills related to the use of the resources in an environment set the way for transformation.
- (iv) *Cultural factors*: - building patterns over a long period of time, architectural styles, scientific discoveries, technological inventions, tradition, leading to growing feeling of territorial identity.

(v) *Civilisational factors*: - intellectual and biological potential of societies, dependence of man on technology has led to man's losing ties with nature.

Landscape is also affected by qualitative changes resulting from globalisation and cultural unification. Shaped throughout the centuries, evolutionary cultural landscapes are currently subject to rapid transformation resulting among other factors like: -

- i) Urban sprawl and dispersion of housing in open areas.
- ii) Commercial tourism.
- iii) Negligence in the field of the legal protection of areas of environmental value, and making such areas available for commercial use (sports, tourism, construction, hunting, forestry)
- iv) Building large areas commercial complexes.
- v) Development of transnational transport route.
- vi) Creation of artificial landscapes (example theme parks) (Myga- Piatek, U, 2011)

3.2 Urbanity/ Urbanisation: -

Urbanity is a controversial issue. It is a basic and fundamental element in the total concept of the town. The idea is to use architectural effect to produce an interesting and satisfying sense of place. Urbanisation is the most important landscape shaping force. During the 20th century, the urban field has taken most of the green and opens (Fairclough, G. 2008). Cities are at the root of urbanisation. The first attribute of a city is that it expands in all directions. The aspirations of the people, the advancement of science and technology, increasing population, industrialisation, increasing mode of travel, etc, have all contributed to the expansion of a city. Each and every urban area has access to facilities like education, government administration, recreation, health, culture and communication, besides participating in activities like trade and commerce, etc.

Uncontrolled urbanisation means the sprawling of modern cities, subsequent conglomeration of the heritage sites by the new housing constructions, and destruction of the historical and urban landscape. By now it is recognised that most of the World Heritage Sites are located in the urban environment due to the expansion of the cities and subsequent urban land use. Thus urbanisation is indirectly contributing towards monumental degradation. As far as monuments are concerned, it tells stories which cling to their stones, become visible residues of the human lives that shape them. Monuments form foci of collective identities and archaeologically monuments can be considered material archives of human practice (Knapp,

2009, and Turnbull, 2002). The quality of a city is expected to be of a civilised kind and which should be organised properly. For example a city (a) should be an entity, which itself is an artifact; (b) it should be compact; (c) It should have an urban character and should maintain the relationship with the buildings, and landscape. The city is actually an existing physical environment. “Designing a dream city is easy; rebuilding a living one takes imagination”. A city is characterised by its planning and architectural design. Jacobs, J, 1999 (cited in Donald, 2002, pp 121) said that urbanism is a type of flavour which initially beautified cities according to proper plan. In a city, architecture is a primary element. The city becomes the ultimate scope of architecture’s striving for form” Llorens 1981:86. But now a days architect planners fail to build the city images. Modern city scapes show little awareness of their historical past. New architectural structures, spaghetti highways and historic preservation projects are seldom integrated with the existing urban texture. Instead the historical centers of the city have become dangerous to modern life and had to be completely removed or reduced to museum pieces. It is seen that since architects and planners had failed to understand the morphology of the urban form, they randomly started construction within the urban fabrics. According to Tafuri, history must find a proper place within planning, architecture and urban design. Within a city the “urban facts” like the monuments are an important part of the city producing meaning (Tafuri 1980; 48-9, cited in *The Blackwell City Reader*, (2002) p 42, 44).

To accommodate history in urban planning, concepts like “urban renewal” is used. Jawaharlal Nehru National Urban Renewal Mission (JnNURM) under the Ministry of Urban Development, Government of India, is a fast track, planned development of identified cities focussing on efficiency in urban infrastructure and services delivery, community participation and accountability of local government towards citizens. The JnNURM focusses its programmes on urban economic activities like power, telecom, roads, water supply and mass transportation coupled with civic infrastructure, development of heritage sites etc (Baindur, V. (2005). Guwahati is one of the 63 cities of India, covered under Jawaharlal Nehru National Urban Renewal Mission.

As quoted from the *Master Plan for Guwahati Metropolitan Area-2025: 2009*, GMDA “JNNURM aims at fulfilling the aspirations of Guwahati to play its role as the Gateway to the North East and possibly to South East Asia under the Look East Policy (now Act East Policy) of the Government of India. For urban regeneration plans to be successful, the Master Plan implementation requires (1) development of new areas, (2) redevelopment of existing developed areas and (3) conservation of eco sensitive areas. Guwahati Metropolitan

Development Authority (GMDA) shall be the nodal agency for Master Plan implementation. Last but not the least GMDA has taken the responsibility of conservation of buildings and structures of architectural, aesthetic, historical or heritage importance.”

3.3 A Brief Outline of the city of Guwahati: -

Guwahati, the “Gateway to the North East” is the oldest and the principal city of the North East India. The city is situated on the south bank of the river Brahmaputra within the latitude $26^{\circ} 11'N$, and $91^{\circ} 44'E$ longitude. Pragjyotishpura is mentioned in the epics Ramayana and Mahabharata, in the Puranas and also in the 7th century AD account of Hiuen Tsang, “Si-Yu-Ki”. Hiuen Tsang was a Chinese Buddhist monk who had visited the kingdom of Harshavardhana in the 7th century AD and had also come to visit the kingdom of Kamarupa ruled by Bhaskar Varmana at that time. His account in the form of a book provides detailed account of the kingdom of Kamarupa and its capital Pragjyotishpur. Guwahati was called Pragjyotishpur till the Ahom period in the medieval age starting from 1228 AD. Guwahati remained the Headquarter of Lower Assam even during the Ahom rule. The name Guwahati originated from the term betel nut (called *tamul pan* locally) which was widely available in Guwahati. Even when Hieun Tsang visited Kamrup in the 7th century AD he reported seeing beetle nut plants everywhere. When Pragjyotishpur came to be known as Guwahati is difficult to say. But it is believed that from the 17th century onwards the city came to be known as Guwahati. Minhas-us-Siraj in his *Tabaquat-i-Nasiri* written in the 12th century AD mentions for the first time about the name of the city of Guwahati. In the year 1808, Gunabhiram Baruah mentions about the name Guwahati in his article about the evolution of the name “Guwahati”. Guwahati was also known as Gauhati during the East India Company’s rule over Assam. Hunter, E.A.Gait an eminent historian, Captain Welsh and Hamilton referred to Guwahati on several occasions (Hazarika, K, 2013).

Guwahati began to develop on modern lines after the British occupation of Assam under the banner of the English East India Company in 1826 when the Treaty of Yandaboo was signed. Assam was fast rising in importance with the discovery of tea shrubs and the beginning of investment in tea. The problem of transport also eased gradually from 1861 when the “Indian General Steam Navigation Company” introduced their regular services for carriage of both passengers and goods along the river Brahmaputra. The construction of a trunk road from Bengal to Sadiya also brought Assam to the mainstream. Particularly with the introduction of telegraph to Guwahati, the communication system speeded up between

Guwahati and the rest of the country. Educational institutions were also established in many parts of Assam and also in Guwahati. By 1835, a school (Gauhati School which was later known as Collegiate School in 1865 and in the beginning of the 20th century, the institution was renamed Cotton Collegiate School) was established at Guwahati under the patronage of the General Committee of Public Education. The gradual yet continued increase of its numbers show that the institution has achieved one great stride towards its right position in the country (Barpujari, H.K. 1986, pp 83; Banerjee 2004).

In 1831 the population of Guwahati was six thousand which rose to ten thousand in 1849. In 1874 Guwahati became the gateway of Assam when the capital was shifted to Shillong. It has been mentioned in the Orunodoi that (*pucca*) concrete constructions had been erected in the year 1853 and also that court buildings and the treasury had been erected on the bank of the Brahmaputra and the Commissioner's office near the Dighali tank. The cantonment was located near Paltan Bazar and police outposts at Latasil and another on the Bharalumukh side. Two important bazaars were located at both ends of the town which catered to the need of the local people while the Planters Stores and Agency of the third (Panbazar) supplied the requirement of European residents (The Orunodoi, vii, June 1855, pp. 90-2; Barpujari, H.K. 1986). A Town Improvement Committee in Guwahati was introduced and by the year 1878, Guwahati was constituted into a first class Municipality which collected taxes on houses, lands, vehicles etc. By 1897, railway lines were established in Assam and also important road network originated from Guwahati. Construction of Government offices and educational institutions gradually transformed Guwahati. After India's independence in 1947, the significant development which took place in the evolution of Guwahati into a fully urbanised city was the establishment of Guwahati Oil Refinery at Noonmati in 1961 which enabled Guwahati to march rapidly in the industrial sector. The Saraighat Bridge on top of the river Brahmaputra was the other development which changed the scenario of the city. In 1972 after the reorganisation of the Assam State, the capital was shifted from Shillong to Dispur (Guwahati) whereby the city gained enough political importance. Since then the city has grown enormously in terms of population and development of commercial activities. The city is situated on an undulating plain with varying altitudes of 49.5 m to 55.5 m above mean sea level (MSL). As it is the major city of the North East India, it is well connected by roads, air and rail throughout the country. The city was finally elevated and categorised as class I category in 1876. Presently the city is a Municipal Corporation since 1974. The total area covered under Guwahati Metropolitan Authority in 2001 was approximately 262 sq km. In the

Comprehensive Master Plan -2025 the existing Guwahati Metropolitan Area is proposed to increase by 66 sq km. The population of Guwahati according to Guwahati Metropolitan Authority in 2010 was 1,244,713.

All the structures that were built in different periods of history now comprise the urbanised cultural landscape of Guwahati. A list of heritage structures of Guwahati is given below:

- 1) Bijulee Cinema Hall;
- 2) Kelvin Cinema Hall;
- 3) Rupayan Cinema Hall;
- 4) Nabin Chandra Bordoloi Hall formerly Curzon Hall;
- 5) Bungalow of the Principal of Cotton College;
- 6) Cotton College;
- 7) Mahafez Khana (record room);
- 8) Kasturba Ashram (Saraniam Hill);
- 9) The Kamrup Anusandhan Samity;
- 10) Assam Medical Service Association (AMSA) House now used as morgue;
- 11) DC residential bungalow, Kachari;
- 12) Chief Justice's House, Kachari;
- 13) Guwahati Municipality Office building, Kachari;
- 14) SP office building;
- 15) North Brook Gate, (Gateway of Assam);
- 16) Cotton Collegiate School;
- 17) Harisabha, Panbazar;
- 18) Panbazar Girls' High School, Panbazar; (1883)
- 19) Bura Masjid;
- 20) Handique Girls' College;
- 21) Sikh Temple;
- 22) Earle Law College;
- 23) Bengali Higher Secondary School, Paltan Bazar;
- 24) J Barooah's bungalow;
- 25) Brahmo Samaj;
- 26) Rasul Lodge, Lakhtokia;
- 27) Bargola business house;

- 28) The Gauhati Club;
- 29) Cotton College Library' formerly Old Curzon Hall;
- 30) Kumar Bhaskar Natya Mandir;
- 31) Shaikh Brothers;
- 32) K B Banerjee & Sons popularly known as Kunja Thakururor dukan;
- 33) Maharana Club;
- 34) Dr Harikrishna Das's house at Panbazar, now Dr Harikrishna Das Memorial Library;
- 35) Kamrup Academy;
- 36) Barpeta Sakha Satra;
- 37) IInd World War Memorial, Nabagraha;
- 38) Guwahati Baptist Church;
- 39) Christ Church;
- 40) Conference Center Complex;
- 41) Satribari Christian Hospital;
- 42) Nursing College and Hostel, Satribari Christian Hospital;
- 43) Church, Satribari Christian Hospital;
- 44) White Memorial Hostel, Satribari;
- 45) Department of Historical and Antiquarian Studies;
- 46) Oriental Building (presently LIC building)

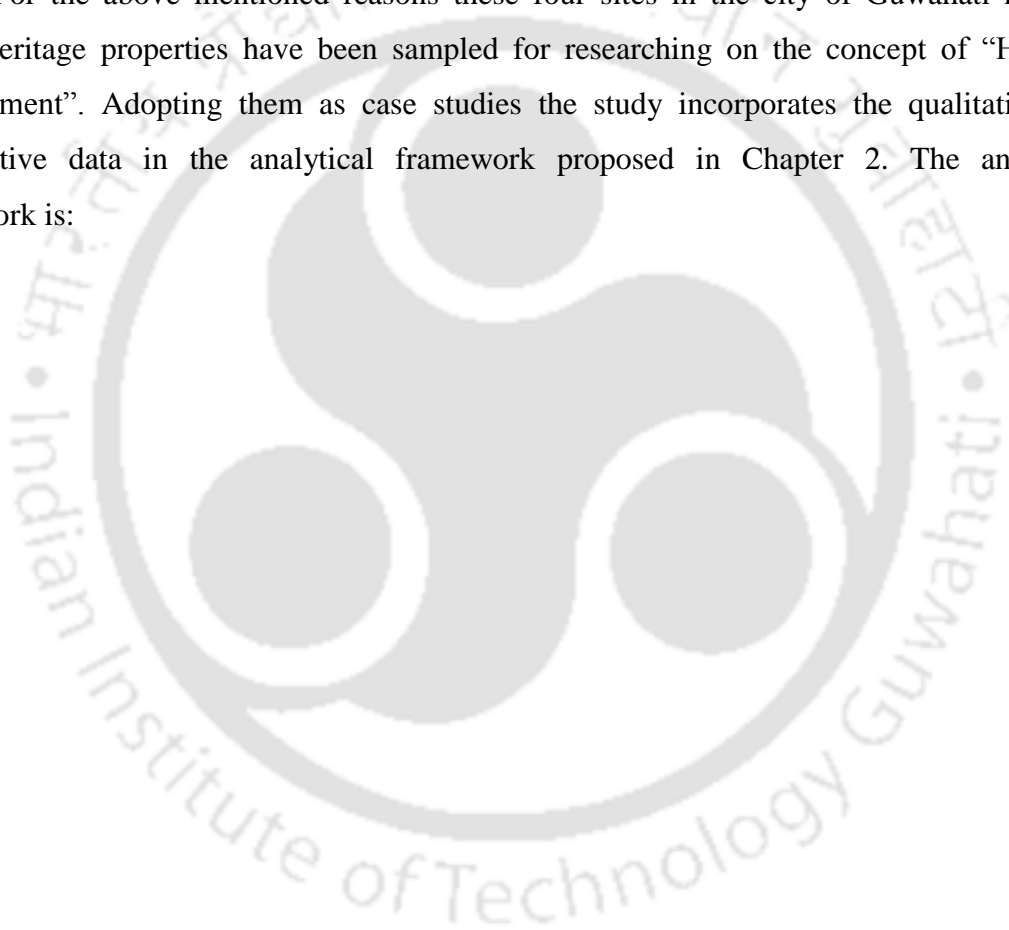
From the list seven structures built during the colonial period have been specifically chosen for the study. They are –

1. Guwahati Baptist Church, Kamarpatty, Panbazar;
2. Christ Church , Panbazar;
3. Conference Center Complex of Council of Baptist Churches North East India (CBCNEI) located in the premises of the Guwahati Baptist Church
4. The Satribari Christian Hospital, Satribari
5. Nursing College of Satribari Christian Hospital
6. The Church Building of the Satribari Christian Hospital and
7. White Memorial Hostel (1937) located in the premises of the Satribari Christian Hospital.

They have been chosen because all the seven structures have faced the threat “growth of the city” which is listed and recognised by the UNESCO as a global threat/risk to heritage and archaeological sites and which is non renewable in nature . In the recent past the:

- 1) Guwahati Baptist church was ordered by the Revenue Department of the Government of Assam to vacate the premises as the authorities required the land to construct a car park.
- 2) Land belonging to Christ Church was incorporated within the Nehru Park when it was renovated.
- 3) The Satribari Christian Hospital is undergoing massive renovation after it was taken over by the 4B Health Care Unit for improving its facilities.
- 4) The CBCNEI buildings located in the compound of the Guwahati Baptist Church are in a dilapidated condition and needs to be renovated immediately.

For the above mentioned reasons these four sites in the city of Guwahati housing seven heritage properties have been sampled for researching on the concept of “Heritage Management”. Adopting them as case studies the study incorporates the qualitative and quantitative data in the analytical framework proposed in Chapter 2. The analytical framework is:



The Analytical Framework

Framework	Tools
Credibility	Civic Engagement, Knowledge and planning tools
Conservation	Knowledge and planning tools, Regulatory systems, Financial tools
Capacity building	Knowledge and planning tools, Financial tools
Communication	Knowledge and planning tools
Communities	Knowledge and planning tools, Financial tools

3.4 Layout of the Case Studies:

Accepting the ‘growth of the city’, a type of global threat/risk listed by the UNESCO, as the major threat/risk to the heritage structures in Guwahati city each case study begins with a description of the effect of the growth of the city on the specific monument under study primarily answering the question “why was this monument used as a case study?”. After this for the management of the monument as a heritage of the city the data is incorporated and analysed using the analytical framework. The Data Sheet (**Fig 3.1**) shows the distribution of the data used in a tabular form.

Framework	Tools	Guwahati Baptist Church (GBC)	Conference Center Complex	Christ Church	Satribari Christian Hospital	Church, Satribari Hospital	Nursing College, Satribari Hospital	White Memorial Hostel
Credibility	(i) Civic Engagement	(i) Questionnaire/Policy Framework (2) Questionnaire on credibility	Questionnaire /Policy Framework	(i) Questionnaire /Policy Framework (2) Questionnaire on credibility	(i) Questionnaire /Policy Framework (2) Questionnaire on credibility	Questionnaire /Policy Framework	Questionnaire /Policy Framework	Questionnaire /Policy Framework
	(ii) Knowledge and Planning	(i) Case Study (2) Inventory (3) Description (4) Drawings (5) Photographs (6) Interview	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	(i) Same as in GBC (2) No Case Study
Conservation	(i) Knowledge and Planning	Same as GBC	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	(i) Same as in GBC (2) No Case Study

Framework	Tools	Guwahati Baptist Church (GBC)	Conference Center Complex	Christ Church	Satribari Christian Hospital	Church, Satribari Hospital	Nursing College, Satribari Hospital	White Memorial Hostel
	(ii) Regulatory Systems	Legislative Acts of Govt of India/Assam for monument protection	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC	Same as in GBC
	(3) Financial tool	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership
Capacity Building	(i) Knowledge and Planning tools	Same as Credibility	Same as Credibility	Same as Credibility	Same as Credibility	Same as Credibility	Same as Credibility	(i) Same as Credibility (2) No Case Study
	(2) Financial Tool	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership	Public Private Partnership

Framework	Tools	Guwahati Baptist Church (GBC)	Conference Center Complex	Christ Church	Satribari Christian Hospital	Church, Satribari Hospital	Nursing College, Satribari Hospital	White Memorial Hostel
Communication	Knowledge and Planning	(i) Same as Credibility(2) Public Private Partnership	i) Same as Credibility (2) Public Private Partnership	(i) Same as Credibility (2) Public Private Partnership	(i) Same as Credibility (2) Public Private Partnership	(i) Same as Credibility (2) Public Private Partnership	(i) Same as Credibility (2) Public Private Partnership	(i) Same as Credibility (2) Public Private Partnership



Framework	Tools	Guwahati Baptist Church (GBC)	Conference Center Complex	Christ Church	Satribari Christian Hospital	Church, Satribari Hospital	Nursing College, Satribari Hospital	White Memorial Hostel
Communities	(i) Knowledge and Planning	(i) Same as Credibility (2) Public Private Partnership (3) Questionnaire / Policy Framework (4) Questionnaire on Credibility	(i) Same as Credibility (2) Public Private Partnership (3) Questionnaire / Policy Framework	(i) Same as Credibility (2) Public Private Partnership (3) Questionnaire / Policy Framework (4) Questionnaire on Credibility	i) Same as Credibility (2) Public Private Partnership (3) Questionnaire/ Policy Framework (4) Questionnaire on Credibility	(i) Same as Credibility (2) Public Private Partnership (3) Questionnaire / Policy Framework	(i) Same as Credibility (2) Public Private Partnership (3) Questionnaire / Policy Framework	(i) Same as Credibility (2) Public Private Partnership (3)No Case Study (4) Questionnaire / Policy Framework
	(2) Financial Tool	(i) Questionnaire /Policy Framework (ii) Public Private Partnership	(i) Questionnaire /Policy Framework (ii) Public Private Partnership	(i) Questionnaire /Policy Framework (ii) Public Private Partnership	(i) Questionnaire/ Policy Framework (ii) Public Private Partnership	(i) Questionnaire /Policy Framework (ii) Public Private Partnership	(i) Questionnaire /Policy Framework (ii) Public Private Partnership	(i) Questionnaire /Policy Framework (ii) Public Private Partnership

3.5 Case Study of Guwahati Baptist Church

A letter was issued by the Secretary, Department of Revenue, Govt. of Assam on 15th February, 2007 to the Council of Baptist Churches, North East India (CBCNEI), H.B. Road, Kamarpatty, Guwahati, Assam. The subject of the letter was “Dismantling of Guwahati Baptist Church for multi storeyed car parking”. The letter stated that “In view of increasing motor vehicles in the city and acute shortage of parking places, District Administration of Kamrup (Metro) and Guwahati Metropolitan Development Authority (GMDA) have identified some vacant space for constructing a multi storied car parking in the Mission Compound at Kamarpatty. The Guwahati Baptist Church must therefore arrange for handing over the land to GMDA. The letter also stated that alternative arrangements are being made to shift the existing building of the Church and the GMDA will pay for the alternative arrangement.

A senior GMDA official also said that the government has proposed to construct three parking plazas, namely at Guwahati Club point, Paltan Bazar and at the plot of the Assam Text Book Production and Publication Corporation ground at Panbazar.

But even before this letter was issued to the Head Office of CBCNEI in 2007, the authorities of CBCNEI in the year 2004 had approached the GMDA for securing permission for constructing a new office building for CBCNEI in the backyards of the Mission Compound. This was because there was a fear within them, as a car parking proposal had already been planned by the GMDA which was to be constructed in the premises of the Mahendra Mohan Chowdhury Hospital (MMCH) facing the river Brahmaputra. The Mission Compound is located on the back side of the MMCH and it was likely that GMDA would encroach the Mission Compound for construction of the car parking. GMDA also demanded 5 *bighas* of land (in the North East Indian state of Assam, one bigha of land is equal to 14,400 sq feet, while one lecha is equal to 144 sq feet) from MMCH for the construction of a three storeyed car parking and to give the ground floor for church purpose.

Meanwhile the CBCNEI also had a master plan of dismantling the present Conference Center Complex and to construct in its place a multi storeyed car parking inside the Mission Compound with a view to collecting revenue from the parking lot which would help them in the maintenance of the Mission Compound and also manage the various activities of the church. However after consulting with the architect and their financier regarding the project,

it was decided that it was not possible to go forward with the plan as it would involve a huge sum of money. After that the idea of constructing the car parking within the Mission Compound was abandoned altogether.

In 2005 the CEO of GMDA was of the opinion that they would place before the Assam Government the matter regarding the construction of a car parking taking both the MMCH campus and the Mission Compound for the purpose. But nothing materialised. And it was only on 15 February, 2007, that CBCNEI received the controversial letter from the Secretary of the Department, Government of Assam.

There was widespread protest. Organisations like the Assam Sahitya Sabha (Literary Society of Assam) protested vehemently this move of the Government and reminded them of the services of the American Baptist Missionaries who came to Assam and started philanthropic work. It were they who contributed a lot for the upliftment of the Assamese language, literature and society at a time when Bengali was made the official language of Assam. The American Baptists also published the first Assamese bi monthly *Orunodoi* in 1846 from the Baptist Press at Sibsagar (Upper Assam). The local media widely reported it. (ANNEXURE-1).

Members of Parliament from Assam raised the matter in the Lok Sabha, the lower house of the Indian Parliament and had discussion with the Prime Minister of India, Dr Manmohan Singh. The minister of DONER Mr Manishankar Iyer also intervened. The President of the Indian Congress, Mrs. Sonia Gandhi, also send special requests to the Chief Minister of Assam Shri Tarun Gogoi and also to the then minister of GMDA, Dr. Himanta Biswa Sharma stating that Assam Government must spare the Mission Compound and concentrate elsewhere in the city for the purpose of car parking. Mr S.C. Jamir who was then the Governor of Goa and Dr. Bhumidhar Barman the then Minister of Land Revenue, Government of Assam spoke about the importance of having the Guwahati Baptist Church till posterity. The people from many overseas countries particularly America also protested against the dismantling of the Church and the other buildings inside the compound.

The CBCNEI in a written reply to the Chief Minister of Assam on 14 March, 2007, highlighted on the necessity of having the Guwahati Baptist Church and the Mission Compound as well. It stated that the CBCNEI is the largest Baptist group in South East Asia and has membership of 10 lakhs Baptist Christians covering the entire North East India. The

CBCNEI was founded in the 18th century by American Baptist Missionaries like Rev Miles Bronson and others who championed the cause of reinstating the Assamese language and protecting it from being extinct. Further the CBCNEI also highlighted about the publication of *Orunudo* which led to the growth of modern day media.

The CBCNEI has major activities that cater to the needs of the people of North East India, i.e. health, education, relief and development, besides having a number of hospitals etc. Within the Mission Compound there are several structures most of which have crossed hundred years. They are (i) Guwahati Baptist Church, (ii) Lewis Memorial Hostel, (iii) Conference Complex Center, (iv) Christian Literature Center, (v) The Emmanuel Hospital Association having projects like HIV/AIDS programme. This hospital is however no longer in the Mission Compound.

The CBCNEI is actively involved in the peace building programmes and has been jointly working with the Catholic and Presbyterian Churches for the restoration of peace and normalcy in the region. “Snehalaya” the Shelter Home for street children of Guwahati is in the campus and the council partners Don Bosco aim at helping the poor and needy children.

As a result of large scale protests by a cross section of people and organisations of Guwahati city, the Assam Government had decided to review its decision of dismantling the Guwahati Baptist Church and instead have taken a proposal to construct car parking in the area near the Institute of Engineers at Panbazar, the old jail area of the city as the jail has been shifted to the Beltola Basishtha Highway, Pandu Railway Ghat and some other important locations of Guwahati. Meanwhile the CBCNEI had also dropped the idea of dismantling the Conference Center Complex and pledged to preserve the many old structures inside the Mission Compound.

The letter of withdrawal from the Department of Revenue, Government of Assam was finally issued on 23 April, 2007.

3.6 Credibility:

Credibility here implies strengthening the credibility of the heritage structures. This will be done by using the two tools of UNESCO’s Historic Urban Landscape Approach. They are civic engagement and knowledge and planning.

3.6.1 Civic Engagement:

As civic engagement tools should involve a diverse cross-section of stakeholders, 2 sets of Questionnaires (i) Policy Framework Guidelines for Heritage Management in Guwahati (ii) Questionnaire to assess the credibility of the monuments, were used to collect the views of the general public of Guwahati City on issues regarding how to empower them to identify key values in their urban areas, develop visions that reflect their diversity, set goals, and agree on actions to safeguard their heritage and promote sustainable development.

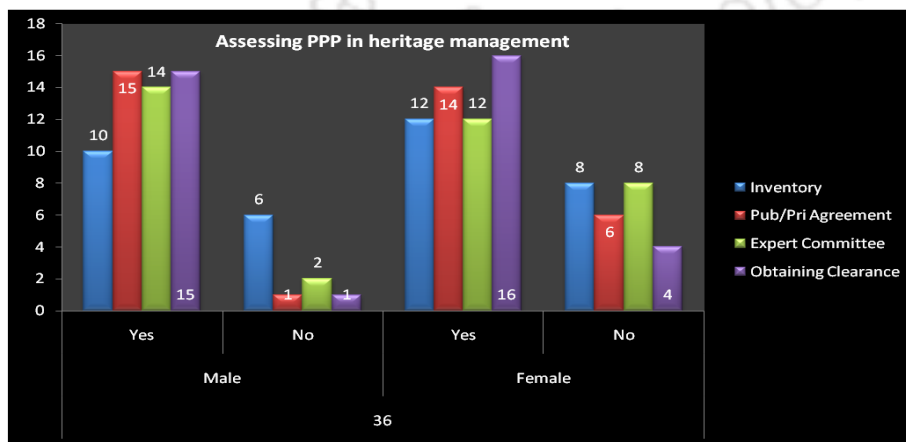
Civic engagement is a sustained activity. It means building and strengthening relationships between people in their communities over a long period of time. Community involvement can take place in case of planning and in partnerships with local organisations to manage funds, to start projects, find volunteers, collecting information and building interest in heritage matters.

Questionnaire on Policy Framework Guidelines for Heritage Management in Guwahati

Interview 1

Fig 3.2

Respondents 36	Male		Female		Total		Percentage	
	Yes	No	Yes	No	Yes	No	Yes	No
Inventory	10	6	12	8	22	14	61	39
Pub/Pri Agreement	15	1	14	6	29	7	81	19
Expert Committee	14	2	12	8	26	10	72	28
Obtaining Clearance	15	1	16	4	31	5	86	14



Questionnaire to assess the credibility of the monuments

Interview 2

Fig: 3.3

(i) Is the Church/Hospital building as a heritage monument beautiful?

Yes	No
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Number of respondents	500	Yes	No	Percentage
Heritage monument is beautiful		482		96
Heritage monument is not beautiful			18	4

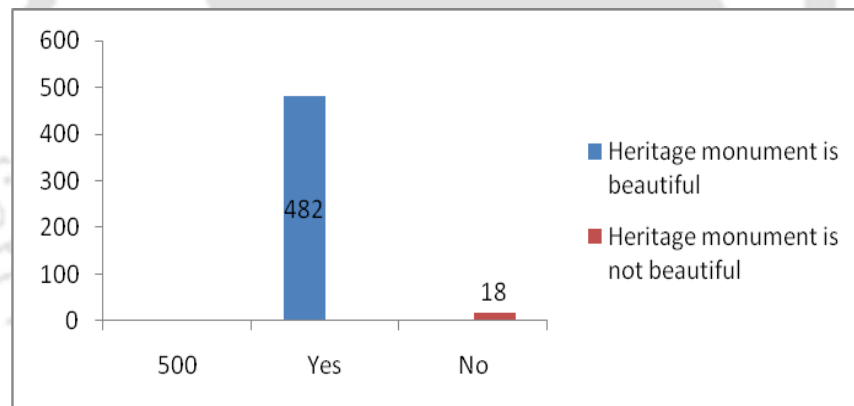


Fig: 3.4

(ii) Is the building valuable?

Yes	No
-----	----

Number of respondents	500	Percentage
Valuable	490	98
Not valuable	10	2

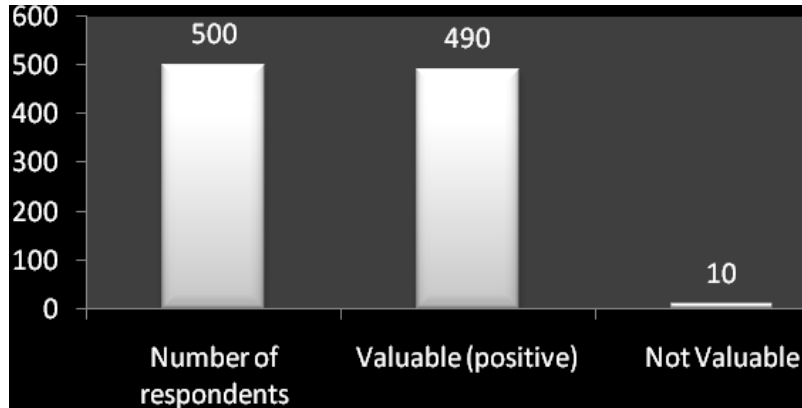


Fig: 3.5

(iii) Why is the building valuable?

- a) The building is an identity marker of Guwahati city
- b) It is an old beautiful building

Number of respondents	500	Percentage
Identity marker of the city	332	66
Old beautiful building	168	34

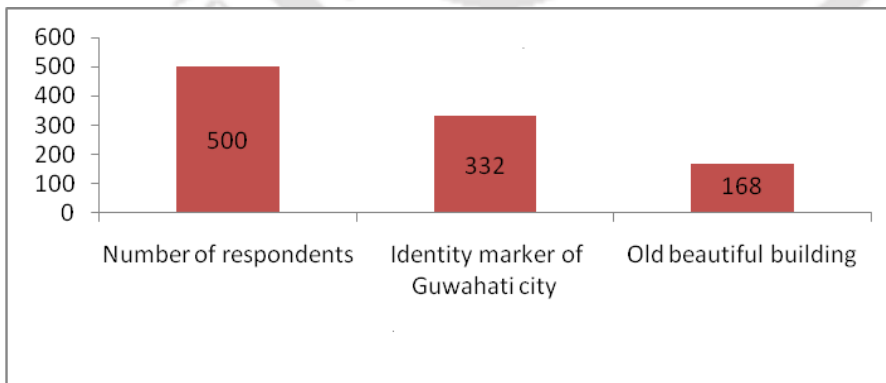
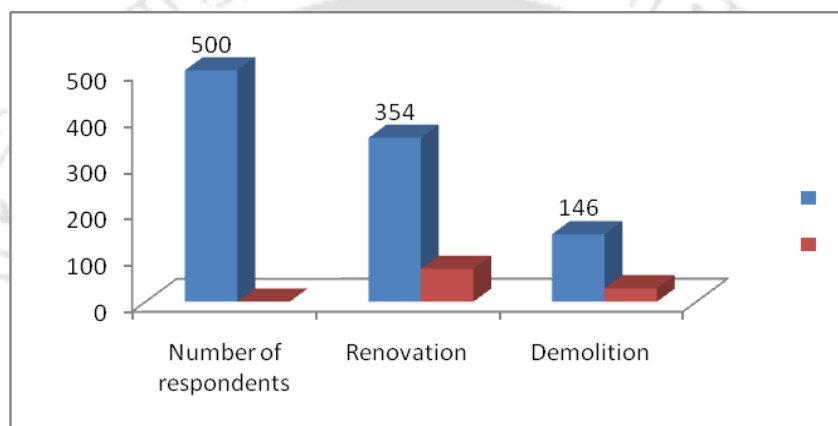


Fig: 3.6

(iv) Would you agree if the buildings are demolished/renovated?

Yes	No
-----	----

Number of respondents	500	Percentage
Renovation	354	71
Demolition	146	29



3.6.2 Knowledge and Planning

The second tool knowledge and planning is used for protecting the authenticity of the attributes of the urban heritage under consideration. The knowledge generated should allow for the recognition of cultural significance and diversity, and provide for the monitoring and management of change to improve the quality of the life and the urban space under consideration. This tool includes documentation and mapping of cultural and natural characteristics.

In this study documentation was done by using the following techniques:

- i) Preparing an Inventory of the movable antiquities of the heritage monument under consideration
- ii) Drawing the ground plan by using the exact measurements. Vertical elevation was also recorded and drawn to scale.
- iii) Free hand drawings of immovable antiquities
- iv) By taking photographs.

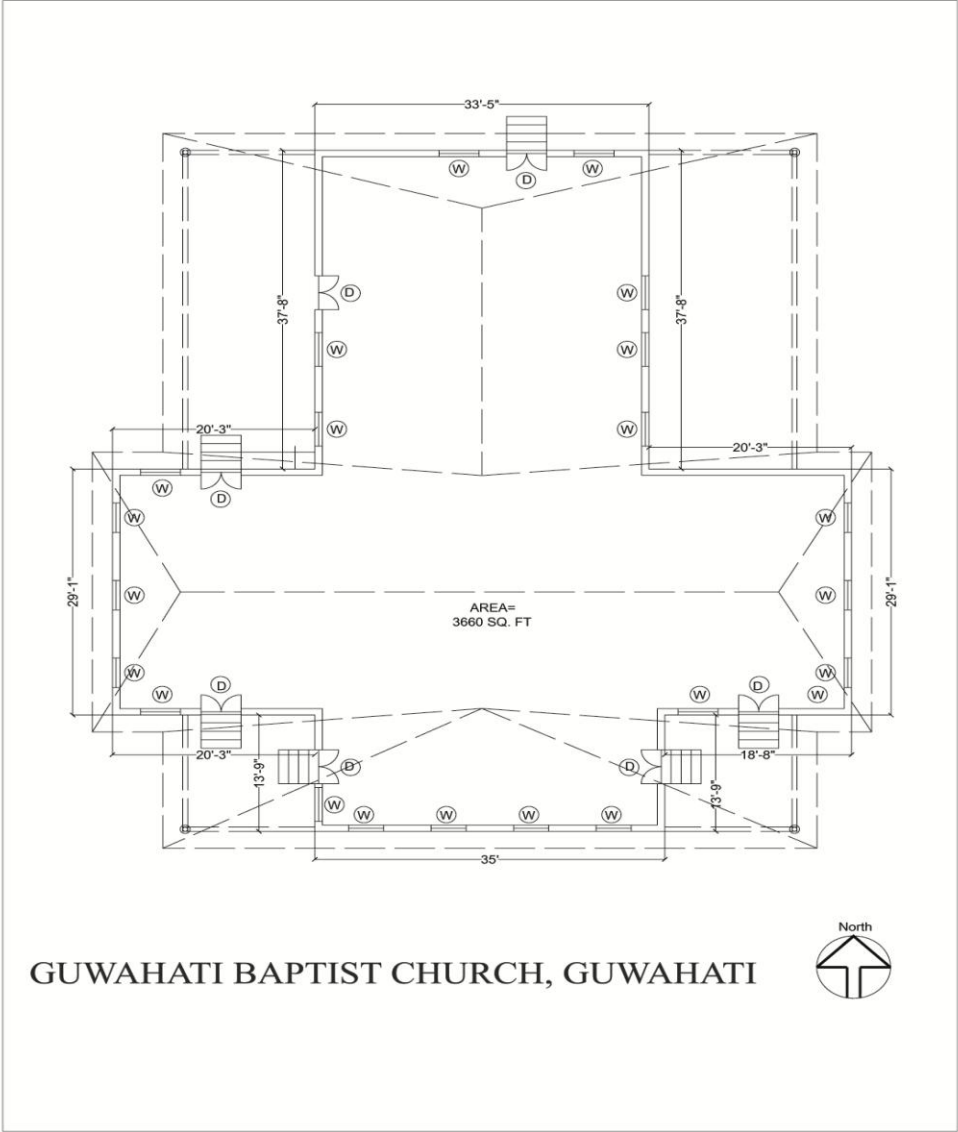
3.6.3 Inventory-

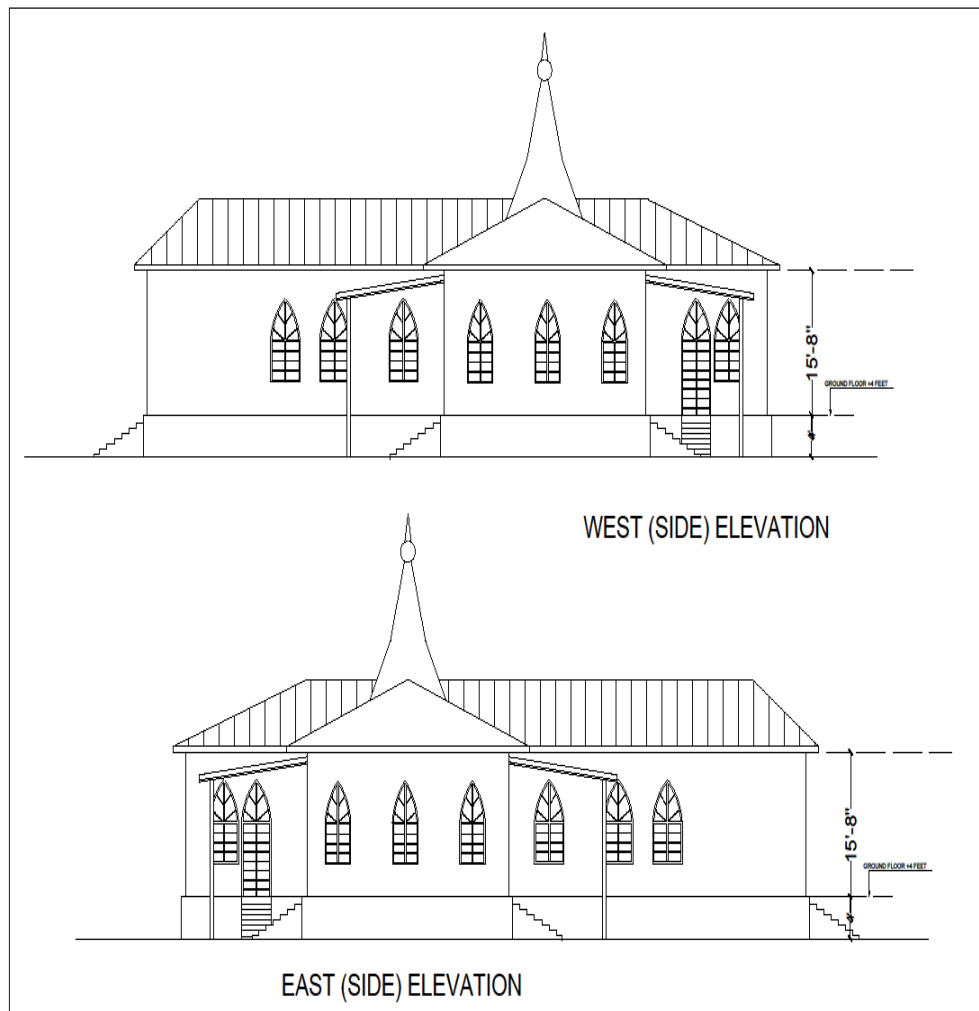
Inventory is a list of tangible goods or items in an organisation. It means taking stock of the items and managing and monitoring the assets in a particular organisation. In the case of a heritage monument inventory means identifying, recording and evaluating the material goods in the monument with a view to uniformly and consistently assisting in the protection and conservation of the built heritage.



