

THE HERITAGE ISSUE

A Quarterly Newsletter by APTi South Asia

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A Historic Preservation Podcast



In conversation with Ananya Bhattacharya, on Intangible Cultural Heritage, and the process of nomination.

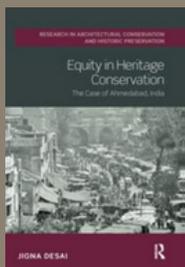
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Jobs, events and more.



Historic Preservation is largely creating opportunities; opportunities for preservation, for understanding, for appreciation, economic opportunities and many more. Through APTi South Asia, we believe in fostering such opportunities, in bridging gaps between taught and practice. The theme for this July issue of the newsletter is learning in retrospect - the history of Historic Preservation. As we come to terms with the many dimensions of cultural heritage, this newsletter has many layers of perspectives for what preservation actually entails.

To know more, start reading....

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Vishal Joshi	Social Media Coordinator
Brinda Gaitonde Nayak	Vice-President and Editor
Divay Gupta	Chapter Advisor
Dr. Michael Tomlan	Treasurer

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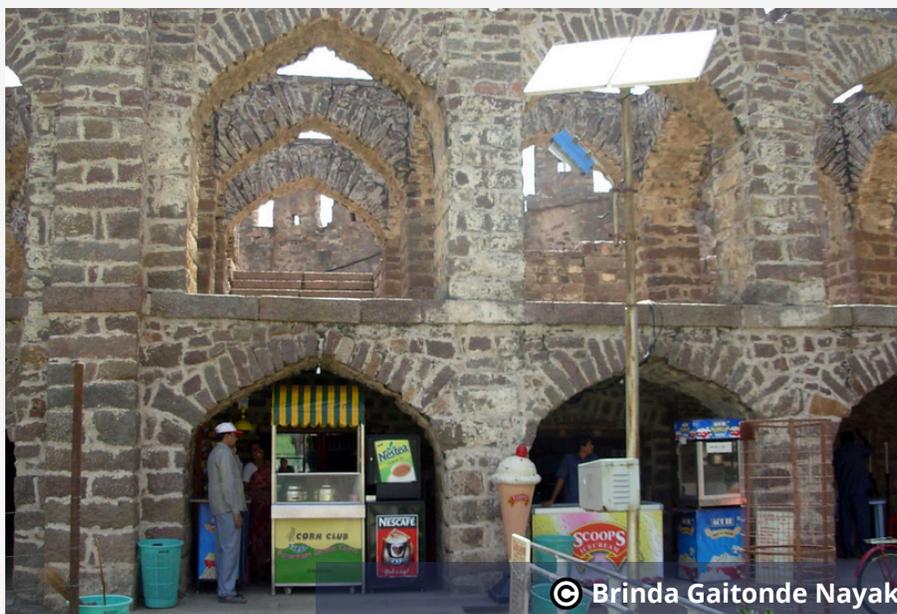
South Asia

The Association for Preservation Technology International
L'Association internationale pour la préservation et ses techniques

From the Editorial Team

For this issue of the quarterly newsletter, we indulge in some soul searching, albeit of a multi-generational nature - the history of historic preservation in the Indian sub-continent. We explore this theme through our *Starting Young to care for the Old* section by Vishal Joshi, who recounts the activities of the Archaeological Survey of India since its inception. The trials and errors by English officers, experts who were entrusted with the task of dealing with an alien heritage, never before encountered by them, and who took conservation decisions with often irrevocable consequences. These are lessons in hindsight. We will read about the formation of Sankalan, one of the first conservation training centers set up in western India, in the article on *Institutionalizing heritage* by Raeesa Parvez Patel. This is us moving past our colonial preservation shackles and sifting out what is best needed in the conservation industry - training and education. The *Book Discussion* features the complexities and contradictions of protecting the first UNESCO World Heritage City in India - Ahmedabad, and Dr. Michael Tomlan parses through Dr. Jigna Desai's book which seeks a balanced approach in conservation. Our *Best Foot Backwards* podcast for this newsletter focusses on Intangible Cultural Heritage, one of the newest forays in cultural preservation, and how different it is than preserving perceptible historic assets. Will we learn from our past mistakes? Will this glimpse into a past time machine improve our vision for future preservation initiatives? These, and many more questions are brought forth and we hope to hear about them from you as we explore *The Heritage Issue*.

