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Community Initiatives to Preserve and Promote Cultural Heritage- Mumbai, India

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ABSTRACT

The city of Mumbai is an amalgamation of several communities that migrated and helped build 'Prime in Indus'. All the architectural built stock has significant cultural and heritage value. Cosmos Indicopleustes in his 6th-century work endorses that the Christian community existed in the Konkan region of India much before the Portuguese. Over the last five decades, the lack of awareness about the importance of the historical and cultural significance resulted in several architectural buildings such as churches, institutes, etc being demolished and artifacts like manuscripts, records, paintings, furniture, and vestments being desecrated, sold or stacked away in storerooms. In 2006 the Archdiocese of Bombay set up a committee of architects, historians, and interested clergy to address this concern. Significant work has been undertaken to preserve and promote the historic and cultural patrimony of the church through its varied programs. The advocacy has borne fruit and led to a transformation in the attitude of 4,91,249 Christians, both religious and laity in the archdiocese. The Archdiocesan Heritage Museum is one of its kind in the metropolis initiated by the committee. It facilitates Catholic community groups who seek guidance to restore churches and artifacts in the vast metropolitan region of 10,100 sq km. The participatory effort to preserve and promote the cultural heritage of the Catholic Community can be used by other communities to prepare a toolkit to establish a place's cultural significance and conserve the tangible and intangible heritage under severe pressure from urban development.

1. Introduction

Christianity is not new to India. Fr Benny Aguiar writes in his book 'The Making of Mumbai' that "the Greco-Egyptian monk, Kosmos Indicopleustes, who came to Kalyan in 530 AD, spoke of a Christian Bishop in Kalyan who received these orders from Persia." (Aguiar, 2012). George Mark

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Moraes writes in '*A History of Christianity in India 52-1542* (Manaktalas, 1964)', that St. Bartholomew, a disciple of Christ came to 'India Felix'. 'Felix' in Latin is a literal translation of the Sanskrit word Kalyan, meaning happy. Further evidence shows that "in the 2nd century the church at Kalyan sent messengers to Bishop Demetrius of Alexandria...." There is other documented proof that the Christian community of Kalyan, the 'foundation town' is mentioned in the Council of Nicea held in 325 AD. Kalyan, a taluka near Vasai, had a Bishop appointed from Persia, in the 6th century. Historical records are available regarding a church dedicated to St. Thomas at Sopara, which is close to the present Bishop's House at Vasai. This extensive timeline is evidence of the existence of the Christian community in the Mumbai Metropolitan Region from the 2nd century itself. It challenges popular belief that Christianity was introduced to the Indian subcontinent by colonizers English, Portuguese, Dutch, and French.

Vasco da Gama was the first explorer from Portugal who successfully reached Calicut in May of 1498. He was not well received and several feuds between Calicut and Cochin were a perennial drain on Portuguese resources. Vasco da Gama reported that the Christianity practiced in this region was 'a primitive form of Christianity practiced among the locals'. St Thomas, an apostle of Christ had made his voyage to India and had successfully converted influential people reportedly of the Brahmin class to Christianity. Vasco da Gama experienced a result of the separation of Catholicism over 15 centuries from the mainstream church in Europe. At the time Christianity found its roots in India, Europe was under the Romans, and Christians were a persecuted minority. The advent of the Portuguese in India led to several tangible monuments and intangible practices of historical or cultural significance (Pillay 2021). Col. (Dr.) D. P. K. Pillay writes in his published paper 'Arrival of Portuguese in India and its Role in Shaping India' 'Vasco da Gama recommended that missionaries be sent to India to help bring the practices of the "Hindu Christians" up to date with Roman Catholic orthodoxy". The attempts made by the Portuguese to unite the ancient Christians of Kerala to the Papal Authority annoyed the Syrian Christians which led to '*Kunnam Kurissu*' agitation which started on 3rd January 1653 in Mattancherry (Times News Network, 2017). All the people of the Saint Thomas Christian community of the Malabar Coast in India declared they would not submit to the Jesuits and Latin Catholic hierarchy, nor accept Portuguese dominance.