Ground Plan and description-

3.6.4 Ground Plan:





3.6.5 Description:

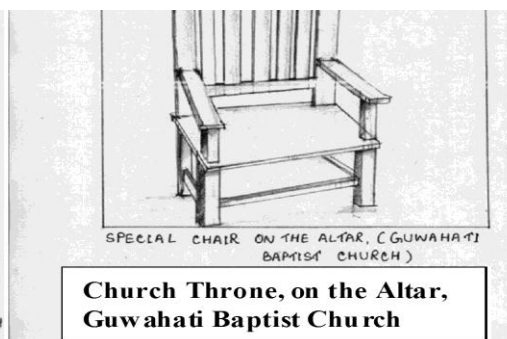
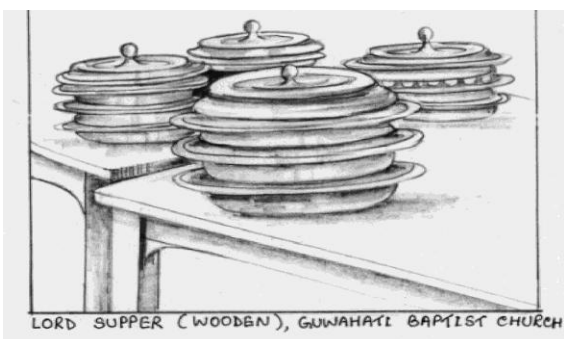
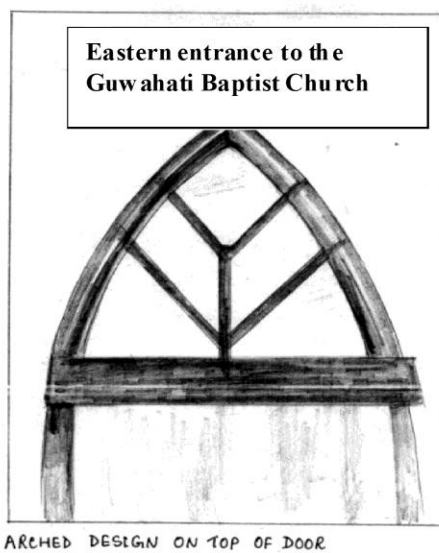
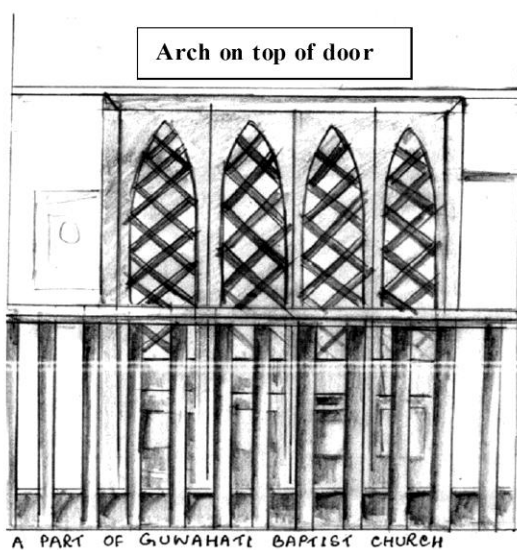
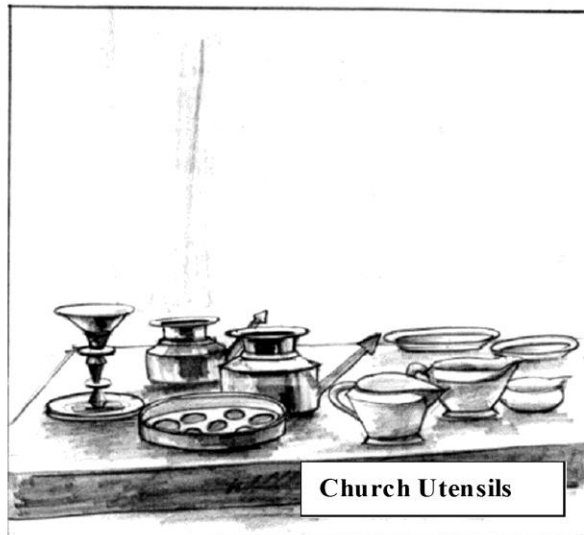
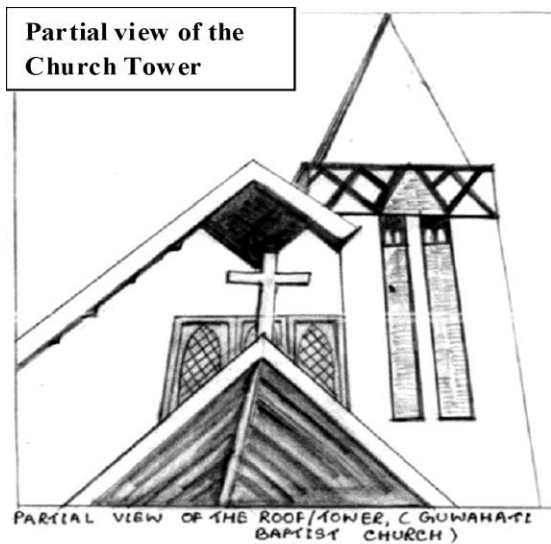
The present building which houses the Guwahati Baptist Church was constructed in 1914. It is dodecagonal. It is a concrete structure with supporting pillars. The pillars are plain. The structure is a rectangular shaped house which underwent alterations and is now designed like a cross. It is a single storey building which was constructed on a highland inside the Mission Compound. The walls are 6.5 inches (0.1651 meters) thick and are designed with tall arched shaped windows and doors at regular intervals. A Transom Light has been fixed above the main entrance door located on the east. As the building is an elaborate structure the roof area is also large, steep and sloping as well. Galvanised tins are placed on the roof tops. The building is high and is 23 feet 14 inches tall (7.366 meters).

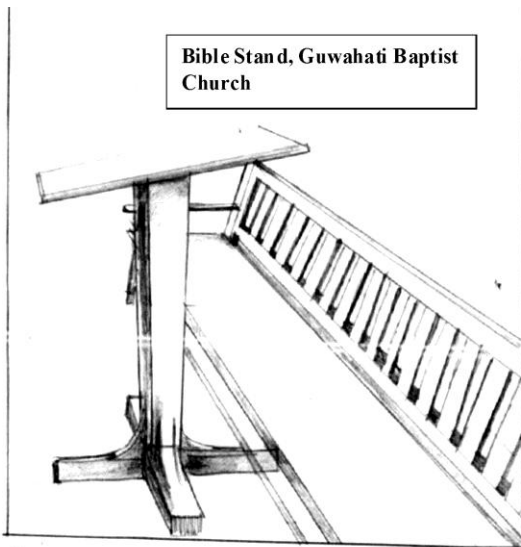
Gothic design is the characteristic feature of this building. There is a tall steeple resembling a tower on top of the roof on the eastern corner of the Church. Symbolically spires display two different functions; (i) it proclaims a martial power. The point represents strength; and (ii) it points towards the Heaven. A Gothic or Christian style of architecture was found to be cheaper and had the support of the home Government of England. Hence the Anglo Indian Church designers also followed this style.

There is a tall steeple resembling a tower on top of the roof on the eastern corner of the Church inside which the church bell is located. It is not visible to the public. The Church has sloping tin roof. The other characteristic features of the Guwahati Baptist Church building are:-

(i) Windows	18
(ii) Doors	7
(iii) Rooms	2 (Prayer Hall and Vestry)
(iv) Windows (sides)	East- 2 West-2 North-4 South-6

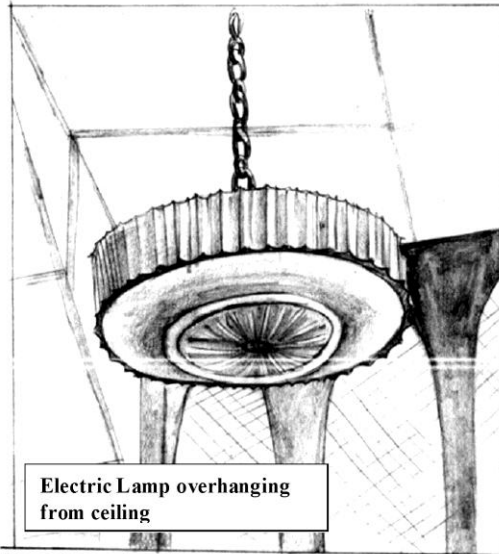
3.6.6 Free hand drawings of immovable antiquities





Bible Stand, Guwahati Baptist Church

BIBLE STAND, (GUWAHATI BAPTIST CHURCH)



Electric Lamp overhanging from ceiling

ELECTRIC LAMP, (GUWAHATI BAPTIST CHURCH)

3.6.7 Photographs:-

Photographic documentation was done using Canon digital camera of 12 mega pixel.

Photographs



Silver Plate



Steeple on the Church roof



Stained Glass on arched shaped windows/ door



Poor Fund Bags



Typewriter, manufactured by Smith Corona, USA, 1800s



Western view of the Guwahati Baptist Church

Landscape - Mission Compound Kamarpatty, Fancy Bazar, (Guwahati)



Conference Center Complex



Archives, CBCNEI



**Residence of Staff,
Mission Compound**



**Residence of Staff & Officials,
Mission Compound**



Lewis Memorial Hostel, 1917

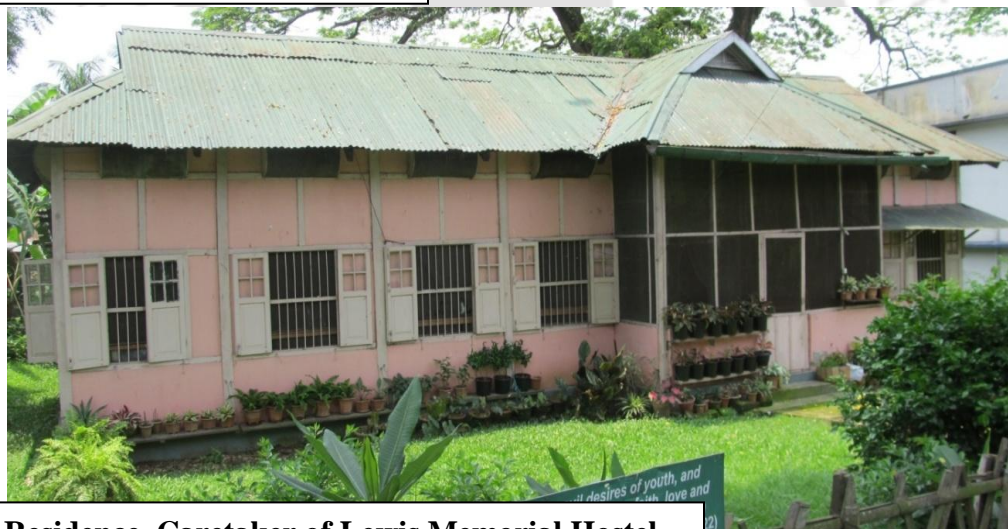


Lewis Memorial Hostel, 1917

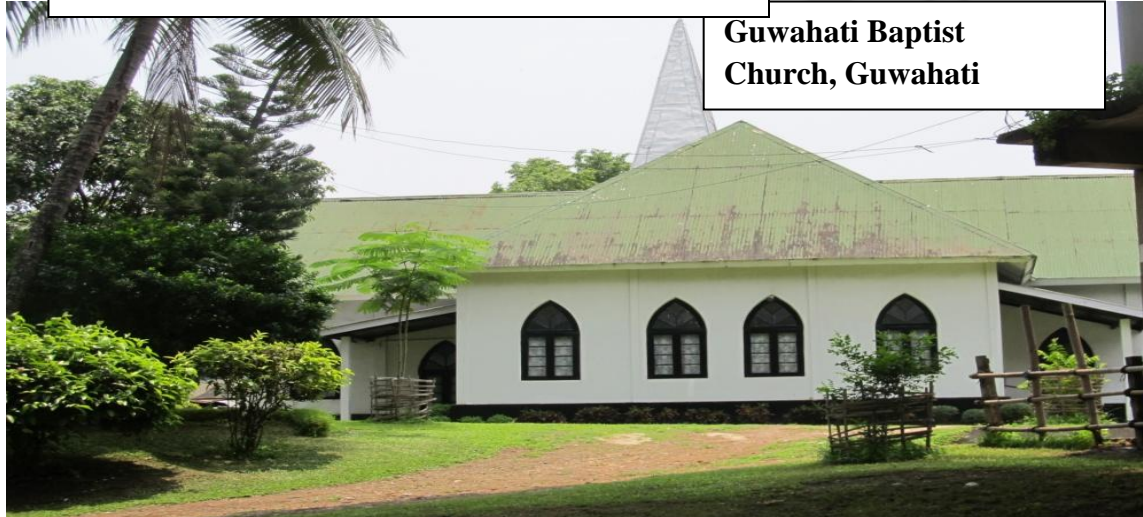




Lewis Memorial Hostel, 1917



Residence, Caretaker of Lewis Memorial Hostel



Guwahati Baptist Church, Guwahati

3.7 Mapping of Cultural Characteristics

Cultural characteristics are mapped to develop different visualisation techniques to display tangible and intangible cultural heritage. The principles of cultural mapping demonstrate the motives for cultural mapping, its uses, its users, different methodologies of mapping and the concept of data layering. Culture mapping is a tool to illustrate cultural characteristics which are a sense of identity, the elements that make a community unique, languages, beliefs and technologies (Marasco, 2006).

Under the knowledge and planning tool cultural mapping is done to map the cultural characteristics of the monuments under study. Characteristics used here are history, architecture and technology.

3.7.1 History

The Guwahati Baptist Church was established in the year 1845 by the American Baptists missionaries who at the invitation of the British Government came to Guwahati to spread Christianity. The history of the Guwahati Baptist Church is closely associated with the history of Assam. Assam was an independent state ruled by the Ahoms for six hundred years till the early part of the 19th century when it slowly displayed signs of disintegration. Owing to political disorder within the state, the Burmese increased their incursion frequently to Assam and also to the English East India Company's territory. Unable to counter the Burmese invasion the Ahom kings sought the help of the British who were then at Goalpara and Cachar. This was followed by the Anglo Burmese War in 1824. The Treaty of Yandaboo signed in 1826 brought an end to the war after which the British Government started interfering in the internal affairs of the administration of Assam.

The British also took interest in the religious affairs and started preaching the Gospel in the North East of India. In this connection the role of the British Baptist Mission and the Serampore Baptist Mission is noteworthy. The Serampore Baptist Mission sent the first Indian Baptist convert to preach the Gospel in the North East. In the year 1829, at the request of David Scott, the Commissioner of Lower Assam, the British Missionary Society (BMS) started a mission center at Guwahati. As the BMS was not competent enough to run the society within a period of seven years, the BMS stopped functioning. In the year 1836, with full co-operation of the British Government, the American Baptist Foreign Mission Society

(ABFMS) started a center in Guwahati. Unable to run the mission any longer, the BMS donated its property at Guwahati to ABFMS at Kamarpatty in Guwahati. The present location where the Council of Baptist Churches North East India (CBCNEI) is housed is the area which had been donated by the BMS to the ABFMS. Part of this area has now been taken over by the Mahendra Mohan Choudhury Hospital complex where the old church was to be seen till a few years ago.

As there was no Church building for the American Baptist Missionaries and the Indian converts as well, a church building was constructed for the purpose of prayer as well as for preaching. Guwahati being strategically located near the river Brahmaputra, it became the natural choice of the American Baptists also to settle permanently in the Kamarpatty area. Their aim was to spread Christianity and also to preach the Gospel in the remote areas of Sadiya and beyond.

Thus a mission center was established in Guwahati and this mission is the forerunner of the establishment of the first Baptist Church in the North Eastern region. In the year 1845, the representatives of Christians in Nowgow, Sibsagar and Guwahati established a Church in Guwahati which was the first Baptist Church of Assam and the North East. In 1897 the Great Assam Earthquake destroyed the Church building. The present building has been constructed in the year 1914 by Rev G.R. Kampfer. The items inside the Guwahati Baptist Church which was constructed by the American Baptists are an outstanding representation of the American art and architecture embracing the local factors and geographical conditions of Guwahati as well.

It is also known as the Ward Memorial Church. The design of the Church building was suggested by Mrs Bucknell and she paid the money for the same (Missionary Report, 1916).

The land owned by the Guwahati Baptist Church is two bighas and sixteen lechas (2 bighas, 16 lechas). In that case the land owned by the Guwahati Baptist Church is 28,800 sq feet, and 2304 lechas. The Guwahati Baptist Church which is located in the Mission Compound at Kamarpatty in the Fancy Bazar area of Guwahati is under the administrative care of the Council of Baptist Churches North East India (CBCNEI). The land revenue paid by the Church to the Government of Assam is through the CBCNEI. But the Church is now trying to pay the land revenue to the Government themselves.

3.7.2 Architectural Features: (Plate no 10, 7, 12, 3, 17 Plate no.)

Plate 10 Gable Roof



Plate 10 Gable Roof

A gable is the triangular portion of a wall between the edges of a dual pitched roof. Gable depends upon the structural design and gives importance to aesthetic concerns too.

Features:-

- i) Gable roof look like triangle
- ii) The gable may be at the front or at the side
- iii) Gable roofs are generally made from metal sheeting or tiles
- iv) The traditional gable has a straight roofline. Another type of gable is crow step gable. Its roofline is constructed in the form of steps.

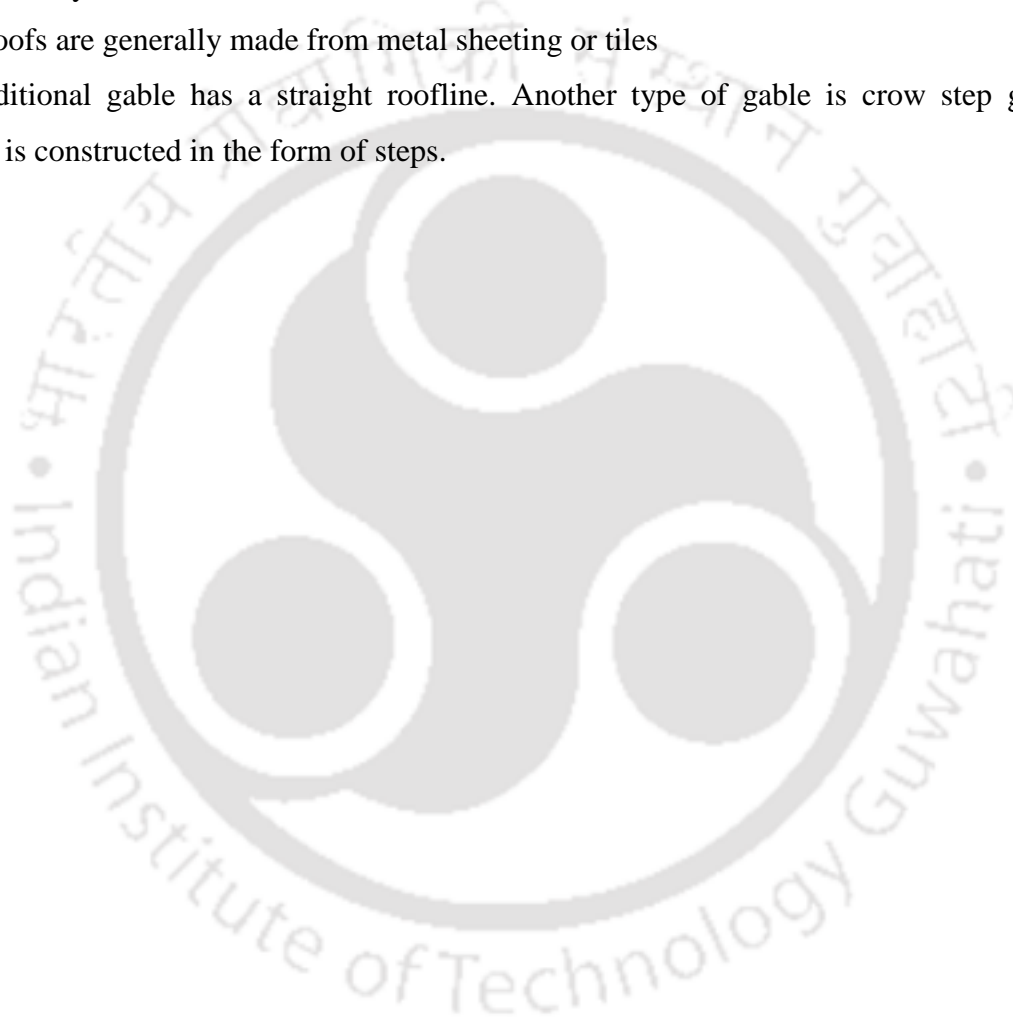


Plate 7 Gothic Revival

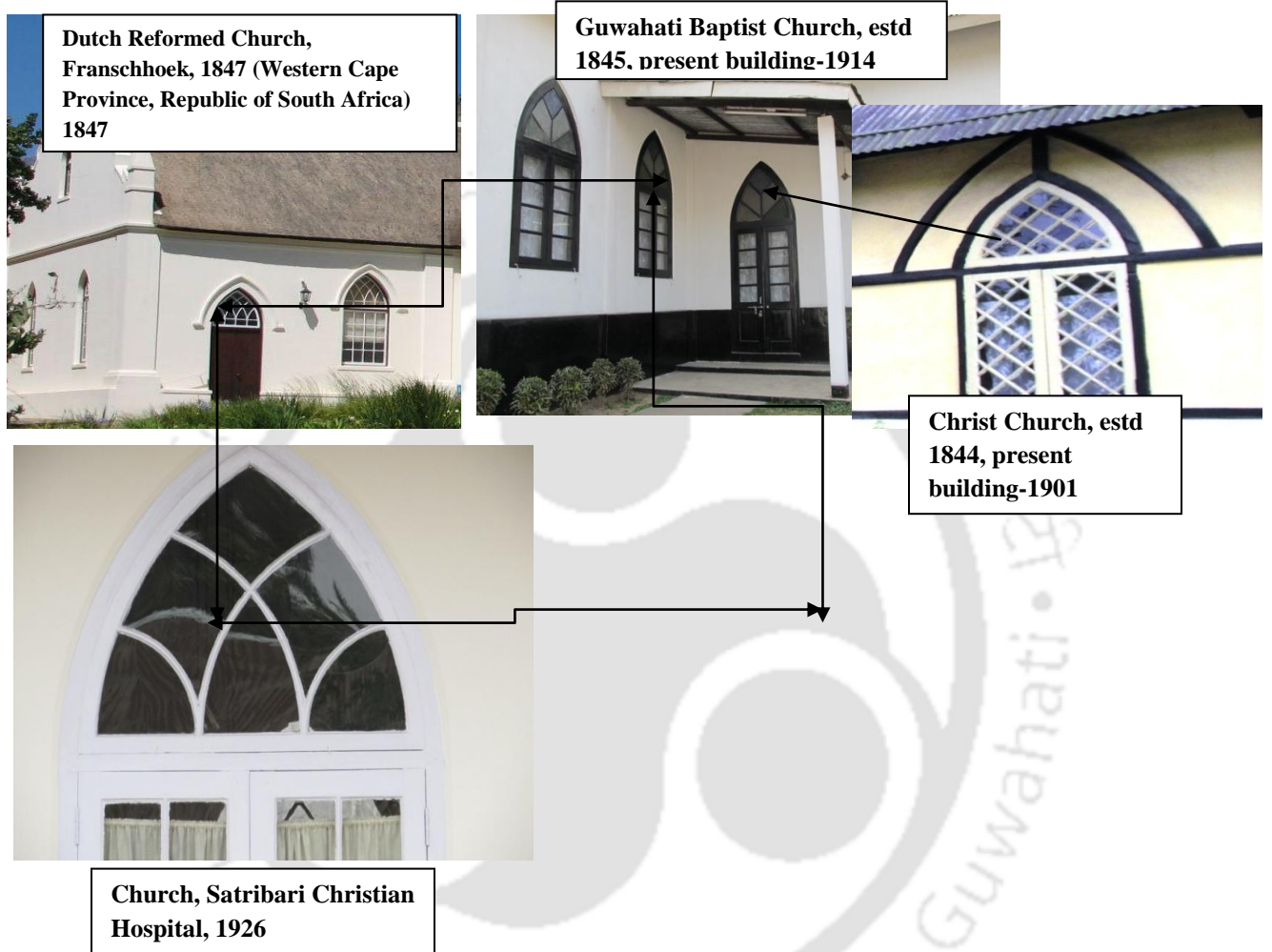
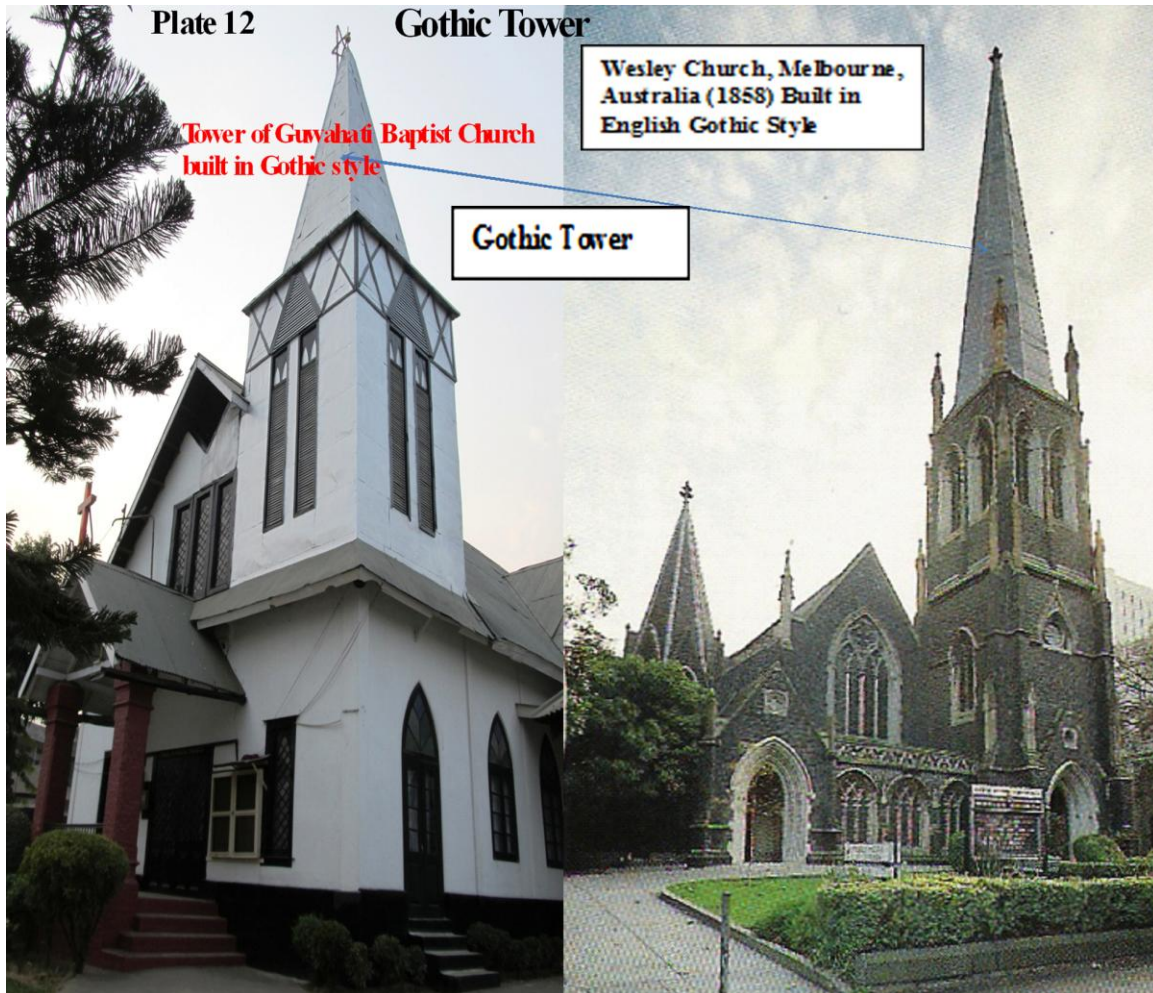


Plate 7 Gothic Revival

The Gothic Revival style is a characteristic feature of the mid-19th century picturesque and Romantic Movement in architecture. The Gothic Revival took ideas from the past. In America, the Gothic Revival style was popularised by architects Alexander Jackson Davis, particularly Andrew Jackson Downing. In England, Gothic Revivalism was championed by John Ruskin Victorian Art which flourished under Gothic Revivalism.

Plate 12 Gothic Tower



A spectacular feature of the buildings which adopt the Gothic architecture is the tower located on top of the structure. Height of the Gothic tower defines an upward look, i.e. it is pointed towards the heavens. Over the centuries which have witnessed the growth and development of towers and spires it can be said that this marvel of architecture have changed its design forms throughout different periods of history. Towers and spires indicate power and strength of the institution owning the structure.

Towers and spires in churches originated during the 12th century. During the 20th century spires tended to bear a geometrical shape.

Plate 3

Cross beam ceiling in Churches



State of Technology

Plate 17



Wine Cup donated to the First
Congregational Church
Of Quincy, Massachusetts in 1690



Wine cup , Guwahati Baptist Church, established
- 1845

3.8 Conservation:

Conservation stands for effective conservation of the heritage structures. For developing an effective conservation plan the knowledge and planning tool described above is used.

The second tool is Regulatory systems which should reflect local conditions, and may include legislative and regulatory measures aimed at the conservation and management of the tangible and intangible attributes of the urban heritage, including their social, environmental and cultural values. In the case of the Guwahati Baptist Church the present owners, the CBCNEI and the users, the Baptist Christians of Guwahati city reflect the local conditions.

The CBCNEI was founded in the 18th century by American Baptist Missionaries like Rev Miles Bronson and others who championed the cause of reinstating the Assamese language and protecting it from being extinct.

The CBCNEI has major activities that cater to the needs of the people of North East India, i.e. health, education, relief and development, besides having a number of hospitals

etc. Within the Mission Compound there are several structures most of which have crossed hundred years. They are (i) Guwahati Baptist Church, (ii) Lewis Memorial Hostel, (iii) Conference Center Complex, (iv) Christian Literature Center, (v) The Emmanuel Hospital Association having projects like HIV/AIDS programme. This hospital is however no longer in the Mission Compound.

The CBCNEI is actively involved in the peace building programmes and has been jointly working with the Catholic and Presbyterian Churches for the restoration of peace and normalcy in the North Eastern region of India. “Snehalaya” the Shelter Home for street children of Guwahati is in the campus and the council partners with Don Bosco in this project are helping the poor and needy children. During the year 2007 when the issue of the dismantling of the Church building was raised the CBCNEI reminded the people of the various contributions of the missionaries towards the Assamese society. An example of such a development is the story of the publication of the Assamese magazine *Orunodoi* which laid the foundation of the modern media.

For a proper reflection of the local conditions prevailing, unstructured interview of the Pastor of the Guwahati Baptist Church, Rev Azizul Haque and Rev Dr Ajoy Lama, the Secretary of the Council of Baptist Churches North East India (CBCNEI) was taken.

Interview 4) With Rev Azizul Haque, questions ranged from sensitive issues like the attempt to dismantle the Church structure by the Assam Government, issues regarding the funds as a resource, steps taken by the Church management for the maintenance of the Church, measures adopted by the management for the renovation of the present day Church building, total number of members of the Church today, Church administration, how the Church was saved from time to time from the wrath of the people of the locality of Kamarpatty who tried to snatch away the Church land on different occasions.

The Pastor Rev Aziz-ul-Haque of Guwahati Baptist Church appeared to be happy when the Assam Government withdrew its decision not to dismantle the Guwahati Baptist Church and had earmarked other plots throughout the city of Guwahati to construct car parking which would ease the traffic congestion.

So far as funds are concerned, Rev Aziz-ul-Haque said that since the Guwahati Baptist Church is an old Church, the number of members is also large. The Church is

dependent on the members for funds. Besides the shops located in the campus provide a good form of resources to the Church.

For the maintenance of the Church, the Pastor opined that the members co-operate and are actively involved in the Church affairs. For the renovation of the Church building the Committee members, staff of the Church and members share ideas, and whenever necessary, the Church interior has been enlarged to accommodate more number of members. As a result of this, the Church is now shaped like a cross and whenever there has been a necessity to replace the teak wood pillars, new wooden pillars has been fixed in place of the old ones. Regular paintings of the walls, doors and windows are done and furnitures are varnished as part of the renovation.

The Church administration is active and is supported by the members and also by the public in general. The Guwahati Baptist Church is located at Kamarpatty, in Fancy Bazar area, at the heart of the city of Guwahati. With the growth of the locality, many shops and business establishments are also functioning from the same locality. In spite of many attempts at land grabbing by the local people, the Church could overcome the troubles. This is due to the administrative ability of the Guwahati Baptist Church and support from the stakeholders.

Interview 5) Rev Dr Ajoy Lama, the Secretary of the Council of Baptist Churches North East India (CBCNEI) was contacted to ascertain the major crisis which challenged the very existence of the Guwahati Baptist Church. The interview started with a set of structured questions initially-

1) Why do you think the Assam Government was interested in demolishing the Guwahati Baptist Church?

The Government of Assam was interested in the construction of a multi storeyed car parking by demolishing the building of the Guwahati Baptist Church (present construction in 1914) the Conference Center Complex (constructed around 1844 approximately), the office of the Council of Baptist Churches North East India, (CBCNEI), and the other buildings located within the Mission Compound. Land is scarce within the city and the Mission Compound having vast expanses of territory within the prime location of Guwahati city where the car parking is urgently required to ease traffic congestion, attracted the attention of the developers.

2) Does the CBCNEI as an organisation feel threatened by such moves against these old colonial structures?

Yes the CBCNEI feel threatened by such moves of the Government. It has been the guardian of these landmark buildings which are reminders of the colonial era in Guwahati city in particular and Assam in general. As an organisation, CBCNEI is the largest center in the whole of Asia which is devoted not only to the maintenance of communal peace and harmony but also for the preservation of the Church buildings of the North East India. With the public support, CBCNEI assumes to move forward in their numerous social programmes including giving priority to understanding the value of heritage.

3) Do you consider the existence of the colonial buildings to be important today amidst the modern day steel and glass structures?

Yes, the modern day steel and glass buildings look beautiful in today's landscape. But that makes the city look same. The colonial buildings that exist today are unique as they are the only remnants of the British rule scattered all over the vast expanses of territory amidst the growing metropolis. The architecture of these colonial buildings is unique and was constructed using local materials. Most of these buildings are still strong and the people identify themselves with those landmarks. Therefore it is necessary for the colonial buildings to exist today.

4) Why have no inventories of the objects inside the Conference Center Complex and the Guwahati Baptist Church been prepared till today?

Not much thought have been given regarding the preparation of inventories of objects inside the Conference Center Complex and the Guwahati Baptist Church. Though the longevity of the above mentioned buildings is desired by all the staff, members and the public of Guwahati Baptist Church, scientific methods of preservation and proper management procedure for the preservation of the monuments, have never been implemented.

5) What steps are you now planning for the protection of the structures under the care of the CBCNEI?

As the colonial structures of the Mission Compound has already been threatened by the developers with plans of demolition, it served as an eye opener for the CBCNEI.

Constant monitoring of the site by the Management Committee for any kinds of damage to the Church building, besides creating awareness amongst the members first about the importance of cultural heritage are continuously in the agenda of the CBCNEI. For protection of the Mission Compound, shops encircling the eastern side of the entrance of the Mission Compound have been constructed. Training centers for women have been opened towards the northern end. All along, for the renovation of the Guwahati Baptist Church advice from the architects and members is constantly sought to enable preservation. Recently, plans are on for the demolition of the eastern wall which was originally constructed with reed (*ikara*) and to replace it with concrete wall. Other old colonial monuments under the CBCNEI are likewise monitored for any kind of damage, but these have not yet been threatened by developers.

6) Would you accept a kind of policy framework for the heritage management of Guwahati city?

Yes, a Policy Framework for the heritage management of Guwahati city is necessary owing to the constant threat to the archaeological monuments of yesteryears. The city is growing rapidly both vertically and horizontally. Under such circumstances a protective framework for heritage management is essential to involve local people and stakeholders in matters of heritage preservation. But to name the Guwahati Baptist Church or the Conference Center Complex a heritage monument is a difficult issue for the CBCNEI because once these monuments get the heritage tag the CBCNEI will lose most of its rights over them.

7) Would you also agree to a Public Private Partnership (PPP) mode for heritage protection in a rapidly urbanising city like Guwahati?

Public Private Partnership for heritage protection is acceptable to share not only funds for heritage monuments restoration but also ideas for extending the longevity of the monuments.

8) As the CBCNEI compound at Kamarpatty, Guwahati was already threatened to be taken for the purpose of constructing a car parking, do you feel that the future protection of such heritage structures, written laws in the Indian Constitution should be enacted?

India does have certain laws and Acts for the preservation of the cultural and the natural heritage. But the Indian Constitution does not have any written laws for the purpose of heritage protection. In a vast country like India with teeming population where monuments are scattered all over and is on the verge of vanishing to oblivion, it is necessary to have written laws for preservation of the heritage structures.

Interview 3) Sunday Church visitors in the Guwahati Baptist Church were randomly interviewed on 25 December 2011; 23 September, 2012.

1) Do you feel that the present Church building should continue to exist?

Yes, the present Church building should continue to exist. The building is beautiful and strong and is a heritage structure.

2) Do you support the Government's interference in matters of demolition of the Church building?

Too much Government interference may cause harm in the Church matters. The Church building is in private hands and it is maintained by the Church Committee. For matters of renovation and preservation Church authority is responsible, but with the active support of the members and the public.

3) Should Government of Assam declare the Church as a heritage building?

Yes, it would be good if the Government of Assam declares the Church building as a heritage building. This would bring the Church to the notice of the public and give the Church its due recognition as a heritage structure. In the long run, this would also help the public to develop a sense of respect towards one's heritage.

4) If the Church is declared as a heritage building will that extend the longevity of the Church building?

Yes.

5) What according to you should be the steps to be followed by the Church authority for the preservation of the monument?

- (i) The Church authorities maintains cleanliness inside the Church premises
- (ii) Regular white washing of the walls, wooden pillars, doors and windows is done
- (iii) Replaces the pillars and wooden supports with new ones whenever necessary
- (iv) Use insecticides in the wooden pillars at regular intervals.

(v) The Church authorities now have plans for dismantling the eastern entrance wall made of reeds (*ikara*) and replace it with bricks

(vi) The Managing Committee of the Church also maintains a good relation with the public of Guwahati and enjoys support from the public of Guwahati.

6) Do you believe in the renovation and enlargement of the Church building?

Yes, renovation helps in maintaining the strength of the building which would help in the continued existence of the Guwahati Baptist Church.

7) Do you maintain the records of the Church properties?

Yes records of administrative affairs of the Church are maintained. The Church authority also attempts at maintaining a record of the Church property.

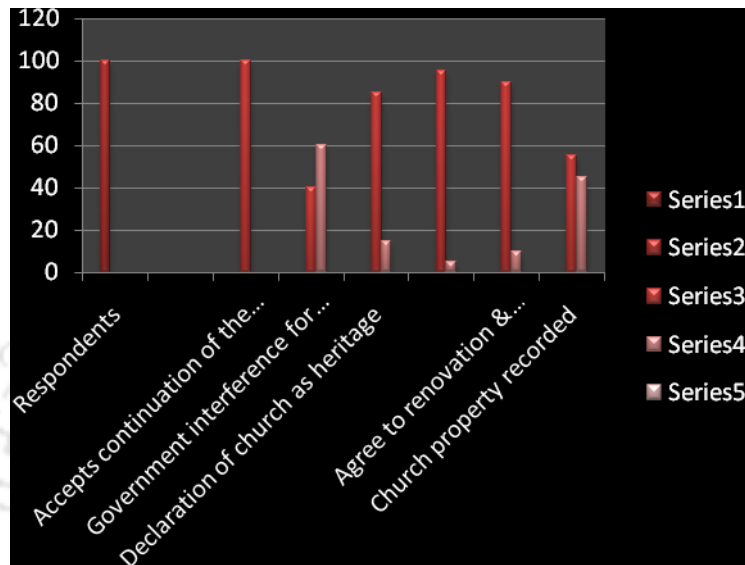
8) How as a member of the Guwahati Baptist Church do you take part in the preservation programmes?