Brinda Gaitonde Nayak



There is so much right in this picture and everything wrong.

To address the paradox that is historic preservation - there is a need to recognize potential, preserve it, channel it and present it. This will create a multitude of opportunities for everyone - every man's heritage



In this issue of the podcast "Best Foot Backwards", we talk about Intangible Cultural Heritage in the spirit of introducing this concept and providing some background for nomination of this elusive element. In conversation with historic preservation architect Brinda Gaitonde Nayak, who speaks with Ananya Bhattacharya about her experiences in north-eastern India and Rajasthan.



[Best Foot Backwards Podcast | Shortened with Bitly https://bit.ly/3Q6R5N2](https://bit.ly/3Q6R5N2)

Training our Future

Raeesa Parvez Patel

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For this feature on Institutionalizing Heritage, which highlights organizations committed to the dissemination of traditional building techniques, we turn our attention to Sankalan, A Center for Alternative Learning based in Kutch district of Gujarat, India. Emerging from the response to the devastating 2001 Gujarat earthquake, Hunnarshala Foundation was born from the collective vision of architects, engineers, and master artisans. Twenty years later, the artisan empowerment team of Hunnarshala Foundation formed Sankalan with the vision of creating awareness of traditional construction techniques through training programs, research initiatives, and the empowerment of building artisans. With a commitment to preserving, reviving and integrating traditional construction techniques in contemporary built forms, Sankalan has become one of the leading organizations in the dissemination of eco-sensitive building materials and the empowerment of building artisans, who are at the core of its endeavors.

Sankalan's dissemination efforts focus on creating awareness and transferring technical and hands-on construction skills for eco-sensitive traditional building materials like adobe, wattle and daub, stabilized rammed earth, compressed stabilized earth blocks, mud plaster, lime plaster, Indian Patent Stone (IPS) flooring, terrazzo flooring to name a few. The organization conducts structured training programs and workshops with a strong emphasis on hands-on sessions offering a holistic and immersive learning approach. This approach not only educates participants but also instills a deeper appreciation for traditional building techniques and eco-sensitive materials.



Introductory session for Lime Based Construction training program



Visit to soil borrow area during the Introductory Training Program on Earthen Construction Techniques



Master artisan demonstrating the making of Compressed Stabilised Earth Blocks (CSEB) during CSEB Production Training Program, Bihar

One of the notable dissemination projects is the CSEB Production Training Program in collaboration with the Tribal Integrated Development and Education Trust in Bihar where Sankalan established a dedicated production center for Compressed Stabilised Earth Blocks (CSEB). This month-long training program equipped 20-25 villagers with the skills to produce CSEB, which were then used in the construction of a school designed by Ess Team Architects, catering to the educational needs of around 2000 students. Along with developing the mastery in specific construction techniques, the training programs help in building self-sustaining resilient communities. In 2022, Sankalan partnered with Bandhan, a non-profit in Madhya Pradesh to offer a specialized Masonry Techniques Training Program for local artisans. This initiative focused on refining their skills in exposed masonry techniques such that they can utilize their advanced masonry skills in the construction of villages as part of the Adarsh Gram scheme.

Sankalan offers a variety of training programs that cater to a diverse audience, including architecture and engineering students and practicing professionals. These Introductory Training Programs, ranging from 1 to 12 days, immerse participants in a spectrum of traditional construction methods. For instance, the Earthen Construction Techniques program begins with an introduction to both stabilized and unstabilized earthen construction, soil identification and use of inorganic waste as building material. The participants also get hands-on experience in laboratory procedures and soil analysis. Under the guidance of master artisans, they dive into practical sessions on making stabilized rammed earth, adobe, mud rolls, compressed stabilized earth blocks (CSEB), wattle and daub, and mud concrete. The program also covers various shuttering systems for rammed earth, soil mix design calculations. To complement these sessions, participants visit active construction sites, explore soil borrow areas, and tour the campus of Sankalan office and training center. Beyond these introductory training programs, Sankalan offers customized workshops for groups of students, professionals, and building artisans. These tailored programs can last from a single day to a month, providing in-depth understanding of specific construction techniques, ensuring that each participant leaves with both knowledge and inspiration.