Alfonso de Albuquerque established the Portuguese empire in the East. In 1510 he captured Goa, which he fortified and made it the chief trading post and permanent naval base for the Portuguese in India. The Portuguese obtained Bombay and Bassein under the Treaty of Bassein signed on 23rd December 1534 between the Sultan of Gujarat and the Portuguese viceroy. The resultant-built form in the region had a distinct character aligned to the semantics of the architectural buildings in Portugal, and the various missionary groups that settled in the area. The parts under Portuguese domination extended from Bassein (Original name Vasai), Salsette Island, and several parts of the Island city of Bombay (Name changed to Mumbai in 1995). There were several distinct phases of architectural form during the 450-year colonization of the occupied territories. They are extensively documented in architectural and historical literature that have established this premise.

The original jurisdiction of the Archdiocese of Bombay before 1928 was limited to Salcette and Bombay Island. Bassein (Vasai) was under the Archdiocese of Goa between 1535 to 1886 and later under the Archdiocese of Daman between 1886 to 1928. It finally came under the Archdiocese of Bombay in 1928. On 22nd of May 1998, Pope Paul II established a new Diocese of Vasai carved from the larger region of the Archdiocese of Bombay. In this paper, we limit our scope to the Mumbai Municipal Corporation boundary with a focus on the religious heritage of the Catholic community in the Archdiocese of Bombay.

There were various reasons that led to the loss of several architectural buildings such as churches, institutes, etc. First, the decay of Portuguese power in the 17th century was exacerbated by plague, cyclone, drought, famine, and finally the attack of the Marathas that left Vasai Fort and its precinct in ruin. Besides these climatic and political circumstances, other reasons catalysed the loss of tangible and intangible heritage. The second reason is Vatican Council II, (1962-1965) which called for rites

of sacraments to be revised, ending a period of Latinisation in the church. Active liturgical participation increased dramatically in many local church communities with the acceptance of inculturation by the clergy. It catalysed the decline of stewardship and awareness of the cultural value of traditional tangible artifacts. Sixteenth-century churches located on Bombay Island were demolished in the early 1970s e.g. St. Michael Church, Mahim; Our Lady of Salvation, Dadar colloquially known as Portuguese church; Mount Carmel Church, Bandra Fig.1-4 and several artifacts like manuscripts, records, paintings, furniture, vestments, etc were desecrated, sold, or stacked away in storerooms. These churches were demolished to accommodate the large population that migrated to Mumbai and settled in these parishes.



Fig.1. Plague map of 1896-97 shows the existence of St Michael church Exhibition 'Meandering Through a Mapped Canvas' Asiatic Society



Fig.2. St Michael Church, Mahim (Before 1985)
In the Mission field Diocese of Daman