Take part in meetings with the members and put the ideas across to the Church Committee members regarding any preservation procedure or threat that may disturb the security of the Church be it the case of the natural process of decay or any threat that may cause harm to the existence of the Church building.

Serial No	Respondents	100	Yes	No	Percentage	
					Yes	No
1)	Accepts continuation of the structure		100	0	100	0
2)	Government interference for demolition		40	60	40	60
3)	Declaration of church as heritage		85	15	85	15
4)	Heritage status enhances longevity		95	5	95	5
6)	Agree to renovation & enlargement of buildg		90	10	90	90
7)	Church property recorded		55	45	55	45

Sunday Church visitors in the Guwahati baptist Church were randomly interviewed on 25 December 2011, and 23 September, 2012

Fig: 3.7 Interview 3



Interview 6) Interview of Mr. Lakhi Kachari who looks after the Christian Literature Center, a shop catering to a wide variety of readers, in the Guwahati Baptist Church campus was conducted. Mr. Kachari has been associated with the Guwahati Baptist Church from a long time and is actively involved in the Church affairs. Interview with him ranged from a wide variety of topics which freely dealt with the church administration, the members, the philanthropic work of the Church, the threat which the Church faced in the year 2007, how people from all walks of life, the public of Guwahati, the Baptist Community and even others from the North East Indian states staged public protests against the plan to construct a multistoreyed car parking within the Church campus etc. He also dealt with topics related to Rev Miles Bronson and the history of the establishment of the Guwahati Baptist Church. He informed that the bell of the Guwahati Baptist Church Bell placed well in between the high ceiling and the tin roof and is massive.

Interview 7) The unstructured interview that was carried out with Mr Pobon Bhuyan, Property Secretary of CBCNEI, Guwahati, was interesting as he was very supportive of the idea of heritage management in an urbanising city like Guwahati. The entire story of

the letter from the Assam Government wherein it was stated that the Guwahati Baptist Church would be dismantled to make way for a multistoreyed car parking was a real eye opener for those belonging to the CBCNEI. He had faith on the system of management as practiced by the CBCNEI and constructed a new office building of the CBCNEI towards the northern side of the Mission Compound almost near the main road of the busy Mahatma Gandhi Road at Fancy Bazaar. For preservation of the old Guwahati Baptist Church building and the Conference Center Complex the authorities have their own methods to protect the complex from termites and beetles.

3.9 Regulatory Systems

The Ancient Monuments Preservation Act of 1904, passed by Lord Curzon, the Viceroy of India, was a landmark development in the conservation of cultural heritage in India. Since then the country saw several legislations which has been passed for the sake of conservation of monuments. Article 49 of the Directive Principles of State Policy as mentioned in the Constitution of India states about the *Protection of Monuments and Places and objects of National importance*. The Directive Principles states about the “Protection of monuments, places and objects of national importance as such: it shall be the obligation of the state to protect every monument or place or object of artistic or historic interest declared by or under law made by Parliament to be of national importance, from spoliation, disfigurement, destruction, removal, disposal, or export as the case may be. (Jaspal, 2007).

The two most important legislations so far as conservation of heritage resources is concerned are the (i) Ancient Monuments and Archaeological Sites and Remains Act, 1958, which considers all ancient and historical monuments and archaeological sites and remains to be ancient monuments of national importance as has been declared by the Act of 1951; (ii) The Antiquities and Art Treasures Act, 1972 for heritage conservation. This act besides regulating the export trade in antiquities also appreciates Indian cultural heritage and safeguards them; (iii) The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act of 2010. Additional sections and amendments have been introduced. National Monuments Authority has now been constituted under section 20f. Bill for formulation of National Commission for Heritage Sites has also been introduced.

In 1992 the Government of India issued a declaration, No 1764, prohibiting constructional activity and mining operations up to 100 meters from the protected limits. Almost all the states of India have its own legislation for protection of the heritage resources in their own states. In Assam too there are two important Acts for conservation of the heritage monuments which is used widely. These are THE ASSAM ANCIENT MONUMENTS AND RECORDS ACT, 1959 (Assam Act No. XXV of 1959)

[Received the assent of the President on the 24th September, 1959]

An Act to provide for the preservation and protection of ancient and historical monuments and records in Assam other than those declared by or under law made by Parliament to be of National importance; and The Assam Ancient Monuments And Records Rules, 1964.

3.9.1 Financial tool

The financial tool besides everything else supports a variety of models of partnership for making Historic Urban Landscape sustainable. Out of this modified form the Public Private Partnership mode have been used across the world. It is often modified to make this mode compatible for heritage management.

The Guwahati Baptist Church can follow examples from Public Private Partnership (PPP) as is practiced by the Aga Khan Trust for Culture, in the case of the Humayun's Tomb, New Delhi. The Aga Khan Trust for Culture sponsored the restoration of the Humayun's Tomb along with the Sunder Nursery, Hazrat Nizamuddin Basti. The Aga Khan Trust for Culture collaborated with the Archaeological Survey of India, Sir Dorabji Tata Trust on the Urban Renewal Initiative, Central Public Works Department, Municipal Corporation of Delhi, Sir Ratan Tata Trust etc. This project focussed mainly on (i) conservation, (ii) urban regeneration, (iii) and socio economic development for example health, education, environmental sanitation. This PPP resulted in a model for revival of fast disappearing skills necessary for conservation of historic monuments. The purpose of the restoration was to retrieve ancient skills. Sir Dorabji was the principal supporter of the repair and conservation work of the mausoleum; Sir Ratan Tata Trust helped to improve the local school and provided training to the unemployed youth of Nizamuddin in complimentary skills as tourist guides (Tata Review, March 2012). The project engaged

local communities in conservation to develop local areas through infrastructural improvements, employment generation, boosting local arts and crafts, environmental conservation, landscaping etc. The Aga Khan Trust offered post restoration financial support. This model is for future urban improvements that plan for future management (www.newswala.com/India-National-News).

Karnataka State Government has increased its contribution towards restoration of heritage monuments taken up under PPP model, from Rs 40 lakhs to a maximum of Rs 80 lakhs. While the minimum contribution it makes towards conservation had been increased from Rs 5 lakhs to 10 lakhs. According to this concept the Government of Karnataka will allocate funds to meet up to 40% of the restoration costs and not more than Rs 80 lakh per monument. The participating agency will donate not more than 40%. The local community can contribute 20% of the funds so that people can develop a sense of ownership and responsibility towards the long term maintenance of the structures (The Hindu, Mysore, December 4, 2012). The Government of India is providing grants under finance commission for conservation purposes. (Government contribution towards Karnataka started from the XI Finance Commission to 12th and 13th Finance Commission). The PPP concept along with Government has been introduced since 2002 to undertake conservation of monuments at the investment ratio 40:40:20 i.e. Government: Private: Public (www.karnatakarchaeology.gov.in). Mr. A. H. Hariram Shetty, Director of Dharmothana Trust, under the Department of Archaeology and Museums, Government of Karnataka, pointed out that the PPP model entails upon the Government to chip in with 40% of the funding that is matched by the trust while the balance 20% has to come from the local community. This funding is insisted from the local community to instill in them a sense of ownership (The Hindu, June 06, 2011). In the case of Karnataka, the Department of Archaeology, Dharmasthala Manjunatheswara Dharmothana Trust has emerged as participating partners for restoration of heritage monuments. 86 monuments have been restored in the State under the model. There are more than 1,300 monuments under the Archaeology Department.

Individuals who are interested in the conservation and preservation of the monuments take the prior permission from the Government before intervening and make their own investments. Even Non Resident Indians (NRI) can contribute and participate.

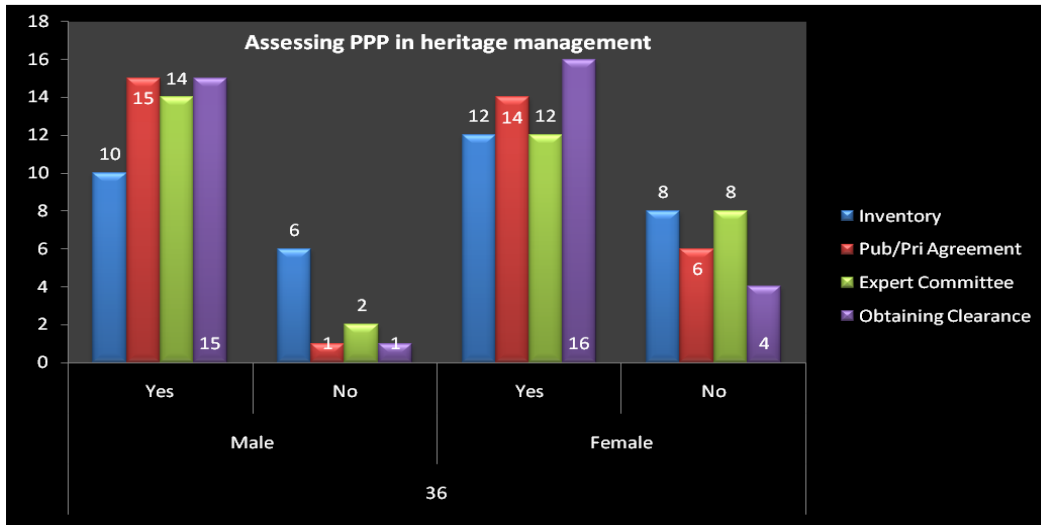
For Guwahati Baptist Church the same model of PPP is proposed.

3.10 Capacity building, Communication and Communities

Capacity building implies improving the capability of the stakeholders to manage the heritage structures. The stakeholders in this case are the local citizens of Guwahati, the Baptist Christian Community of Guwahati and Northeast India, the managing bodies such as the government of Assam and the Central Government of India and the tourists. The tools used in the framework of this study for capacity building is knowledge and planning and financial tools.

The knowledge and planning data of the Guwahati Baptist Church discussed above presents a series of interviews taken with different groups of stakeholders. The data is reproduced here in brief.

Respondents 36	Male		Female		Total		Percentage	
	Yes	No	Yes	No	Yes	No	Yes	No
Inventory	10	6	12	8	22	14	61	39
Pub/Pri Agreement	15	1	14	6	29	7	81	19
Expert Committee	14	2	12	8	26	10	72	28
Obtaining Clearance	15	1	16	4	31	5	86	14



This data displays the involvement of the stakeholders for the management of the structure.

Urban heritage funding for management purpose in the city of Guwahati has been proposed in the Public Private Partnership mode. This is already practiced in other parts of India and using those examples a similar model is proposed here for the Guwahati Baptist Church and as the financial tool within the framework.

Communication implies proper communication between the stakeholders and also proper information of the heritage structures under consideration. Increasing public awareness, involvement and support for the heritage through Communication are the main focus of this strategic objective. Knowledge and planning is the tool used for implementing this objective.

Questions on beauty etc were asked to a cross-section of the citizens of Guwahati. Example Q1) Is the Church building as a heritage monument beautiful?

This was in addition to informal discussions held with citizens of the city of different age groups, profession, gender etc. The main focus of these interviews was to gauge the level of information about the Guwahati Baptist Church in the public domain. Communication with stakeholders was assessed from the interviews with stakeholders, which includes the citizens of Guwahati.

Communities are the people connected with the past and present of the heritage structure. This objective attempts to enhance the role of Communities in the

implementation of the World Heritage Convention. For this study knowledge and planning and financial tools are used for implementation of the enhanced role of communities in managing the Guwahati Baptist Church. The contents of both these tools have been discussed above. The Public Private Partnership mode proposed under financial tools makes it possible for increasing the role of the citizens of Guwahati and the Baptist Christians of this region in particular for managing this heritage property.

Conference Center Complex

3.11 Case Study

The Conference Center Complex is located within the premises of the Mission Compound at Kamarpatty, Panbazar, wherein is also located the Guwahati Baptist Church. Therefore in the year 2007 when the letter came from the Revenue Secretary, Government of Assam, issuing order for the demolition of the Guwahati Baptist Church and the other colonial monuments located inside the Mission Compound for the purpose of construction of a car parking, the Conference Center Complex was affected. It is to be mentioned here that the Council of Baptist Churches North East India Headquarter (CBCNEI), the largest in the whole of Asia is also located within the Mission Compound. It was when the public started protesting that the matter was dropped.

3.12 Credibility:

3.12.1 Civic Engagement Tool:-

The civic engagement tool developed for the Guwahati Baptist Church is relevant for the Conference Center Complex too. Both are located in the same compound and the questionnaire on Policy Framework Guidelines for Heritage Management in Guwahati included all the buildings of the Mission Compound.

3.12.2 Knowledge and Planning: -

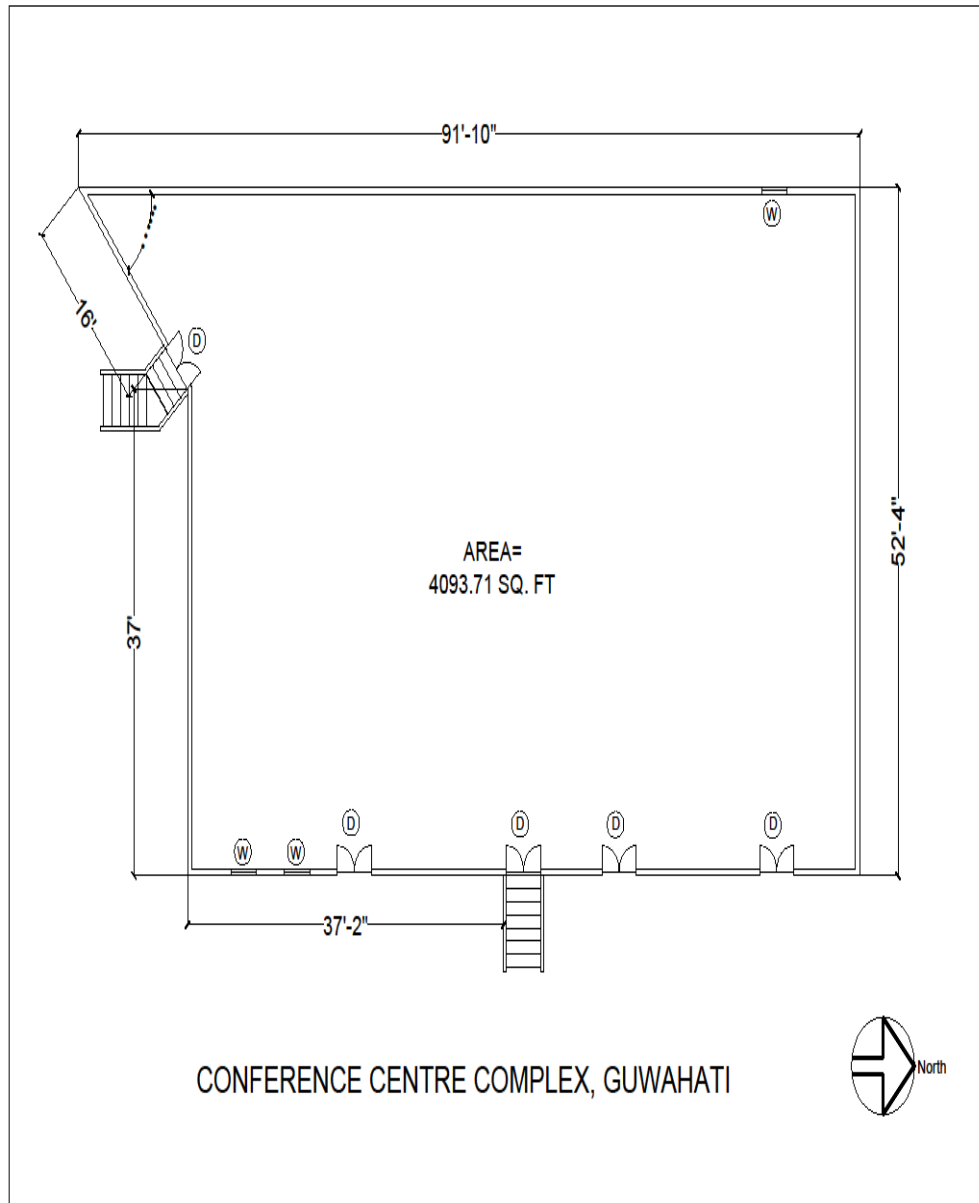
The Knowledge and Planning tools includes preparing an inventory, drawing the ground plan, photography and free hand drawings of the immovable antiquities.

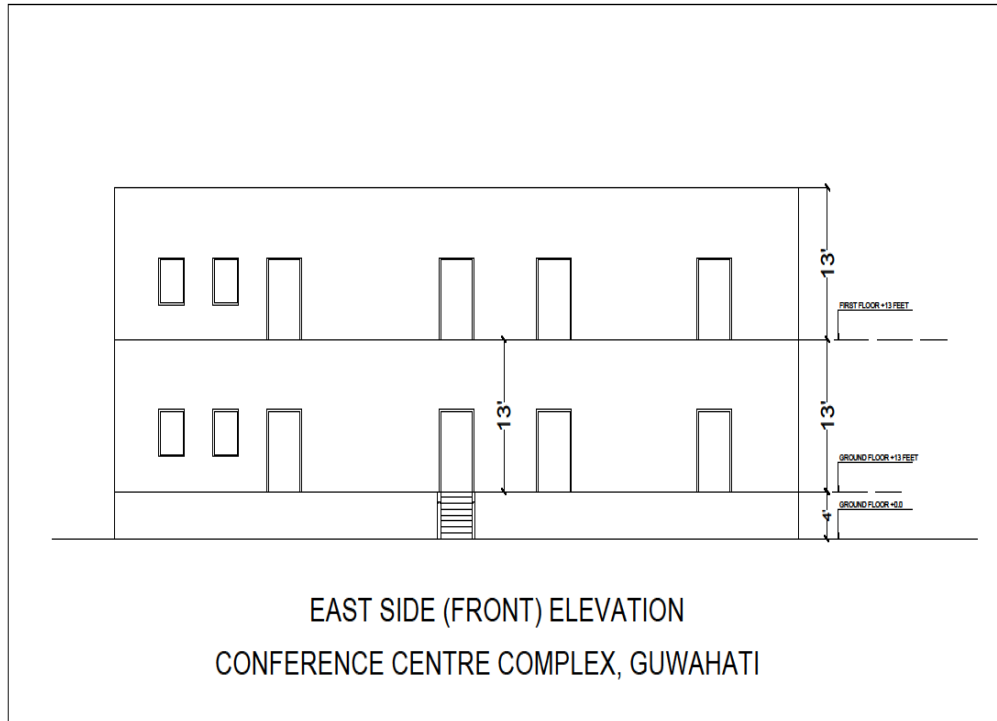
3.12.3 Inventory-



Ground plan and description

3.12.4 Ground plan



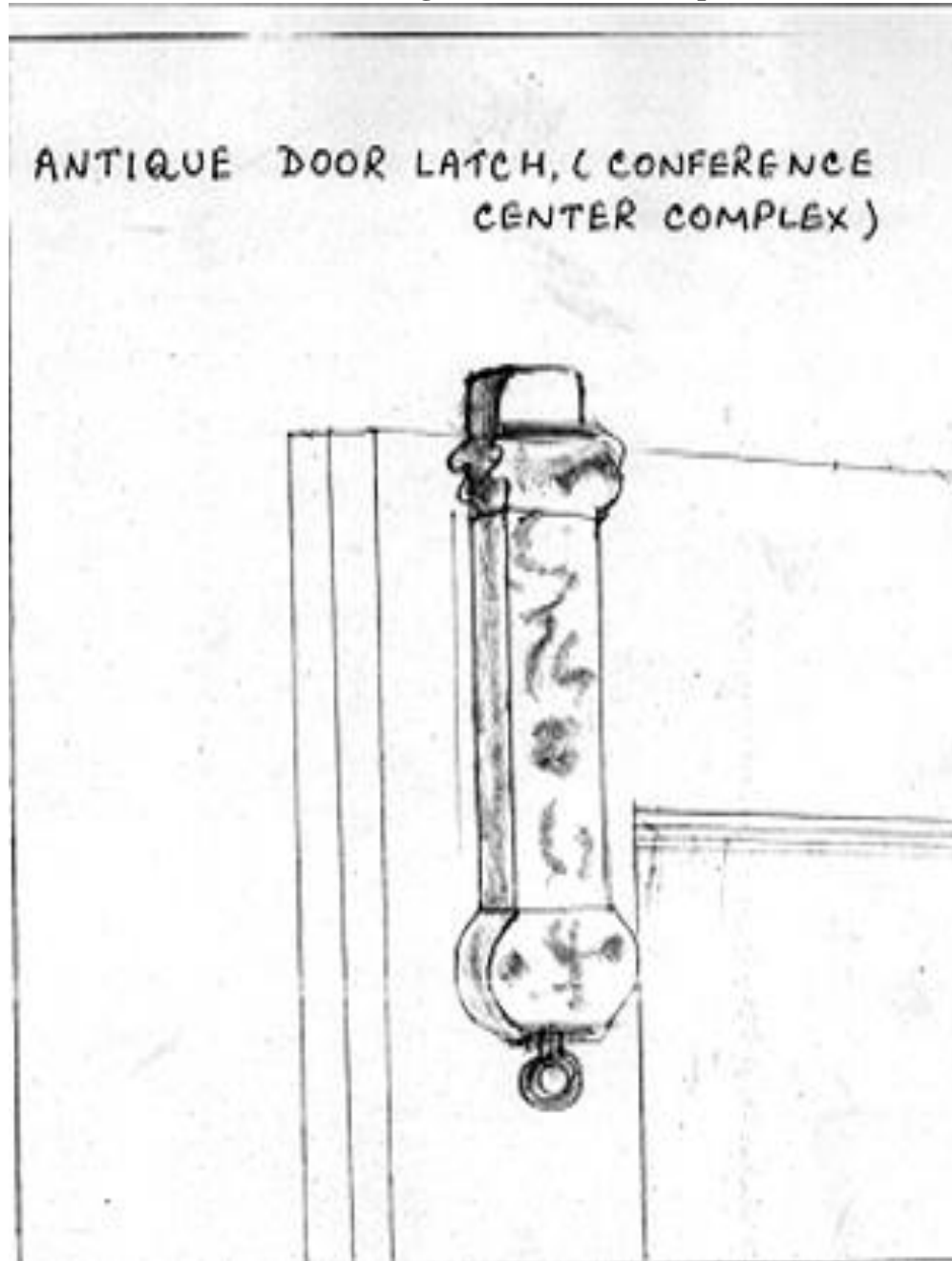


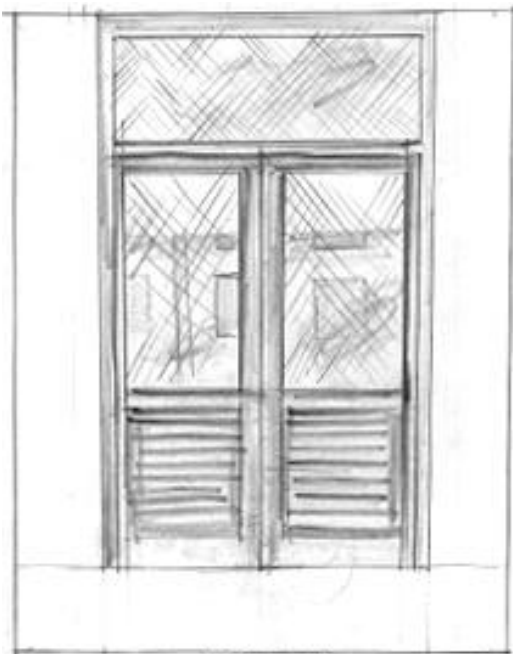
3.12.5 Description

The Conference Center Complex is a wooden two storey bungalow. It is an elaborate horizontal structure. The principal material used for its construction is teak wood. The entire first floor is constructed with teak wood including the floors. The ground floor is concrete. The plaster used for the purpose of the walls in the ground floor and the ceilings are a mixture of lime, sand, clay and bricks. All the rooms inside the bungalow are separated by wooden walls.

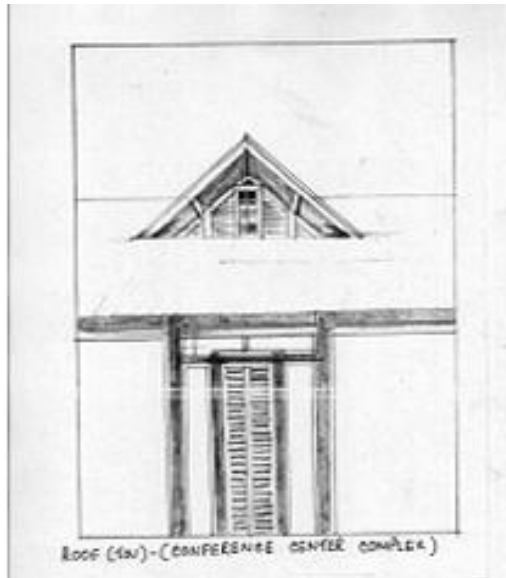
The building rests on unpolished rounded teak pillars. There are round teak pillars on the ground floor which hold the first floor intact. For the ceiling of the ground floor, white washed hessian has been used. The ceiling of the top floor is 3.8735 meters in height.

3.12.6 Free hand drawings of immovable antiquities





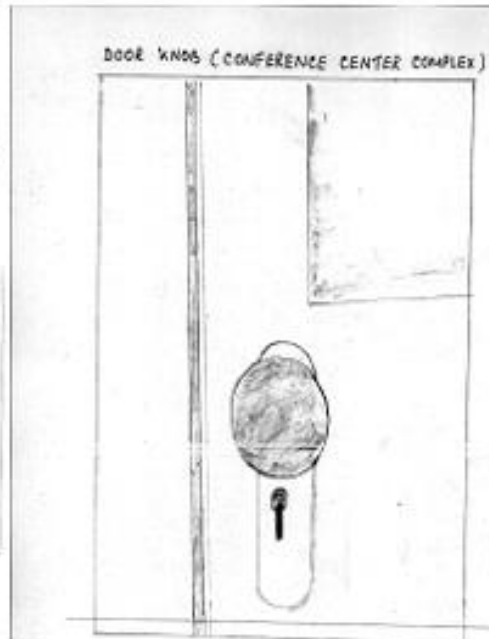
ENTRANCE DOOR, (CONFERENCE CENTER COMPLEX)



ROOF (EW) - (CONFERENCE CENTER COMPLEX)



FURNITURE, CONFERENCE CENTER COMPLEX



DOOR WINDS (CONFERENCE CENTER COMPLEX)

3.12.7 Photographs: -

Complete photographic documentation of the Conference Center Complex was done with the help of a 12 Mega Pixel Canon Digital Camera.





**Antique Latch,
Conference Center**



**Conference
Center Complex**



Teak Pillars supporting the first floor of Conference Center Complex. Ceiling is made of hessian



J.J.Hopkinson manufactured Piano; in the campus of the Conference Center Complex



Door Hinge

3.13 Mapping of Cultural Characteristics

For purposes of conservation of the heritage monument under study, the knowledge and planning tool mentioned above in the case of the Guwahati Baptist Church is used.

3.13.1 History

In the mission complex at Kamarpatty area of Panbazar, in the heart of the city of Guwahati, wherein is also located the Guwahati Baptist Church, Rev S.A.D. Boggs constructed three bungalows, one of which is still in existence and is used as a guest house by the Council of Baptist Churches North East India (CBCNEI). This guest house is known as the Conference Center Complex at present. The guest house which was originally constructed for the purpose of accommodation of the British Baptist Missionaries and later the American Baptist Missionaries was constructed prior to the construction of the Guwahati Baptist Church, i.e. approximately 1844 to enable comfortable accommodation for the missionaries and the British officials as well who came to Guwahati with the sole purpose of preaching Christianity in North East India. The Conference Center Complex which was originally designed as a bungalow is a wooden structure where all the rooms are separated by wooden walls, keeping in mind the geographical condition of Assam. The ceiling of the building is made of mud and cane.

3.13.2 Architectural Features

Plate No 10, 6, 18

Plate 10 Gable Roof



Conference Center Complex, Guwahati, estd prior to 1843



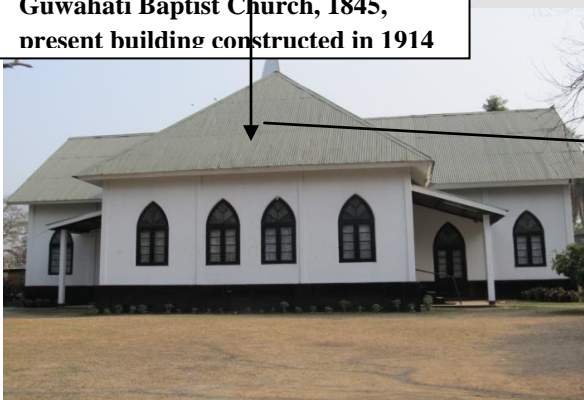
Blenheim House, New Farm, Brisbane, 1887



Guwahati Baptist Church, 1845, present building constructed in 1914



Nursing College, Satribari Christian Hospital, 1926



Christ Church, 1844, present building 1901

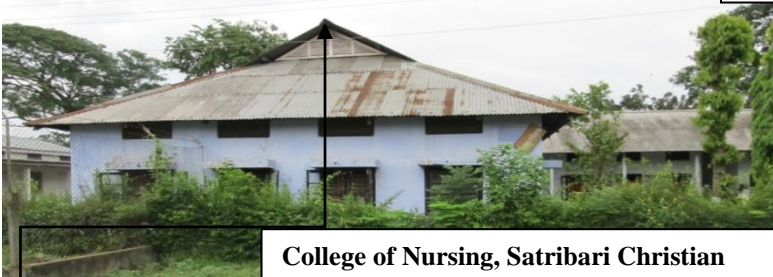
Plate 6

Truss

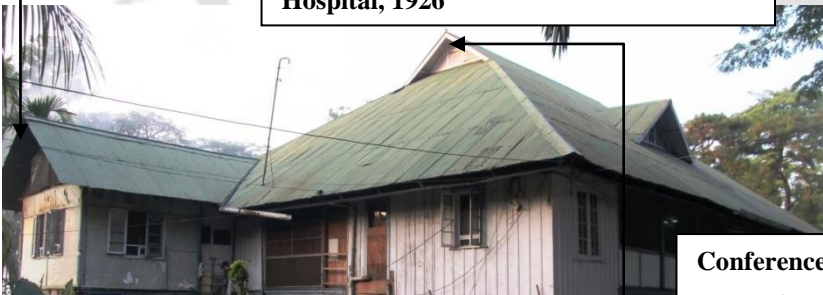
Satribari Christian Hospital, 1926



A Black and White House, Singapore. These houses were built from the end of the 19th century till about 1939



College of Nursing, Satribari Christian Hospital, 1926



Conference Center Complex, 1937

Plate 6 - Truss

In architecture truss is made up of one or more triangular units which are made from straight beam of wood or metal. Truss is used in roof construction as it supports the structure or in case of a bridge truss supports the bridge. The load of the roof is transmitted to the truss. The roof truss in a building is used for stability of the building. The end of the beam is connected to points called nodes.

Plate 18 Door with similar design/Louvered Door

Old Penang Guesthouse, 53 Love Lane, Georgetown, Malaysia, constructed prior to 1st World War, more than 80 years old



Conference Center Complex, Building was constructed to 1844, doors were redesigned later



3.14 Conservation

Regulatory tool as has been mentioned above refers to the local conditions and lays down the regulatory and legislative measures aimed at the conservation of tangible and intangible features of urban heritage. In the case of the Conference Center Complex the Council of Baptist Churches North East India (CBCNEI) is the owner and the users' i.e. customers coming to the Guest House of the Conference Center Complex from North East India as well as guests from abroad reflect the local condition.

For an understanding of the local conditions an interview of Rev Dr. Ajoy Lama who was the General Secretary of the Council of Baptist Churches North East India till 2013 was taken. This interview has already been mentioned in the Conservation Framework of the Guwahati Baptist Church.

3.14.1 Regulatory Systems

The Regulatory and legislative acts as has been laid down by the Government of India and about which has been referred to in the Indian Constitution so far as the protection of the heritage monuments are concerned, is applicable for monument protection even in the state of Assam. Besides Assam has its own legislative Acts for monument protection which has been mentioned in the context of the Guwahati Baptist church.

3.14.2 Financial Tool

The particulars of the financial tool laid down for the Guwahati Baptist Church stands true and applicable for the Conference Center Complex also. This financial tool accepts Public Private Partnership (PPP) model for the management of the Conference Center Complex. This PPP is between the Government: Private: Public.

3.15 Capacity Building, Communication, Communities

For use of the Capacity Building Framework, case study, inventory, description, pencil drawings photography and interviews were used as tools. Communication framework proposed Public Private Partnership. The knowledge and financial tools of the Community Framework in the case of Conference Center Complex does not involve the public with the questionnaire to assess Credibility but proposes Public Private Partnership and uses the questionnaire on Policy Framework for heritage management of Guwahati city.

Christ Church

3.16 Case Study

The size of the land of the Christ Church today is 2 acres, 19 lessas. Till the 1960s the present authorities in the Christ Church were not present in the Church campus. The Church land was large and in between the then Church Field complex. But when land became necessary for renovation of the Nehru Park as the Church Field was later on called as, the Assam State Government decided to take away huge chunks of landed territory from within the Christ Church which was later incorporated within the Nehru

Park. Even today the Christ Church vulnerably exists under the pressure of development in the heart of Panbazar within the city of Guwahati. Recently a Food Villa was constructed on top of the underground car parking adjacent to the Christ Church.

3.17 Credibility

3.17.1 Civic Engagement

For ascertaining the engagement of the public, two common questionnaires for all the monuments under study and already presented in the first case study of the Guwahati Baptist Church was used. The results of the interview presented under Guwahati Baptist Church holds true for Christ Church also.

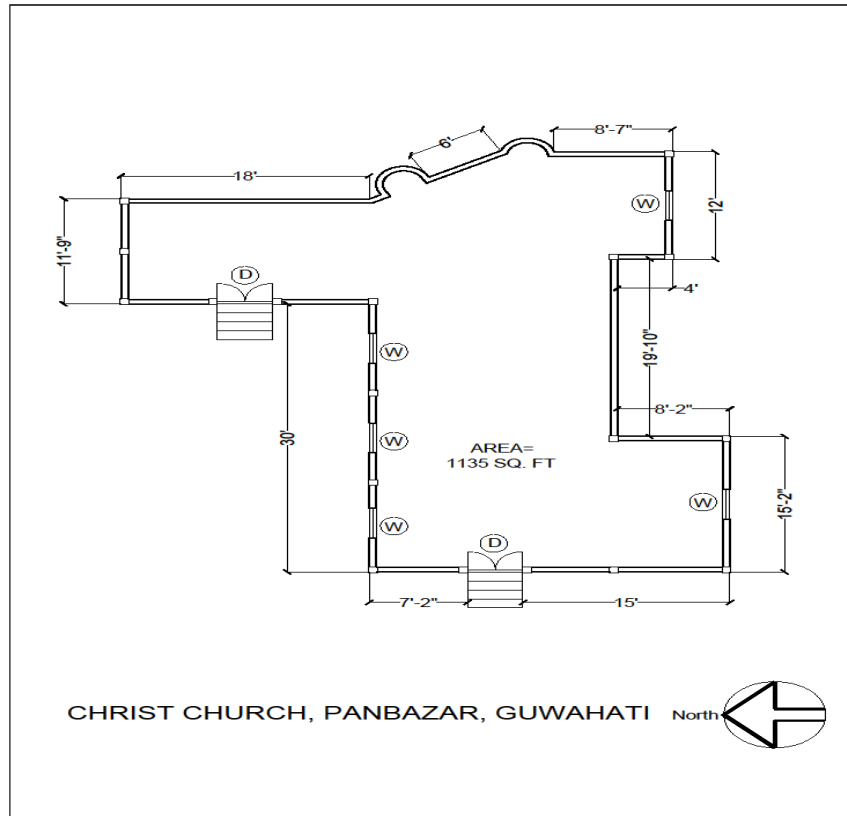
3.17.2 Knowledge and Planning tool

Under the Knowledge and Planning tool case study, inventory, description of the Church building, pencil drawings, photography, and interview has been used.

3.17.3 Inventory-

Ground Plan and Description

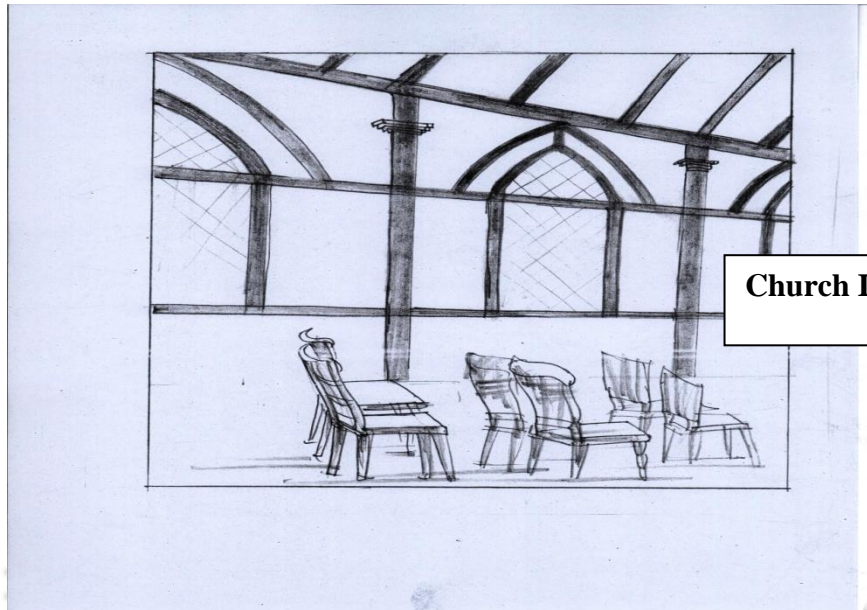
3.17.4 Ground Plan



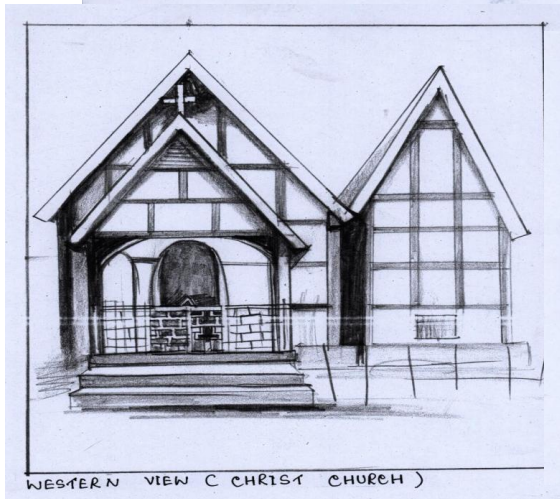
3.17.5 Description

The present structure was constructed in 1901 and is relatively small in size. The single storey building resembles a European type of design. The style adopted is Gothic which was also used while designing the windows and the entrance door. Wooden muntins are arranged diagonally on the windows. The roof of the Church is divided into two main sections visible from the front while an extension towards the northern side over the vestry is also well pronounced. The Church roof is steep and sloping. The Christ Church was built using local building materials. The Church's interior is very simple. The walls have windows at regular intervals. The two glass panes with biblical symbols fixed on both sides of the wall behind the Altar table in the center area defines sanctity. The wooden railing placed at the entrance of the Altar platform is a kind of barrier, signifying purity by separating the sacred from the outside.