Sankalan's lime-based construction training program is one of a kind in India, offering a comprehensive understanding and developing hands-on skills for application of lime as a building material. The curriculum includes the properties and types of lime, laboratory testing, and practical sessions for preparing lime putty, mortar, and plaster. Master artisans lead participants through the practical application of lime plaster, pigmented finishes, lime floors, and masonry with lime mortar, equipping them with essential hands-on skills.



© Sankalan

Campus Visit during training program

Innovation forms a core aspect of Sankalan's approach. They constantly assess building elements to optimize their effectiveness and efficiency, driving their in-house research efforts to design, create, and test eco-sensitive construction materials. These innovations are integrated into projects, facilitated by transferring technical expertise to artisans. Traditional construction methods, often overshadowed by modern technologies, offer significant benefits such as lower environmental impact and the use of locally sourced, natural materials. Sankalan advocates for these methods, ensuring they remain relevant and applicable in today's construction practices.



© Sankalan

Hands-on Wattle and Daub making session during the Introductory Training Program on Earthen Construction Techniques

One of the pressing needs for an organization like Sankalan is its role in preserving and revitalizing artisanal knowledge. As modern construction trends rely heavily on mass production and synthetic materials, the skills of traditional artisans risk being lost. Sankalan focuses on empowering the building artisans equipped with skilled knowledge in traditional building technologies by providing technical support and training programs, enabling them to achieve sustainable livelihoods, fostering a sense of cultural continuity. Thus, it bridges the gap between traditional techniques and contemporary needs and in doing so, ensures that the art of traditional sustainable building remains relevant.

In the context of institutionalizing heritage, Sankalan emerges as a pioneer in preserving traditional craftsmanship and promoting sustainable construction techniques through the dissemination of traditional building techniques and its commitment to eco-sensitive practices.

Book Discussion - Equity in Heritage Conservation: The Case of Ahmedabad, India

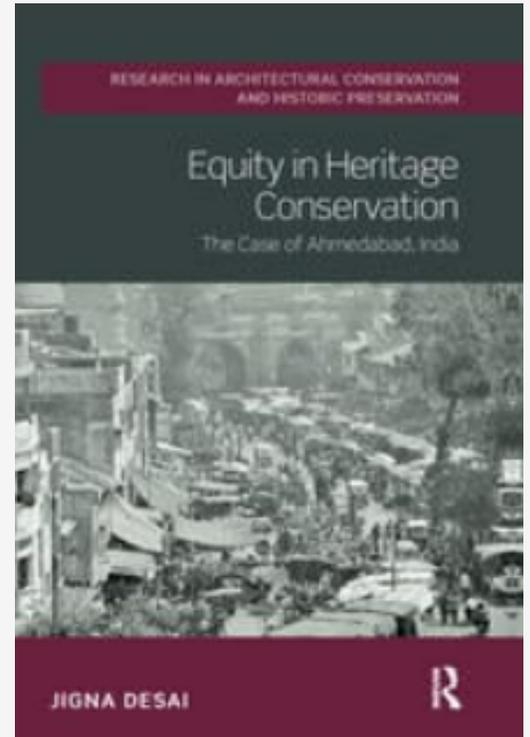
Dr. Michael Tomlan

By Jigna Desai

Oxford and New York: Routledge, 2019. Rs. 3,673/US\$43.96 paperback and EBook; Rs. 2066767618779/\$144.00 hardback; 222 pages. ISBN:978-1-138-60404-9 (hbk), ISBN: 978-0-429-46873-5 (pbk/ebk).

This book, authored by Jigna Desai, an Associate Professor and Program Chair for Masters in Conservation and Regeneration at the Faculty of Architecture, CEPT University, is a timely and relevant guide for those unfamiliar with the implications of World Heritage status for cities, particularly in India. Desai's deep and personal perspective as a participant in the World Heritage survey, which is part of the process and is included in the nomination dossier, adds a unique and authoritative voice to the discussion. By using the guidelines for World Heritage administrators and material for grading heritage buildings in India, the researcher gained a deep understanding of the transformation of the historic core. This forms the corpus of the discussion in the first two chapters—Decoding Equity and the Walled City of Ahmedabad—and provides the substance of the third and fourth, entitled Bhadra—from Maiden to Plaza and the Heritage Street Project.