Present - Author

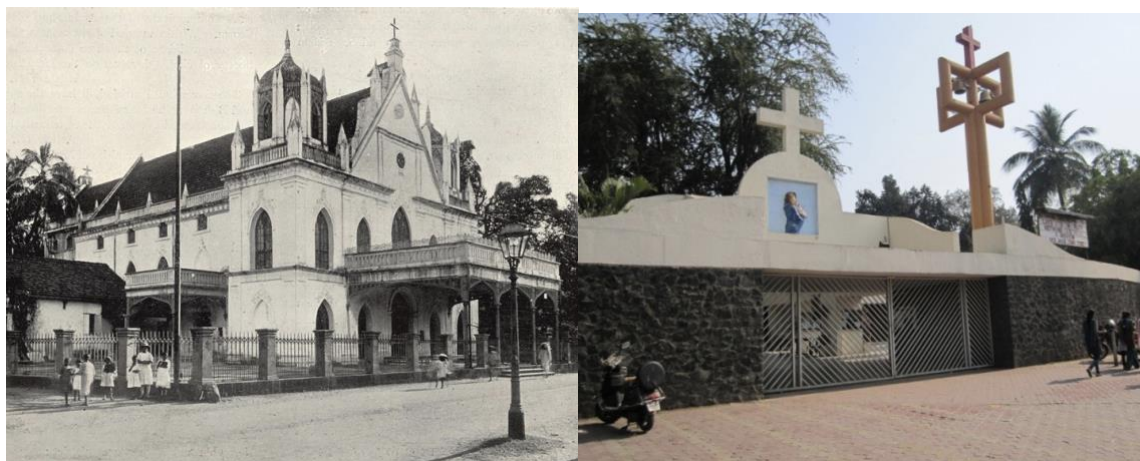


Fig.3.Our Lady of Salvation, Dadar (1595 – 1610) *ibid* Present - Author



Fig.4.Mount Carmel Church, Bandra (Before 1894) *ibid* Present - Author

2. Method

Applied research is the method that was found the most appropriate for this initiative, designed to identify solutions to specific problems or find answers to issues. Nearly five decades after Vatican II, the clergy and the laity lacked awareness about the valuable assets they had inherited and did not have the guidance for a proactive approach to address major and minor issues. The method to mitigate these issues will be articulated in this paper. This method produces knowledge and offers plausible, applicable, and implementable propositions for the stakeholders of the Catholic community. This method can become the way forward for other communities in the city with rich and significant cultural heritage. Fig.5. The technique can be adapted specifically for every individual group.

The articles of the Burra charter will be used as a framework as it offers guidance for conservation and management of places of cultural significance. The articles in the charter will be the guideline to ascertain the cultural significance of these places within the geography of the Archdiocese of Bombay and propose a management plan that needs to be in place. India has numerous communities, religions, and subcultures and this paper will demonstrate the process followed by the catholic community. This paper will offer direction for an action plan that can be adapted by other communities in the city and country to preserve their religious and cultural heritage. The issues articulated are based on the author's engagement with stakeholders in several parishes through visits with the Archdiocesan Heritage Committee or interactions owing to professional work as an architect. Several conservation

architects and management professionals can gain insight as founding flag bearers for such initiatives in the country.



Fig.5. Existing communities in the Island city - Savi Shah

2.1 Community and the Burra Charter

Osborn and Neumeyer define a community as a group of people living in a contiguous geographic area, having common centres of interest and activities, and functioning together in the chief concern of life (Neumeyer, 1932). Dennis Poplin describes a community as consisting of persons in social interaction within a geographic area and having one or more additional common ties. Further, he elaborates that a community is a social group living in a given area with some degree of "we feeling" (Poplin, 1972). To develop a real community, the people must participate in its activities and acquire a sense of belonging. A community may be limited to a specific area or embrace all people who commune in the fellowship of similar attitudes and values. This is seen in the Catholic community. Though there are differences owing to social, and cultural affiliation in Bassein, Salsette island, the islands of Bombay, and Karanja, the political occupation of Portuguese and English added another complex layer to the Catholic community. The 'we feeling' was the common thread established owing to religious affiliation.

William Kornblum states a community is a set of primary and secondary groups in which the individual carries out important life functions (Smith, 1998). Charles Horton defines community as a local grouping within which people carry out a full round of life activities (Cooley, 1983). Martindale states that a community may also be viewed as a process or a movement toward unity in the system of social life, an ongoing movement that is never completed or finished (Martindale, 2018). All these definitions of community have an association that relies on the scale of the group. From all these definitions of a community, two basic attributes are the cohesion to bind people together, one relating to the commonality of location and the other to the commonality of interest.

Mumbai was a fertile ground for migration owing to industrialization. Several people from other parts of India migrated to the city for jobs and settled in various enclaves. The migrants were segregated by significant horizontal (religious, regional, linguistic) and vertical (income, occupation, caste) divisions. These divisions are evident in the Catholic and other communities. The migration of people from different regions brought their own socio-cultural and regional differences that they fiercely protected. Fig.5. Within each community there are further subtypes. The sub-types in the

Catholic community are East Indians (Original inhabitants of Bassein (Vasai), Bombay, and Salsette Island), Goans (those who migrated from the Portuguese colony of Goa, Daman, and Diu), Mangaloreans (migrants from Mangalore) and Anglo Indians specifically referring to those born of British ancestry and native to India. The common thread between all these community subtypes is the Latin rite of Catholicism. Vatican Council II (1962- 1965) allowed vernacular languages at mass. The Latin rite was not meant to be fully scrapped but was quickly abandoned by local churches. The pontifical universities in Rome, where many future Church leaders were educated, stopped teaching in Latin in 1967. The religious affiliation to the Latin Rite was the glue that bound all these community segregations and sub-types together.