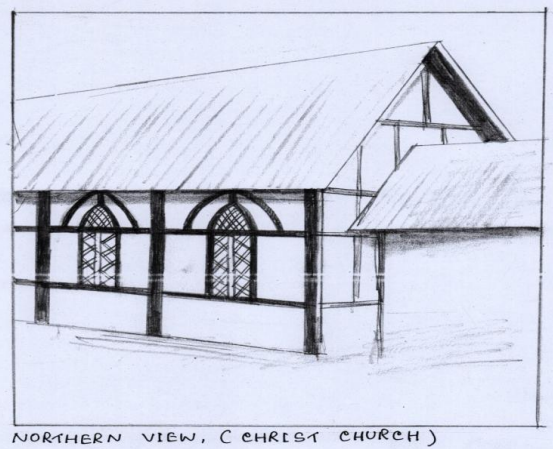
3.17.6 Free Hand drawings of the immovable properties



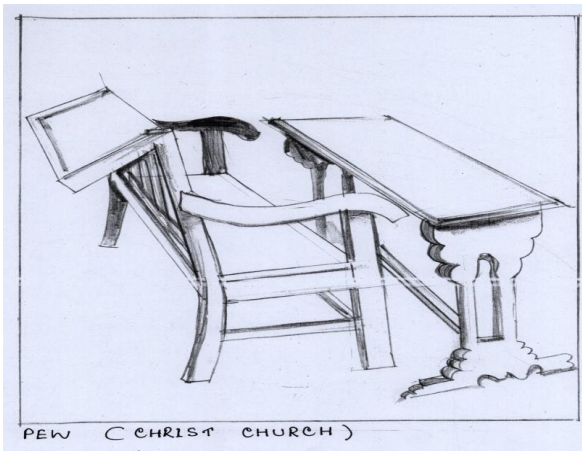
Church Interior



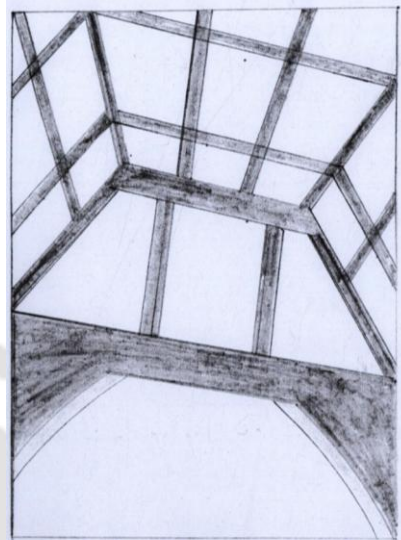
WESTERN VIEW (CHRIST CHURCH)



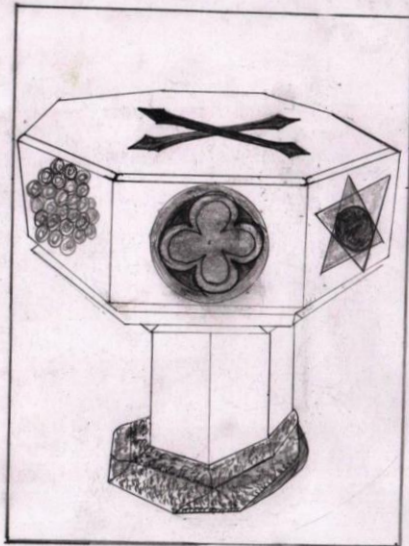
NORTHERN VIEW, (CHRIST CHURCH)



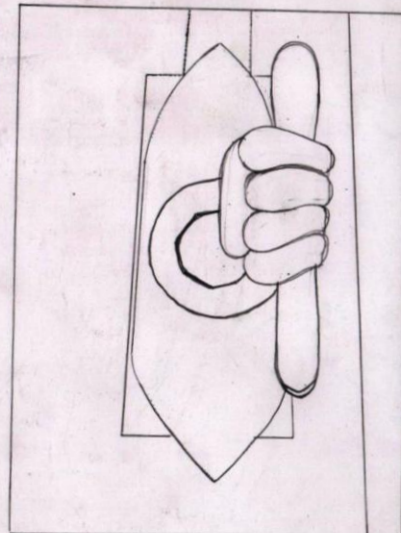
PEW (CHRIST CHURCH)



UPTURNED CEILING, CHRIST CHURCH

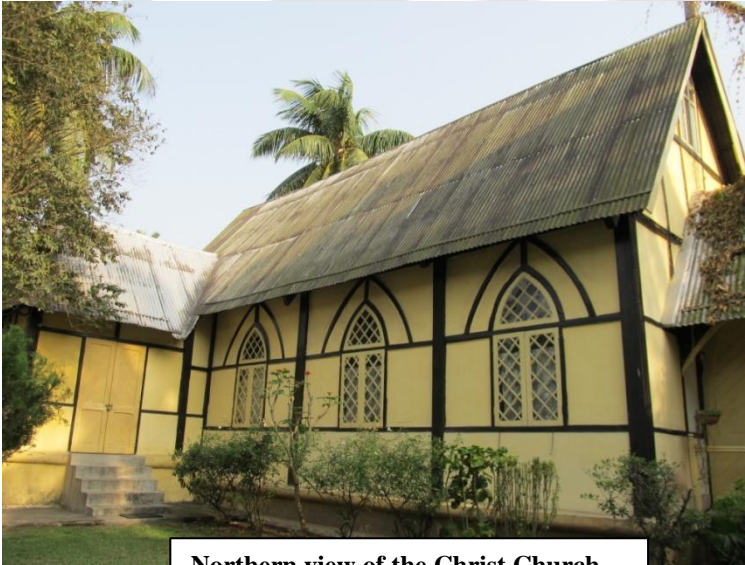
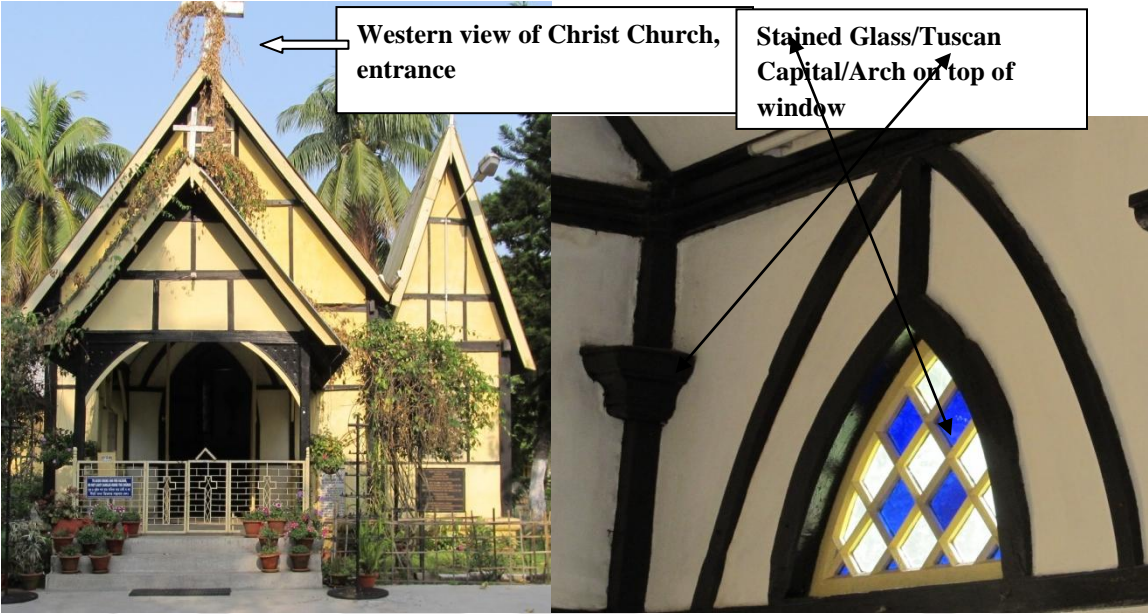


BAPTISMAL FONT,
CHRIST CHURCH



DOOR HANDLE, CENTRANCE
DOOR) CHRIST CHURCH

3.17.7 Photographs



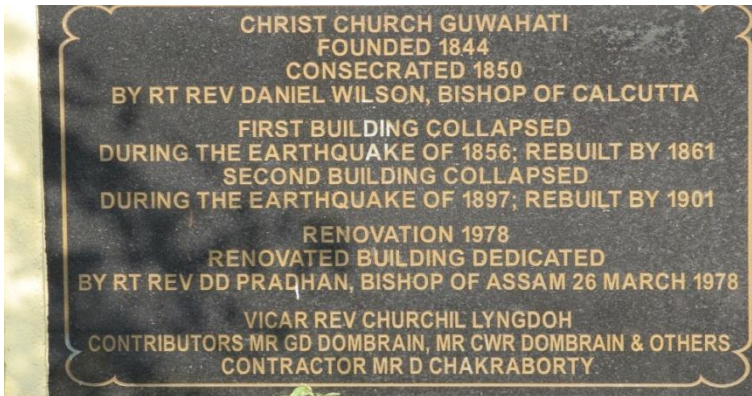


Door handle



Baptismal Font





Tuscan Pillar inside Christ Church



Wooden Muntins

3.18 Mapping of Cultural Characteristics

3.18.1 History

The Christ Church was first constructed in the year 1844 (The Telegraph, Calcutta, India, April 3, 2004). During that period, the British Christian Missionaries were already in Assam to spread the word of Christ and to spread Christianity, besides engaging themselves in philanthropic activities. At the same time there was no Church building where the British officials could gather and pray. On May 9, 1844, Reverend Robert James Bland was appointed as the Chaplain of Assam. It was during his tenure that the need for a Church building was felt as till that period there was no Church in the entire region of Assam. So under the initiative of the Chaplain a committee was formed and thus the foundation of Christ Church was laid down. Previously the Christ Church was under the Church of England and presently it has changed its ownership and is now under the Diocese of North East India.

Earlier the structure was very huge and had crenellated engaged bastions, arched windows and pointed finials, resembling the neo-Gothic architecture in Europe. It also had a spire which pointed towards the Heavens. This use of European stylistic features for buildings in the Indian sub continent was practiced as a feature of colonial British architecture. This massive structure was damaged by the earthquake of 1854 and hence a new Church building was constructed in 1861. But the devastating Assam earthquake of 1897 completely destroyed the structure. The present structure located in the same campus is relatively small.



Photographer Jean Baptiste Mallite (1860), Courtesy British Library, 26 March, 2009

3.18.2 Architectural Features

Plate No 9, 5, 2, 10, 3,

Plate 9

Baptismal Font



Baptismal Font, Christ Church,
Guwahati

Baptismal Font, gifted in 1871, St John's
Church, Canberra, Australia, estab-1841

Plate 9

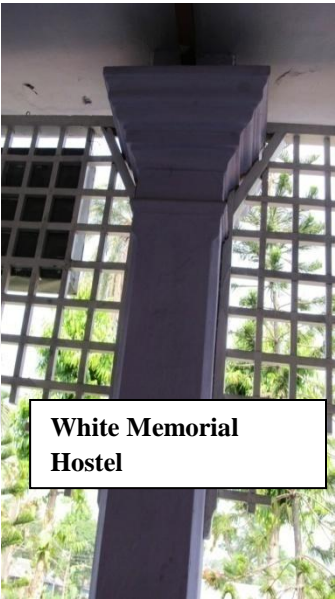
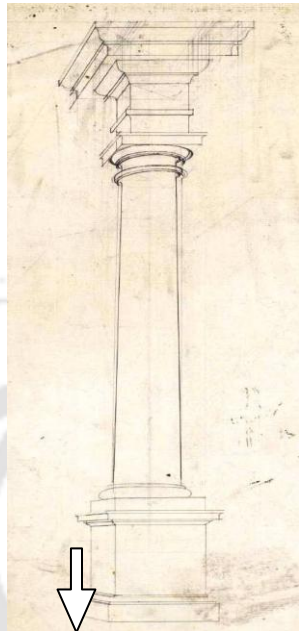
Baptismal Font

Baptismal Fonts are made of stone, wood or metal. Regina Kuehn in her book “*A Place for Baptism*” mentions about the shapes of baptismal fonts which reveals baptismal truths. The various types of shapes of the baptismal fonts are Womb, Cruciform, Tomb, Stepdown, Octagonal, Hexagonal, and Tub. The main element of baptism is water. Octagonal Baptismal Fonts recall the Eight Day, i.e. the first day of resurrection. St. Ambrose explains “On the eight day by rising *Christ* loosens the bondage of death...” (Honig, H.J, 2006).

Octagonal Baptismal Font is inside the Christ Church which was established in 1844 in the city of Guwahati. The present building which houses the Church was constructed in 1901. The *Tub* shaped Baptismal Font is seen inside Guwahati Baptist Church which was established in the year 1845; while the present building was constructed in 1914.

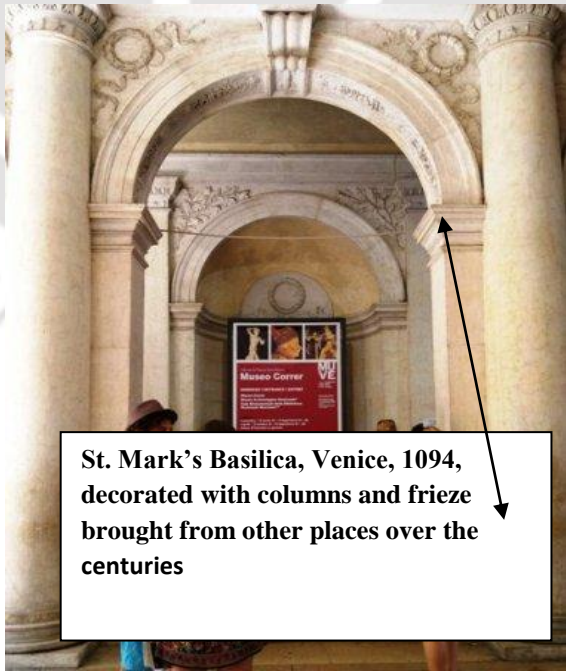
Plate 5 Tuscan Columns

Christ Church



White Memorial Hostel

Art by Joseph Mallord William Turner in 1810....collected from *Perspective Study of a Tuscan Column*



St. Mark's Basilica, Venice, 1094, decorated with columns and frieze brought from other places over the centuries

Plate 5

Tuscan Column

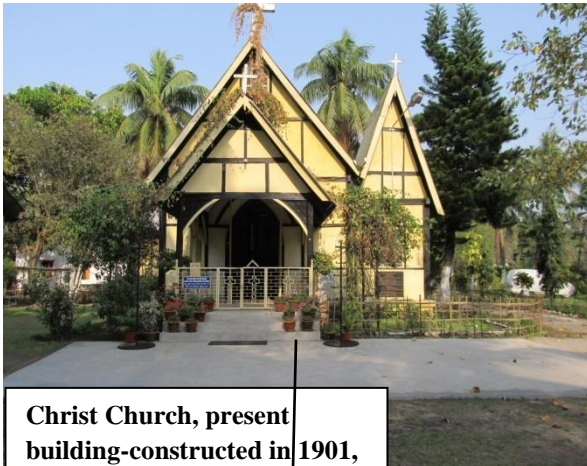
It is believed that the Tuscan Column was a primitive order which came before the Greek Doric, Ionic, and Corinthian orders. However a section believes that it was after the emergence of the Classical Orders that the Italian builders adopted Greek ideas which later assimilated into the Roman Doric style and emerged as the Tuscan style/order.

Features:-

- i) Tuscan columns are strong and masculine
- ii) No ornamentation; plain column
- iii) Originally Tuscan columns were suited for fortified places like city gates, fortresses, castles etc (Sebastiano Serlio...*Treatise on Architecture*)
- iv) Simple base
- v) Unfluted columns
- vi) Capital and entablature without adornment

Plate 2

Carpenter Gothic Revival Style



Christ Church, present building-constructed in 1901, estd in 1844



The Presbyterian Church of India, Shillong, 1841



Historic St Paul's Anglican Church, Alberta, Canada, 1885

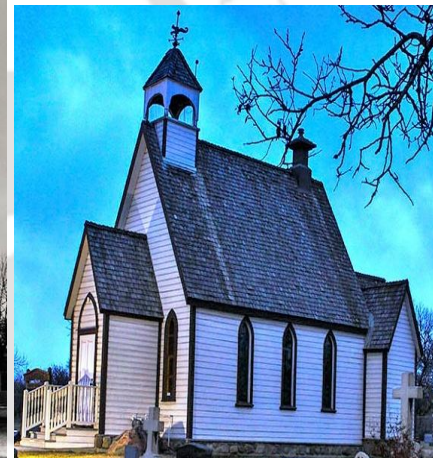


Plate 2 Carpenter Gothic Revival Architecture

Carpenter Gothic Revival style is a particular style of Gothic Revival architecture (<http://victorianstyle-web.blogspot.in/2014/01/gothic-revival-style-1830-1860.html>).

The Carpenter Gothic style in America grew out of a need for quickly built houses. It bore the appearance of “country cottages”. In the United States of America abundance of fine lumber led to the construction of these houses. These Carpenter Gothic houses are small in size. The name comes from the large scale use of wood on the outer surface The features of Carpenter Gothic architecture are as follows:-

- i) Steeply pitched roof, gable
- ii) Pointed pinnacle,
- iii) Separate entry porch,
- iv) Carved porch and railings,
- v) Wood construction, barge boards,
- vi) Pointed arched windows



Plate 10

Similarity in Porch Design



St Alban's Memorial Chapel, Australia, 1895



Christ Church, estd in 1844, present construction in 1901

Plate 3

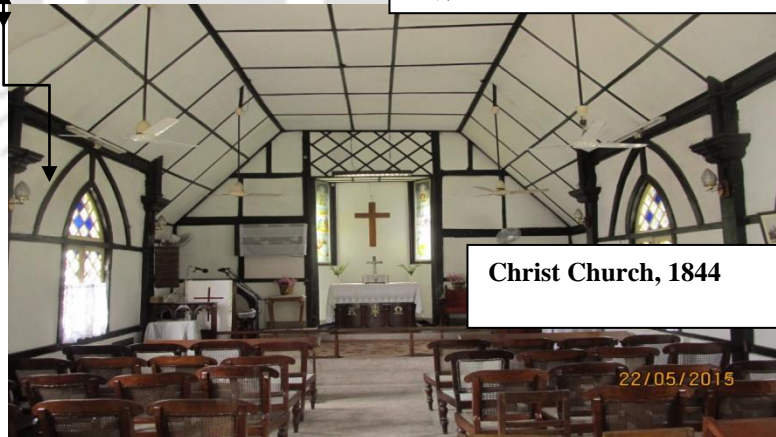
Cross Beam



Guwahati Baptist Church, 1845



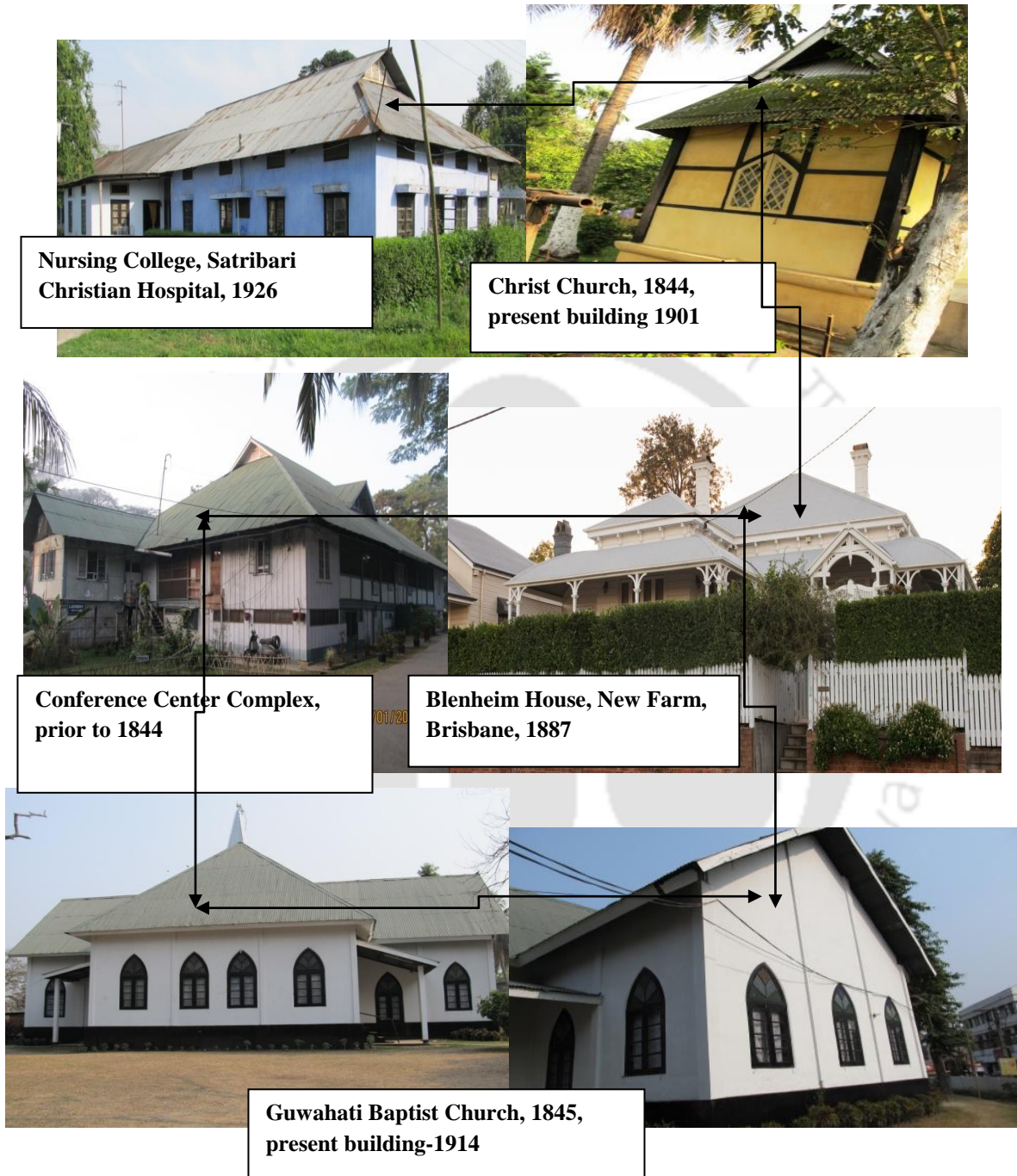
St Paul's Episcopal Church,
Wisconsin (1867) reconstructed (1873-
74); and towards 1914



Christ Church, 1844

Plate 10

Gable Roof



3.19 Conservation

The knowledge and planning tool described in Guwahati Baptist Church for developing an effective conservation plan is used.

The second tool is regulatory systems which are also used in the case of the Christ Church. The Christ Church is under the management of the Church of North India. The users of the Christ Church i.e. the Anglican Church Community of Guwahati and the Church owners reflect the local condition.

Interview 8) For understanding the local conditions an interview of the Presbyter, Rev. Michael Herenz was taken with a few structured questions-

1) What is the size of the land of the church?

2 acres and 19 lessas (144 sq feet)

2) Why is now the land owned by the church less than what it was earlier?

Earlier the Church land was large and in between the Church Field (now Nehru Park). In the year 1955 when land became necessary for the renovation of the Nehru Park, the Assam State Government decided to take away huge chunks of landed territory from the Christ Church campus which was then incorporated within the Nehru Park.

3) How would you define heritage?

Heritage is the landmark of our land-our state. It is old and special. It gives us a sense of identity- a sense of belonging to the land where the resource is located. Hence it is important for us. Heritage resources should continue to exist. In the case of the Christ Church, the building is old and falls into the category of heritage. Therefore it should be preserved.

4) Do you want the Christ Church to be considered as a heritage property?

Yes, the Christ Church should be considered as a heritage property. The building is old and was built using local materials. The Christ Church laid the foundation stone of the church building activities in the North East India. Even the former Chief Minister of Assam, Mr Tarun Gogoi is interested in maintaining a continued existence of the Christ Church and stressed on the preservation of this historic colonial site. In fact the whole of Panbazar area in the heart of the city of Guwahati, wherein is also located the Guwahati Baptist Church, Conference Center Complex, and the Christ Church itself should be accorded the status of heritage belt.

5) What are the precautionary measures that are adopted by the authorities of the church to extend its longevity?

The Church and the Committee meet at regular intervals to discuss matters relating to the care and preservation of the Church building. Where necessary, the old teak pillars destroyed by moths, beetles and termites have been replaced, anti termite injection are given on all the pillars regularly, the pillars, doors and windows are painted regularly. Restoration work was carried out on a major scale in 1978, and even today, the 114 years old Church building is being maintained to enable the Church to breathe.

6) Where from does the Church get its fund?

The Christ Church is dependent on the donations it receives from the Church members. The number of members being less, it is difficult to carry out restoration work of the Church

7) Do you have a record of the total number of church members?

Yes, the Church maintains a record of its members. The members number around 300.

8) How much are the church members aware that an old monument which is considered as a heritage needs to be preserved?

Now a days heritage has become an important issue of debate in many sectors. In this connection, the members of the Christ Church are sensitive to the idea of heritage. They are people from all walks of life and are employed in various fields. At the same time they are enthusiastic about extending the life of the Church building. Preservation is a priority for them as they have been visiting the Church since their childhood and consider the Church to be a part and parcel of their life.

9) Would you allow carrying out documentation work inside the church hall?

Yes, documentation work can be carried out inside the Church hall for having proper record of all the items.

10) Do you have any connection with architects and construction engineers to help you take care of the church building?

Yes, the architects and construction engineers are associated with the Church and look after the well being of the building. They inspect the nook and corner of the building and advice whenever and wherever precautionary measures have to be taken with respect to the stability of the building.

11) Do you believe that laws can help in protecting the life of the old building of the church?

Yes, laws are always necessary for preservation of the heritage buildings. Along with scientific methods of preservation, laws are required to protect the buildings from the onslaught of the public particularly in a country like India where there is population pressure specially near about the heritage structures.

12) How much do you believe in preservation of the heritage buildings? Do you think they are necessary in the present day world?

Preservation of the heritage buildings is necessary because they are the landmarks of our land and are constant reminders of the past. Today, preservation of the heritage has become a key word for understanding identity issues. Heritage is also important from the economic point of view as it also invites public private partnership (PPP) particularly for fund inflow towards the restoration of the heritage resources. This is true even in the case of buildings. Besides urbanisation of cities is a growing threat for the heritage structures. In case of the Christ Church an underground parking has been constructed and on top of it stands the Food Villa (Restaurant) which was constructed about three years ago. This appears as an impediment to the old colonial structure.

Landscape of the Christ Church, Guwahati



3.19.1 Regulatory Systems

The Regulatory Systems inclusive of the Legislative Acts of the Government of India and of the state of Assam for heritage protection is applicable for the Christ Church and for the general urban heritage management of Guwahati.

3.19.2 Financial Tool

The Financial tool proposes the use of Public Private Partnership (PPP) aimed at engaging urban heritage funding for conservation purposes. This PPP mode has been proposed for Guwahati Baptist Church.

3.20 Capacity Building, Communication and Communities

Public Private Partnership that has been proposed for the Guwahati Baptist Church is also proposed for the Christ Church under the knowledge, planning and financial tool of framework Capacity Building.

For applying the framework of communication the tools of the case study, inventory of the church buildings and the articles, description, pencil drawings, photography, and interviews of the cross section of the community in Guwahati city were used.

The framework communities using the tools of knowledge and planning and financial tools proposes Public Private Partnership for the management of the Christ Church. Besides the questionnaire on Policy Framework for heritage management of Guwahati city and the questionnaire to assess the credibility of the monuments under study are also used in the case of the Christ Church.

White Memorial Hostel

3.21 Case Study

The White Memorial Hostel is located within the campus of the Satribari Christian Hospital which is under the management of the Council of Baptist Churches North East India (CBCNEI).

In the year 2012 when the management of the Satribari Christian Hospital came under the 4B Health Care Pvt Ltd, plans were on for having new structures of the hospital along with the College of Nursing and the Church as well. Under such circumstances even when there was a possibility of dismantling the existing hospital building, the White Memorial Hostel was not threatened of its existence. On the other

hand the White Memorial Hostel celebrated the Platinum Jubilee of the hostel building in the year 2012.

3.22 Credibility

The definition of Credibility has been outlined in the Credibility framework of Guwahati Baptist Church and the same is used here.

3.22.1 Civic Engagement

The civic engagement tools that have been outlined in the credibility framework of the Guwahati Baptist Church are used in the case of the White Memorial Hostel.

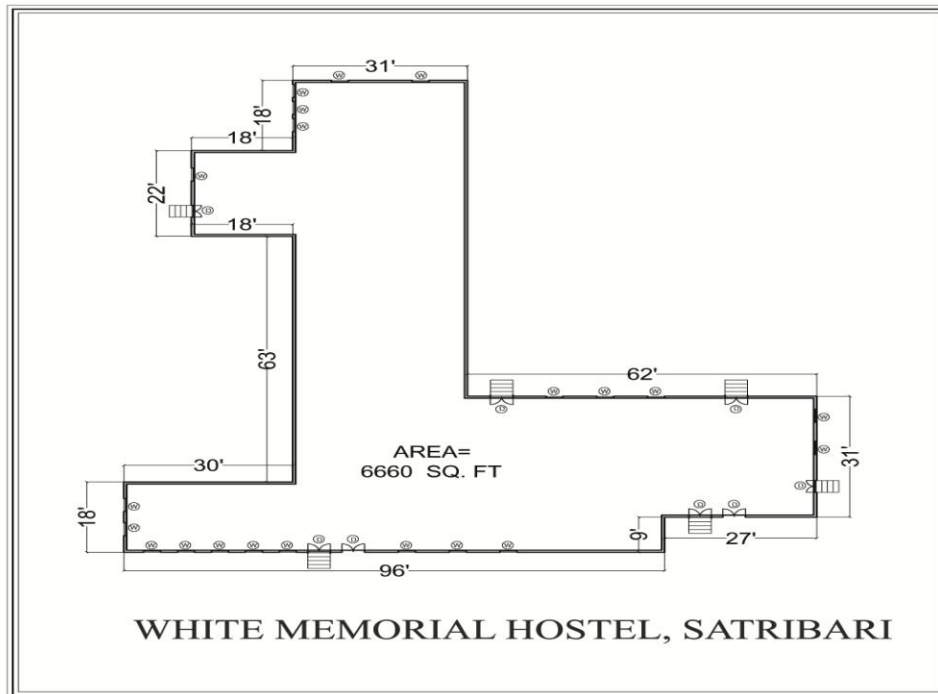
3.22.2 Knowledge and Planning

The Knowledge and planning tools of the White Memorial Hostel are as follows.

3.22.3 Inventory-

Ground Plan and Description

3.22.4 Ground Plan



3.22.5 Description

The White Memorial Hostel is a two storey building which is a perpendicular shaped building. The portico is an extension on the first floor. The weight of the floor of the portico is balanced by four huge square pillars designed with Tuscan capital on top holding the portico and plain base touching the floor in the verandah.

The portico was a form that was developed by people during the ancient times. Porticos were added to buildings to house gods. It was used as an awe inspiring element in architecture. Use of this ancient device by Palladiois added dignity and grace to a plain dwelling and was thus an innovation which was also later used widely throughout Europe and almost whole America.

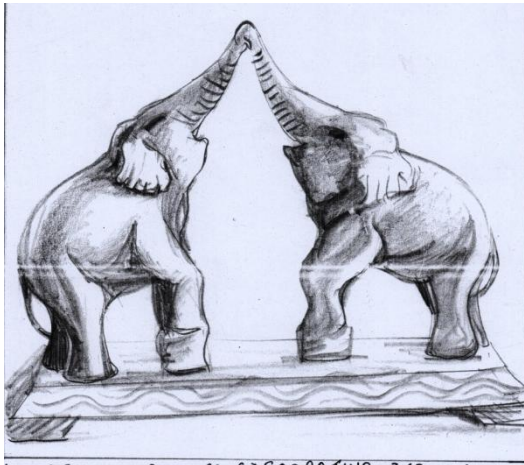
Features:-

- 1) Similar to a terrace
- 2) Outdoor extension of a building above ground level; open and faces upwards to the sky
- 3) Supported by free standing tall columns

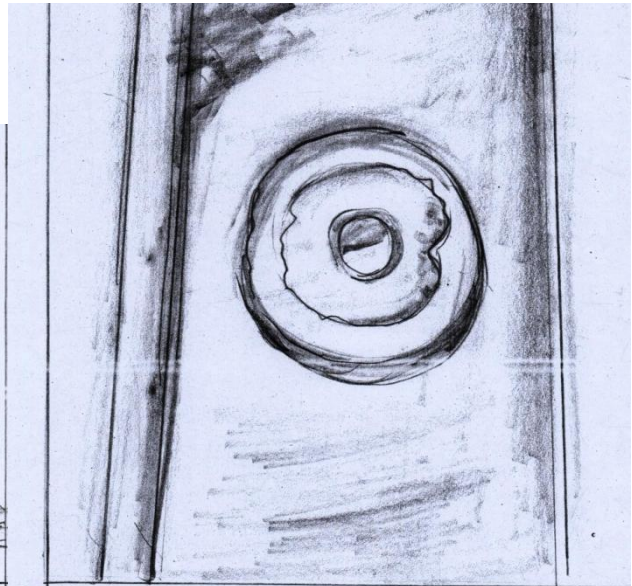
The first floor of the building of the White Memorial Hostel is wooden and there are elaborate timber framing both as an essential construction material and also for decorative purpose. It was used as an awe inspiring element in architecture.



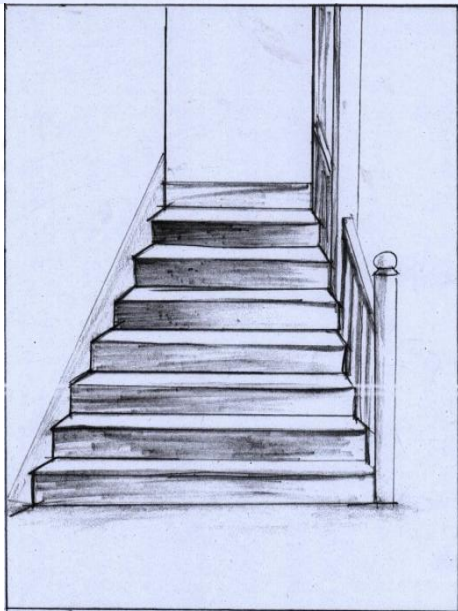
3.22.6 Free hand drawings of immovable antiquities



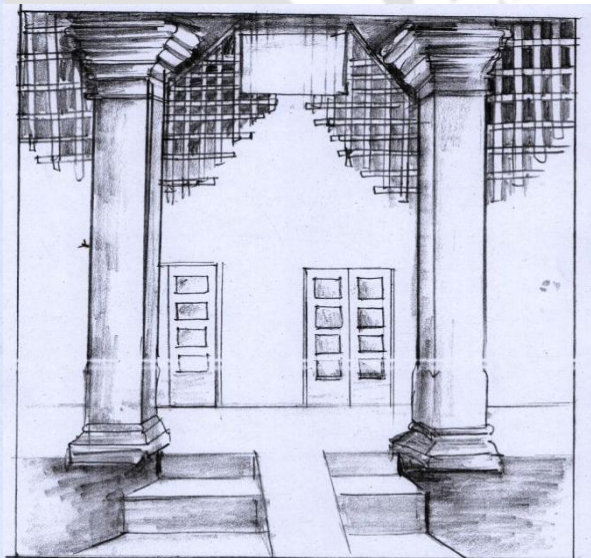
WOODEN ELEPHANTS (DECORATIVE ITEMS)
(WHITE MEMORIAL HOSTEL)



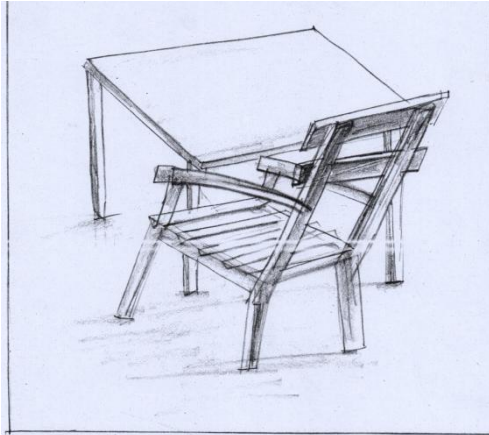
DOOR KNOB, (WHITE MEMORIAL HOSTEL)



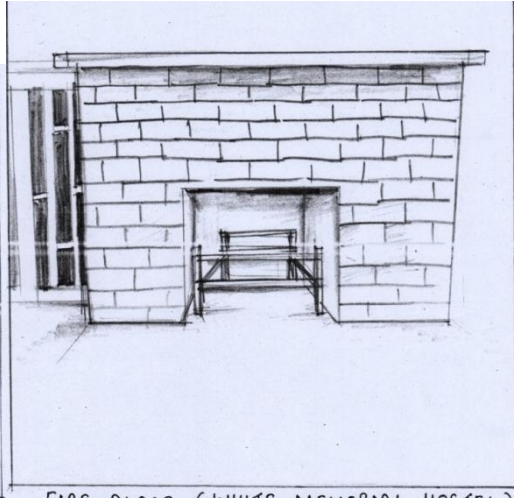
WOODEN STAIRCASE, (WHITE MEMORIAL HOSTEL
INTERIOR)



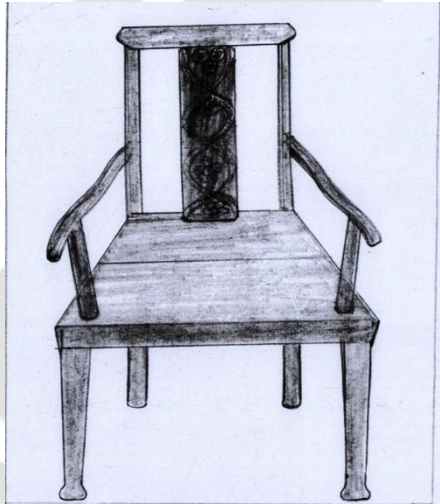
PILLAR, (WHITE MEMORIAL HOSTEL-VERANDAH)



ANTIQUE FURNITURE (WHITE MEMORIAL HOSTEL)



FIRE PLACE, (WHITE MEMORIAL HOSTEL)



100 YEAR OLD CHAIR (WOODEN)
WHITE MEMORIAL HOSTEL

3.22.7 Photographs



White Memorial Hostel, 1937



Antique furniture





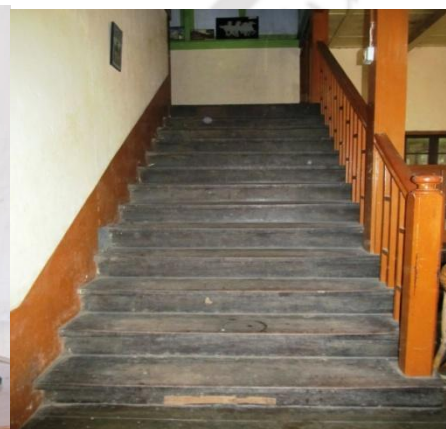
Antique furniture, 79 years old



Student's Study cum Conference Room



Wooden Elephants, around 79 years old



Wooden Staircase



Corridor/rooms/ceiling design



Wooden flooring, first floor



Antique furniture inside room



3.23 Mapping of Cultural Characteristics

3.23.1 History

The White Memorial Hostel was established in the year 1937. This hostel had been constructed exclusively for girls in a very serene ambience and in the same campus where the Satribari Christian Hospital is located. This hostel was built by the American Baptist Missionaries who were the major contributors for spreading Baptist Christianity in Assam. A marble slab inside the hostel indicates that the White Memorial Hostel was constructed in memory of Sarah E. White, an American Missionary. Ownership of the White Memorial Hostel is under the Council of Baptist Churches North East India.

3.23.2 Architectural Features

Plate No 8, 5, 15, 7, 6

Plate 8

Portico



Carnegie Institution For Science, Washington D.C., (1908-1909)

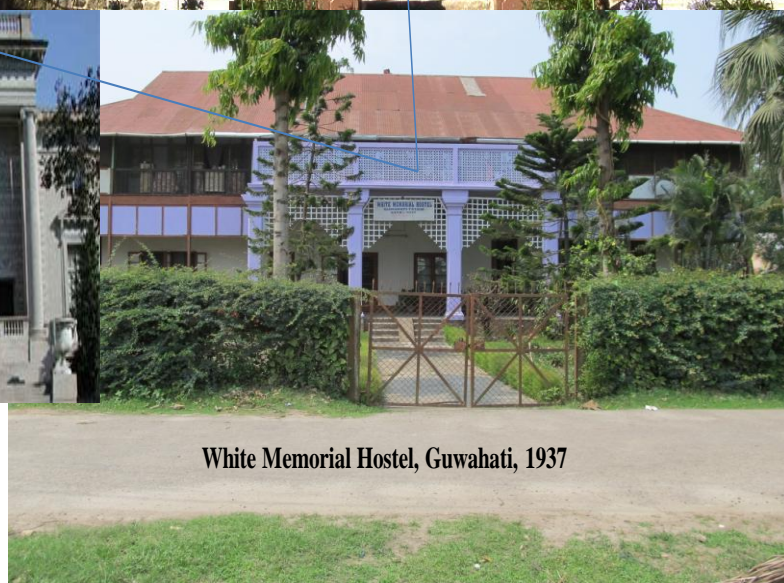


Plate 8

Portico

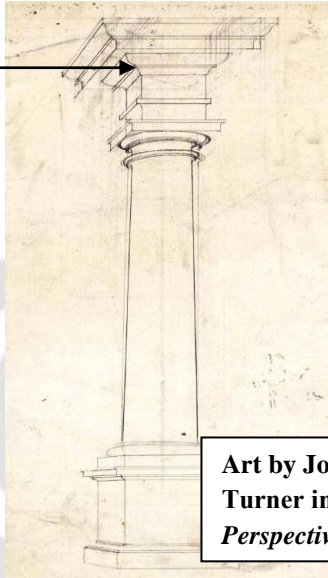
Under the topic “description” (3.22.5) the details are provided.