The first chapter draws on the guidance of well-known international commissions and provides examples of sustainable urban conservation in Europe, the United States, and India. Sections are provided on cultural heritage as an enabler of equity and heritage as an economic resource. Mention should be made of The Delhi Declaration on Heritage and Democracy at the 19th General Assembly of the International Council on Monuments and Sites, which restates the commitment of the international delegates to a people-based approach to heritage conservation. Democracy, as discussed in the Declaration, is a key ingredient for a meaningful and equitable future. The Declaration recognizes heritage as a fundamental right and respects people-centric, culture-specific approaches to conservation. In principle, this acknowledges equitable access to heritage and the right to continue to innovate.



The second chapter draws on historical information about Ahmedabad, including maps and photographs, explaining how the chowks of the pol are the places for social engagement, while the pol panch is responsible for the administration and organization of the pol members. The legacy of the British and their administrative views is discussed, as well as the perspective of the waqf, alongside the Municipal Corporation's evolving role.

The third chapter focuses on a comparatively large public project, as the maiden is the open space traditionally hosting several city-level activities. The Bhadra Plaza Redevelopment Project was intended to regenerate activity, but the hawkers who used the space and others who staked their claims were just the latest occupants. Again, the maps, plans, and photographs are very helpful, as the issues of continuity are placed against the questions of equity in the context of the municipal corporation.

The fourth chapter examines geography more closely, focusing on a street, the Sankadi Sheri, noted by Patrick Geddes as early as 1915. In 2009, the Municipal Corporation agreed to the Gujarat Institute of Housing and Real Estate Developers to sponsor a conference to announce Ahmedabad's becoming a World Heritage City. Hence, a group of developers established a City Heritage Center as a community-based resource, sponsoring heritage walks and assisting residents with technical problems. The accelerated the process of adapting a haveli as a tourist destination.

Chapter Five examines chowks as daily meeting places, centering on the Kavi Dalpatram Chowk, with two others for comparison. As the author worked with students to collect additional information, eight kinds of references are listed. Interviews with men and women in focus groups of all ages are tabulated and illustrated with plans and photographs. They revealed the gender and caste divisions linked to traditions and constant revival and reinterpretations.

The sixth chapter serves as the conclusion. As indicated at the book's outset, the problems associated with World Heritage status are well-known because cities often become theme parks for tourists.

In the closing pages, the author begins to outline a better approach. She suggests an ethical shift that gives the inhabitants more agency. In anthropology, the relationships between the livelihoods in the community are considered before examining the artifacts, including the buildings. The behaviors of the people involved need to be examined to ensure the continuity of the physical forms. That study takes time. Unfortunately, in most instances, the considerations of ordinary residents are often set aside, and political decisions made to expedite results are harmful to the community and the environment.

Starting Young to care for the Old - History of Historic Preservation **Archaeological Survey of India's formation and early projects**

Vishal M. Joshi

We have all heard of the celebrated and yet criticized Archaeological Survey of India (ASI). Do you know why it was formed? Are you aware of their early works? This article will try and put some light on these questions. The annotated bibliography at the end is provided as a summary for further reading for researchers who want to delve into the fascinating subject of understanding colonial preservation policies and the rationale behind it.

The ASI can be described as a government organisation that is in charge of archaeological research as well as the conservation and preservation of monuments and cultural heritage across the Union of India. The first foundations of historic research and archaeological investigation were laid in Calcutta where William Jones founded the scholarly Asiatic Society in 1784. The Asiatic Society's goal was to promote Oriental Research within the geographical extent of Asia. By 1812, Sir Thomas Metcalfe became a representative of the East India Company in the court of Emperor Bahadur Shah Zafar II. Metcalfe was fascinated by Delhi and founded the Delhi Archaeological Society dedicated to uncovering the history of the city. Near the Qutub Minar he transformed a Mughal tomb into his second country house calling it *Dilkhusha* or Delighter of the Heart. From 1842-44, he commissioned an artist to document images of monuments, ruins and palaces, following which he wrote a long description for each and bound the images to make his Dehlie Book.