2.2 Geographical Area for this research

The Mumbai metropolitan region has an area of 10,103 square kilometres and a population of over 4,91,249 people in Mumbai, Thane, and Raigad. Before 1998 Vasai was also part of this area. This paper focuses on seven of the eleven deaneries in the Diocese of Bombay Fig. 6. with several individual parishes. These deaneries have been selected as many of the churches built by the colonizers are within this region.

Deanery	Former geographical limits	Number of parishes
South Mumbai	Bombay Island	13
North Mumbai		13
Bandra	Salsette Island	8
Kurla		12
Central Suburbs		7
Andheri		10
Borivili		15

Fig.6. Deaneries, Geographical Limits, and Parishes - Author

2.3 Understanding the issues in the seven deaneries through the lens of the Burra Charter

The Burra Charter is the framework that discusses the steps for planning and managing a place of cultural significance. It broadly discusses understanding the cultural significance of a place, developing a policy, and managing the place of cultural significance in sync with the cultural policy. The articles of the Charter are used as a lens to understand and articulate the various issues.

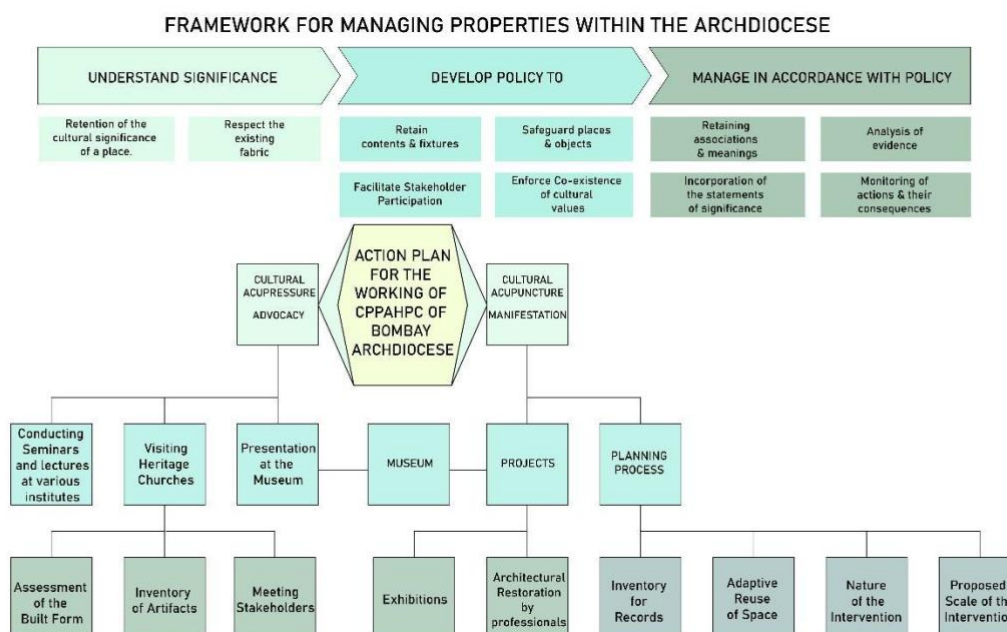


Fig.7. Methodology – Burra Charter as a framework - Author

In Article 2. The Burra charter focuses on Conservation and Management. It is evident from visits to several parishes in the seven deaneries that the local Catholic populace who have inherited tangible heritage do not attribute any cultural significance to the place.

Though the stakeholders respect the architectural built-form especially when it is a religious living monument, used for worship, they are unaware of the process and method to conserve it for the cultural significance that is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and objects. All interventions to the building and its precinct do not engage with the aesthetic, historical, scientific, social, or spiritual value for past, present, or future generations. Without any direction, the interventions made to the church escalate the vulnerability of the built fabric rather than safeguarding it.

In Article 3. The Burra charter discusses the Cautious approach of changing as much as necessary but as little as possible.