Plate 5

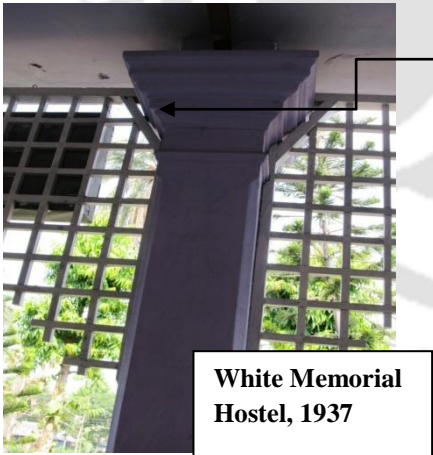
Tuscan Columns



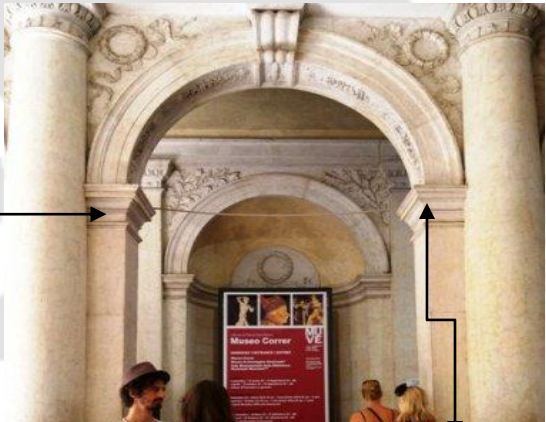
Christ Church, 1844



Art by Joseph Mallord William Turner in 1810....collected from *Perspective Study of a Tuscan*



White Memorial Hostel, 1937



St. Mark's Basilica, Venice, 1094, decorated with columns and frieze brought from other places over the centuries

Plate 15

Wooden Staircase



Plate 7

Colonial Verandah

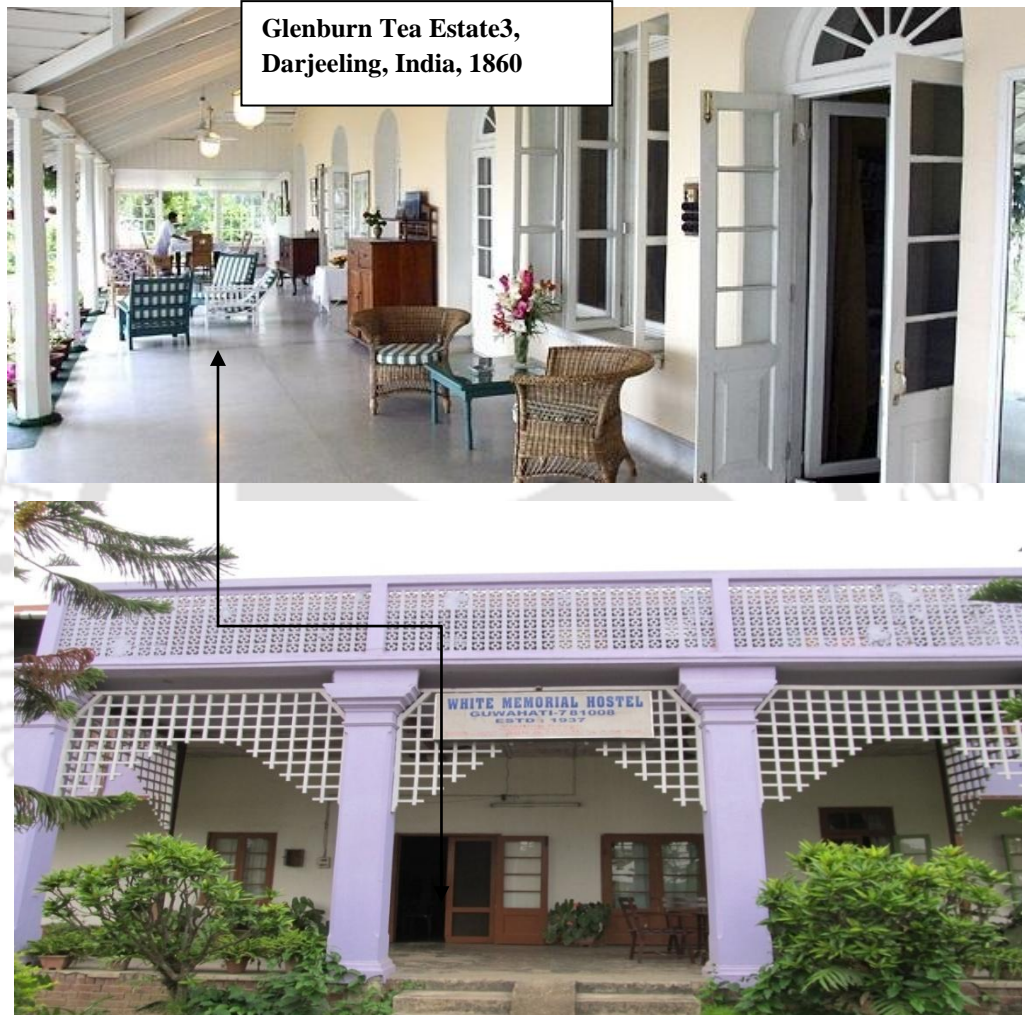


Plate 7

Colonial Verandah

The concept of verandah originated in India. During the colonial period the verandah as an essential part of the house was also used in the European countries. It is part of a tropical colonial architecture. Verandahs were used in various types of houses be it bungalows or other types of houses. Particularly in bungalows verandahs were an important feature. It was very common to construct a long verandah on the front and also on the sides during the colonial period. Many buildings particularly in

India have inner courtyards i.e. every room opened into the courtyard verandah. The large verandah with many doors and windows, were common in British colonial décor in India.

Features:-

- (i) Verandahs feature classical style columns
- (ii) They are spacious
- (iii) Verandahs are decorated with wood work, wooden lattice work, decorative fretwork, slatted blinds.



Plate 6

Truss



**Nursing College,
Satribari Christian
Hospital, 1926**

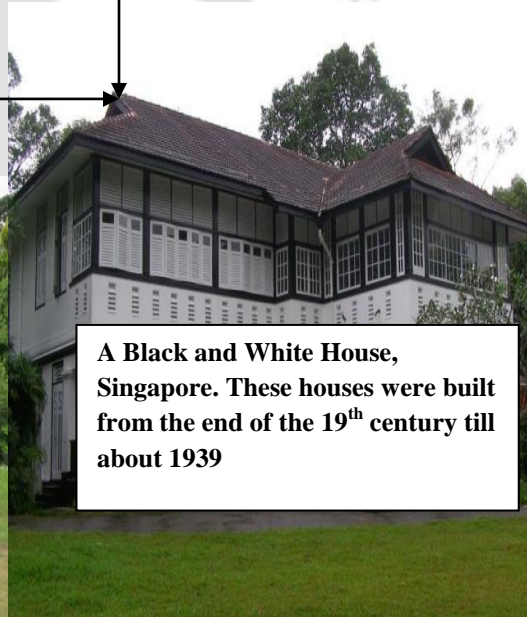


Plate 19 Wooden Fretwork

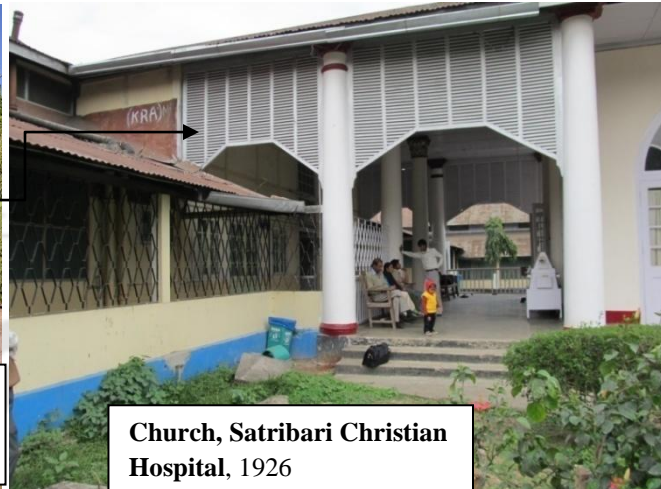


Plate 19 Wooden Fretwork

Fretwork is defined as ornamental design in wood or metal which is interlaced together in a geometric pattern. Fretwork is exquisitely carved and is an architectural style characteristic of the colonial houses. Wooden fretwork features in Edwardian,

Queen Anne and Federation Style houses that were constructed during the late 19th century through the early half of the 20th century. Fretworks are mainly placed on the entrance of the verandah overhanging from the ceiling or inside the rooms demarcating the exterior and private interior rooms.

3.24 Conservation

In the case of the Conference Center Complex the Council of Baptist Churches North East India (CBCNEI) is the owner and the users' i.e. the students represent the local condition.

For understanding the local conditions an interview with Mrs Bendengla Jamir, the former caretaker of the White Memorial Hostel, was conducted. Mrs Jamir was interviewed with the following set of structured questions-

Interview 9)

1) Who is the owner of the White Memorial Hostel?

Council of Baptist Churches North East India (CBCNEI).

2) What is your idea about heritage?

Heritage is something which is old and beautiful. We no longer have things and resources now, like the ones we had in the past. Those resources which are considered to be heritage look different and are unique.

3) Would you agree if the White Memorial Hostel is declared as a heritage monument? If no then why?

Declaring a cultural resource as a heritage property is an interesting idea. However if it becomes a heritage property, the property might go out of the control of the CBCNEI. The long association with the White Memorial Hostel under the management of the CBCNEI will no longer materialise. The personal care devoted towards extending the life of not only the building but also the objects previously under the CBCNEI will then be under a different organisation where there will be loss of personal touch.

4) How many storey's and rooms are there in the hostel building?

There are two storeys and twenty rooms in the hostel.

5) What steps do you take for the preservation of the 77 year old building?

Wherever necessary, repairing is done, but the original design of the building has remained unchanged till today. Teak wood pillars are replaced sometimes. But the overall structure is strong. The objects inside the hostel, i.e. the furniture, beds, paintings, wooden platform etc, are varnished and painted regularly for maintenance and to keep them free from termite and beetle attack. The wooden staircase and floor is polished to maintain the original shine and scratch free.

6) From where does the hostel get fund for renovation work?

Council of Baptist Churches North East India.

7) Do you believe that taking care through preservation is necessary for extending the life of the old hostel building?

Yes, preservation can extend the life of the White Memorial Hostel building. Preservation methods through regular white washing of the walls, paintings of the wooden doors and windows, varnishing etc can keep the building strong. Preservation is also possible through occupation of the building by the inmates, i.e. through continued use. But to preserve it against any kind of threat from entire demolition, or damage to the heritage structure, there must be legal support system.

8) What is your understanding of the importance of having an inventory of the objects of the hostel?

An Inventory maintains the records or prepares a list of all the items and objects including the number of doors and the windows. Keeping a record will help in maintaining a list of the total number of properties under the organisation. This will subsequently help in the preservation of the objects as they will be under constant observation.

9) Are you interested in the long existence of the White Memorial Hostel building or do you feel that it has to be demolished to make way for an absolutely new modern structure?

No, the White Memorial Hostel building should continue to exist. It is a colonial structure, unique in style which has stood in a dignified manner within a calm and serene ambience wherein is also located the Satribari Christian Hospital. The hostel building is big and high with giant Tuscan Pillars in the sprawling verandah. This

building should not be demolished in place of a modern structure which would look same like all other buildings. The White Memorial Hostel building must be preserved.

3.24.1 Regulatory Systems

The Regulatory Systems which includes the Legislative Acts of the Government of India and also Acts of the state of Assam for monument protection are applicable for the protection and management of the building under study.

3.24.2 Financial Tool

For the use of the financial tool in case of the White Memorial Hostel the Public Private Partnership as has been proposed for Guwahati Baptist Church can also be used for the management of the cultural heritage resources in the White Memorial Hostel.

3.25 Capacity Building, Communication, Communities

The White Memorial Hostel has not been threatened by the urbanising process of Guwahati city. It is located within the campus of the Satribari Christian Hospital. Besides the Questionnaire which was used to assess the credibility of the monuments under study was not used in the case of the White Memorial Hostel. The tools of knowledge, planning and financial tools used for the above mentioned framework are the same as has been mentioned in the case of the Guwahati Baptist Church.

Satribari Christian Hospital, 1926

3.26 Case Study

The Satribari Christian Hospital is located within a serene location far away from the hustle and bustle of the urbanising city of Guwahati. The campus is dotted with Assam type houses constructed during the colonial period. Colonial period in Assam can be identified between 1826 and 1947. The Council of Baptist Churches North East India (CBCNEI) has let the hospital maintain the colonial look so far as the buildings are concerned till 2012, when the hospital administration was taken over by the 4B Health Care Pvt Ltd. Since then new buildings have been constructed with

additions and alterations to the pre independence buildings (constructed before 1947) wherever necessary to cope with the growing number of patients. The Satribari Christian Hospital was established in the year 1926. The owner of the Satribari Christian Hospital is the Council of Baptist Churches North East India, but the present management of the hospital is with the 4B Pvt Ltd as the CBCNEI was running at a loss and found it difficult to manage the affairs of the Satribari Hospital. Hence the management rights were forwarded to the 4B Pvt Ltd for a few years.

3.27 Credibility

Credibility signifies sustaining the characteristics of the tangible and intangible cultural heritage. In this connection, to retain the credibility of the Satribari Christian Hospital building, the tools of civic engagement and knowledge and planning are used.

3.27.1 Civic Engagement

For civic engagement a cross section of the population and where possible selected persons of the Council of Baptist Churches North East India, were provided with questionnaires, (i) to attain support on the Policy Framework for heritage management for Guwahati and (ii) to assess the credibility for the monuments under study in Guwahati.

3.27.2 Knowledge and Planning

The Knowledge and planning tools that were used to acknowledge the significance of the case laid above are an inventory, the history of the hospital, through drawings, photography, interviews, etc. These tools are considered to help in the process of heritage management within an urbanising city.

3.27.3 Inventory-

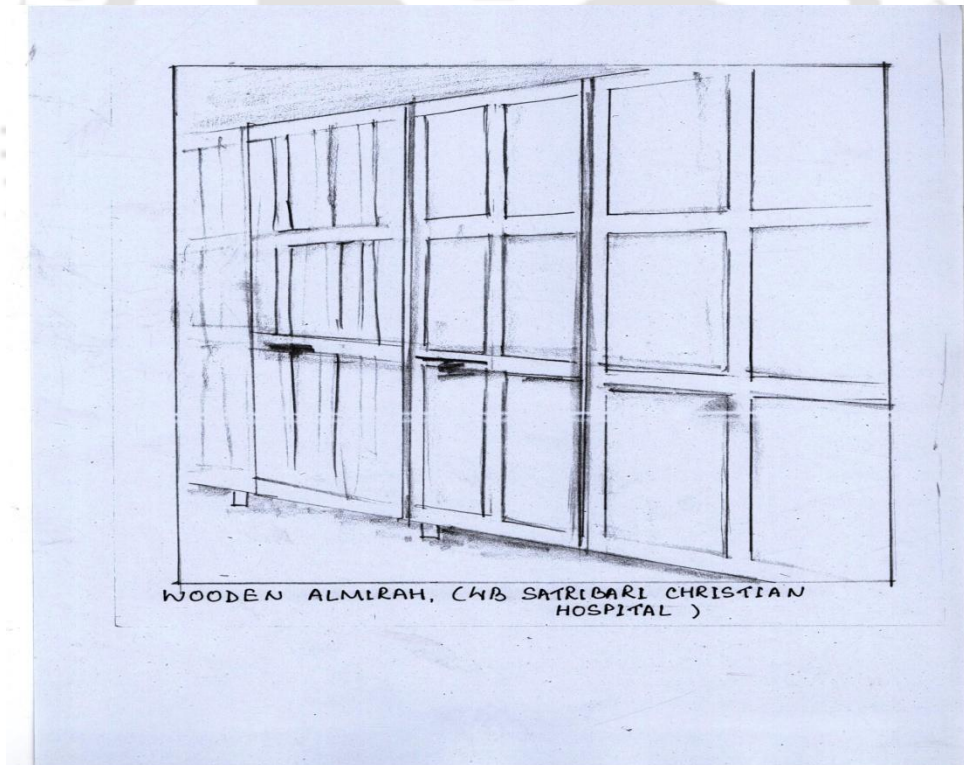
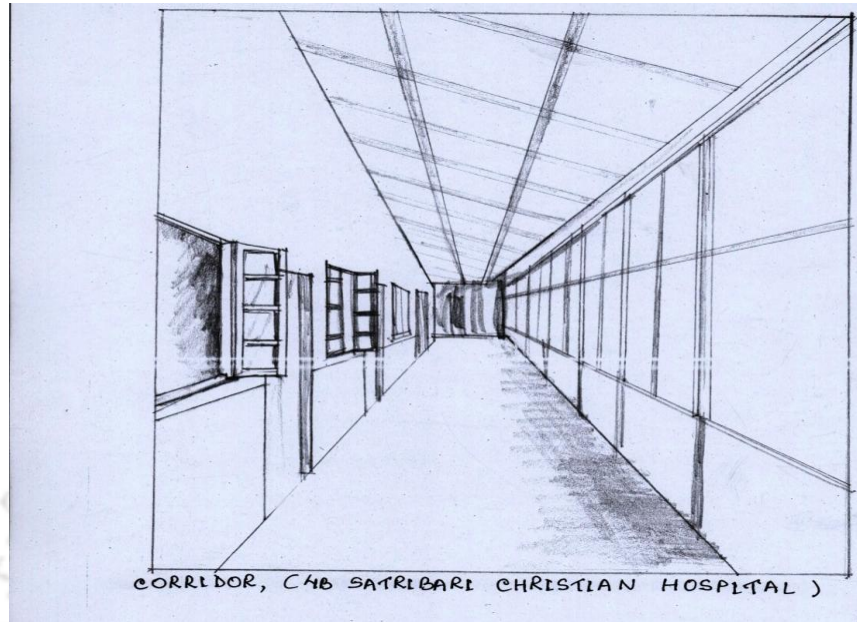
3.27.5 Description

The present building which houses the Satribari Christian Hospital is an expansive Assam Type structure. The colonial architecture till the 20th century, particularly in the late Victorian Age had constructed hybrid buildings particularly giving importance to “back to India”. Perhaps with this idea a typical vernacular style was adopted in case of the hospital building.

Assam type (Ikara) i.e. reed house is a vernacular construction typology made of timber. These houses are light weight and eco friendly. They are also single storeyed in nature. Brick walls upto 1 meter above the plinth is constructed above which the reeds are placed and plastered. Timber truss in the roofing is the common design for these houses. This type of design was used for constructing the Satribari Christian Hospital.

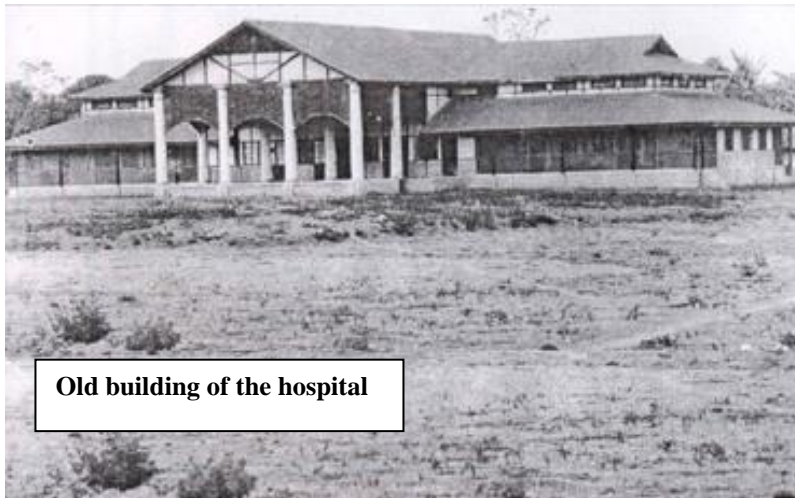
Height of the Satribari Hospital building is - 3.4544meters. The hospital is under the ownership of Council of Baptist Churches North East India.

3.27.6 Free hand drawing of immovable properties/antiquities



3.27.7 Photographs

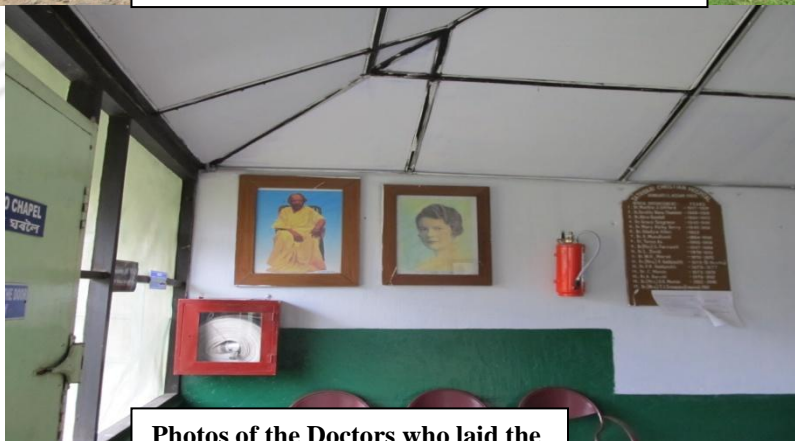




Old building of the hospital



View of Satribari Christian Hospital, 1926



Photos of the Doctors who laid the foundation of the Hospital



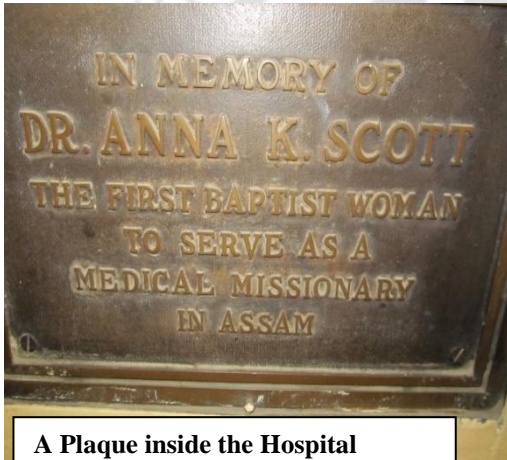
Wooden Shelf



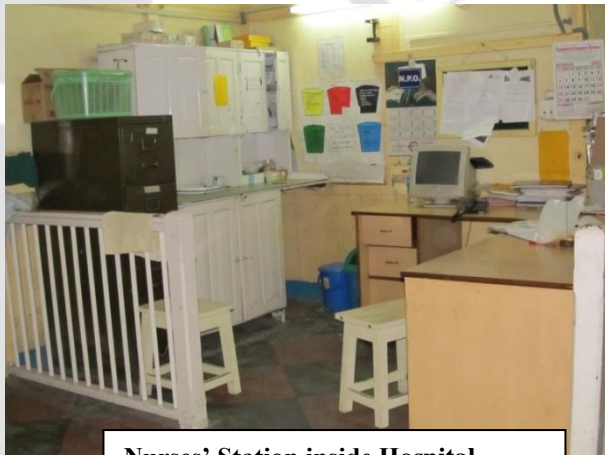
Female General Ward



Floor Tiles



A Plaque inside the Hospital



Nurses' Station inside Hospital



The Cross on the roof was painted to avoid enemy bombing during IInd World War

3.28 Mapping of Cultural Characteristics

3.28.1 History

It was at the initiative of the American Baptist Mission that a hospital absolutely for women and children was planned early in the year 1915. By the year 1918, it was decided that the hospital would be located in Gauhati (Guwahati) as the need for such a hospital was more in Lower Assam where people were more conservative and would have their women examined only by a Lady Doctor. Missionary Lady Doctors started arriving from 1924 onwards. But the foundation of the Satribari Christian Hospital was laid down by way of a Nursing School on 26 October, 1926. The foundation of the hospital building was laid by Miss Milli Marvin in 1927. Chinese carpenters were hired to construct the hospital building and funds were provided through the Jubilee Gift from the Women's Council of the Central Districts of the USA. In the year 1928, Dr Dorothy Kenny M.D arrived as the first full time missionary doctor in the Satribari Hospital. The name of the hospital has been changed to its present name in 1961. Of the last missionary doctors who left a deep mark in the history were Dr Lawrence Norton and Dr Frank Curry. Dr Frank Curry served till 1979. The Satribari Christian Hospital is under the ownership of the Council of Baptist Churches North East India.

3.28.2 Architectural Features

Plate 6



Truss



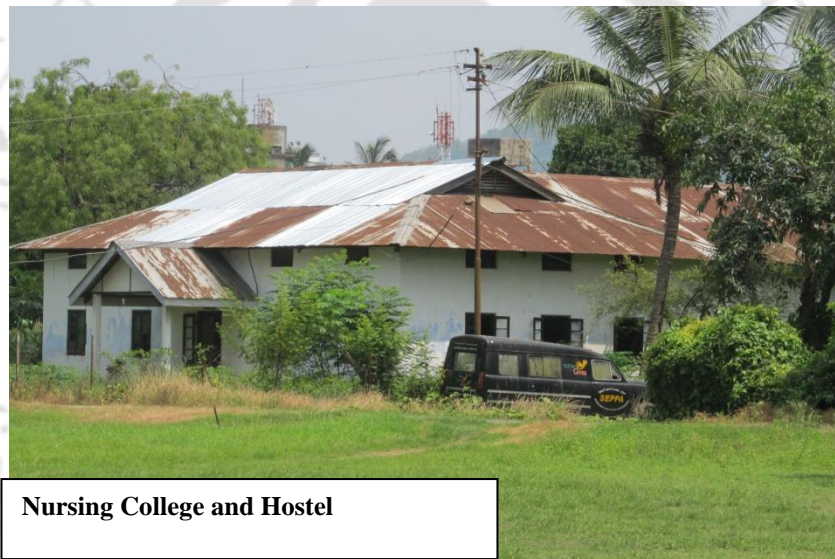
A Black and White House, Singapore.
These houses were built from the end of
the 19th century till about 1939

Institute of Technology Gu

Landscape- Satribari Christian Hospital Campus



**White Memorial
Hostel, 1937**



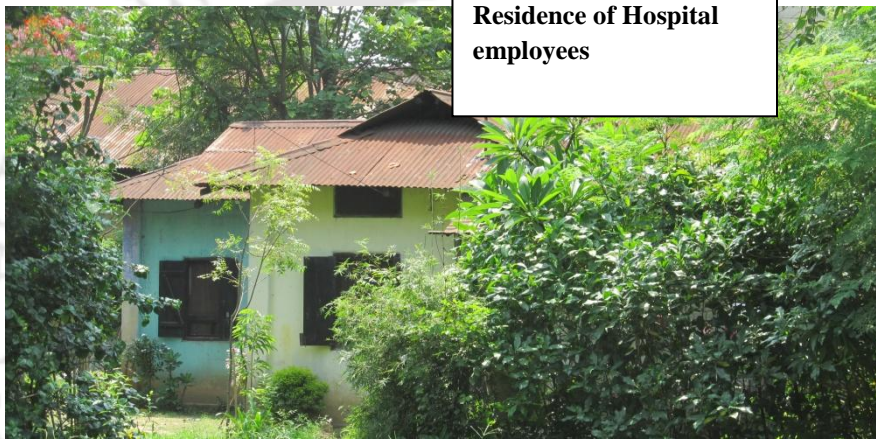
Nursing College and Hostel



**Residence of hospital
employees**



Residence of Hospital employees



Bungalow of the Principal of Nursing College, Satribari

3.29 Conservation

In the case of the Satribari Christian Hospital the Council of Baptist Churches North East India (CBCNEI) is the owner and the users are the citizens of Guwahati who represent the local condition.

Interview 10)

Dr Ananta Baruah a senior doctor of the Satribari Christian Hospital was contacted for a very short interview with a few structured questions to understand the local condition.

1) Is the hospital administration of the Satribari Christian Hospital aiming at dismantling the old hospital building?

The hospital administration of the Satribari Christian Hospital is now under a new management. New buildings are being constructed in the campus as a part of extension of the old blocks and also to cater to the rising number of patients from across the North East of India. Also new machineries have been brought to the hospital which requires new and larger rooms for the purpose. The old hospital building which was established in 1926 is unique and it has gone through various phase of alterations and additions over the years. The building itself is a heritage building. Across the state of Assam these kinds of Assam Type buildings are few in number now a days. Hence the hospital building will not be dismantled. Repairing and renovation work to maintain the strength of the existing building will however continue.

2) Does the new management of the hospital have any concern about the concept of heritage?

The new management of the hospital is interested in introducing changes and bringing an entirely new look to the interior of the hospital campus. Constructions of new buildings have begun, but the old hospital building which is an Assam Type house still exists and there are no immediate plans of demolition. However the Cross inside the hospital Church which was there since its establishment in the year 1926 was replaced and the columns in front of the Church have now been painted in a different colour.

3) How much of the old objects and parts of the old building does the hospital administration aim at preserving?

Although new construction work is going on, the old building has remained untouched. The old hospital building is a big one with horizontal and perpendicular extensions to accommodate more number of patients. The old furniture is maintained properly and is termite free. They are still in use. Besides the interior decoration of the Nurses' station, the entrance to the children's ward which has a wooden gate is all in its original place. The colonial décor is still being maintained and continue to exist.

Interview 11)

The former Managing Director of the Satribari Christian Hospital administration Mr Arwin Sushil was contacted for a long interview with a set of structured questions which eventually also led to a discussion with many unstructured questions.

1) Why did 4B Health Care Pvt Ltd collaborate with Satribari Christian Hospital?

4B Health Care Pvt Ltd collaborated with Satribari Christian Hospital in order to provide better health care services to the people of the North Eastern region of India. 4B Health Care Pvt Ltd is also associated with Christian Medical College, Vellore, Tamil Nadu, India. People from the North Eastern region of India go to Vellore for treatment purposes. Hence to make available the health services of Vellore, this collaboration was considered to be meaningful.

2) Under the new management do you assume to improve the health services of the hospital apart from taking an interest in the all round development of the hospital campus?

The new management proposes to improve the health services provided by the Satribari Christian Hospital. The hospital management also seeks to cause all round development of the hospital campus and create a congenial working atmosphere.

3) What are the plans of the management after its takeover so far as construction of new hospital buildings in the hospital campus is concerned?

The management proposes to design the Satribari hospital campus according to its convenience by introducing new units for the purpose of which new buildings have to be constructed. This is also to cater to the increasing number of patients and accommodate new machineries in the buildings.

4) Do you consider dismantling of the old 1926 hospital building?

As of now the old hospital building will continue to exist, but in future it may be dismantled if necessity arises. Already the architects have measured the entire campus and the existing building and have made drawings for the new constructions.

5) What is your perception of heritage in today's context?

To believe in new things is the need of the hour. In this connection few alterations within the Satribari Christian Hospital Church, have been introduced. For example the colour of the Holy Cross has been changed, while the floral capitals of the Tuscan columns in the Church verandah have been painted in different colours.

6) Do you believe that the old hospital building is incompatible amidst the high rise structures in Guwahati?

This is an age of rapid urbanisation and large scale development is taking place everywhere. Almost everywhere in the cities old houses are being dismantled and newly designed high rise buildings designed with steel and glass has become the order of the day. Guwahati is nowhere left behind. Under such circumstances the old Assam Type hospital building does not match with its surrounding buildings.

7) Are you aware that an old monument which is more than 50 years old can be considered as a heritage? In that context don't you think that the hospital building which is in good condition can continue to exist?

Even if one would agree to the 50 years criteria to establish an old building as a heritage building, nevertheless development is dominating the urban scenario. The hospital building may continue to exist but it would be sensible to be with the present day society which means accepting the new building norm.

8) Would you agree to the peaceful co-existence of the old 1926 hospital building and a new building if you plan a new construction?

For a few more years the Assam Type building can continue to exist but in future there is likelihood of redesigning the structure. After a discussion ranging from a wide variety of topics from heritage properties in an urbanised city like Guwahati, he was of the opinion that the city must respond to the present needs and where necessary old buildings need to be dismantled. Although the old hospital building still exists,

construction of entirely new buildings within the hospital premises is being carried out at present to cater to the growing demand of patients.

In a short discussion with the Chaplain of the church inside the Satribari Christian Hospital premises regarding the existence of the old hospital building he seemed to be enthusiastic about the preservation of the old colonial building as it has withstood the onslaught of a growing urbanised city.

The tools for framework Conservation, Capacity Building, Communication and Communities for Satribari Christian Hospital have been outlined in the Credibility framework of Guwahati Baptist Church.

3.29.1 Regulatory System

The Legislative Acts of the Government of India and the Directive Principles of State Policy lays down rules and regulations for the protection of the monuments of India. Similarly the Legislative Acts of the State of Assam also lays down laws for the protection of the monuments in Assam. These are common for all kind of monuments in India.

3.29.2 Financial Tool

Brooke Army Medical Center, Fort Sam Houston, San Antonio, Texas, USA

This hospital was constructed in 1936 and is composed of the main BAMC buildings and the Beach Pavilions which were constructed in 1929 (Macdonald and Cheong, (2014), pp 7). These structures are recognised for their outstanding value of Spanish Colonial Revival Architecture. When the hospital ceased to operate in 1996 with the opening of a new BAMC, the US Army was asked to find new use for original structure under the federal rules. As demolition is a costly process, so adaptive reuse was preferred. As the Army lacked the funds to rehabilitate the buildings, Congress had passed a law allowing Public Private Partnerships on military bases through enhanced use leasing (EUL). The Private Sector received long term income from tenants under the new scheme.

Project structure including Governance

The Army contracted with Weston and Orion to redevelop and find new uses for the buildings. After rehabilitation, three separate fifty-year leases were signed for the buildings, with the Army maintaining long-term environmental liability and limited Tenant-approval rights. The developer had a three-year no-cost option to “walk away.”

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Partners	Public	Private	Third sector
	US Army	Weston Solutions developer Orion Partners,	
	Roles & responsibilities	Roles & responsibilities	
	Owner; limited tenant approval	Conservation, financing,securing tenants,operation,responsible for contamination removal	

(Macdonald and Cheong, 2014)

The Satribari Christian Hospital can follow the example of the Public Private Partnership as is followed by Brooke Army Medical Center, Fort Sam Houston, San Antonio, Texas, USA.

3.30 Capacity Building, Communication, Communities

In the interest of managing the structural design of the Satribari Christian Hospital the Knowledge and planning tools under the framework of capacity building, communication and communities are outlined as examining the interconnectivity between the case study of the hospital, the listing of the cultural heritage objects through an inventory, photography, pencil drawings, questionnaire on Policy Framework etc. The financial tool however in the case of the Satribari Christian Hospital may be one that has been outlined in the Brooke Army Medical Center, Fort Sam Houston, San Antonio, Texas, USA.

Church, Satribari Christian Hospital, 1926

3.31 Case Study

The case study of the Church of the Satribari Christian Hospital has already been outlined in the Case study of the Satribari Christian Hospital. During the management of the Satribari Christian Hospital and the Church by the 4B Health Care Pvt Ltd during 2011- 2012, rapid changes took place within the hospital campus so far as changing the look of the old colonial buildings is concerned.

3.32 Credibility

The definition of credibility is to enhance the value of any given object. In the case of the Church, Satribari Christian Hospital, to increase the credibility of the structure the tools of civic engagement, knowledge and planning are used.

3.32.1 Civic Engagement

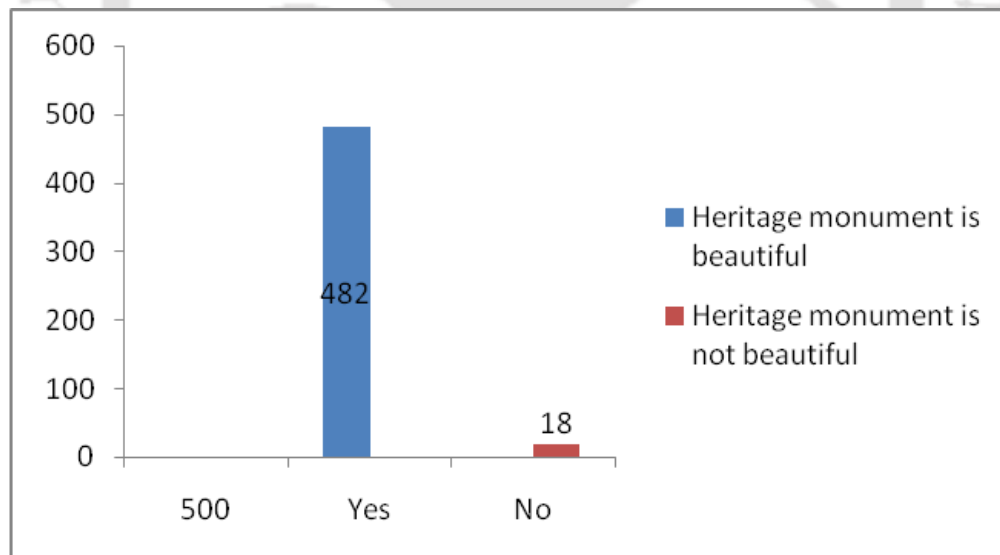
The civic engagement tools like engaging the public through a set of two questionnaires namely (i) questionnaire on Policy Framework for heritage management of Guwahati city and (ii) questionnaire to assess the credibility of the monuments have been used.

Questionnaire to assess the credibility of the monuments

Q1 Is the Church/Hospital building as a heritage monument beautiful?

Yes	No
-----	----

Number of respondents	500	Yes	No	Percentage
Heritage monument is beautiful		482		96
Heritage monument is not beautiful			18	4

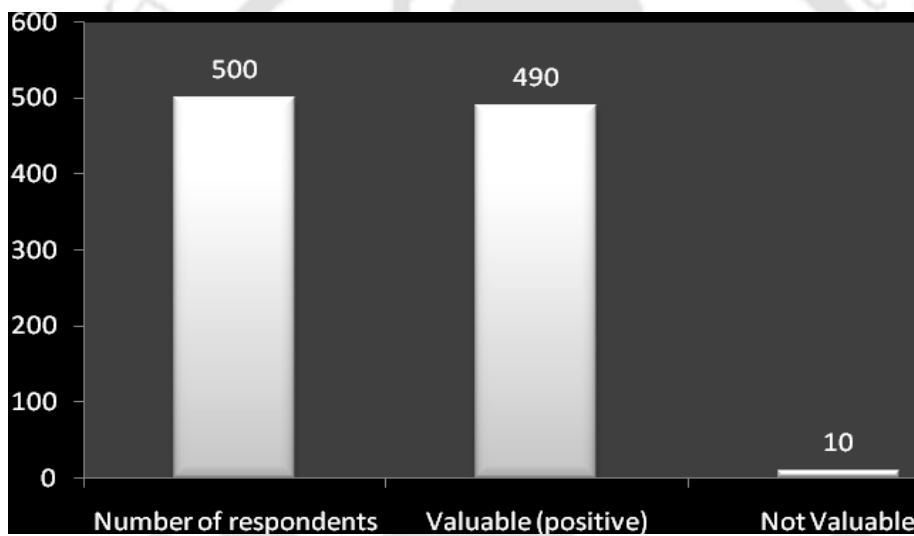


Q2) Is the building valuable?

Yes	No
-----	----

Number of respondents

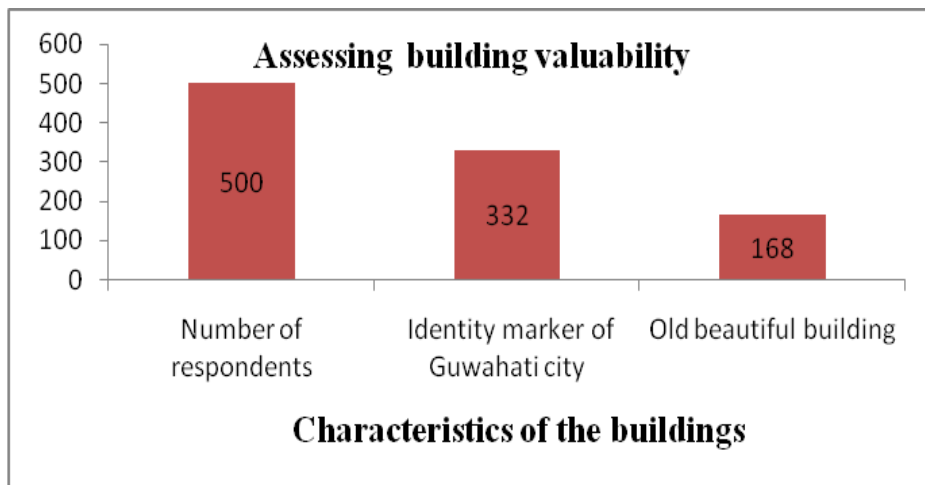
Number of respondents	500	Percentage
Valuable	490	98
Not valuable	10	2



Q 3) Why is the building valuable?

- The building is an identity marker of Guwahati city
- It is an old beautiful building

Number of respondents	500	Percentage
Identity marker of the city	332	66
Old beautiful building	168	34

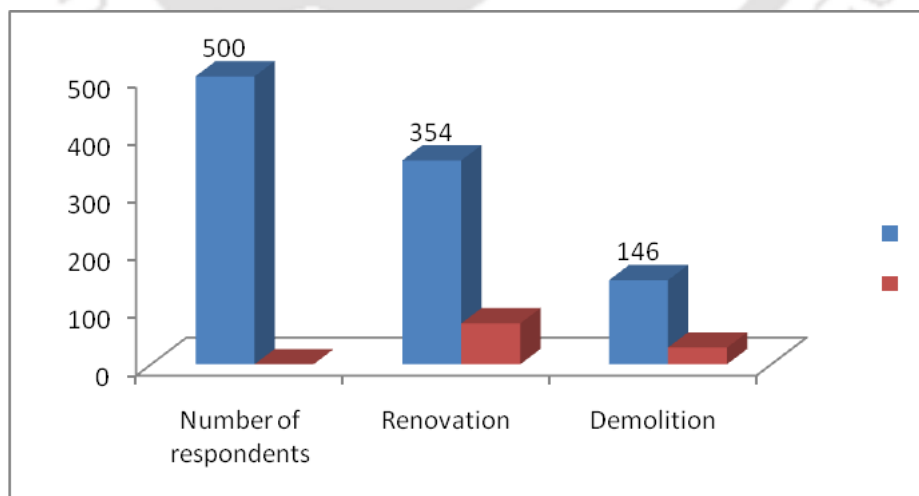


Q4) Would you agree if the buildings are demolished/renovated?

