

# **CHAPTER-I**

## **INTRODUCTION AND HERITAGE CONCEPTS**

### **1.1 EVOLUTION OF HERITAGE**

Societies evolve with emphasis on human development and it has many areas where this is reflected. Cultural development of a society is an area that has comprehensive impact on the overall evolution of a society. Various components of societal growth involve the implementation of the innovation of the human mind that comes to fore with the interaction and reaction of individuals and groups with the nature, natural resources ; shaping the aesthetics of a place or environs where society takes the shape as a complete system. Culture is the expression of the experiences of a society and its people over the centuries in shaping their trajectory to live a life of harmony based on adaptation (ICOMOS, 1976). Cultural moorings are established in various forms that shape the heritage values of the society. The refinement of culture takes in the form of its crystallization known as heritage. Heritage is the inheritance of the societies and hence, civilizations that they inherit from the evolution of the social experience of their forefathers in terms of continuity .Both visible artifacts and traditions that have been carried from generations to the present day with minor adaptations exhibit the core values being the representative of the group philosophy. Heritage is the symbolic representation of the social and cultural beliefs of a community or groups, defining the mechanics of the community's journey. These are reflective in terms of monuments and oral traditions that become the part of the folklore and common values.

### **1.2 DEFINITION OF HERITAGE**

It has been often observed that heritage and culture are defined as one entity and at times showing variance with each other. The common usage reflects it as cultural heritage. But the evolution of both culture and heritage is interdependent. One thing that becomes clear from the usage of the term cultural heritage is the cultural aspect. Usage of the word cultural in the prefix is suggestive that heritage is the derivative of the culture itself and is the outcome of the concretization of the cultural values that occupy

space(Ahmad,2006).It is also important to note that heritage may be the derivative of the cultural landscape but it cannot be ruled out that once it has emerged in the social space through its cultural moorings, it takes shape in various forms as the refined embodiment of the peoples consciousness and urge to reach the perfection (Harvey,2001).Thus heritage is a specialized form of culture or the representative form of the culture that has stood the test of the time in the shape of monuments, art forms, forts, palaces, temples, shrines besides the oral traditions in the form of folk lore, ballads ,marriage songs capturing the peoples flight of imagination(Hampton,2005).

It can be argued that heritage is the only form of culture that survives the test of the times and reaches from generation to generation as the living proof of people's journey in the process of human evolution (Aas et al ,2005).

Various international bodies have defined cultural heritage and heritage interchangeably. Basically the term cultural heritage has inherent in it types of heritage (Basham, 2001). Heritage expands the domain of culture and incorporates all the dimensions that have shaped its foundations. The main types that are reflected in the standard definitions of the world bodies that are active in heritage and cultural issues involve tangible cultural heritage, movable heritage, immovable heritage, intangible heritage, natural heritage, heritage in the zone of armed conflict (UNESCO).It is clear that various facets of nature and human sphere of influence are taken into account while defining the heritage that has emerged from culture (Eilson, 2015).

Broadly speaking, when narrowed down to the basics, heritage is classified as tangible and intangible. Tangible heritage involves the built heritage in the form of ancient structures besides the archaeological sites that have been excavated .Paintings, sculptures, coins, manuscripts including the underwater ruins are the examples of the tangible heritage. Intangible heritage includes oral traditions, performing arts, rituals that comes down from generation to generation and are found in the expression of the communities in their group and social behavior (Crook, 2010).

As argued above, culture lays the foundation for its crystallization as heritage. It may include everything from belief system that includes art, morals legal precedence and customs gained in a social system by group of individuals. When this whole

complex forms recognized expression in terms of emergence of material signs besides expressions on particular occasions like festivals that includes traditional songs and lyrics carried from generation to generation it qualifies as heritage(Huebner,2015). This standardization leads to development of identity belonging to a particular group or segment.(ICOMOS,2005).It is the continuation of human experience that accumulates in the form of structures and occasional events like festivals, rituals and religious congregations at particular locations having social and cultural significance(Borg et al ,1996). Another aspect that makes heritage and culture interesting is the consideration of space and time .There can be no culture and heritage without the space and time variables. These situate heritage in the time zone where it should be located in its origin(ICOMOS,2010).

Every heritage monument and cultural expression is derived from space, geographical location and time or period that specifies the innovation or at times architecture associated with it. As argued earlier heritage broadly can be classified as tangible and intangible (ICOMOS, 2013) .Intangible part adds ambience and aesthetic realm to it. Built structures are not created in isolation but have associated with them the domain of ritual and cultural tradition. *Mubarak Mandi* complex in the heart of Jammu city, overlooking the river *Tawi* is not only an architectural marvel signifying the grandeur and political might of the *Dogra* rulers, who converged the hill principalities to transform them into Jammu kingdom and latter into the geo-political entity of the state of Jammu and Kashmir but represents both space and time. It a complex of ten palaces that were built over a period of time in which different *Dogra* dynasties added structures.