Without any appreciation for the cultural significance of the place, the philosophy for minimal intervention in the building is not much of a concern. The current approach evident from visits to places suggests that the interventions either have a functional rationale to address a problem such as leakage etc or are oriented to beautification to leave a mark for posterity, by the laity or the clergy. The scale of the intervention follows the premise that ‘Big is Beautiful’ and all the interventions made distort the understanding of history with complete erasure of the materials, techniques, and cultural significance.

Without any concern for the cultural significance of the place Article 4. which focuses on knowledge, skills, and techniques becomes an irrelevant point to discuss as the agenda of all the interventions made was either to resolve an issue or for those in authority to leave a legacy on the built form.

Burra Charter Article 10 and Article 11, elaborate on the necessity of retaining the objects of a place to contribute to the cultural significance of the place.

The Second Ecumenical Council of the Vatican, commonly known as the Second Vatican Council or Vatican II, was the 21st and most recent ecumenical council of the Catholic Church. The council met in Saint Peter's Basilica in Vatican City for four periods (or sessions), each lasting between 8 and 12 weeks, each autumn of the preceding four years 1962 to 1965. Preparation for the council took three years, from the summer of 1959 to the autumn of 1962. This council was held to better

connect with people in an increasingly secularized world, some of the Church's practices and teachings needed to be improved and presented in a more understandable and relevant way. Though the Second Vatican made some reformations, the changes in the ecclesiastical liturgy resulted in many ecclesiastical objects, contents, and fixtures, contributing to the cultural significance of a place that was not appropriated and was gradually discarded or stacked away.

Article 10 states "Their removal is unacceptable unless it is: the sole means of ensuring their security and preservation; temporarily for treatment or exhibition; for cultural reasons; for health and safety; or to protect the place. Such contents, fixtures, and objects need to be returned where circumstances permit, and is culturally appropriate." It is disheartening to note that the committee unconditionally inherited objects and artifacts about to be disposed of or found in a pathetic condition. This prompted the committee to conserve these artifacts and then establish a museum. This museum is at the heart of promoting cultural significance in the Archdiocese of Bombay.

Article 12. Participation: Conservation, interpretation, and management of a place should provide for people's participation for whom the place has special associations and meanings, or who have social, spiritual, or other cultural responsibilities for the place.

The number of participants associated with the place of cultural significance are the members belonging to a particular parish. They can be broadly divided into two groups: the clergy with the parish priest as the trustee for three to five years before they are transferred to another parish and the laity, the parishioners, who are guardians of the property. The visits to the various parish churches indicate that there is no awareness of the cultural significance of a place and hence all the well-intended interventions are detrimental.

Article 13. The coexistence of cultural values should be recognized, respected, and encouraged, especially in cases where they conflict.

Often there is a conflict between the Clergy, the nominated laity in authority, and the general populace about the nature of intervention. However, the resolution to these differences to accept or reject the propositions by the uninformed decision makers is not about cultural significance or values but who is in authority either through position or finance.

Article 24. Retaining associations and meanings

In most parish churches there is respect for the tangible aspects however the local populace is keen to become patrons to refurbish the building owing to favours received for divine intervention. The clergy (parish priest), like to leave a tangible legacy and accept the suggestions by the laity without understanding the cultural significance.

Conservation Practice Article 26.

Applying the Burra Charter process is possible when one discusses an individual place of cultural significance as the professional undertakes necessary documentation. However, it is evident that post the identification of the place of cultural significance and the essential intervention to restore the place there is no management plan and guardians do not contribute to or participate in the opportunities for conservation and management.

The framework of the Burra Charter when compared with the activities at various scales in the Archdiocese of Bombay indicates the lack of understanding of the cultural significance of the church, its setting, the artifacts and ecclesiastical objects that have resulted in the loss of this tangible heritage in the early seventies.

3. Initiatives in the Catholic Church

Pope John Paul II established a Pontifical Commission for the Conservation of the Historic and Artistic Heritage on June 28, 1988, within the Congregation of the Clergy. This Commission was later reformed and called the Pontifical Commission for the Cultural Patrimony of the Church with an autonomous standing.