Yes

No

Number of respondents	500	Percentage
Renovation	354	71
Demolition	146	29



3.32.2 Knowledge and Planning

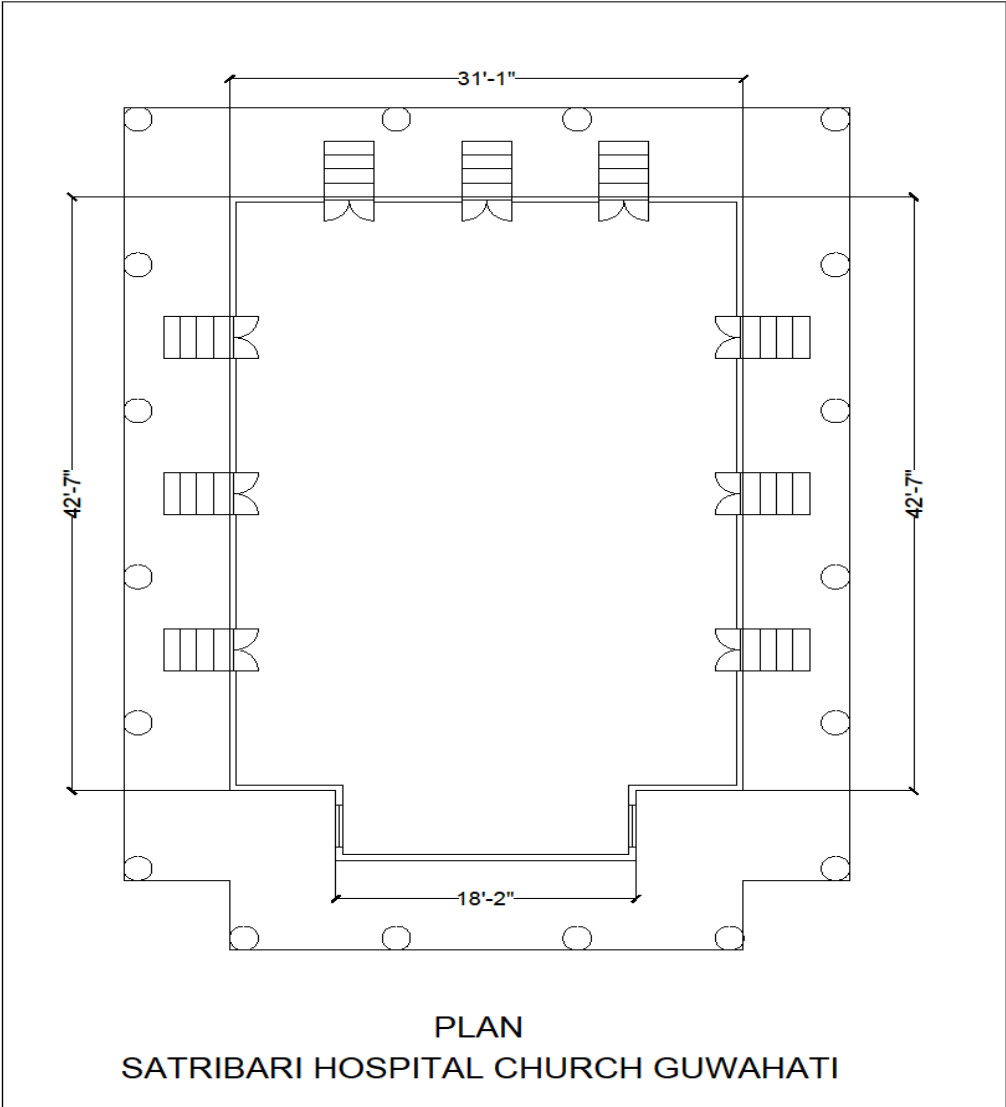
The Knowledge and planning tools like the combination of the case study, drawings, inventory, photography and interviews have been used.

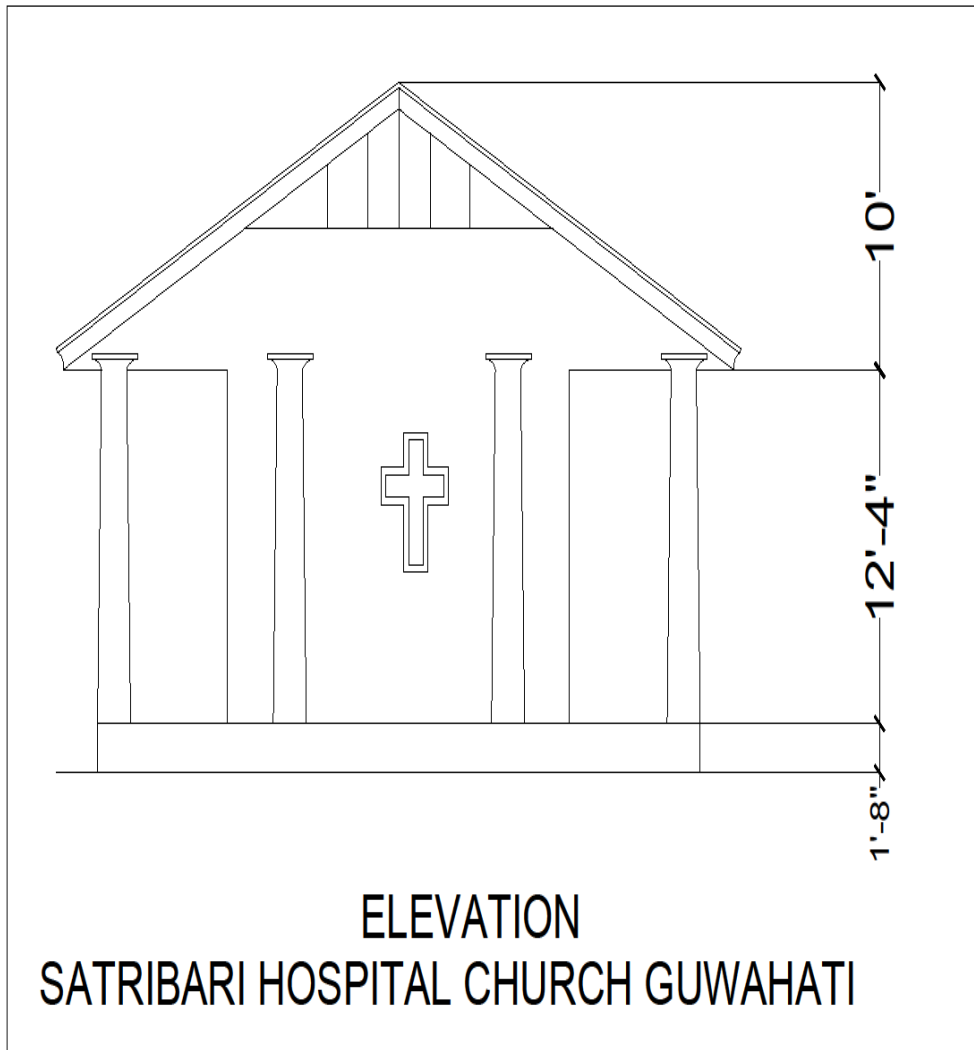
3.32.3 Inventory-



Ground plan and description

3.32.4 Ground plan





Institute of Technology

3.32.5 Description

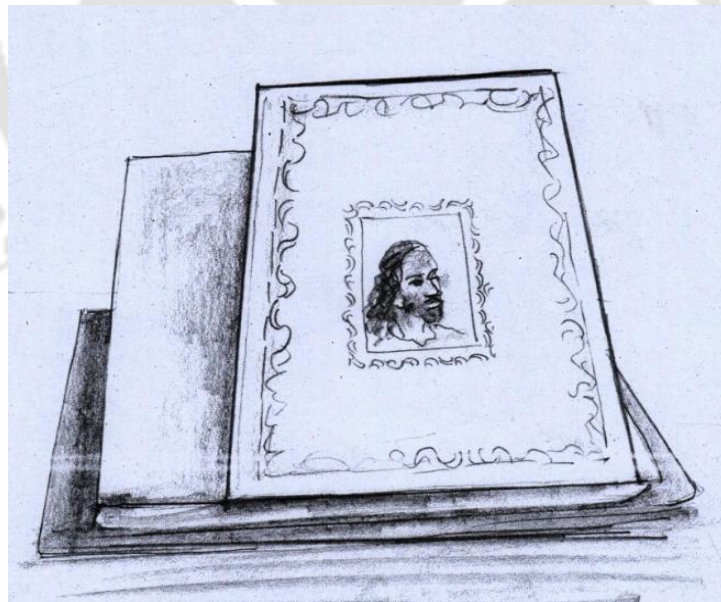
The Church building of the Satribari Christian Hospital resembles Greek Revival style features such as

- (i) Pediment gable (triangular)
- (ii) Entry porch with columns /porticos
- (iii) Rectangular shape and
- (iv) Colonnades

Colonnades are built on either side of the building. These columns are tall, slender, and round shaped, with plain capital on the top and base. The columns are located at regular intervals and represent a feminine look. The Church building is a rectangular hall which rests on a plinth. The height of the Church is 5.4864 meters.

There is a portico in the porch leading to the entrance of the Church with a roof structure over the walkway supported by tall slender rounded columns with floral capital on the top, while the base is plain. The Church building is architecturally symmetrical on both sides.

3.32.6 Free Hand Drawings of immovable antiquities



**Bible in the Bible Stand, Church,
Satribari Christian Hospital**

3.32.7 Photographs

**Decorated capital on columns,
Church, Satribari Christian Hospital**



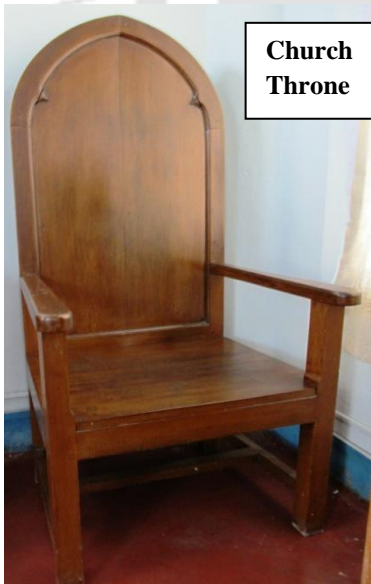
**Church, Satribari
Christian Hospital**



**Church Interior, Satribari
Christian Hospital**



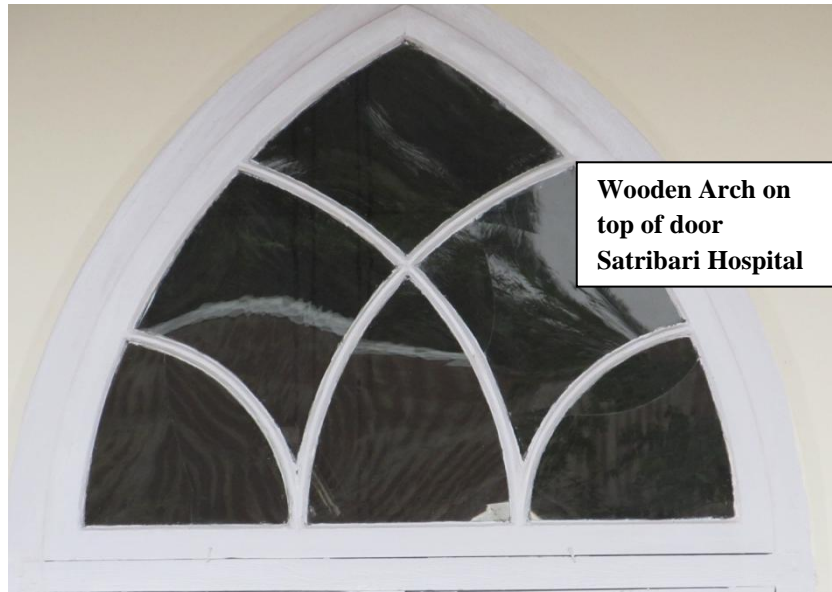
Church Altar



**Church
Throne**



**Outer view of the
Church**



3.33 Mapping of Cultural Characteristics

3.33.1 History

The history of the Church of the Satribari Christian Hospital is as old as the history of the hospital. Established in 1926 by the American Baptist Missionaries, the hospital along with the other staff, Doctors and Nurses started functioning with the sole aim of treating women and children. Later on even men were admitted as patients into the hospital.

Besides treating patients, the hospital had regular evangelical programmes also. The hospital looked after the spiritual need of both the staff and the patients. The hospital always started their day with proper devotion and prayer at seven in the morning, a tradition which is still adhered to even today. Bible men and women were always there by the side of the patients in bed to comfort them through the words of the Scripture.

3.33.2 Architectural features...Plate no 7, 1, 5, 14, 19

Plate 7 Gothic Revival Style



ute of Technology

Plate 1

Greek Revival



2nd Bank of U.S, Philadelphia, 1824



White House, colonnades were added in 1801

Church, Satribari Christian Hospital, Guwahati

Plate 1

Greek Revival style

Greek Revival style in United States of America developed around 1820. Americans associated themselves with the newly emerging Greek Nation. America was driven by the fervor for independence and wanted to free themselves from the British influence. In the United States Greek Revival became known as the “National Style”. Greek Revival houses became an integral part of the fabric of American residential architecture, public buildings, religious buildings etc. The temple form was the norm of Greek Revival in America.

The earliest Greek Revival building is a garden temple at Hagley (England) by James Stuart, a British architect in 1758 (www.crt.state.la.us/Assets/ocd).

Greek, Revival style features are—

- i) Pediment gable (triangular)
- (ii) Entry porch with columns /porticos
- (iii) Rectangular shape
- (iv) Colonnades

Plate 14

Cabinet

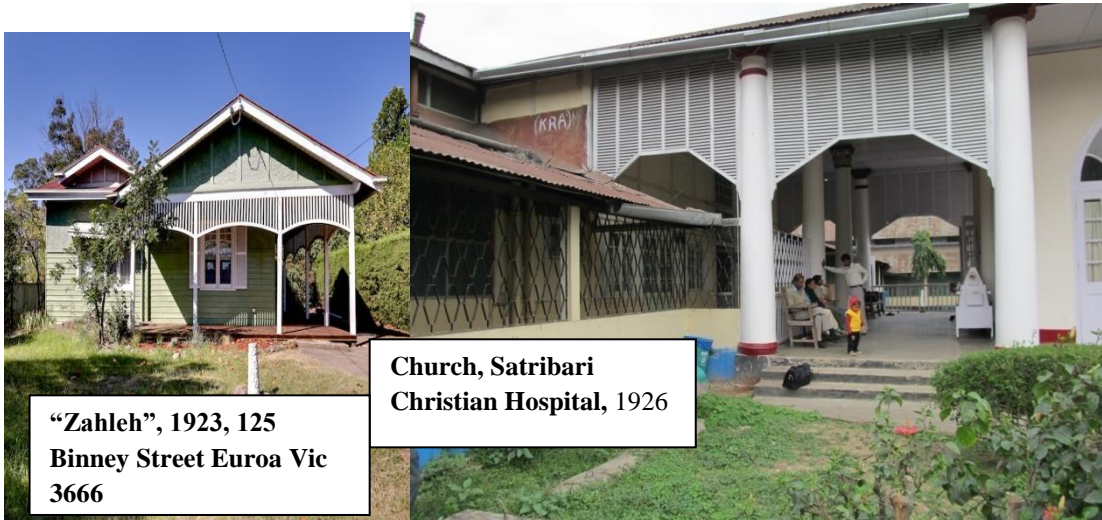


Antique furniture-Cabinet, Colonial South America, manufactured between 1900-1950

Church, Satribari Christian Hospital, Guwahati



Plate 19 **Wooden Fretwork**



3.34 Conservation

For the purpose of conservation of the heritage monument under study the knowledge and planning tool mentioned in the case of the Guwahati Baptist Church is used. The Baptist Christian patients, the attendants, coming from all over the North East India and the staff of the hospital reflect the local condition. For an understanding of the local conditions an interview of Rev Dr Ajoy Lama, the former Secretary of the Council of Baptist Churches North East India till 2013 was

conducted. The Chaplain of the Church of the Satribari Christian Hospital was contacted to assess his understanding and sensitivity towards heritage resources. The Chaplain opined that he supported preservation of the old colonial building. The building should be considered as a prized possession according to him. Dr Ananta Baruah a senior doctor of the Satribari Christian Hospital was contacted for a very short interview with a few structured questions which have been outlined in the Conservation Framework of the Satribari Christian Hospital.

3.34.1 Regulatory Systems

All the monuments scattered across India are under the protection of the regulatory and legislative acts enshrined in the Indian Constitution. In the case of the Church, Satribari Christian Hospital the acts of the Government of India and of the state of Assam for monument protection prevails.

3.34.2 Financial tool

The financial tools which have been outlined in the case of the Guwahati Baptist Church i.e. the use of public private partnership for cultural heritage management can be used also in the case of the Church, Satribari Christian Hospital.

3.35 Capacity Building, Communication, and Communities

The knowledge and planning and financial tool that has been outlined in the case of the Guwahati Baptist Church are also used in the case of the other buildings. These tools are mainly categorised under the following i.e. the use of public private partnership, case study, inventory, description of the buildings, photography, interviews, the use of questionnaire on Policy Framework for heritage management in Guwahati etc.

Nursing College, Satribari Christian Hospital, 1926

3.36 Case Study

The Nursing College of Satribari Christian Hospital started functioning at the same time when the foundation of the Satribari Christian Hospital was laid down in the year 1926. In the year 2012, the management of the hospital went over to the

4B Health Care Pvt Ltd, after which plans were implemented for the overall restructuring of the hospital building along with the Nursing College, Church etc. This would mean a change in the look of the colonial buildings which have existed for the last 88 years. The buildings are in existence today but would need urgent management plans for maintaining its continued existence.

3.37 Credibility

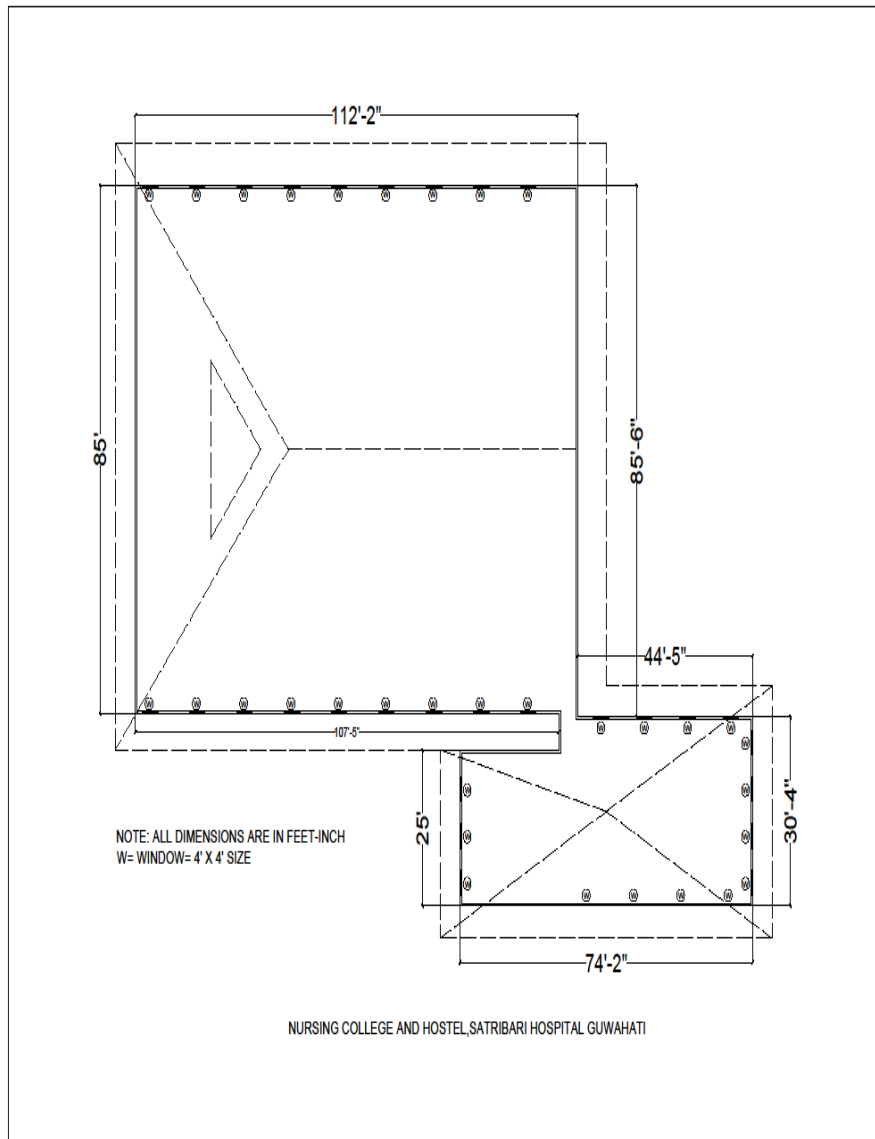
The civic engagement tool used in the case of the Nursing College comprised of the questionnaire on Policy Framework for management purposes of the cultural heritage resources in Guwahati.

3.37.1 Knowledge and planning

So far as the knowledge and planning tool used in the Nursing College is concerned the favourable methods adopted are laying out an inventory of the cultural heritage objects, defining the significance of the structure through a valid description of the present structure, pencil drawing, photography, interviewing a cross section of the population, and examining the case study of the said structure.

3.37.2 Inventory

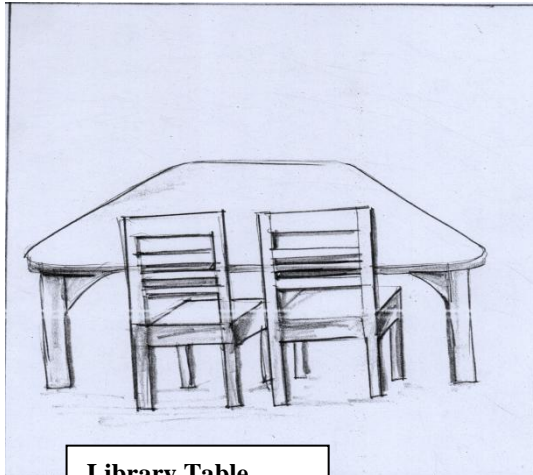
3.37.3 Ground plan and Description



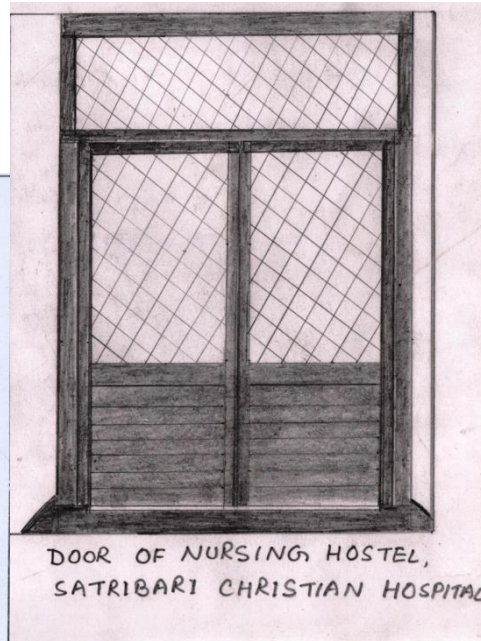
3.37.4 Description

The structure of the Nursing College, Satribari Christian Hospital is an Assam Type structure. The building strictly adheres to the construction code of Assam. It has full concrete wall with gable roof. Each window has rainguard on top of it. A corridor separates the interior of the building into two halves.

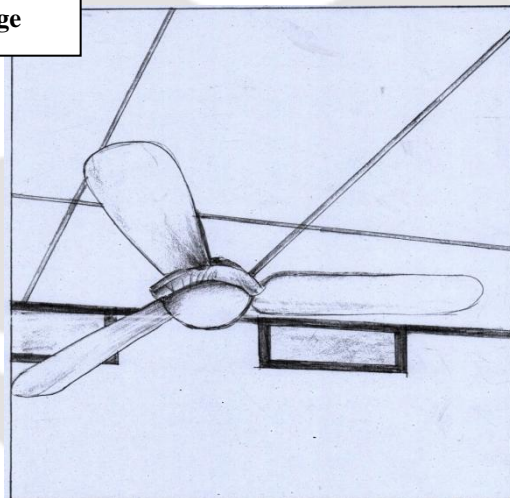
3.37.5 Free hand drawings of the immovable antiquities



**Library Table,
Nursing College**



**DOOR OF NURSING HOSTEL,
SATIBARI CHRISTIAN HOSPITAL**



**Old fan in the Nurses'
Classroom**

3.37.6 Photographs



**Nursing College, Satribari
Christian Hospital**



**Entrance door to the
Hostel of the Nursing
College**



**Library Table, Nursing
College, Satribari Christian
Hospital**



**Corridor inside the Nursing
College**



**Sitting room,
Nursing College**



Old Fan



**Hostel, Nursing
College**



Marble Table in the Practical room, Nursing College



Regulator, Practical Class room

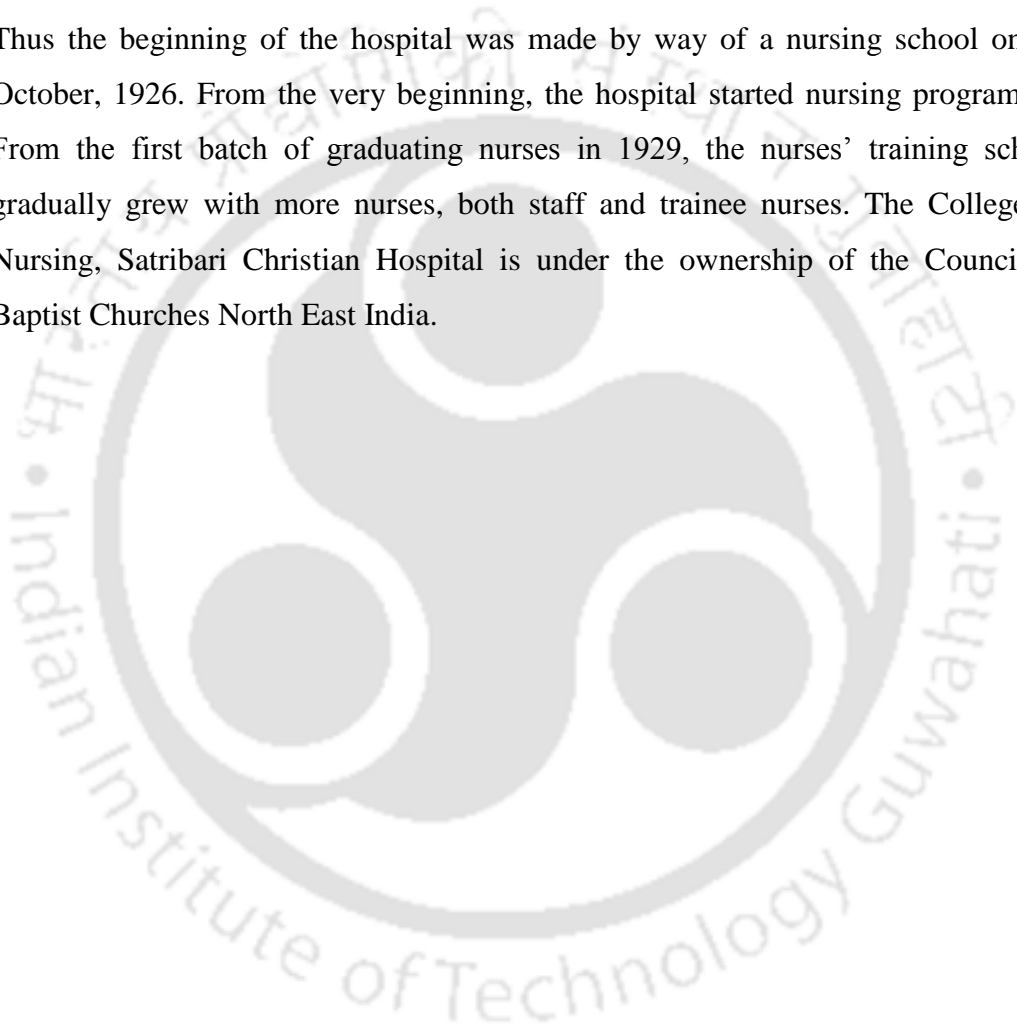


Furniture

3.38 Mapping of Cultural Characteristics

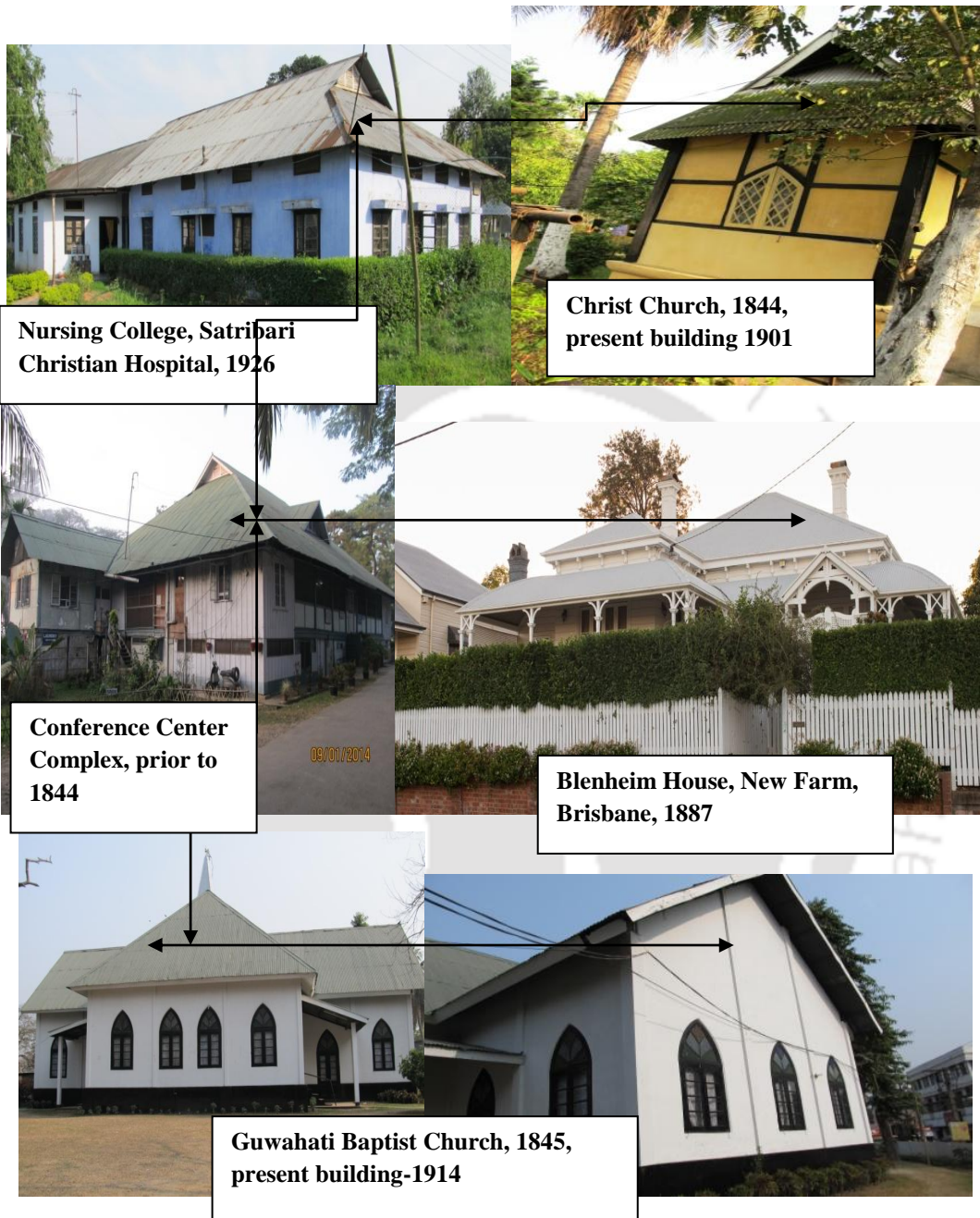
3.38.1 History

The Nursing School of the Satribari Christian Hospital started functioning at the same time when the hospital was founded. In fact the hospital was started by a missionary nurse Miss Milli Marvin. She along with a handful of girls who joined as nurses started taking care of women and child patients in a small thatched house. Thus the beginning of the hospital was made by way of a nursing school on 26 October, 1926. From the very beginning, the hospital started nursing programme. From the first batch of graduating nurses in 1929, the nurses' training school gradually grew with more nurses, both staff and trainee nurses. The College of Nursing, Satribari Christian Hospital is under the ownership of the Council of Baptist Churches North East India.



3.38.2 Architectural Features

Plate 10 Gable Roof



3.39 Conservation

For the purpose of conservation of the heritage monument under study the knowledge and planning tool mentioned in the case of the Guwahati Baptist Church is used. The Nursing College is under the management of the Council of Baptist Churches North East India. The Baptist Christian patients, the attendants, coming from all over the North East India and the staff of the hospital reflect the local

condition. For an understanding of the local conditions an interview of Rev Dr Ajoy Lama, the Secretary of the Council of Baptist Churches North East India till 2013 was conducted. The Chaplain of the hospital Church, The Principal of the Nursing College and the former Managing Director of the Satribari Christian Hospital was interviewed.

Interview 12) The Chaplain of the church of the Satribari Christian Hospital was contacted, and while discussing about the old hospital building he seemed to be enthusiastic and interested in preserving the old colonial building as it has withstood the onslaught of a growing urbanised city and where half of the population of Guwahati was born there, it should be maintained as a prized possession.

The Chaplain of the Satribari Christian Hospital Church was asked a few questions-

1) Do you feel that the Satribari Christian Hospital building is valuable from the structural point of view?

Yes, it is a valuable building. It was constructed at a time when the British Government was ruling over India. The constructional design is not to be found now a days. Today the hospital is more than 88 years old and therefore it needs to be preserved.

2) Is it meaningful to retain the old hospital building today?

Yes, to have this old structure is a necessity for those people who have always been involved in the hospital affairs, for example the retired staff and doctors. There was a time when the Satribari Christian Hospital along with a few other colonial buildings in Guwahati was amongst the few outstanding buildings of Guwahati. Apart from being a building it is an old hospital where senior citizens of Guwahati frequently visited for treatment. Even today the hospital caters to a large section of the population of Guwahati.

3) Don't you think it is necessary to cope with the neo urbanisation trend in matters of constructing buildings?

A city adjusts according to the requirements of the businesses and the vision of the ruling Government. A new building constructed today may adhere to these motives of the Government and the developers. But an old building of the yesteryears with all their distinguished characteristics need not change dramatically. It is respected for what it is.

Q4) Would you prefer the demolition of the Satribari Christian Hospital building?

Being a part of the Satribari Christian Hospital for many years it would be disheartening to accept the demolition of the hospital building. Particularly when the design of the structure is but the few remaining colonial buildings within the developing city of Guwahati.

Q5) How do the staff of the Satribari Christian Hospital plan to cope with the threat of re-designing the hospital campus?

The dilemma which the staff is facing owing to the threat is a critical issue. The staffs, Doctors and Nurses are proud of the colonial structure and want the building's continued existence. They are of the opinion that the hospital building should exist in the form of a heritage structure.

Interview 13). When asked whether the Principal of the Nursing College supported the idea of having the original hospital building in the face of changing landscape, she replied that she was open to the idea of accepting changes so far as structural designs are concerned. Buildings designed during the colonial period are unique and were suitable only in the yesteryears. They now require lots of fund for maintenance. The Nursing College and hostel which is attached together represents a characteristic construction style which was common during the colonial period. The Principal supported redesigning of the Satribari Christian Hospital and the Nursing College to give it a modern look. The Principal nevertheless is interested in the systematic preservation of all the old furniture, classroom tables where practical classes were held, electric goods, old classrooms, books etc, in the college. She has maintained them over the years in the same way that has been done from the beginning. The idea of heritage was treated with mixed response by the Principal.

The old building of the Nursing College as well as the Nurses' Hostel located together however remains even today, though new buildings are being constructed inside the campus.

3.39.1 Regulatory Systems

The Legislative Acts of the Government of India and of the state of Assam for the protection and preservation of the old monuments also prevails over the Nursing College.

3.39.2 Financial Tool

The financial tool which indicates the use of public private partnership and is outlined in the case of the Satribari Christian Hospital is also used in the case of the Nursing College, Satribari Christian Hospital.

3.40 Capacity Building, Communication and Communities

The knowledge and planning tool used in the above mentioned frameworks in the case of the Nursing College, Satribari Christian Hospital are outlined in the credibility framework of the Nursing College. Besides to serve the financial interests of the Nursing College, the same pattern of public private partnership as has been defined in the Satribari Christian Hospital is used. The tool of questionnaire for Policy Framework for heritage management issues is also used.

3.41 Conclusion

The methodological framework developed for documenting the data in this chapter uses the basics of the Historical Urban Landscape (HUL) approach of UNESCO. The approach calls for a comprehensive and integrated step towards identification, assessment, conservation and management of historic urban landscapes within an overall sustainable development framework. The use of the 5 C's 1) Credibility 2) Conservation 3) Capacity building 4) Communication and 5) Communities, a general fundamental framework for the implementation of the World Heritage Convention has been done for incorporating the main goal of the work in the methodological framework.

Credibility here implies strengthening the credibility of the heritage structures under study. This is done by using the tools of HUL, Civic Engagement and Knowledge and planning tools. Civic engagement tools should involve a diverse cross-section of stakeholders. Structured interviews of the stake-holders which include the officials of the committees which maintain the buildings at present and the public of Guwahati city were taken. 36 personnels were interviewed and 500 inhabitants of the city who frequently visits these areas were also interviewed. Civic engagement here means community involvement. The interview of the 36 personnels of the different committees, trusts and boards which maintain these buildings, focussed on the public-private partnership as this allows and

increases the role of the community, understood here as inhabitants of the city of Guwahati. Out of the 36 personnels interviewed 29 agreed for public-private partnership, 26 agreed for an expert committee involving the present caretakers/owners, legal advisers, heritage experts, central or state government officials concerned with heritage conservation, representatives of the general public etc. This shows that there is strong support for civic engagement. This is true for all the seven monuments studied.

Knowledge and planning tool is used in this study to protect the integrity and authenticity of the attributes of urban heritage and also to recognise the cultural significance and diversity of the monuments under study. This was done with the help of photographic documentation and mapping of the cultural characteristics of the 7 monuments under study. Ground plans of the buildings were recorded and drawn to the scale. The elevation and the profiles of the structures were also recorded and drawn to the scale. The computer software auto cad was used for the drawing. For establishing the authenticity of the structures a comparative study of the architectural features and designs has been done. This analysis proved that these structures were made using European architectural designs of the 19th and early 20th century. Inventories of the antiquities of all the 7 structures were made. These antiquities speak of a complete European lifestyle. Influence of indigenous cultural traits both in architecture and antiquities is minimum or not seen at all. These monuments belong to a particular period of Assam history which makes them culturally significant.

Conservation stands for effective conservation of the heritage structures. Three tools have been proposed in the framework for making conservation effective. They are Knowledge and Planning, Regulatory systems and financial tool. Knowledge and planning is required for designing programs for heritage management. Regulatory systems may include legislative and regulatory measures aimed at the conservation and management. A review of the legislative measures of conservation in India indicates that there are no legislative measures for management of heritage. As a result whatever is declared as a heritage property it is protected and conserved as property of the state. The property becomes inaccessible for the owners and the users of the property. For this reason many owners or users of heritage properties in India are reluctant to declare the actual age of a building

for fear of losing it. There is an urgent need to reframe these laws otherwise we are losing valuable amount of data. For financial tool the PPP mode of management of the heritage structures have been proposed. Examples have been cited from other parts of India where this have been successfully implemented.

Capacity building implies improving the capability of the stakeholders to manage the heritage structures. The interview of the 36 personnels of the different committees, trusts and boards which maintain these buildings, on the public-private partnership, also included questions on increasing the capacity of the stakeholders. The interview results stated that these present managers of the properties agreed on capacity building programmes like constituting an expert committee, signing an agreement with the other stakeholders like the citizens of Guwahati and making it mandatory for all developers to obtain a clearance from the expert committee before beginning the development work. The knowledge and planning tool will also help in improving the capability of the stakeholders.