In 1857, the First War of Indian Independence also referred to as the Uprising broke out. Sepoys, Indian soldiers in the East India Company's Army revolted, with Emperor Bahadur Shah's support. The British united their forces and crushed the rebellion. After 1857 the British in their passion for retribution punished whoever was involved in the Uprising. Delhi, its monuments and many other cities found themselves at the receiving end. *The Lahore Chronicle* came up with a campaign to wipe Mughal Delhi off the map. Lord Canning the Governor-General of the Company supported the cause. John Lawrence the Chief Commissioner of Punjab being fond of the Mughal city, convinced Lord Canning to prevent its destruction, Canning accepted the offer reluctantly. However the damage was already done, eighty percent of the historic Delhi Fort area was levelled. The Jama Masjid and the Red Fort walls with its few Mughal buildings along the river were saved because they were used as offices. *"The harem apartments of the palace - twice the area of any European Palace...were swept off the face of the earth...Not a vestige of them remains now...thinking it even worthwhile to make a plan of what they were destroying or preserving any record of the most splendid palace in the world"*, James Fergusson. [1] The few mosques which survived the onslaught, like the Zinat-ul-Masjid were sold and converted into a bakery.

[1] William Dalrymple, *The Last Mughal: The Fall of a Dynasty*, Delhi, 1857, 459

In the aftermath of the Uprising the territories of the Company were transferred to the British Crown. The post of Governor-General became the title of Viceroy, Lord Canning being the first. In an attempt to save India's monuments from further vandalism Lord Canning gave his patronage to establish the ASI in 1861 and Alexander Cunningham was made its first Director General.

Cunningham was guided in his historical research by the renowned James Prinsep. He was himself a British army officer and an archaeologist and had attempted to form the ASI earlier in 1848 but with no success. Cunningham would fund many of the early excavations himself and understood that this work needed a permanent organization to supervise such archaeology; success was finally met in 1861. The ASI would struggle for the next four years with bureaucratic and financial concerns and it was dissolved in 1865.[1] The ASI would be revived again in 1871 and during the next decade numerous excavation and preservation efforts would be seen especially across northern India.

Cunningham was responsible for excavating Buddhist sites such as Nalanda, Sanchi and Sarnath based on the knowledge he had gained from Prinsep and following the reference in Xuanzhang's Journey to the West. His most famous preservation effort can be seen at the Mahabodhi Temple in Bodhgaya, Bihar. The temple dated back to the Gupta Empire, 4th century CE and was considered one of the oldest surviving temples in the subcontinent. The temple marks the place where Buddha achieved enlightenment. Cunningham began his excavations in 1878. The brick temple lay in ruins as seen in the earlier drawings and photos (Fig.1). Excavations revealed the revered 'diamond throne' the location that marks the exact location near the Bodhi tree where the Buddha achieved enlightenment. Extensive restoration of the temple and reconfiguration of the surrounding complex was undertaken.[2] Cunningham restored the temple based on numerous scale models and miniatures (Fig 2) found during excavation and from other Tibetan and Nepalese Buddhist sites. [3] The central shikhara (tower) and the base was restored, the four smaller surrounding shikharas were reconstructed, giving us the temple we see today (Fig3).

[1] ASI Patna Circle, "About Archaeological Survey of India," Accessed July 5, 2024. <http://www.asipatnacircle.gov.in/about-asi.php>

[2] De Simone, Daniela, "Excavations at Bodhgaya, the Site of the Buddha's Enlightenment: The Mahabodhi temple, Taradih Monastery and Bakraur Stupa." Accessed July 5, 2024. <https://whitelevy.fas.harvard.edu/excavations-bodhgaya-site-buddha%E2%80%99s-enlightenment-mahabodhi-temple-taradih-monastery-and>

[3] Pakhoutova, Elena, "Representing the sacred site of the Buddha's Awakening". Accessed July 5, 2024. <https://projecthimalayanart.rubinmuseum.org/essays/mahabodhi-temple-model/>

Cunningham would retire in 1885 strongly establishing the foundations of the ASI and becoming the 'Father of Indian Archaeology' [4]. Based on this we can surely refer to him as the 'Father of Indian Preservation.' After Cunningham the position of Director General would soon be dissolved in 1889, until the emergence of a Viceroy who would forever change the face of preservation in India.