The Archdiocese of Mumbai instituted an Archdiocesan Heritage Committee called the “Committee for the Preservation and Promotion of the Artistic and Historic Patrimony of the Church.” (CPPAHPC) in 2006 by Cardinal Ivan Dias. The composition of this committee consists of a priest, historians, architects, and professionals knowledgeable in history, culture, and conservation. After a few visits to several parishes in the archdiocese, it was evident that there was no awareness of the cultural significance of the churches, artifacts, and ecclesiastical objects.

Cultural Acupressure and Cultural Acupuncture are conceptual binaries to influence and educate the stakeholders. Cultural acupressure is a framework to affect, influence, and educate persons in authority and the populace. Cultural acupressure is a name coined by the author for interventions to create awareness about the cultural significance of a place. This is ephemeral and intangible. Ephemeral Cultural Acupressure is more temporal and can dwell on intangible aspects to enhance the cultural significance of a place. These interventions can play out at varying times (festivals) and spaces across the diocese and can be need-based. The scale and nature of projects are on a case-to-case basis and can be encouraged as it is a bottom-up approach initiated by the local populace. Cultural Acupuncture requires methods and processes for intervention that require structured planning, execution, and management strategies to create an awareness of the cultural significance of a place. Both these approaches require sustained involvement by all the stakeholders within the community with adulation from persons in authority in a timely appropriate manner. This acknowledgment inspires and educates the populace.

The very first initiation was a top-down approach that needed to be addressed and was done through a presentation of an action plan by all the members of the CPPAHPC to the head of the Catholic church of the Archdiocese of Bombay located in Mumbai, Oswald Cardinal Gracias. Fig.8. The summary of the action plan is as follows;

Action plan for the (CPPAHPC)

- The education of clergy, seminarians, and laity who are inheritors and guardians of a rich heritage. Directives from the Bishop need to impress upon the clergy and faithful that the church in Mumbai has a unique history and that Christianity came to this Diocese even before it went to Europe or America.
- The procedure for obtaining permissions for any intervention in an existing heritage church. To begin with we refer to the churches listed by the Mumbai Heritage Conservation Committee in 1995.
- Adaptive reuse of Space -The churches in South Mumbai of the Island city can be adaptively reused as the population has reduced owing to migration of the population to the North of Mumbai and leaving the space vacant. This space can be adapted for archives, and libraries to preserve old records or can also be used for cultural /religious events.
- Documentation of churches, inventory, and classification of the respective artifacts must be undertaken.
- Need to preserve records and other important documents within the church.



Fig.8. Action Plan presented to Oswald Cardinal Gracias - Author

Cultural Acupressure

Advocacy refers to spreading awareness about the philosophy of conservation and restoration of places and objects of cultural significance. Several strategies have been used to promote cultural acupressure.

Conducting Seminars and Lectures

Academics, Professionals, and craftspeople who follow best practices are invited to conduct seminars and workshops open to the public in the city. Fig.9. They explain the cultural significance of the building/artifact and the philosophy for conservation. The workshop is to create awareness about the cultural significance of a place and its artifacts. This acquaints the populace with some basic guidelines to address several issues at the macro and micro levels. This approach is adopted to instill a sense of guardianship to encourage the populace to participate in a participatory approach and become vigilant to protect and preserve places or objects of cultural significance. These informed community members can approach relevant authorities and professionals to seek guidance.



Fig.9.Swati Chandgadkar demonstrating peculiar features of Stained Glass during a lecture/workshop at St Peter's Church, Bandra Mumbai - Author

Visiting places of cultural significance

Many heritage churches were visited by the Archdiocesan Heritage Committee (CPPAHPC) to spread awareness among parishes to preserve the cultural significance of the Churches and ecclesiastical objects. Fig.10. It was disturbing that the stakeholders in the parish were keen to get rid of the old artifacts in their possession as they found no use in them. The Archdiocesan Heritage Committee found many antiques and artifacts of wood, ivory, records (baptismal, marriage & death), and other precious materials handled inappropriately. Some of them were badly broken, and innumerable pieces were thrown away. While it was difficult to change the attitude of the clergy and the laity, the objects of cultural significance were handed over to the committee for safekeeping.



Fig.10. Heritage committee visit to St Ann's Church Mumbai - Author

Cultural Acupuncture

Manifestation means the application of ideas and concepts to promote the cultural significance of a place or artifact. It includes measures by the Archdiocesan Heritage Committee to conserve and preserve the rich Christian Heritage of Mumbai. Manifestation can be broadly divided into two sections. Conserving and Restoring places of cultural significance and exhibiting artifacts of cultural significance.