The chapter ends after explaining the last 2 C's Communication and Communities. Communication implies proper communication between the stakeholders and also proper information of the heritage structures under consideration. The knowledge and planning tool have been proposed as the only tool for developing communication in this study as by using this tool maximum information of the buildings under study have been generated.

Communities are the people connected with the past and present of the heritage structure. Here besides knowledge and planning, the financial tool has also been proposed. This is because the financial tool will be implemented using the PPP mode within which community involvement for the management of the buildings is a necessary requirement.

The expanding city is an example of the transformed landscape where people, place and time have contributed towards the change. The archaeological landmarks of the city are considered to be an important part of the city's cultural landscape. The present study deals with the cultural landscape of Guwahati designed in between the middle of 19th century till the midst of the 20th century when the British were ruling over India. The buildings were designed by the British to suit their own requirements and to enjoy the benefits of developing infrastructures like roads, railroad, canals, ports etc. These buildings are important

because of their original historic fabric, and the story each building has to say. With the onset of globalisation and urbanisation as more and more buildings are under the threat of demolition, governments of many countries are upright in preserving the cultural heritage for future generations. These have been possible through certain Acts enumerated in the constitution and the state heritage preservation rules. All buildings in the globalised world look the same as homogeneity is pronounced in the mid 20th century building pattern. Hence to enable the age old structures a breathing space within an urbanised scenario certain measures have been adopted to allow the distinguished structures to manage a continued existence today. It is not possible to pass all the existing cultural heritage of yesteryears for the future generations without a landscape being changed. As change to the landscape is now an expected feature therefore the aim is to manage the changing landscape by embracing the architectural components of the yesteryears and shaping its future.



CHAPTER 4

Heritage Management in Guwahati City

Introduction:

A cultural landscape is “doubly cultural” since it is the product of past human cultural actions and of present day creation by our own cultural and social attitudes. The goal towards cultural landscape is the “management of future change rather than simply the protection of the fabric of the past”. Future oriented archaeology depends on quality and perception of the archaeological, historical landscape as part of our present day and future environment aiming for sustainable protection (Fairclough, 2008). To consolidate the structures, to safeguard the artifacts, it is necessary to introduce management plans for protection, conservation and presentation, rehabilitation, and restoration of the cultural landscape of any city.

Cultural endowments like traditional architecture, unique streetscapes, and historic sites are increasingly recognised as important economic resources in both developed and developing countries. Cities are often an important focal point for development based on these resources because they provide concentrations of heritage assets, infrastructure services, private sector activity, and human resources. Improving the conservation and management of urban heritage is not only important for preserving its historic significance, but also for its potential to increase income earning opportunities, city livability and competitiveness (Ebbe, K. 2009).

The *National Historic Preservation Act* (NHPA) of America formulated in 1966 is a fine example and a noteworthy endeavour for regulating, governing and managing cultural resources in the modern world. NHPA enforces historic preservation as a national policy which envisages protection, rehabilitation, restoration, and reconstruction of districts, sites, buildings, structures, and objects which are of significance in American history, architecture, archaeology, and engineering. This Act further mentions that the National Register of Historic Places (NRHP) to include state resources and resources of local significance besides advising the Advisory Council on Historic Preservation as an independent federal agency. Section 110 of NHPA requires federal agencies to identify, evaluate and nominate historic property to NRHP.

Section 106 of National Historic Preservation Act of America lays down that the federal agencies are accountable for any action on historic properties. Section 106 also requires federal officers to put forward their comments whenever any of their projects would affect historic property.

The Historic Sites Act of 1935 of USA was enacted to provide for the preservation of historic buildings, sites, objects, and antiquities of national significance. Whereas the National Environmental Policy Act requires the federal agencies to prepare an Environmental Impact Statement that includes possible impacts on archaeological and historic projects and natural resources. Both Acts are directed towards mitigation of affects if any, on the archaeological resources.

This chapter has analysed the data documented and presented in Chapter 3. The data has been documented and presented using an analytical framework. With the help of the framework a model and a methodology for implementing an urban heritage management policy on the lines of the HUL approach of UNESCO has been worked out. The first point of the framework is to establish the credibility of the monuments to be considered for a heritage management program of Guwahati city. With the help of two tools civic engagement and knowledge and planning tools which have been borrowed from UNESCO's Historic Urban Landscape Approach, the study has tried to establish the credibility of the monuments. The second point is conservation and by using knowledge and planning, regulatory systems and finance as tools, the study discussed conservation in the context of heritage management in Guwahati city. The third point is capacity building which implies improving the capability of the stakeholders to manage the heritage structures. For this questionnaire and formal and informal interviews with the stakeholders were used and analysed using two tools knowledge and planning and financial tools. Communication and communities are the last two points under which the data has been analysed for heritage management of Guwahati city. The tools used are Knowledge and Planning and Financial tools.

4.1 Credibility

Credibility here implies strengthening the credibility of the heritage structures. Civic engagement and knowledge and planning are the two tools picked up from the Historic Urban Landscape (HUL) approach and have been used to examine if the monuments studied as urban heritage can be actively constructed and maintained in the present to have any sustainable future. For actively constructing the past it has to be relevant to the present. Are these monuments relevant to the present? It is important to answer this question to establish the credibility of the monuments under study for considering them under an urban heritage management programme of Guwahati city.

4.1.1 Civic Engagement

For civic engagement to be successfully used as a tool in Guwahati, a quantitative approach was adopted to enable citizen participation through a questionnaire. Three sets of interviews were conducted as part of the civic engagement exercise.

4.1.2 Interview 1 (Annexure 3) is on Policy Guidelines for Heritage Management in Guwahati city (Annexure 2) is a set of questionnaire for establishing the credibility of the monuments. The objective of this questionnaire was to collect the views of the present users/owners of the monuments under study. Before the questionnaire was distributed the guidelines were distributed among 36 personnels of the organisations who are the present owners/users of the property.

Question 1 of Annexure 1 dealt with preparation of an inventory of the heritage properties of the monuments. The objective was to judge the level of awareness of the stakeholders so far as having an inventory of the properties is concerned. Inventory helps in keeping a record of all the tangible resources inside the monuments including recording the measurements of the buildings and the resources.

32/36 personnels of the organisations concerned agreed that an inventory is required.

Question 2 was to locate the interest of the public and the private agencies or the owners of the heritage buildings in the management of the heritage property of the city in unison.

29/36 personnels agreed on a public-private partnership for the management of the property.

Question 3 aimed at questioning the participation of an expert committee 26/36 personnels agreed on the formation and participation of an expert committee.

Question 4 attempted at finding out the level of support for obtaining clearance from the Public Agency for heritage management.

31/36 personnels replied positively.

4.1.3 Interview 2 (Annexure 4) (a) was conducted through a questionnaire, to assess the credibility of the monuments. 500 citizens of Guwahati city were interviewed.

Criteria used for assessing credibility were 1) Beauty 2) Value 3) Identity 4) Conservation

1) Beautiful: 490/500 replied positively

2) Valuable: 490/500

3) Identity: 332/500

4) Conservation: 168/500 of the respondents considered these monuments to be old and beautiful and hence they should not be dismantled nor renovated. 354/500 supported renovation. 146/500 was in favour of demolition of the heritage buildings as they wanted some new buildings in its place.

4.1.4 Interview 3 (Annexure 5) was of 100 Sunday Church visitors randomly selected in two phases, one on December 25, 2011, and the other on 23 September, 2012. The objective of the questionnaire was to understand the feelings and attitude of the Sunday Church visitors towards the idea of heritage in general and for the buildings of the Christ Church and Guwahati Baptist Church in particular. All the respondents' view on the Government's declaration of the Church as a heritage building has also been assessed. It has been found that 85/100 respondents were in favour of the idea of heritage building status if it were declared by the Assam Government, while 15 answered in the negative. 95/100 agreed that heritage status would lead to the continued existence of the Church.

The questionnaire appreciated the understanding of the Management Committee regarding the measures adopted for preservation of the monuments. As heritage has several dimensions, so the objective of the questionnaire was also to

know how many supported the idea of renovation of the Church building. 90/100 agreed in renovation because they believed that renovation would sustain the strength of the building. While 10/100 did not support renovation and enlargement of the buildings and wanted the buildings to remain the same.

Through these questionnaires a cross-section of citizens of Guwahati were involved in this civic engagement exercise. 3 sets of citizens were chosen for producing a meaningful result.

The results of interview 1 speak of support for a heritage management policy which includes preparing an inventory of the heritage structures, developing a public-private partnership model for the management of the property, appointing an expert committee for decision regarding maintenance, renovation, use and upkeep and cultural clearance made mandatory for developers.

Interview 2 included 500 citizens of Guwahati city. This is used as a representative sample. Questions were on 4 characteristic features of the monuments like beauty, identity, value and the requirement for conservation. Majority of the respondents replied positively increasing the credibility of the monuments.

Interview 3 collected the views of the Sunday Church visitors. The results of the interviews speak of their support for considering these monuments as heritage monument and for an urban heritage management program.

4.2 Knowledge and Planning

Knowledge and planning tools is a tool of the Historic Urban Landscape approach developed by UNESCO for urban heritage management. The tool should be used for:

- 1) Protecting the integrity and authenticity of the attributes of urban heritage.
- 2) for the recognition of cultural significance and diversity, and providing for the monitoring and management of change to improve the quality of life and of urban space.
- 3) Use of the tool includes documentation and mapping of cultural and natural characteristics. (<http://whc.unesco.org/en/cities/>)

In the present study advocating for an urban heritage management plan for Guwahati city the study have generated the following sets of data for using the tool.

The data sets are:

4.2.1 (1) Evidences from historical literature: From the historical literature it is clear that six of the seven structures under study were built by the British colonial rulers in the early 19th century. They represent an important phase in the modernisation and urbanisation of Assam. In reality these structures initiated British imperialism in Assam. As noted in Chapter 3 the British government designed Guwahati according to their own requirement. The area within Panbazar was designed in the early 19th century by the then Assistant Commissioner Captain Artibald Boogge's. He widened the streets and beautified it with parks and reshaped it like a cantonment area which existed in other Indian states or European Ward. (Hazarika, K, 2013).

The Christ Church was first constructed in the year 1844 for the British officials to gather and pray. The Guwahati Baptist Church was established in the year 1845 by the American Baptists missionaries who at the invitation of the British Government came to Guwahati to spread Christianity (Johnson, R.E. (2010), pp 204).

Assistant Commissioner Captain Artibald Boogge's constructed three bungalows in the vicinity of the Guwahati Baptist Church, one of which is still in existence and is used as a guest house by the Council of Baptist Churches North East India (CBCNEI). This guest house is known as the Conference Center Complex at present. The guest house which was originally constructed for the purpose of accommodation of the British Baptist Missionaries and later the American Baptist Missionaries was constructed prior to the construction of the Guwahati Baptist Church, i.e. approximately 1844 to enable comfortable accommodation for the missionaries and the British officials as well.

The Satribari Christian Hospital was built in the year 1926 and the White Memorial Hostel was established in the year 1937 exclusively for girls by the American Baptist Missionaries. When recapturing the history of the 7 structures of Guwahati it has been found that it highlights an insightful story of the circumstances under which the British colonial rulers and at the same time the American Baptist Foreign Mission Society (ABFMS) laid the foundation of these heritage buildings. It is to be noted that the colonial rulers in Guwahati not only

erected individual buildings but cluster of buildings in sprawling campuses not only for religious purposes but also for educational, philanthropic, and medical purposes.

Each of the buildings has their own interesting history to relate. While the Guwahati Baptist Church was established in 1845 by the American Baptist Foreign Missionaries, its history is also related to the history of the establishment of the British power in Assam in 1826 which brought many missionaries to Assam for spreading Christianity. The present Church building was established in 1914 after the destruction of the first building by the Great Assam Earthquake in 1897.

History relates that the Conference Center Complex was established even before the establishment of the Guwahati Baptist Church. This bungalow style building was constructed by Rev S.A.D Boggs in around 1844. This wooden bungalow is still in existence and is now used as guest house by the Council of Baptist Churches North East India.

The Christ Church building was damaged twice by the earthquake of 1854 and the Great Assam Earthquake of 1897. The earlier buildings were magnificent Gothic structures which collapsed due to the impact of the earthquake. The present structure which was constructed in 1901 is relatively small in size and resembles the Carpenter Gothic style. The unique door handle, stained glasses, Tuscan Columns which are old as the building itself is a proof of the level of preservation.

White Memorial Hostel was established by the American Baptist Missionaries for the spread of education amongst girls.

Satribari Christian Hospital was established by the American Baptist Missionaries. The aim of this hospital was originally to treat women and children in Guwahati as Lower Assam was more conservative. Later it was open for all. The last of the missionary doctor Dr Frank Curry left the hospital in 1979.

The Church of the Satribari Christian Hospital is as old as the hospital. It is available from the records that besides treating the patients, the hospital along with the Church held regular evangelical programmes which boosted the will power of the patients.

The Nursing College of the Satribari Christian Hospital started functioning as a Nursing School in 1926. It was established by a missionary nurse Miss Milli Marvin. In fact the beginning of the Satribari Hospital was from this Nursing

School. Later a building for the Nurses' College was established in 1928 while the first batch of nurses graduated in 1929.

Each building has its own history and belongs to a period when social backwardness featured in the Assamese society. This gave the colonial rulers the scope to establish themselves and involve the public in their works of development and progress inclusive of activities for the social and educational upliftment.

4.2.2 (2) Architectural Documentation and Comparative analysis: This is useful in revealing details about trends in art and architecture within historical periods, regional similarities, or growth of a particular style over time.

The Guwahati Baptist Church was constructed in 1914, i.e. the early half of the 20th century. The building was constructed with reeds (known as *ikora* in Assamese language, i.e. *Erianthus Ravennae* named by L.P. Beauv) on top of which cement or mud was used to smoothen the surface. This was the type of construction which was popular in the 19th and the first half of the 20th century in Assam. The roof had a unique design i.e. gabled roof common in European countries. Gothic design is the dominant feature of this building. All the doors and windows have been designed in Gothic style. The roof pattern is gable and it has a tall tower on the eastern corner of the roof significant of power and strength. The tower and the arched windows and doors pointed towards heaven are a sign of thanksgiving to God. This was a characteristic style of building construction across Europe and America.

As the English ruled over India, it was obvious that the building features which were absolutely European, travelled to India. Through architecture the British could display their power. British architecture amalgamated with Indian style of architecture. They built houses favourable to the geographical terrain and climatic conditions of every region in India. A hybrid pattern known as the colonial pattern of art and style of construction that was born was widely followed across India. Art style borrowed from Europe was adopted in India and spread to cities wherever the British started construction for administrative and religious purposes. They followed a typical European art and mixed it with the local design of construction using local building materials.

It can be mentioned here that in India colonial art comprises a mixture of Portuguese, Dutch, French and English art which was used extensively in India but with regional variations. If at other places of India Indo-Saracenic hybridisation was the result, in Assam, Assam Type houses was the result of this hybridisation. Indo-Saracenic combined features of Hindu, Islamic and Western elements. Examples from India are the Victoria Memorial (Calcutta), St John's College (Agra), Madras Court etc (www.culturalindia.net/indian-architecture/colonial-architecture.html). Robert Fellowes Chisholm, Henry Irwin, and Gilbert Scott were the leading practitioners of Indo Saracenic architecture of the time (www.higman.de/Henry%20irwin/indosaracenic.htm) Assam type houses are made with timber, wood, reed (*ikara*) and the roofs are slanting on both sides to enable rainwater to fall off easily with gable front much like the European style houses which has slanting steep sloping roof. This style of building reminded the British of their own home land which enabled them to adapt to the hot and humid environment of India. From the history and architectural style portrayed by the qualitative and quantitative data, it has been seen that the design of the houses across Guwahati during the period 1844-1937 was a mixture of colonial art. In Guwahati, the style of construction was predominantly English in character which mixed with the local style of construction taking into consideration the geographical terrain, rainfall, and seismic sensitivity of the region. These types of houses were particularly designed in Assam after the Great Assam Earthquake of 1897 when the few massive European type concrete houses which were constructed in Assam particularly in Guwahati were razed to the ground. The finest example of European style of construction which intermingled with the local style of Assam is the Christ Church, Guwahati Baptist Church, White Memorial Hostel, Conference Center Complex, Satribari Christian Hospital building, the Nursing College of the Satribari Christian Hospital, in Guwahati, to mention a few. Elsewhere within Assam the bungalow style prevalent in the neighboring state of Calcutta (now Kolkatta) was also practiced.

The Conference Center Complex, an elaborate wooden building representing the bungalow style with gable roof patterns built approximately in 1844 is another masterpiece of colonial architecture in Assam. Gothic architecture is also the predominant feature of the Christ Church. This style was used even in

the windows and entrance door of the Church. The style of the Christ Church is Carpenter Gothic Revival style which was adopted from other European and American countries. The style is unique and the Church is now 115 years old and still in existence. The major attraction of the White Memorial Hostel is the Tuscan Pillars over which stands the portico. The open portico adds dignity to the plain majestic building, a style that was widely followed throughout Europe and the whole of America. The elaborate wooden fretwork in the verandah was a style that was common in colonial Australia and other countries. The single storey Satribari Christian Hospital building is a reminder of the typical colonial architecture built in Assam Type pattern which was popular during the early 20th century. The Church of the Satribari Christian Hospital resembles the Greek Revival style. A major attribute of the Church architecture are the imposing columns with decorative capitals. The building designed in between colonnades is a style which was popular in America in the 1820s. The original Nursing College and Hostel building of the Satribari Christian Hospital was constructed in 1928 in a typical Assam type design with tall columns and elaborate wooden fretwork encircling the verandah, while the modified building was a later addition. Considering the architectural style of the structures under the study it needs to be mentioned that these buildings are now a part of the urban landscape and can be embraced within the planning programme of Guwahati city by the urban planners.

4.2.3 Comparative analysis:

Plate 4 Wooden Muntins

Muntins are strips of wood or metal arranged on window panes for separating and holding different panes of glass in a window. During the colonial times particularly wooden muntins were used. Muntins can be found in western style of architecture. Until the 19th century for economic purposes, smaller panes of glass was used. These were affordable to produce and could be designed into large windows. Muntins are found in various shapes in the colonial houses, for example diagonal, round and bent, straight. The muntins in the windows of the Christ Church are diagonal while those in the Church of the Satribari Christian Hospital and in the Dutch Reformed Church, Franschhoek, Western Cape Province, Republic of South Africa, 1847, are round and bent.

Plate 7 – Gothic Revival

The unique characteristic of the arch shaped windows and doors of the Church located on top of the windows or doors, the crossed wooden muntins placed diagonally and in semi circular shapes on the glass panes of the windows have also come from abroad. The example of the wooden muntins in the Dutch Reformed Church in Western Cape Province, South Africa, 1847, depicts a similar style. This style is also seen in other buildings of Guwahati like the Christ Church, Guwahati Baptist Church, and Church of Satribari Christian Hospital.

Plate 10 – Gable Roof

Gable roof is a unique style of roof design which is common across the colonial world of Europe, Africa, Australia, Asia, and the Americas. The front gable design depicted through Blenheim House, New Farm, Brisbane, 1887 is similar to the gable roof design of Guwahati Baptist Church, Christ Church, Nursing College, Satribari Christian Hospital, and the Conference Center Complex. Gable roof looks like a triangle.

Plate 12- Gothic Tower

It is a spectacular and most unique feature used in a Gothic building. Even during the Gothic Revival period during the colonial period, the tower or steeple was used on top of the structure. These pointed or square towers looked upwards towards the Heavens indicating thanksgiving to God. Steeples also indicated strength of the institution. The tower or steeple of Guwahati Baptist Church is similar to that of Wesley Church, Melbourne, Australia (1858). It is built in English style.

Plate 3- Cross Beam

Cross beam is a unique style of ceiling design. Cross beam styles are seen across European Churches and the cross beam at the St Paul's Episcopal Church, Wisconsin (1867) restored till 1914 is also seen at the ceiling of Guwahati Baptist Church and the Christ Church.

Plate 17 shows wine cups which are in the possession of the Guwahati Baptist Church and the First Congregational Church of Quincy, Massachusetts (1690). Apart from the various architectural design prominent in the construction styles of the buildings of Guwahati during the colonial period, other cultural resources or properties present in the structures and used even today by the owners and the

members of the Churches and by the public of the other structures as well have been borrowed from abroad or brought to Assam from outside Assam at the time of its establishment.

Plate 6 – Truss

Truss is also a characteristic feature of the colonial structures in Assam. Plate 6 depicts the use of truss in roof construction in the Satribari Christian Hospital building, Conference Center Complex, and the Nursing College of Satribari Christian Hospital. The picture in Plate 6 is that of Black and White House of Singapore. These houses were built from the 19th century till about 1939.

Plate 18- Similar door design

Plate 18 is an example of door with similar design. The entrance door to the Conference Center Complex resembles the door of Old Penang Guesthouse, Georgetown, Malaysia.

Plate 2- Carpenter Gothic Revival Style

Plate 2 is a reflection of the Carpenter Gothic Revival style which is a remarkable feature of the Christ Church building. Carpenter Gothic houses are small in size with steeply pitched gable roof. Similar Carpenter Gothic Architecture houses in India are seen in Presbyterian Church of India, Shillong. Another example from abroad is the Historic St Paul's Anglican Church, Alberta, Canada (1885).

Plate 13 is representative of the similarity of **porch** design of the Christ Church with the porch of the St Alban's Memorial Chapel, Australia (1895).

Plate 9 – Baptismal Font

An awe inspiring cultural property seen inside the Christ Church is the Baptismal Font. It stands on a stone pedastal, while the tub is wooden. A similar Baptismal Font is also seen in the St John's Church, Canberra, Australia.

Plate 5 – Tuscan Column

The majestic Tuscan Column with capital as depicted in Plate 5 is a borrowed art of crafting and is seen inside the Christ Church and also in the verandah supporting the portico of the White Memorial Hostel. These designs were originally seen in the St Mark's Basilica, Venice, 1094. Also Tuscan Column was represented in the Art by Joseph Mallord William Turner in 1810. It is believed that after the emergence of Greek Doric, Ionic and Corinthian Orders, Italian builders assimilated Greek ideas with Roman Doric style which finally emerged as the Tuscan order.

Plate 11- Colonial Verandah

Common in British colonial houses are the endless spacious verandah. This is found in houses in other parts of India and is a feature of the tropical colonial architecture. Examples of such verandahs are the verandah of the White Memorial Hostel in Guwahati and the verandah of Glenburn Tea Estate 3, Darjeeling, India, 1860.

Plate 8 –Portico

The portico of the White Memorial Hostel is depicted in Plate 8. It resembles the ones of Carnegie Institution for Science, Washington D.C, 1908-1909; Juniper Hall, Paddington, Sydney, Australia (1825). Porticos are outdoor extensions of a building which are supported by standing columns.

Plate 15 represents the **wooden staircase** inside the White Memorial Hostel which is similarly designed like the Old Penang Guesthouse, Georgetown, Malaysia.

Within the Satribari Christian Hospital campus, is also located the Church, the White Memorial Hostel and the Nursing College and many other Assam Type buildings all which are features of the urban heritage landscape. These were designed by the American Baptist Foreign Missionaries.

Plate 19 depicts pictures of attractive **wooden fretwork** found in the Church verandah of the Satribari Christian Hospital and the verandah of the White Memorial Hostel. The design of the wooden fretwork of the Church is similar to "Zahleh", 1923, Binney Street, Euroa, Vic 3666. While the White Memorial Hostel fretwork is similar to "Kinsale", Edwardian Villa, (1910) of Melbourne.

The Satribari Christian Hospital building is a typical Assam Type structure. The properties inside the hospital are old but are being properly maintained by the hospital authorities for over 89 years. For example the wooden shelves, the interior cabin for patients, general wards, female wards, a memorial plaque etc are varnished, painted and used regularly. The interior decoration of the building has remained the same over the years and is in a state of preservation.

Plate 1- Greek Revival

The Church building of Satribari Christian Hospital resembles Greek Revival style which is unique to the city of Guwahati. Plate 7 is a reference about the arch shape over the windows and doors of the Church prayer hall.

Plate 1 depicts the Greek Revival style which was developed in the 1820s in United States of America. The buildings with pediment gable, entry porch with columns, colonnades etc are common to all Greek Revival buildings. Some characteristics of the Church are also found in the 2nd Bank of U.S, Philadelphia (1824) and the White House (1801).

The wooden fretwork encircling the verandah of the Church has been mentioned in **Plate 19**.

Apart from the architectural value present in the building, the antique furniture present in the Church like the wooden cabinet mentioned in **plate 14** is also valuable. The cabinet of the Church resembles the ones that were constructed in Colonial South America between 1900 -1950.

Plate 16 - Greek Colonnade

Colonnades during the colonial period are indicative of a Greek Revival style. America as a young nation accepted the Greek Revival style as a revolutionary style of architectural development which they readily adopted. Colonnades are rows of columns rising upto the roof and are placed generally in front of the portico and the sides of the structures. The Colonnades of the Church, Satribari Christian Hospital and the colonnades of the Andalusia in America which was added to the building in between 1835- 1836 are similar.

Nursing College- Satribari Christian Hospital

The typical Assam Type building intermingles with the landscape inside the hospital campus. **Plate 10** which discusses about gable roof of the Nursing College building has already been mentioned. The other features like the antique furniture consisting of the library table, the fans, regulator, and a marble table in the laboratory are in existence and are in good condition.

4.2.4 Building an Inventory of antiquities: Archaeological inventories serve the purposes of security and scholarship, while providing future opportunities for development. They are thus a key focus of our efforts for developing a heritage management program for Guwahati city.

Archaeological inventories are widely recognised as a crucial first step in safeguarding ancient sites and antiquities. The International Council of Museums calls such databases “a vital weapon in the fight against the illicit trade.” The need comes down to this: in order to know what has been lost-and protect what remains-countries, collections, and storage facilities must first know what they have. In the worst case scenario, if these objects are damaged or even destroyed, inventories ensure that our knowledge and understanding about them is not. (theantiquitiescoalition.org/tag/inventory/)

The inventories recorded in the present condition are all movable objects in the monuments under study. The origin and use of the objects in the past and in the present have also been recorded.

The inventory of the Guwahati Baptist Church recorded 58 antiquities.

Conference Centre Complex: 38 antiquities

Christ Church: 65

Satribari Christian Hospital: 21

White Memorial Hostel: 41

Church, Satribari Christian Hospital: 15

Nursing College, Satribari Christian Hospital: 25

4.3 Conclusion:

The above analysis of the data generated for establishing the credibility of the monuments under study makes it clear that the community concerned, the

citizens of Guwahati city have appropriated the heritage value of these monuments. The documentation of art and architecture presents a complete picture of the cultural influence of the British period in Assam. Thereby the above documentation has strengthened the credibility of the heritage structures under study by using civic engagement and knowledge and planning as tools.

4.4 Conservation:

This is the second objective and three tools knowledge and planning, regulatory systems and the financial tool have been used for realising this objective. Conservation here stands for effective conservation of the heritage structures. The fundamental role of the conservation professional is to preserve and restore, as appropriate, cultural property for present and future generations.

4.5 Regulatory Systems: Conservation

In India there is no legal and institutional framework to facilitate urban conservation as only monuments can be protected. Developing legal and policy framework for urban conservation for the protection and enhancement of natural and built heritage, poverty reduction through cultural creativity and cultural industries is necessary. Conservation tool according to Derek Worthing and Stephen Bond is a tool for managing heritage sites based on the key idea that in order to manage effectively it is vital to understand why a site is significant. A conservation plan needs to be accompanied by a management plan. Under the management plan importance should be given to the significance of the site, and planning about how the site can be developed (Bandarin and Oers, 2012, pp 151&152). When the 7 monuments located in the heart of Panbazar (Guwahati) are considered, it can be seen that development is looming large near about the monuments. Under such circumstances as development have become the order of the day, conservation and development should merge together during the urban planning process because monuments and sites form places of memory. This is true particularly when the cities in the 21st century are not only a collection of monuments but it is a complete layering of meanings connected to its natural environments and to its geological structure, as well as its metropolitan hinterland (Ascher, 2010, pp 176). For managing change in the urban landscape,

sustainability, migration, quality of life, within the sites etc, has to be taken into consideration. Moreover for conservation purposes of the heritage monuments certain regulations and directives exist in India and which is applicable for the whole country.

The Asiatic Society of Bengal founded by William Jones in 1784 was the beginning in right earnest regarding antiquarian preservation in India. From the beginning of the 20th century legislations were framed for the preservation of the heritage resources in India. The Ancient Monuments Preservation Act of 1904 which was passed by Lord Curzon was the first act passed in India for the conservation of heritage monuments.

The Archaeological Survey of India (ASI) which is an Indian Government Agency attached to the Ministry of Culture is responsible for archaeological research, preservation of the cultural monuments and archaeological sites, was founded in 1861. It is responsible for the overall excavation and preservation of sites and monuments and cultural resources in India. After India's independence, the year 1958 witnessed the enactment of The Ancient Monuments and Archaeological Sites and Remains Act, 1958. This Act covers structures, monuments, cave inscriptions, coins etc which have been in existence for over 100 years. Reference is also made to penalties for any kind of destruction or damage to the ancient protected monuments. The Antiquities and Art Treasures Act, 1972 is for safeguarding of heritage. The motive is to provide protection against smuggling of antiquities in India.

The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act of 2010 is the latest addition in the legislations for heritage protection in India. New provisions have been inserted in this Act while many provisions have been amended. Topics like heritage bylaws have been discussed.

Besides the National Commission for Heritage Sites Bill, 2009 the 67th Article, 7th Schedule in the Indian Constitution provides for protection of ancient monuments/ sites. Article 49 of the Directive Principles of State Policy states about the protection of monuments and places and objects of national importance. This Act enforces the states to protect monuments of artistic or historic importance. The Government of India prohibited constructional and mining activities near protected

sites upto 100 meters in 1992. Indian National Trust for Cultural Heritage (INTACH) set up in 1984 has launched a major drive in making an inventory of the built heritage. Assam State also has heritage protection laws.

These Acts mentioned above are only for the conservation of the monuments and sites. To fight a battle with the Real Estate is the toughest, particularly when these acts have not mentioned about management of the historic buildings. Especially when the threat towards the monuments is from urbanisation, globalisation, militarisation and development, there are no such legislations.

India needs a powerful tool like Section 106 of National Historic Preservation Act of United States of America for the management of the cultural heritages of the country.

4.5.1 Financial Tool: Conservation

On the basis of the data collected the (PPP) Public Private Partnership mode for the management of the heritage structures has been proposed as a financial tool. As there are no private owners of the heritage structures under study therefore there can be multiple players across public, private and non government sectors whose duty it is to not only carry out conservation but also to sustain the place.

Until the question of care of heritage properties under PPP arose the properties were under the personal care of the communities who occupied it or used it particularly by those belonging to the same area for generations. Today when there is increasing pressure from development involvement from the community can play an important role for protecting these assets for generations. The private and third sectors are increasing their involvements in conservation efforts which were earlier delivered by the government. PPP began to be used for conservation purposes since 1960s within the context of urban regeneration schemes. Gradually their areas have expanded to the conservation and management of archaeological sites, buildings, landscapes, urban areas of heritage significance. PPP recognises shared responsibility for heritage resources by all sectors that engage, enjoy, and use these resources and achieve financial and cultural goals (Macdonald, 2011).

The Public Private Partnership that was practiced for the restoration of the Mughal monument at New Delhi (India) i.e. the Humayun's Tomb appears to be practical and suitable for an urbanising city like Guwahati. Taking into consideration the financial necessity Public Private Partnership can be agreed upon

for conservation, urban regeneration, and economic development of the community by training the community on the skills of restoring the old monuments. Besides as was followed by the South Indian State of Karnataka in the year 2002, the Government agreed to pay 40% of the restoration costs, the participating agency 40% while the community 20% of the restoration to make the community feel their involvement in the restoration and conservation of the monuments and thereby increase their sense of responsibility towards heritage matters. So the 40:40:20 concepts appear to be ideal, while the example of Public Private Partnership at Humayun's Tomb enhances the responsibility of the citizens in post restoration work.

PPP can enhance co-operation in decision making processes. It can become a framework for improvising management of the monuments and sites. As the role of each participating partner is defined, their duty is to identify, and describe the value of the property which will be maintained under PPP. Besides highlighting the threats to the property has to be clearly mentioned. The management approach that is adopted and the post restoration review mechanism have also to be worked out when agreeing for Public Private Partnership.

4.6 Capacity Building

The data generated under the Knowledge and Planning tool will enhance the capacity of the stakeholders together with the financial tool.

4.7 Communication and Communities

Communication implies proper communication between the stakeholders and also proper information of the heritage structures under consideration. Knowledge and planning and Civic Engagement are the two tools which were used for establishing proper communication with stakeholders and for generating proper information on the heritage structures under study.

Various ICOMOS Charters starting from the Charter of Venice (1964) have stressed on the "importance of public communication as an essential part of the larger conservation process (variously describing it as "dissemination," "popularisation," "presentation," and "interpretation"). They implicitly acknowledge

that every act of heritage conservation-within all the world's cultural traditions - is by its nature a communicative act.”

Communities are the people connected with the past and present of the heritage structure. The choice of what to preserve, how to preserve it, and how it is to be presented to the public are all elements of site interpretation. They represent every generation's vision of what is significant, what is important, and why material remains from the past should be passed on to generations yet to come (16th General Assembly of ICOMOS).

The knowledge and planning tool delivered details on the heritage value of the structures. This was used here for communicating with the “community” which in this case is the people identified as stakeholders in this study. They consist of a cross-section of the citizens of Guwahati and present owners or users of the property. The communication raised certain concerns which have been categorised under common and uncommon concern.

4.8 Common Concerns of the public and the stakeholders in Guwahati

The common concerns are-

- 1) preparing an inventory of the tangible cultural properties of the monuments,
- 2) constituting an expert committee, comprising of members of both the public and private agencies.
- 3) besides Public Private Partnership for management of heritage resources and obtaining clearance from the Government for management of the heritage resources
- 4) having laws for heritage building protection, and expressing concern for preservation matters.

Interview 1 is a Policy Framework Guidelines for Heritage Management in Guwahati city that accepts Public Private Partnership mode for heritage management in Guwahati. Questions varied from preparing of an inventory of the heritage properties of Guwahati city by the Public Agency. Here 36 respondents, all who are stakeholders of the 7 structures under the scope of study, were interviewed and their responses were recorded to ascertain their support for preparing an inventory of the tangible cultural properties of the monuments. Other questions reflected about an Expert Committee consisting of members of both the Public and the Private Agencies for management of the heritage structures, regarding Public

Private Agreement for heritage management, and on Obtaining Clearance from the Government. These are the common concerns of the stakeholders in Guwahati.

In Interview 7, Rev Dr Ajoy Lama, the former Secretary of the Council of Baptist Churches North East India said that no inventory of the objects of the Guwahati Baptist Church, Conference Center Complex, and the other heritage buildings in the Mission Compound have been prepared so far. This is because not much interest has been devoted towards it.

Public Private Partnership (PPP) mode for heritage protection in Guwahati city has been accepted by Rev Lama.

Mr. Pobon Bhuyan, Property Secretary of the Council of Baptist Churches North East India (CBCNEI) is also supportive of the idea of heritage management in Guwahati. In Interview 10 it is stated that the plan for dismantling the Guwahati Baptist Church, the Conference Center Complex, and other heritage buildings located inside the Mission Compound at Kamarpatty (Fancy Bazar) area by the Assam Government served as an eye opener for the entire CBCNEI. Today, for the protection of the Church building some shops and other business establishments have been established on the eastern side of the entrance to the Mission Compound. In Interview 7, Rev Lama also echoed the same feelings. For the preservation and renovation of the Guwahati Baptist Church and the other colonial buildings advice is sought from the architects and engineers from time to time.

In Interview 6, Rev Aziz ul Haque Pastor of the Guwahati Baptist Church expressed his concern over the safety of the Guwahati Baptist Church and the building of the Conference Center Complex. The primary threat to these two buildings came particularly from the decision of the Assam State Government when a multistoreyed car parking was proposed to be constructed in the Mission Compound. The decision though withdrawn was a lesson for the stakeholders who are now engaged in the preservation and the protection of the two monuments in question. Renovation is taking place inside the Church. Wooden pillars are replaced whenever necessary, regular paintings of the doors and windows and white washing, varnishing of the furniture, using anti termite precaution are but a few preservation methods used by the stakeholders.

In Interview 7 Rev Ajoy Lama too voices his concern about the threat from developers which shook the very existence of the Church and the other colonial

buildings inside the Mission compound in 2007. According to Rev Lama the Guwahati Baptist Church and the Conference Center Complex are constant reminders of the colonial era in Guwahati city in particular and Assam in general. These buildings in the Mission Compound are special in the sense that their design was an innovation in this eastern Himalayan region which falls on the seismic zone. The style of the buildings is a mixture of the European pattern which adapted with the local construction design and later came to be known as the Assam Type house. The architecture of the colonial buildings is unique and people identify themselves with these landmarks of Guwahati.

Rev Lama also mentioned about having a Policy Framework for management of the heritage which would involve the local people and the stakeholders in matters of heritage preservation. Rev Aziz ul Haque also counts on the supports from the members, public and the stakeholders which have supported the Guwahati Baptist Church and the Conference Center Complex to overcome many hurdles.

Interview 2, 3, 4, and 5 are part of a questionnaire which assesses the credibility of the monuments. Interview 2 deals with whether the Guwahati Baptist Church, Christ Church and the Satribari Christian Hospital are beautiful or not? Out of 500 respondents 482 agreed that these heritage monuments are beautiful, while 18 disagreed.

Interview 3 deals with assessing the value of the Guwahati Baptist Church, Christ Church and the Satribari Christian Hospital as a heritage building. Out of 500 respondents, 490 agreed that these buildings are valuable, while 10 believed that they are no longer compatible within the urbanised city of Guwahati.

Interview 4 highlights on the various attributes of the Guwahati Baptist Church, Christ Church and the Satribari Christian Hospital. The defining attributes are (i) whether these buildings are identity marker of Guwahati city and (ii) whether these buildings are old beautiful colonial buildings of Guwahati. While 332 agreed with them being identity markers of Guwahati, 168 also felt that they are old beautiful colonial buildings in the landscape of Guwahati. Hence they are valuable. Interview 5 aimed at assessing public support for Guwahati Baptist Church, Christ Church and the Satribari Christian Hospital. To assess it was necessary to judge on the total number of respondents who supported (i) renovation and (ii) demolition.

Out of 500 respondents 354 wanted renovation for the continued existence of the Church buildings and the hospital building. 146 respondents supported demolition of these buildings and wanted new buildings in their place.

In Interview 6 and 7 Rev Ajoy Lama agreed that the Council of Baptist Churches North East India (CBCNEI) feel threatened by the move of the developers who have no concern for the erstwhile colonial monuments in their urge for beautifying the city.

Interview 3 (ANNEXURE 5) is an interview of the Sunday Church visitors. Out of 100 respondents all 100 have felt that the present Church buildings should continue to exist as a cultural resource as the monuments fulfill the criteria of a heritage monument by dint of its age, strength, and value to the society. This kind of attitude would ultimately develop a sense of respect towards one's own heritage. 60 respondents believe that the Government interference in the matters of the Guwahati Baptist Church would threaten the administrative affairs of the Church. 40 respondents wanted Government interference in matters of demolition.

From Interviews 6, 7, and 8 it has been established that the Pastor of the Guwahati Baptist Church Rev Aziz ul Haque, Rev Lama and 85 respondents out of 100 Sunday Church visitors accept the Guwahati Baptist Church as a heritage structure and if Government declares Guwahati Baptist Church as a heritage structure the Church would get due recognition and people would become aware of their heritage around them in the landscape. 95 respondents also believe that heritage status would extend the longevity of the Church. 90 respondents also agree on renovation of the Church building. The stakeholders are conscious about any kind of threats that may arise from the developers and which may challenge the very existence of the buildings. They are aware that these buildings are heritage monuments and therefore participate in the preservation of the Church building.

In Interview 9, Mr. Lakhi Kachari who looks after the Christian Literature Center, a shop dealing in books and which is located inside towards the eastern front in the Mission Compound at Kamarpatty for more than forty years, expressed his concern over the threat from the Government of Assam when they made a proposal for the demolition of the Guwahati Baptist Church, Conference Center Complex, and other heritage buildings in the Mission Compound for the purpose of constructing a multistoreyed car parking. Heritage monuments are being threatened

from all sides everywhere in the world. Particularly in this age of globalisation when there is a stiff competition even between the Real Estate Developers who are on the prowl for vulnerable lands where a heritage monument exists.

Mr. Kachari talked about the support from the public and also from the Baptist Community of North East India against the plan of demolition. Both he and Rev Ajoy Lama also delved into the history of the Guwahati Baptist Church and the Conference Center Complex which takes back the period of establishment of the Conference Center Complex to 1844 while the Guwahati Baptist Church was established in 1845. Thus these colonial heritage monuments need to be respected and preserved.