Figure 1: The Mahabodhi Temple before excavation and restoration in the 1870's, digital image, accessed July 5, 2024. <https://whitelevy.fas.harvard.edu/excavations-bodhgaya-site-buddha%E2%80%99s-enlightenment-mahabodhi-temple-taradih-monastery-and>

Figure 2: Model of the Mahabodhi Temple, ca. 11th century, digital image, accessed July 5, 2024.

Figure 3: Mahabodhi Temple at Bodhgaya, India. Photograph by Christian Luczantis, digital image, accessed July 5, 2024. <https://projecthimalayanart.rubinmuseum.org/essays/mahabodhi-temple-model/>

Lord Curzon was the Viceroy of India from 1899 – 1905. While in office, he delivered a speech to the Asiatic Society in Bengal appreciating its efforts and highlighting that in his term he would actively pursue the policy of preservation. Curzon, true to his words increased the budget of the ASI almost five-fold. He appointed the 26-year-old John Marshall in 1902 as the Director General of the ASI, a post that was vacant for almost a decade. It was John Marshall who would later oversee the large scale archaeological excavations that revealed the renowned Indus Valley cities of Mohenjo-Daro and Harappa as well as Buddhist cities of Taxila. Marshall would appoint many more Indians during excavations and would indirectly support Indian nationalism.[5]

[4] Britannica, "Sir John Hubert Marshall". Accessed July 5, 2024. <https://www.britannica.com/biography/John-Hubert-Marshall>

[5] *ibid*

In 1904 Lord Curzon introduced the Ancient Monuments Preservation Act (AMPA) which was an attempt to pass legislation on the preservation of monuments in India. This Act was based on the Ancient Monuments Protection Act of 1882 in Britain. However, the AMPA in India was different in two particular instances. First, it gave the government more wide ranging powers to enforce preservation even taking direct ownership of 'dead' monuments. Second, special emphasis was placed on religious structures and the upkeep of temples and mosques which were in use. Personal interests of Lord Curzon and the eagerness of the ASI which set about the task of fencing, walling off areas and undertaking beautification measures got the government into direct confrontation with local authorities.

On the other hand the ASI under Curzon managed to conserve, protect and catalogue numerous historic buildings across the length and breadth of India. The guide for preservation became John Marshall's Conservation Manual which emphasised that monuments in India should be 'conserved' and 'not restored'.^[6] However, Curzon was known for his love of Mughal monuments. Particularly for his personal and active involvement in the 'restoration' efforts in Agra especially the Taj Mahal.

He went about making radical and even controversial changes to the Taj. The forecourt's eastern entry which was in a ruinous condition was completely restored including the Taj crypt which had been despoiled during the Uprising. A 'Saracenic Lamp' from Cairo was placed over the cenotaphs. The great 'jungly' Mughal gardens (Fig. 4) were replaced and made into English parks with lawns and cypress trees (Fig.5). The Taj Ganj, part of historic Mumtazabad which sustained the tomb based on revenues earned from its markets and caravanserais, was cleared off the map as it was considered a 'squalid bazaar'.^[7]

[6] Indra Sengupta, "Monument Preservation and the Vexing Question of Religious Structures in Colonial India", in *From Plunder to Preservation: Britain and the Heritage of Empire, c. 1800 - 1940*, 180

[7] Eugenia W. Herbert, "The Taj and the Raj: Garden Imperialism in India", *Studies in the History of Gardens & Designed Landscapes: An International Quarterly*, 267



Figure 4: The Taj Mahal from the Gateway. Photograph by John Murray, 1864, digital image, accessed July 5, 2024. <https://architexturez.net/file/taj-mahal-gateway-met-dp143026-jpg>

Figure 5: The Taj Mahal Renaissance Garden, mid-1900's, scan, University of Texas at Austin, Architecture and Planning Library.