Process for Conserving and Restoring Heritage Churches.

Churches that have been Listed as a Heritage structure by the Mumbai Heritage Conservation Committee (MHCC) can be restored by following a procedure prescribed by the Church Heritage Committee.

- First, a proper document is prepared enumerating the repairs needed in the Church. This report is sent to the Cardinal seeking his approval.
- This document is then forwarded to the Archdiocesan Heritage Committee (CPPHPC)
- The Committee discusses and studies the proposal and makes recommendations.
- The Committee sends a few representatives who submit their views about the proposal.
- This independent report is then sent to the Cardinal who then opines on the recommendations of the CPPHPC.

- All the required repairs suggested by the Archdiocesan Heritage Committee are incorporated. The proposal is then submitted to the Mumbai Heritage Conservation Committee (MHCC).
- Very often the committee visits the project site to ensure best practice is followed.
- Very often the committee recommends various professionals, agencies, and craftspeople to undertake the work.

This process set up by the Archdiocesan Heritage Committee ensures that the cultural significance of the place is maintained and the interaction and engagement with the authorities in the church ensure that cultural significance is the focus of the restoration work and that the work undertaken follows all the international norms for restoration. This process was endorsed by the head of the Catholic church, Oswald Cardinal Gracias through letters to every parish in the Archdiocese of Bombay.

Several churches of Cultural significance are on the approved list by the Mumbai Heritage Conservation (MHCC) committee in 1995 and have been restored or are being restored. The international norms for conservation that were followed were appreciated and one of the churches was restored by this author. Our Lady of Glory Church, Byculla, Mumbai won the UNESCO Asia Pacific Award of Merit 2019. Fig.11. This international endorsement has become the catalyst for other initiatives to protect and preserve the holy patrimony of the church and promote the cultural significance of the place. All such buildings of Cultural Significance that belong to the Archdiocese of Bombay now follow this rigorous process for conservation and restoration.



Fig.11.Our Lady of Glory Church - UNESCO Award of Merit - Restored by the Author - Photographix

Interventions

Museum

An inventory of all the articles of ecclesiastical cultural significance was handed over to the Archdiocesan Heritage Committee. A space was assigned to the Archdiocesan Heritage Committee to store the artifacts. However, after a presentation to His Eminence Oswald Cardinal Gracias the head of the Catholic church, Archdiocese in Bombay, the cultural significance of these artifacts was understood, and permission was granted to set up an archdiocesan heritage museum in Goregaon Seminary Mumbai.

The Archdiocesan Heritage Museum is housed on the first floor of St. Pius X College, Goregaon, Mumbai, and was inaugurated by His Eminence, Cardinal Oswald Gracias On September 25, 2011. It has a collection of artifacts from manuscripts, religious objects, paintings, vestments, sculptures, and liturgical books. One of the features of the museum is the historic timeline on its wall, tracing Christianity in the region from 6 AD onwards with a comparative understanding of national and international historical significance. This timeline also has the places of cultural significance such as the churches and the hierarchy. Fig.12.



Fig.12. Archdiocesan Heritage Museum, Mumbai - Photographix

Three important aspects were considered in the design of the museum. The first is the display of the artifacts curated so that there was a surprise element as one traversed through the arc geometry in the architectural plan of the space. This curation of the objects helped reduce museum fatigue for the user. The second element is the jagged partition that divides space and allows a glimpse of what one will encounter along the route of movement. Fig. 13. The third aspect is an audiovisual space midway through the route of movement. All these three aspects help engage the viewer and simultaneously create awareness of the cultural significance of the artifacts in the museum. Though the space is limited, the display attempted to showcase varied artifacts. Many artifacts relate to the intangible religious practice that may have been abandoned owing to Vatican Council II. The visitor leaves with a greater understanding of the cultural significance of the architecture of the catholic churches and the objects associated with the practices of the past.