Interview 10 with Mr. Pobon Bhuyan, Property Secretary of the CBCNEI also expressed the concern regarding the threat from demolition of the Guwahati Baptist Church and the other heritage buildings located inside the mission Compound at Kamarpatty (Fancy Bazar). These structures within the campus ranged from 1914, (present building of Guwahati Baptist Church), 1844 Conference Center Complex, 1917 Louis Memorial Hostel, the building where the Archives is housed and the quarters.

Interview 6, 7, 8, and 10 focusses on having heritage management system in an urbanising city like Guwahati.

From interview 11 which was conducted with the Presbyterian of the Christ Church, Rev Michael Herenz, it was found out that he is concerned about the issue of heritage which is the landmark of our land. According to him, the Christ Church which heralded in the Church building activities in the North Eastern region of India by the colonial rulers should be accorded a heritage status. Besides as the Guwahati Baptist Church, Conference Center Complex, and the Christ Church is located in the Panbazar area of Guwahati city, the area should be recognised as a heritage belt. Church members are also aware of the heritage issues and for them preservation of the Christ Church is a priority.

The Presbyterian is interested in having an inventory of the tangible properties to maintain a record systematically. Like Rev Ajoy Lama, Rev Michael Herenz also believes in having laws for protecting buildings from the onslaught of the public near about the heritage monuments. In the case of the Christ Church the

Government itself took chunks of territory from the Christ Church campus which was incorporated within the Nehru Park when it was renovated in 1955.

Threat always looms large for the heritage structures. Particularly urbanisation of cities is a growing threat for the heritage structures. This is true even in the case of Guwahati. Preservation matters are of primary concern for the stakeholders of the Guwahati Baptist Church, Conference Center Complex, and the Christ Church. In the case of the Christ Church, a Food Court has been constructed on top of the underground car parking which stands as a visual obstruction of the colonial structure.

In interview 12, Mrs. Bendangla Jamir, the Caretaker of the White Memorial Hostel echoes the feelings of Mr. Pobon Bhuyan, and Rev Ajoy Lama who believes in legal measures for preservation of any heritage structure. Besides each owner and stakeholders have their own way of maintaining the structures and one way is through the continuous use of the structure.

Mrs. Jamir is appreciative of the idea of developing an inventory for the White Memorial Hostel for keeping a record of the total number of properties under the organisation inclusive of the physical structure of the building under observation. The care taker added a personal tone and feel attached to the unique colonial building with special characteristics like Tuscan Pillars in the sprawling verandah, a double storey building with tin roof, which is indeed a colonial design. This building should not be demolished in place of a modern structure.

Interview 13 with Dr. Ananta Baruah, a Senior Doctor of the Satribari Christian Hospital revealed that he is also supportive of the idea of heritage. To him since the building which houses the hospital is a typical Assam Type building which was constructed in 1926 with many alterations and additions from time to time it should continue to exist. As Assam Type buildings throughout the state of Assam are few in number now a days, therefore the building of the Satribari Christian Hospital should be preserved, though repairing and renovation work for maintaining the strength of the building should continue.

Dr Baruah is interested in maintaining the old colonial décor of the Satribari Christian Hospital. He believes in the heritage issue and is firm on preservation of the old hospital building. He considers the Satribari Christian Hospital building as a heritage building.

Interview 15 was conducted with the Chaplain of the Church of the Satribari Christian Hospital. When contacted he was enthusiastic about the issue of preservation and believes that the old colonial building is a heritage building and ought to be preserved as half of the population of Guwahati was born here and are emotionally attached to the hospital. Hence the public support for the building is immense. Besides the hospital building is a colonial wonder.

Today the developers do not prioritise on co-existing with heritage buildings and grab every opportunity at demolishing the old buildings for the sake of constructing multipurpose multistoreyed buildings. Hence the threat from development looms large. In the case of the Satribari Christian Hospital the staff consisting of the Doctors and the Nurses, the patients are proud of the colonial structure. The Chaplain recognises that the hospital building is one of the few remaining colonial building within Guwahati and it should be respected for the characteristic style of construction which has fallen into oblivion in Guwahati city in particular, and Assam in general. This building is hence valuable from the structural point of view. There was a time when the Satribari Christian Hospital building was amongst the few outstanding colonial buildings in Guwahati.

4.9 Uncommon concerns of the public and the stakeholders

In interview 12 Mrs. Bendengla Jamir shared her idea of heritage. But her idea is different from what the other stakeholders have felt. She is conscious of the idea of heritage as the resources of the past can no longer be remade today. Therefore they are unique. Mrs. Jamir is not supportive of the idea of declaring the White Memorial Hostel as a heritage monument. Because she feels that the personal care which the hostel is enjoying under the CBCNEI will be lost forever. She is more comfortable under the present management system of the CBCNEI.

The White Memorial Hostel has not faced any kind of threat from the developers. The hostel is located within the sprawling campus wherein is also located the Satribari Christian Hospital and many other heritage buildings built during the colonial period. It is to be mentioned here that when the 4B Health Care Pvt Ltd took over the administration of Satribari Christian Hospital plans were made for constructing new buildings and extending the older ones for accommodating the increasing number of patients. The other buildings associated

with the hospital are the Church building and the Nursing College and the hostel. The White Memorial Hostel was not affected by such plans hence it is safe from such moves of developers.

In interview 14 Mr. Arwin Sushil, former Managing Director of Satribari Christian Hospital opined that he believes in change and in motion. This he said so far as heritage is concerned. His concept is to adjust with the changing era. He feels that in this age of rapid urbanisation when old buildings are dismantled to make way for modern high rise buildings the old Assam Type building of the hospital does not match with the other buildings constructed within the city. He does not believe in the concept of heritage and completely rejects the idea of conservation. Mr. Arwin Sushil is a developer par excellence who believes that the city must respond to the present needs and where old buildings need to be dismantled the plan should be implemented.

Interview 16 was conducted with the Principal of the Nursing College, Satribari Christian Hospital. She gave a mixed response to a query regarding heritage. She wanted demolition of the hospital building and wanted a new building in its place. According to her, the colonial buildings were suitable during that time when the entire landscape responded to a uniform construction pattern. Today it requires lots of funds for maintaining such buildings.

However a systematic pattern of preservation is followed by the Nursing College authorities for preserving the old furniture, electric goods, tables in the practical laboratory, preserving the old classroom in the same fashion as it was before.

4.10 Conclusion

Currently the Guwahati Metropolitan Development Authority (GMDA) in its Master Plan has proposed a development scheme for the city till 2025. For the purpose of the built heritage of Guwahati, GMDA proposed organisation of the Heritage Conservation Committee (HCC). Under this, the HCC shall prepare a list of heritage buildings based on the following criteria- (i) the age of the buildings, (ii) architectural, cultural or historical value, (iii) its relevance to history, (iv) value as a part of a group of buildings, (v) the uniqueness of the buildings or any objects or structures of the buildings or forming a part of the land (Master Plan for Guwahati,

July 2009). This exercise is similar to the knowledge and planning exercise undertaken in this study following UNESCO's Historic Urban Landscape Approach. In its development scheme the GMDA has tried to incorporate ideas from the recent developments in heritage studies. This study further adds to these developments by proposing a model and also by showing how these model works. It establishes the credibility of the heritage structures under study to be conserved as heritage. Besides the age of the heritage structures beauty, identity etc. are other issues which are considered for establishing the credibility of the structures. Conservation stands for effective conservation of the heritage structures but advocates for the development and renovation of these structures too. Considering that heritage should be actively constructed and maintained in the present if it is to have any sustainable future the study lays special emphasis on capacity building of the stakeholders of the heritage structures. The information generated under the knowledge and planning tool was communicated to the stakeholders. A heritage policy framework was circulated amongst the stakeholders. This contained the proposed financial tool for the management of the structures and also the regulatory measures for heritage in India. In this way the community attached with the heritage structures has been involved in the program developed and the capacity of the stakeholders to claim, consider it as their heritage also increased.

Adopting a global approach the study has tried to address a local issue with much success. The inventories generated are the first of its kind in Guwahati. Also the ground plans of the buildings drawn to the scale including the elevation of the buildings drawn to the scale and the freehand drawings and photographic documentation of these structures have never been done before. With this data the structures stand secure now. If in the future the structures are damaged or have to be renovated these records can be consulted for rebuilding the structure or for repairing it. Also this methodology can be used and will be true for any other urban heritage management across the world and particularly in India where the same regulatory system governs the heritage structures. But as the programme has not been endorsed by any governing authority it is hypothetical. To test the hypothesis it has to be implemented as a policy under the law of the land. This is not within the capacity or scope of this research work. The strength of the work lies in formulating a model and developing it.

Chapter 5

CONCLUSION

Introduction

This work began by asking a simple question, ‘how can we preserve heritage structures in urban India?’ This is because all over India cities are expanding in an exponential rate replacing the old with the new. This change often termed as ‘development’ is wanted by society.

The primary objective of policies concerning heritage in India is conservation. Under these policies any structure which is more than 100 years old is considered as heritage. But most of the time these structures are well known ‘elite’ monuments. Lesser known monuments or structures like old houses, pavements, walls, alleys etc which are still being used and occupied is rarely considered for conservation. As a result they are renovated or removed as and when required obliterating vital information about past urban structures. Maybe each of these structures cannot be saved for practical reasons like the development pressure on land and space. But atleast they can be documented before they are destroyed or replaced and if possible a part of it can be sampled for posterity. This work advocates for compatibility of urban heritage management programmes with development programmes. All heritage monuments of a city may not be considered under the programme as all the monuments may not be threatened. This programme holds true for only those monuments which are under threat or have already been threatened.

The study has identified “population pressure” one of the threats identified by UNESCO, as a major threat to the heritage structures under study. The issues that have been highlighted in the present study consists of the following— (i) in India heritage laws support only conservation of the heritage monuments; (ii) there is no policy for management of heritage as a cultural resource. The statement of the problem of the present study is “the issue of introducing urban heritage resource management in India as a necessary tool to preserve urban heritage sites from economic growth and development.”

As the conservation policies in India do not include heritage resource management, the objective of the present study is to set policy guidelines for

heritage management in an urban surrounding. This study has adopted an analytical framework on the basis of UNESCO's Historic Urban Landscape (HUL) approach. UNESCO adopted a recommendation on HUL on 10th November, 2011 which embraces the policy, governance and management concerns including participating stakeholders, public and private partners who aims at integrating urban heritage conservation and social and economic development for management of urban heritage. The approach using tools like (i) civic engagement, (ii) knowledge and planning tools, (iii) regulatory systems, (iv) and financial tool has attempted at developing measures for managing heritage resources in Guwahati. To facilitate the functioning of the tools a set of 5 Cs (Credibility, Conservation, Capacity Building, Communication, and Communities) developed by World Heritage Committee (Budapest Declaration, 2002) has been used in the analytical framework. The 5 Cs is a way by which management data can be generated.

For implementation of the HUL and the 5 Cs the method of Ground Reconnaissance survey was used as the sole method.

The methodology for completing the present study is both conventional and contemporary related to the urbanisation trend faced by Guwahati and also as part of the Historic Urban Landscape approach.

Guwahati, as per data released by Govt. of India for Census 2011, is an Urban Agglomeration coming under category of Class I UAs/Towns. The total population of Guwahati UA/Metropolitan region is 962,334. The Guwahati Metropolitan Area covers a jurisdiction of 264 sq kms. Guwahati is also the largest commercial, educational, industrial, center of the North Eastern Region.

The monuments under study in Guwahati are however not under the purview of the Archaeological Survey of India. The seven colonial monuments under study are still in use but have faced the axe of developers as highlighted in the case studies. The seven colonial monuments studied are the -

- 1) Guwahati Baptist Church, Kamarpatty (Panbazar)
- 2) Christ Church, (Panbazar)
- 3) Conference Center Complex located in the premises of the Guwahati Baptist Church
- 4) Satribari Christian Hospital, Satribari
- 5) Nursing College of Satribari Christian Hospital

- 6) The Church Building of Satribari Christian Hospital and
- 7) White Memorial Hostel located in the premises of the Satribari Christian Hospital

These seven properties located in the prime area of the city of Guwahati are lucrative for developers and have already been threatened during the gradual process of growth and the expansion of the city of Guwahati. Therefore they have chosen for study as-

- 1) Guwahati Baptist Church has already faced the threat of demolition in the year 2007 when the Revenue Department of the Government of Assam by an Official Order to the Church authorities asked them to vacate the premises of the Council of Baptist Churches North East India for the purpose of constructing a multistoreyed car parking.
- 2) The Assam Government without the consent of the Christ Church authorities incorporated huge chunks of Church land within the Nehru Park during the time of renovation of the park which is in the vicinity of the Christ Church.
- 3) The Satribari Christian Hospital which went under the administrative control of the 4B Health Care Unit had planned a major overhauling of the hospital campus by way of constructing new buildings and expressing an indifferent attitude towards the existing heritage buildings.
- 4) The buildings which are under the ownership of the Council of Baptist Churches North East India and which are housed in the Mission Compound at Kamarpatty are in dilapidated condition and requires immediate renovation. All these properties are within the jurisdiction of the Guwahati Metropolitan Development Authority (GMDA) which comprises of Guwahati Municipal Corporation Area, North Guwahati Town Committee and Amingaon.

In the case of India, formal conservation of antiquities started with the foundation of the Asiatic Society of Bengal in 1784 by Sir William Jones. Since then conservation of antiquities and monuments have become a serious affair for the country and today Archaeological Survey of India (ASI) is the main agency for the protection of the archaeological and cultural resources in India. India has particularly three Acts which is for protection of the archaeological resources. They are (i) Ancient Monuments and Archaeological Sites and Remains Act, 1958; (ii) The Antiquities and Art Treasures Act, 1972; (iii) The Ancient Monuments and

Archaeological Sites and Remains (Amendment and Validation) Act, 2010. But these acts are not equipped to save urban heritage structures from real estate development, urban infrastructural developments etc. What we need is a provision like Section 106 of National Historic Preservation Act of USA which lays down that the federal officer should inform whenever any of their projects would affect the historic properties. This law sets forth a process to balance heritage protection with economic needs of the community and private landowners. Laws are required which balance the economic needs of the community with heritage protection.

Assam passed under the regime of the English East India Company in the early half of the 19th century when their activities began to increase in right earnest. Gauhati (as the city was called earlier by the British and also by the Assam Government till the late 1980s) was the most important city of Assam located at the entrance of the Brahmaputra Valley and it was looked upon as a strategic missionary center. Rev Miles Bronson said regarding Gauhati, “Gauhati appeared to bear the same relations to other stations in Assam that Maulmein does to other stations in Burma. The Christian Community in Assam increased gradually and it was felt necessary to have a place of worship. Missionaries like Nathan Brown, Miles Bronson and Rev Cyrus Barker gathered at Gauhati for the purpose of organising the first Baptist Church (Guwahati Baptist Church, Kamarpatty), in 1845.

The Cross followed the British colonisers wherever they went. Hence when the British Missionaries followed by the American Missionaries came to Guwahati, they established religious institutions initially. Gradually for administrative purposes the colonisers established offices, courts, academic institutions according to their convenience and for the development of the society. A common characteristic of all colonies was to replicate as far as possible the culture and architecture of the mother country even when there are considerable climatic differences (Fletcher, 1999). The need to erect structures quickly encouraged the development of new constructional techniques: these included sophisticated prefabricated systems using cast iron, steel and metal sheets which could be manufactured by the new industries at home (England). Standard plans for common types were evolved: these were more suited to industrially manufactured components which were used for plantation buildings and other accommodations

such as that related to the new communications systems. But government and commerce alike favoured the adaptation of the prevalent European styles- in particular those of the later Renaissance in Britain, Baroque Palladian and neo-classical and in the 19th century the revival styles including Gothic Design was influenced by the tropical climate, helping to produce local, hybridised styles as did the use of oriental motifs sometimes giving a unique flavour to individual buildings.

Civic designs were also adopted and implemented by the British during the colonial period. Residential developments, churches, administrative buildings, town halls etc were the hallmarks of the British colonial development (Rush, L. 2010).

Guwahati which was a part and parcel of the Indian colony was unquestionably under the imperial possession of Great Britain. The Indian Empire started having features of today's capitalist globalisation and was designed according to their own terms from the point of view of politics, economy as well as urban planning policies. In designing the cultural landscape of Guwahati, the British administrators were principally concerned with the construction of public structures as statements of imperial self identity, legitimisation, and power. During the second half of the 19th century, a new style of architecture developed in India by way of blending Indian architectural style and Western architectural style. However in the case of Assam the buildings were designed to cope with the geography of the land and also with the climate of the region. Today they still stand out as a living testimony of the British rule in Assam. Guwahati's urban landscape is incomplete without those colonial buildings and of the many other archaeological sites of yesteryears that give the city a distinct meaning, and outlook. The modern city is on the making and is creating a threat for the imposing colonial structures as the city is expanding both horizontally and vertically. It has got an old world charm amidst the hustle and bustle which is ever growing. The case of Guwahati Baptist Church has become the subject of conservation project with a significant element of redevelopment. Today the Guwahati Baptist Church is 181 years old and is a standing testimony of the changing face of urban Guwahati. The present building which proudly stands in the Mission Compound at Kamarpatty, in Fancy Bazar area in the heart of Guwahati was constructed in the year 1914.

The beginning of the millennium has seen various transformations in the field of politics, economics, social life which were inspired by commercialisation, privatisation, and liberalisation by the introduction of market mechanisms etc. All these have influenced in the growth of urbanisation globally. This has the tendency of affecting archaeological monuments and sites. Hence conserving the historic environment is not about “preventing change, but managing it”, according to Adrian Olivier. Preventing a change in landscape is impossible according to Elizabeth Brabec, “it has been part of human settlements since the beginning of time, responding to cultural changes, outside influences and technology shifts. The point here to worry about is the speed at which landscapes are changing, leading to loss of sense of place. Archaeological, historical or cultural heritage should be considered as a factor securing continuity in the development process, maintaining social integration and preventing environment from becoming meaningless (Lozny, 2008).

5.1 Policy Framework Guidelines for Heritage Management in Guwahati

A policy is required for proper heritage management through which we can determine the nature and character of cultural landscape and the level of changes that affects them.

Local involvement asking people’s opinions regarding the cultural resources and about its significant value is an essential element in all conservation planning. This attempt in involving the public in the process improves their knowledge and understanding of the importance of the cultural resources. The Public Private Partnership for maintaining the cultural resources has the possibility of enhancing its life. Preservation is put into law because it is construed to be in the public interest. Public also has the opportunity to participate both in the management of heritage and in decisions that may affect heritage resources. In many countries the public and the stakeholders are consulted effectively throughout the planning process in identifying culturally important resources, establishing how a proposed action will affect them and developing means of avoiding, reducing or otherwise mitigating such affects (King, cited in Lozny, L.R. (2008).

Existing amidst the imposing structures in an urbanised city, the monuments are nevertheless withstanding the onslaught of urbanisation and development. The Guwahati Baptist Church and the Satribari Christian Hospital, located in the city

center have been particularly challenged by the developers who feel that the existence of these 19th and early 20th century buildings is not compatible within the present urbanised scenario.

In a world of concrete, Concorde and computers, it is vital what we preserve what remains of individuality. If everything were modern, everywhere would look pretty much the same (Cantell, T. 2009).

Conservation is very largely the art of controlling or managing change. Without change historic buildings may not have a secure and visible future but that change must be both considered and appropriate for the building. Change is inevitable if heritage is to survive (Bridgwood, B., & Lennie, L. 2009). According to Amita Baig, Public and Private Partnership (PPP) are not only about funds, but also about adding values through skills, knowledge sharing and expertise. Programmes like ATITHI DEVO BHAVA under Ministry of Tourism, Government of India, is a major campaign for creating public awareness about conservation.

Today, as an independent and modernised country, all the cities of India are working for preserving their heritage structures. For example in 1982 Hotel Windsor Manor on Sankey Road was unveiled in Bangalore with these words “a magnificent recreation of imperial grace and elegance” to recall earlier more gracious times. This was a kind of tribute to the residency style of architecture which is the characteristic feature of many buildings of Bangalore built during the last 100 to 150 years (Bridgwood, B., & Lennie, L. 2009). However today, under the present circumstance of soaring population and high rise buildings the residency style of architecture is highly threatened.

With a unique legacy of seven dynasties which have left behind spectacular monuments and forts, Delhi today is the most urbanised city of India existing amidst the old medieval charm. At the same time Delhi's present scenario is characterised by chaotic traffic, prevailing architectural styles etc. The urban population and the urban area of Delhi has grown leaps and bounds towards the last quarter of the 20th century, hence Delhi is now a multi faceted megapolis. Delhi enjoys a harmonious relation between the old and new. The old buildings as a result by official decree can never be submerged by the onslaught of modern urbanisation. If on the one side the steel, aluminum and glass buildings exist, on the other the medieval buildings still loom large which are permanent reminders of the past and

are a perfect blend of the history and future. Today the city's past merges seamlessly with the present marvel of architecture (Bobb & Gupta, 2007c, pp27). This is clear from the fact that till now the Lutyens' Bungalow Zone is the only urban area of India that is effectively protected against development. In 2005 the Central Government urged the Ministry of Urban Development for conservation and renewal of Lutyens' Bungalow Zone.

Similarly, the British involvement is reflected in the urban landscape even in the city of Guwahati. The view is so appealing that it adds to their dignity, constancy, and history in the midst of the fast changing city with high rise skyline. In an expanding city like Guwahati, destruction of city centers, old houses and monuments are becoming a common feature. In certain cases the Government also takes decision to dismantle age old monuments with a view to constructing something new in its place. Though the "beauty of buildings belongs to everyone" according to Victor Hugo, it is not possible to pass all surviving monuments to the future generations (Loew, S (1998, 2014), pp 28). Landscape therefore has to be preserved embracing the change over all the historic period while planning for future change. Considering Guwahati as a cultural landscape the archaeological sites, the landscape's history, owner, occupants and development must also be embraced as they are the major attributes of the city. The buildings of the colonial period (1826-1947) heralded the rise of a metropolis while the style of the buildings intermingled with the local style of construction. Hence the style of buildings in Assam is known as the Assam Type houses.

Architectural styles that were used in Assam are the Gothic style, gable roof, the Greek Revival style, cross beam, Carpenter Gothic, Tuscan Columns, colonial verandah, wooden fretwork, etc. These are European architectural styles.

Communication between the stakeholders and the public were achieved through questionnaires for generating information on the heritage structures and their opinion on them. The knowledge and planning tool was used to establish communication with the community i.e. the citizens of Guwahati. The communication listed some common concerns of the stakeholders like (i) necessity of having an inventory, (ii) necessity of a Public Private partnership, (iii) supportive of the idea of heritage management in Guwahati, (iv) considered the threat of demolition of the heritage structures as an impending danger, (v) taking

precautionary measures for extending the life of the structures, (vi) involving the local people in matters of heritage preservation, (vii) concern for the issue of heritage which is the landmark of our land, (viii) threat from the real estate eyeing for vulnerable lands, (ix) maintaining the old colonial décor etc.

For the management of the heritage resources the Guwahati Metropolitan Development Authority (GMDA) in its Master Plan till 2025 proposed the organisation of Heritage Conservation Committee (HCC) for the purpose of the built heritage of Guwahati.

Though the study of Heritage Resource Management in Guwahati is based on a few examples from Guwahati it is nevertheless a global issue. The methodology proposed and used and data generated has never been used before and done in Guwahati and if it is used by the Government of India and also by the local state Government it can be included in the law for heritage management purposes.

An important issue of Heritage Resource Management is, to be prepared for any kind of risk or disaster that the world cultural heritages may face. "*Risk Preparedness: A Management Manual for World Cultural Heritage*" by Herb Stovel, defines conservation as measures to extend the life of cultural heritage, while strengthening transmission of its significant heritage messages and values. Preparedness on the other hand means planning effort to reduce the risk and consequences of disaster; it also includes planning efforts to prepare for response and recovery. Recovery has been defined by Herb Stovel as measures taken to overcome physical, social, environmental and cultural losses during disaster and to minimise the likelihood of future occurrences. Risk preparedness is essential for improving the capacity of cultural heritage managers to better prepare, respond to, and recover from disasters due to natural and human doings. For risk preparedness, property managers, and emergency officials should ensure that conservation principles are an integral part of the overall set of principles applied in risk planning, response and recovery. Besides raising an awareness and appreciation of the values of cultural heritage among community members and the officials involved in developing an understanding of hazards that are likely vulnerable for cultural heritage is necessary.

This is true even for India, a country which has countless monuments.

5.2 Limitations

In the present study, samples are drawn from Guwahati city. Particularly the Panbazar and the Satribari area were the only places from where the samples have been selected. Colonial buildings from other areas of the city and different parts of the state of Assam could not be included in the study due to methodological constraints. This can be considered as the limitation of the study and an area of research in future.

Management, particularly Public Private Partnership has been used for heritage resource management in other parts of the world and also in India and it has been proposed for management of the heritage resources in Guwahati. Various systems like noting the history, describing the architectural style, preparing an inventory of the cultural items, photography, measurement of the buildings, etc were adopted for documenting the seven buildings. This analysis is deemed to be necessary to understand the status of the heritage resources in Assam and the North East of India where development and urbanisation is rapid affecting the heritage resources. There is scope to study the problems affecting the heritage resources where urbanisation is a major threat to the colonial monuments. Hence documentation can be done in the future using other cultural heritage tools.

5.3 How can Heritage Resource Management be made effective in India?

It would be more effective if heritage resource management can be introduced as a law in India and can be implemented in the Constitution of India. India is a developing country where Heritage Resource Management programme can be used as preventive and sustainable medium to safeguard her archaeological resources.

The UNESCO *Convention for the Safeguarding of the Intangible Cultural Heritage, Recommendation Concerning the Safeguarding and Contemporary Role of Historic Areas, and Recommendation Concerning the Safeguarding of the Beauty and Character of Landscapes and Sites* can be particularly relevant to Heritage Resource Management planning.

Heritage Resource Management programme in India can be composed of (a) site management; (b) collections management; (c) National and local legislations; (d) education; (e) networking; (f) research; (g) public involvement; (h) heritage tourism;(i) proper and effective implementation of cultural laws.

Future research in the area can develop with a proper conservation plan, land use plan, which needs to be highlighted in maps, to be presented to the developers. To make Guwahati city a world class metropolis, the state, municipality, and the district administration must combine together to create a feeling of respect for the historic urban layers, monuments and sites etc. To enable the erstwhile colonial buildings to co-exist with the present urban scenario of Guwahati, urban planning should adopt principles from global and local context to facilitate a combination of the old and new to combat development pressures. Monument Protection laws, state organisation with appropriate experts for preservation of the monuments can be introduced in Guwahati.



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1. 162 year old Guwahati Baptist Church for a Multi Storeyed Car Park. **Hindu, New Delhi edition, April 2007**, Correspondent
2. Protests over Parking Lot Replacing Ancient Church. **The Indian Express, April 2007**. Feature by Samudra Gupta Kashyap.
3. Living Heritage. **The Times of India, Feb 22, 2009**. Feature by Atul Sethi.
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ANNEXURES

The Telegraph

calcutta, india

Protests over parking lot replacing ancient church

[Samudra Gupta Kashyap](#) : Guwahati, April 8, Mon Apr 09 2007, 02:45 hrs

A 162-year old Baptist church —a heritage structure in itself — situated in the heart of Guwahati city has been asked to make way for a multi-storeyed car parking. The entire establishment of the Council of Baptist Churches in Northeast India (CBCNEI) also has to move out. A notice was issued by the Assam Government Revenue Department to the CBCNEI. The Revenue Department also stated that the Kamrup (Metro) District administration and the Guwahati Metropolitan Development Authority (GMDA) have identified "some vacant locations" for the Church and the CBCNEI.

The government has not only promised to make alternative arrangements but the GMDA would also compensate the CBCNEI. But the Christian community is not amused by this and they are not ready to give in.

"This is a major blow to the sentiments of not just the Baptist or Christian community, but to the entire people of Assam. While the Church and several other buildings in the compound are actually heritage structures going by their age, it has an emotional attachment to the identity of the Assamese people," Aziz-ul Haque, Pastor of the Guwahati Baptist Church told The Indian Express today.

"It was the Baptist Mission that had saved the Assamese language from being wiped out when the British imposed Bengali as the official language in the early 19th century," pointed out AK Goldsmith, an official of the Church. The American Baptist Mission arrived in Assam in 1836 and the first Assamese convert was baptised on June 13, 1841. The Baptist Mission had also launched the first Assamese newspaper Orunodoi in January 1846.

The land acquisition notice was sent to the CBCNEI on February 15. A delegation led by JM Ngul Khan Pau, its general secretary, met Chief Minister Tarun Gogoi a month later and expressed shock and dissatisfaction over the matter. "We are however yet to get any positive response from the government on this," said Pastor Haque.

"The CBCNEI is the largest Baptist group in South East Asia that has over 10 lakh members across the Northeastern region. The Guwahati Baptist Church is a heritage property and an important landmark of this ancient city too. We know Guwahati needs development. By why this Church and this historic compound?" asked Dilip Thomas, another member of the Council.



Monday, April 09, 2007

PATRICIA MUKHIM

Fig 3.3 The Telegraph Calcutta, India

The Assam Government's initiative to create new townships around Guwahati in accordance with the draft master plan crafted by the Guwahati development department (GDD) is commendable. Guwahati is bursting at the seams. Shopping malls have sprung up amid mounds of rotting garbage and stench. Drainage around the city is either nonexistent or in an appallingly unhygienic condition.

Come monsoons and citizens have to wade through the slushy waters that spill over into the thoroughfares. Many of the residential complexes that have mushroomed have no garbage disposal facility. This is apparent from the huge piles of trash that litter every nook and corner of Guwahati. Moreover, reckless tapping of groundwater threatens to turn Guwahati into a desert zone.

Hence, the masterplan unfolded by GMDA minister Himanta Biswa Sarma will hopefully cater to basic civic amenities, which will turn Guwahati into a modern urban township for which citizens pay their taxes.

Church woes

In a city with a burgeoning number of vehicles coupled with a humungous influx of floating population, parking lots are a dire necessity. Hence, the Tarun Gogoi government is setting its sights on a couple of vantage spots for parking space. Unfortunately, this well laid out plan encroaches into previously occupied area, including church property.

The Assam government has, by a sleight of hand, directed one of the oldest Christian churches in the region to hand over its land to build a car-parking lot.

Established in 1845 by American Baptist missionaries, this church is an important landmark of the Panbazar Mission Compound, if not a heritage site.

Now the church is sought to be razed to rubble to accommodate the much-needed parking lot.

What do you call such a plan if not an outright sacrilege and assault on the secular character of the Indian Constitution? How can a place of worship be a trade-off for a modern amenity? Would chief minister Tarun Gogoi have the daredevilry to order the demolition of a Hindu temple or a Muslim mosque, for instance? Would this not affect his votebank?

Christianity is a non-aggressive faith and is not organised along political lines. Its ideology is to build peace and goodwill among all mankind. In the Northeast and elsewhere, Christianity has focused on providing healthcare and education. Like all other religions, Christians do evangelise because that is part of their mission and people convert to Christianity not because of any inducements but because they are touched to become a part of it.

The Mission Compound, located on the south bank of the Brahmaputra that cuts across the city, is also the headquarters of the Council of Baptist Churches in North East India (CBCNEI), the largest Baptist group in southeast Asia, with a membership of more than a million people.

Sacred space

Baptist Christians of Guwahati and those on a temporary sojourn in the city worship regularly in the church and in an auditorium in the compound. They belong to different ethnic groups of Assam and the nearby states of Nagaland, Manipur and Meghalaya.

Currently, the membership of the 162-year-old church stands at 641. The numbers are growing and a new church building is, in fact, needed to accommodate the growing numbers. Besides the church council offices, the other buildings include the Lewis Memorial Hostel for college students, established in 1919, which accommodates nearly 60 students from all over the Northeast. The hostel

auditorium is used throughout the week for worship and other religious and training programmes.

Within the campus is the Christian Literature Centre, one of the oldest bookshops in the region, a conference centre complex, including a guesthouse and canteen, staff quarters, shops and offices of various para-church organisations, including the regional office of the Christian Medical Association of India and the Emmanuel Hospital Association.

The council also runs five hospitals in Assam, Nagaland, Manipur and Meghalaya. Notably, the campus also houses Snehalaya, a shelter for streetchildren run by Don Bosco, a Catholic group. Ironically, the government of Assam has “identified” this entire occupied area as “vacant” and ordered the council to hand over both plots to build a multi-storeyed car parking lot vide order number RSS 398/2005/83, dated February 15, 2007 and addressed to the Northeast India Baptist Council.

While it is agreed that land is a precious commodity and a rapidly diminishing resource in Guwahati, the government order smacks of religious disrespect and gross intolerance.

Is this because Christians are the least likely to protest and make an issue out of the government diktat' Or is Tarun Gogoi so lacking in foresight that he does not see what repercussions might arise out of a senseless decision such as the one under discussion'

Passive ethos

Except for Tripura, Manipur, Assam and Arunachal Pradesh, all the other northeastern states have a predominantly Christian population.

This population has been rather long-suffering and passive even when Christian missionaries were persecuted in different parts of this country. Perhaps the Christian ethos — live and let live — has always guided the thinking and action of believers.

One has hardly encountered any confrontation between Christian groups and the powers that be. Is that why they are being treated like dumb animals?. Compare this to what Badruddin Ajmal, the perfume baron, had threatened to do to expose the inimical stance of the Assam (Congress) government towards Muslims in relief camps of Kokrajhar and Bongaigaon. Ajmal said he would take about 500 Muslims to Uttar Pradesh to expose the loathsome manner in which they have been treated by the government.

Obviously this is a political ploy to spoil the Congress's chances in Uttar Pradesh. Following the Uttar Pradesh adventure, Ajmal said he would take his acolytes to New Delhi to meet the President and the Congress president Sonia Gandhi.

Gogoi has, of course, not responded to Ajmal's threats. But Ajmal represents a new breed of fundamentalists who would use religion to score political points. Perhaps the patience displayed by Christians is taken as a sign of their weakness, hence the oppressive order.

Sensitive issue

In a multi-ethnic state like Assam and a pluralistic country like India, religion is one issue that needs to be handled with sensitivity.

Can a piece of land which is already being used very purposefully by a certain religious group to promote, above other things, micro-economic activities for women and youth, be identified for public purposes? What does the law say about such issues? Are there precedents in any part of this country?

These are important questions because what the Assam Government has just done could add to the mounting conflict in a region that is already torn by ethnic strife. The last thing we need at this juncture is a religious backlash.

Gogoi needs to take a second look at the controversial order.

Policy Framework Guidelines for Heritage Management in Guwahati

This framework accepts the Public Private Partnership (PPPs) mode as the suitable mode for heritage management in Guwahati city.

Any policy for the said purpose should be a contractual agreement between the public agency (Government) and the private sector (owners). Through this agreement the skills and assets of each sector should be shared in delivering a service or facility for the use of the general public. PPP's involves sharing risks and responsibility between partners. This enables government to manage the rising costs and responsibilities.

The policy framework guidelines are:

- 1) Preparation of an inventory of the heritage properties of Guwahati city.

For this the Public Agency should prepare an inventory of the heritage monuments, in consultation with the owners of the property.

i) Yes ii) No

- 2) A contractual agreement between the public and private agency for managing the heritage property. Users should be allowed to continue.

i) Yes ii) No

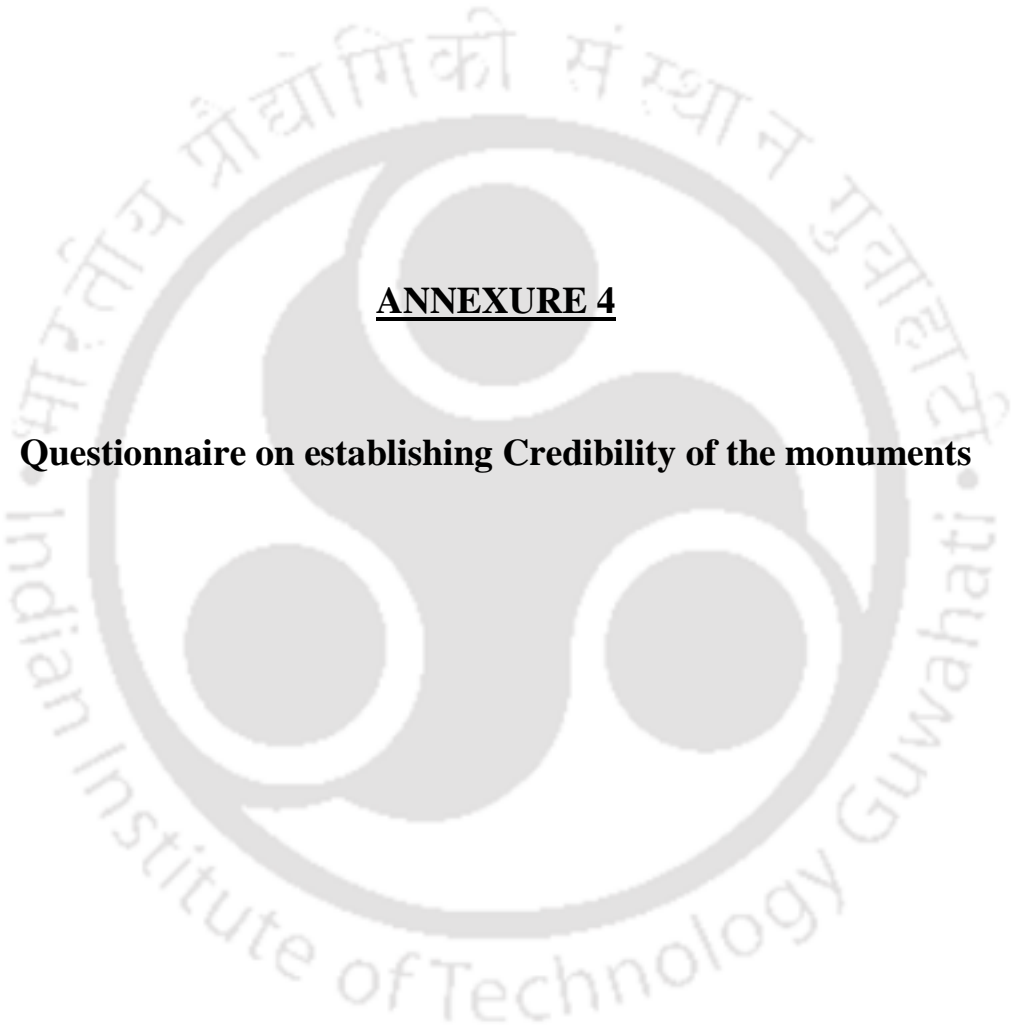
- 3) For future renovation the Public Agency has to be taken into confidence.

An Expert Committee is to be formed by the State Government in support of an inventory of heritage buildings to address matters of heritage conservation. The Expert Committee should include members of both the Public and the Private Agencies for the upkeep and the management of the heritage structures.

i) Yes ii) No

- 4) When the Government gives clearance for any development projects in the city a "clearance" has to be obtained from the Public Agency for heritage management.

i) Yes ii) No



ANNEXURE 4

Questionnaire on establishing Credibility of the monuments

Interview 2

ANNEXURE 4(a)

Questionnaire on 4B Satribari Christian Hospital, Satribari



Name:-

No of years residing in Guwahati:- Occupation:-

1) Is the hospital building as a heritage monument beautiful?

Yes	No
-----	----

2) Is the building valuable?

Yes	No
-----	----

3) Why is the building valuable?

a) The building is an identity marker of Guwahati city.

or

b) It is an old beautiful building.

Yes	No
-----	----

4) Would you agree if the building is demolished or renovated?

Yes	No
-----	----

Questionnaire on Christ Church, Panbazar



Name:-

No of years residing in Guwahati: - Occupation:-

1) Is the Church building as a heritage monument beautiful?

Yes	No
-----	----

2) Is the building valuable?

Yes	No
-----	----

3) Why is the building valuable?

Yes	No
-----	----

a) The building is an identity marker of Guwahati city.

or

b) It is an old beautiful building.

Yes	No
-----	----

4) Would you agree if the building is demolished or renovated?

Yes	No
-----	----

ANNEXURE 4 (C)

Questionnaire on Guwahati Baptist Church, Kamarpatty

Name:-

No of years residing in Guwahati: Occupation:-



1) Is the Church building as a heritage monument beautiful?

Yes	No
-----	----

2) Is the building valuable?

Yes	No
-----	----

3) Why is the building valuable?

a) The building is an identity marker of Guwahati city.

or

b) It is an old beautiful building.

Yes	No
-----	----

4) Would you agree if the building is demolished or renovated?

Yes	No
-----	----

Interview 3 of Sunday Church Visitors

- 5) Do you feel that the present Church building should continue to exist?
- 6) Do you support the Government's interference in matters of demolition of the Church building?
- 7) Should Government of Assam declare the Church as a heritage building?
- 8) If the Church is declared as a heritage building will that extend the longevity of the Church building?
- 9) To your knowledge, what steps is the Church authority taking for the preservation of the monument?
- 10) Do you believe in the renovation and enlargement of the Church building?
- 11) Do you maintain the records of the Church properties?
- 12) How as a member of the Guwahati Baptist Church do you participate in the protection of the Church building?