In Delhi the restoration of the Red Fort buildings which survived the demolition campaign also began. The Zinat-ul-Masjid was reconverted into a mosque.[8] After Curzon, John Marshall continued to be the Director-General of the ASI and worked even with tight budgetary constraints. An article in the *Times of India* dated 6th May, 2012 emphasized that if Ahmedabad is known for the intricate lattice work of the Sidi Syed Mosque, it is because Curzon stepped in to save this beautiful historic masterpiece. To conclude as Jawaharlal Nehru said, *“After every Viceroy is forgotten, only Curzon will be remembered for he restored all that was beautiful in India.”*[9]

The British brought preservation into the mainstream as a result of prior monumental destruction. The establishment of the ASI became a pillar of preservation in British India and is even today one of the main institutions responsible for conservation across the country. Preservation saw a great impetus in India under Alexander Cunningham, Viceroy Lord Curzon and John Marshall - their values and teachings still guide preservation in the subcontinent.

[1] Sir John Cunningham, ed., *Revealing India's Past*, 18

[2] Eugenia Herbert, “Curzon nostalgia: landscaping historical monuments in India”, *Studies in the History of Gardens & Designed Landscapes: An International Quarterly*, 267

Annotated Bibliography:

David Dilks, *Curzon in India: I. Achievement* (London: Rupert Hart-Davis 1969):

As the title suggests the first volume of Curzon in India underlines his many political as well as institutional reforms and in brief covers his involvement on the preservation front.

Handbook of Conservation of Heritage Buildings (New Delhi: Directorate General, Central Public Works Dept. 2013), <http://cpwd.gov.in/Publication/ConservationHertBuildings.pdf> (April 25, 2015):

This handbook provides a short History of Conservation in India. It was particularly significant as it focused on the Acts and Laws that formed the foundation of conservation in the country.

Eugenia Herbert, "Curzon nostalgia: landscaping historical monuments in India", *Studies in the History of Gardens & Designed Landscapes: An International Quarterly* (Oct 2012), 277-296, <http://dx.doi.org/10.1080/14601176.2012.719715> (April 27, 2015):

This article in the quarterly is an excellent account of Curzon's landscaping ideas imported from his homeland i.e. Kedleston, Great Britain. His role in legitimizing these concepts during his reign and its criticism. Further, awkwardly so, its impacts and its unabated continuation in present day landscaping projects around heritage structures in Independent India.

Eugenia Herbert, "The Taj and the Raj: Garden Imperialism in India", *Studies in the History of Gardens & Designed Landscapes: An International Quarterly* (May 2012), 250-272, <http://dx.doi.org/10.1080/14601176.2005.10435447> (April 27, 2015):

This article deals with the imperial agenda of Lord Curzon. It highlights his involvement in the conservation project of the Taj Mahal. Laying emphasis on his validation of the removal and subsequent demolition of the historic Mumtazabad i.e. the bazaars of Taj Ganj which were a part of the historic master plan made by Shah Jahan.

Indra Sengupta, "Monument Preservation and the Vexing Question of Religious Structures in Colonial India", in *From Plunder to Preservation: Britain and the Heritage of Empire, c. 1800 - 1940* (Oxford: Oxford University Press 2013), 171-185:

This chapter focuses on India's Ancient Monument's Preservation Act. The similarities and differences of the Act from its British and Irish counterparts. Also focusing on changes made in the Indian Act to suit the local needs of the country and its resultant consequences.

William Dalrymple, *The Last Mughal: The Fall of a Dynasty, Delhi, 1857* (London: Bloomsbury 2006):

The book gives us an exceptional account of Delhi before the Uprising in 1857. It includes the events that led to it and the ramifications of the same. This was important for us as it had an account of Thomas Metcalfe and his activities in Delhi. The book also provides an insider's view into the destruction of Mughal Delhi as an act of British retribution.

Sir John Cunningham, ed., *Revealing India's Past* (Delhi: Caxton Publications 1988):

This cooperative record of archaeological conservation and exploration activities in India, is a detailed understanding of the projects carried out by the ASI in the first quarter of the century. Further, it highlights Curzon's policies which gave it a great boost and the policies of Viceroy's after him. The book has a comprehensive insight into the budget of the ASI during the same time period.

Pakhoutova, Elena, "Representing the scared site of the Buddha's Awakening." Accessed July 5, 2024. <https://projecthimalayanart.rubinmuseum.org/essays/mahabodhi-temple-model/> :

This article deals with the Mahabodhi Temple miniature and its importance in the Buddhist religious world. The article talks about how these scale models were discovered and later utilized by Alexander Cunningham for reconstruction and architectural reinterpretation for resurrecting of the ruins of the Mahabodhi Temple.