Fig.13. Audiovisual Space-Archdiocesan Heritage Museum, Mumbai

This museum made the community proud when a few of the artifacts in the museum were loaned to The Gallery of South Australia, Adelaide, Perth for an exhibition entitled 'Treasure Ships - Art in the Age of Spices.' All these initiatives give impetus to the committee that began these programs. This museum is a popular destination for clergy, and laity of all age groups thus advocating the need to preserve our cultural heritage. This initiative has gained momentum and there is a marked change in attitude among the local populace to protect places and objects of cultural significance. Fig.14.



Fig.14. Treasure Ships - Art in the Age of Spices Catalog -
Author

Exhibitions of artifacts

The heritage committee regularly hosts temporary exhibitions within the museum and on several occasions outside the confines of the museum, as an outreach at other parishes. One of the exhibitions was held to commemorate the 50th year of the 38th International Eucharistic Congress held in Bombay from November 28th to December 6th, 1964. This congress was between the third and fourth sessions of the Vatican Council II. The exhibition became an important event in the city of Mumbai as it was hosted in an auditorium of St Joseph's School Bandra which is geographically, centrally located. Fig.15. This exhibition of this international event aroused the interest of senior laity and clergy to reminisce about it and the younger generation to learn about the event. Along with this program, several guided tours instilled awareness about the cultural significance of this event and the historic patrimony of the church in Mumbai. Several artifacts from the museum were part of this exhibition and was the catalyst to draw attention to the permanent museum.



Fig.15. Exhibition to commemorate the 50th year of the 38th International Eucharistic Congress - Author

Change in the attitude

More than a decade has passed since establishing the heritage committee and the museum. The seed sown to promote the cultural significance of tangible and intangible heritage has borne fruit. The softer cultural acupuncture approach for advocacy through lectures, seminars, and presentations at the museum that was open to all instilled an awareness in the clergy and the laity of various communities to be more sensitive to the cultural significance of their inheritance. The Cultural Acupuncture approach was further catalysed through a few physical manifestations like exhibitions, and restoration of churches and spaces of cultural significance. The endorsement of the initiatives undertaken by the committee by the head of the church in Mumbai gave impetus to the movement of cultural acupuncture to promote and protect places, spaces, and objects of cultural significance. Post this endorsement and initiatives the committee is approached regularly for advice on artifacts and requested to intervene in architecture that needs intervention. The whole movement to promote and protect cultural significance requires sustained involvement. The stakeholders need to take ownership within the community without the laity as the driving force.

Article 24. of the Burra charter mentions the importance of retaining associations and meanings. It is important to note the intangible and semiotics practices. These religious practices often

have a close association with the secular practices of the community. The symbiotic relationships must be encouraged, promoted, and preserved though it has no religious relevance.

4. Conclusion

This paper has articulated that applied research is the method most appropriate, designed to identify solutions to specific problems or find answers to questions of cultural significance in the Archdiocese of Bombay.

The articles of the Burra charter were used as a framework that offered guidance for the conservation and management of places of cultural significance (cultural heritage places). Though the Catholic community has met with some success in creating awareness of cultural significance within the community it has not yet formulated a policy document for a management plan or a handbook for guidance. This should be the way forward to facilitate the direction and guidance to protect the cultural significance. Within each church, there needs to be a group of concerned parishioners who can work out a management plan for the places of cultural significance. Once this is established, we are assured that the awareness about the cultural significance and the management of the places of cultural significance has reached the grassroots. The Heritage Committee at the archdiocese will no longer be the body to oversee all the places of cultural significance.

This method produces knowledge and offers plausible applicable propositions for any community to implement. Mumbai as a metropolis has several communities with a wealth of tangible places and intangible practices of cultural significance. The process articulated in the paper can become a way forward for other communities in the city and country to preserve their religious and cultural heritage. India has numerous communities, religions, and subcultures and this paper demonstrates the process followed by the catholic community. However, any community needs to establish a network of members. It then needs to be a patron who encourages and endorses the significance of the work. With this established the community can tweak the method for advocacy and manifestation. The initial steps do not show immediate results. Any conservation process needs community engagement with tenacity and perseverance before tangible results can be seen to encourage the group to further its endeavours. Several conservation architects and conservation management professionals can gain insight as founding flag bearers for such initiatives in the community and country.

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