It was not only the complex of palaces meant for royal business and administration but it developed into an urban city centre. In whose periphery various businesses and social activities were conducted .It led to the emergence of localities on its peripherals(ICOMOS,1964).Towards, the entry into the *Mubarak Mandi* Complex, various mohallas came into existence and common people and their life became intertwined with the urban city centre. In the present state, the complex may be in the state of utter neglect, demanding the attention of the professionals and policy makers

but it can be easily made out as to how the localities that started with the royal patronage around the complex still exist and the present living generation as the continuity of the heritage that started with their fore fathers. Not only dwelling places but the religious places as inherent to every social group have come around this complex over the centuries.(ICOMOS,2005)

The emerging trend in heritage has prompted the experts and practitioners to look beyond the two established forms of heritage as mentioned above .This has led to the usage of another type called non-physical cultural heritage or non physical heritage that incorporates signs and symbols passed on from generations (ICOMOS,1990).These include languages, artistic forms, myths, music, etc.

Definition of heritage has turned out to be dynamic and thus, its interpretation is finding value addition with every passing year. As many new facets of culture are revealed with more exploration and technical expertise (Laws, 1998). Human and natural environment, architectural marvels, architectural sites, rural landscape, urban, historic areas, industries, streets, avenues expand the scope of the definition of heritage developed by different cultural values. Broadening the parameters of heritage has also led to the development of organizations that deal with various forms of heritage; providing ample scope for detailed study and introspection for the professionals from various fields as by broadening the scope of heritage, it has automatically led to the multidisciplinary approach to deal with various challenges being faced by heritage whether tangible or intangible (Poria et al, 2003).

Many interpretations have shaped the definition of heritage to include various aspects of human tendencies to respond to nature and environment around them. Anthropological aspect has been the predominant factor that has influenced in definition. UNESCO has taken it as central to the interpretation in terms of its intangibility (Rickly, 2015).Intangibility is a challenge in heritage that has to be addressed. As tangible aspect is the visible aspect in terms of architecture and symbolic forms. But intangible aspect can be addressed by responding to various aspects that are present in living tradition (Weaver, 2011).

Traditional cultures are the mainstay of such definitions and are more dependable and full of expressions. The ritual tradition and hereditary occupations give an insight into the community's social system. Aesthetics and semantics have to be of immense value when indulging in defining the heritage of a social group. Stress has been laid in defining the heritage by incorporating the element of conservation. It must be argued that preservation is inherent in the very essence of heritage. The crusade that has gained momentum to safeguard heritage is not new but heritage by nature demands it. Conservation can be termed synonymous with heritage and its core culture (Waterson, 2010). To preserve the original so that it may not lose the features that make it unique in terms of cultural characteristics.

The involvement of various instruments that focus upon development of ethical, collegial and equitable relationships with the persons outside the community or group possessing technical, intellectual pool of knowledge to safeguard is the need of the hour (Veeco, 2010). International organizations like ICCROM and ICOMOS have been doing this to indulge in capacity building to address the local challenges to heritage that have international dimensions. The great thing about heritage issues is that they emerge at local level involving indigenous elements but can act as case studies to develop universal framework. Experience of challenge to heritage and culture at one geographical zone can act as the guide to address the issues in another zone. Heritage definition and practice of addressing the preservation challenges cannot be complete till local stakeholders are involved and are sensitized by the professionals who have the exposure and experience of global nature. Local wisdom is a key to safeguard heritage but it cannot help to give shape to the cultural moorings of the community in terms of heritage preservation till experts are consulted (Seale, 1996).

Another aspect that has caught the imagination of practitioners in terms of heritage definition is the folklorisation of the heritage (Uriely et al, 2002). It is argued that the aspect of incorporating folklore is just one characteristic and cannot be said to represent the whole gamut of intangible heritage. So to make intangible heritage totally dependent on it is not going to help in totality but it is one of the important features of the intangible heritage that has to be given predominance when framing the strategies to

safeguard and market and heritage; both from heritage management aspect and tourism marketing aspect.

Legal provisions have been given credence in terms of the international instrument to protect the traditional cultural processes terming it as the protection of cultural knowledge that is the primary concern when it comes to transmission of the heritage values. Once this cultural cure is addressed it automatically leads to propagation of the values that nourish heritage and gives a tool to safeguard it from the possible challenges that may arise in case of lack of authenticity (Richards, 1996).Predominantly, it deals with the collective memory that shapes the identity of the group or community and gives it aesthetic value. Both place and memory are essential in defining the heritage values as dislocation of a culture from its space and time besides place consciousness leads to heritage cleansing or cultural heritage cleansing and can be termed as cultural heritage genocide or heritage genocide. After all, heritage represents the collective memory that shapes its living traditions and progressions on the scale of time and the landscape of place (Watson,2010).