Call for Opportunities



30th biennial IIC Congress 2024

Congress theme: 'Sustainable Solutions for Conservation: New Strategies for New Times'.

Conference dates: 23 to 27 September 2024

For more information, visit: [IIC Lima Congress 2024 | International Institute for Conservation of Historic and Artistic Works \(iiconservation.org\)](https://iiconservation.org)



Earthen Construction Techniques Training Program

"Sankalan" A Centre for Alternative Learning - offshoot of Hunnarshala Foundation are pleased to announce Introductory Training Program on Earthen Construction Techniques
Date: 15th & 16th August 2024.

Venue: Bhuj- Kutch, Gujarat

For more information, visit: [Earthen Construction Techniques - Training Programs - Sankalan - a center for alternative learning \(sankalan-hunnarshala.org\)](https://sankalan-hunnarshala.org)

Pastforward 2024 conference

Because preservation is an interconnected practice, PastForward 2024 sessions and speakers will address three biggest challenges: Creating Climate Resilience Through Historic Preservation, Ensuring a Representative Preservation Movement, and Encouraging Historic Preservation-Based Community Development.

Date: Oct 28 - 30, 2024.

Venue: New Orleans, USA

For more information, visit: [National Preservation Conference](https://nationalpreservationconference.org)



APTi Events



Tuesday, July 16
12:00 pm - 2:00 pm Eastern (US)

Presented by APT's Sustainable Preservation Technical Committee

Historic Window Upgrades: Wood, Steel and Vacuum Insulated Glass

The third in a four-part webinar series that will focus on assessment of deficiencies and treatment options for windows, along with design and operational considerations for energy reduction and climate response.

Date: 16th July 2024.

Venue: online webinar

For more information, visit: [APTi webinars](#)

Mineral Silicate Paints & Stains for Masonry Facades with KEIM Mineral Coatings of America, Inc.

Join us for a discussion with KEIM Mineral Coatings of America, Inc. KEIM mineral paints are a Bavarian invention by the scientist Adolf Wilhelm Keim, who successfully combined water glass (potassium silicate solution) with inorganic color pigments. This produced a paint that both penetrates and chemically reacts with the mineral substrate, becoming an integral part of the surface where it can never peel or blister.

Speaker: Perri Robinson

Participation in this non-CEU event is free, but registration is required to receive the Zoom link.

Date: 16th August 2024.

Venue: online webinar

For more information, visit: [APTi webinars](#)



International Conference- BUILDING BRIDGES, Connecting cultures, places and practices

The Association for Preservation Technology (APT), National Trust for Canada, and Canadian Association of Heritage Professionals (CAHP) have joined forces, once again, to present this conference entitled Building Bridges. The conference will focus on connecting places, cultures, and practices in order to bridge the knowledge gap and gain new insights upon the ongoing challenges in historic preservation, climate resiliency, and social equity.

Date: Nov 12 - 16, 2024

Location: Montreal, Quebec, Canada

For more information, visit: [Montreal Annual APTi conference](#)

APTi South Asia Collaborative Events



AHMEDABAD: THROUGH THE LENS OF HERITAGE

7TH TO 18TH AUG 2024

UNESCO WORLD HERITAGE VOLUNTEER ACTION CAMP 2023

WORKING ON THE FUTURE" CAMPAIGN, IN THE FRAMEWORK OF THE UNESCO WORLD HERITAGE EDUCATION PROGRAMME.

Khushtar Heritage Collective at the World Heritage property of the Historic City of Ahmadabad, in India, is hosting the World Heritage Volunteers (WHV) Initiative and more particularly, the "World Heritage Volunteers 2024 – Working on the Future" campaign, in the framework of the UNESCO World Heritage Education Programme.



PROGRAM DETAILS

Dates: 7th Aug to 18th Aug 2024

Registration cost:

- 11,000 INR for Indian Nationals
- 350 USD for foreign nationals

Program inclusions:

- Accommodation throughout the program
- Breakfast and lunch
- Any internal travel throughout the program
- Any and all entry fees
- All the training sessions and material

APPLICATION LINK:

<https://forms.gle/LZFefSiGapTQvVtB6>



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The Heritage Issue

A Quarterly Newsletter by APTi South Asia

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