Various terms that help to define heritage and shape the long term strategy of developing the heritage tourism product and with active involvement of the heritage consultants who are active in its management paradigm regulated universally by the bodies like UNESCO, ICOMOS and ICCROM have been discussed below:

- *Authenticity*
- *Tradition*
- *Ethics*
- *Commodification*
- *Community*
- *Cultural Diversity*
- *Cultural Expressions*
- *Cultural Heritage*

- *Cultural Identity*
- *Cultural Space*
- *Customs*
- *Custodians*
- *Laws*
- *Collective Memory*
- *Dominant Culture*
- *Empowerment*
- *Folklore*
- *Globalization*
- *Stakeholders*
- *Oral History*
- *Oral Tradition*
- *Treasures*
- *Living Tradition & Rituals*
- *Social Identity*
- *Practitioner*
- *Revitalization*
- *Spirituality*
- *Transmission*

Authenticity relates to the originality of the culture and it lays thrust on the cultural practices that have not been subjected to distortion over the period of time .It is the role of heritage practitioners to envisage that if any distortions are there, these need

to be taken out from the discourse as it can have adverse impact on the heritage marketing and tourism promotion of the destination.

Tradition relates to the participation of the stakeholders and the participation of the community practices that have come down from the generations and shaped the daily routine whether communal or secular.

Ethics relates to the values that have become integral to the community or a group in terms of its behavior in social set up setting demarcation line between the do's and don't's of the group norm and morality.

Commodification relates to abstaining from indulging in treating the community features as commodity by the market practitioners. As such policies can lead to erosion of the intrinsic characteristics of originality of the community and its traditional values that have the strength to attract the tourist gaze.

Community refers to the stakeholders who are the inheritors of the heritage and are involved in the transmission of the cultural values passed on to them by inheritance in terms of both tangible and intangible heritage. They are supposed to be its custodians.

Cultural Diversity refers to the diverse elements of culture present within the social space of the group that defines the canvas of its cultural sphere. It reflects the various facets of the community's features in terms of the language, history, music, folklore, monuments. More the diversity of the social group, more is the diversity of its culture. It makes the marketing of the assets quite interesting and enables to seek the gaze of the tourists in a healthier manner without indulging in pseudo image making.

Cultural identity and cultural space refers to the distinct characteristics that define the group and differentiates it from others in terms of religious philosophy, ethnic character and political leanings besides the geography and customs.

Cultural expressions can be gauged through the visibility of peculiar symbols that are unique to the group. It can vary from the dress to food habits that differentiate the community or a group from other communities in the same climatic zone or

geographic zone. Dialect and scripts used in case of language also act as the expressions of culture besides the religious moorings.

Cultural Heritage refers to the crystallization of the built and living traditions in the form of monuments and rituals that represent the journey of community in terms of reaction to the nature and challenges faced from time to time. It represents the time and space in which the community has evolved as the representative of their social and cultural moorings.

Customs are the practices that are the living traditions and can be classified as the living heritage. Custodians refers to the community that is in the fore front of cultural representation of its cultural journey among other groups who are also representative of their assets

Laws refer to the guidelines that have come up by the intervention of the international bodies to seek the redressal of the preservation issues and challenges emanating both from man and nature to the heritage (McKercher, 2004).

Collective memory refers to the continuity of the traditions and rituals that are being practiced by the groups even today and the impressions of the events in the past taken as sacrosanct by all individuals in the group and helping in its progression.

Dominant culture is the predominance of the one set of values over the others. It represents the observance of the one set of values over the others. Thus giving sanction to the observance of one predominant behavior over the less significant one (Mozaffari, 2015).

Empowerment refers to the identification of the group norms and heritage that can be utilized for the economic well being of the community with an eye on its preservation. It includes the economic viability of both tangible and intangible heritage in terms of tourism promotion to qualify as heritage tourism (McKercher et al, 2004).

Folklore is the part of the oral tradition that includes the collective memory and includes the eulogizing of the heroes and religious personalities specific to the group. It usually finds expression in both secular and religious occasions (McIntosh et al, 1999).

Globalization refers to the emerging market scenario that has shrunk the distance in the present era. While defining the heritage focus is laid on the options available to address the cultural issues and present them to a multitude of people who are interested in heritage (Banham, 1966).

Stakeholders are the people who are concerned with the cultural heritage values and are its custodians. The primary stakeholders are the community members who represent the transmission elements of the culture that has come down to them from generations in the present form. The heritage management professionals and tourism marketers are the secondary stakeholders and can be seen as facilitators in terms of bringing economic well-being with the inherent preservation priority to these groups (Breen et al, 2015).

Oral history and oral tradition is the memory-based interpretation of the cultural values and assets that define and shape the civilizational moorings of the community and places at the forefront of the public discourse. These represent the community traditions and include the memory-wise depiction of the events recorded from time to time.

Treasures and Living traditions include the rich repository of heritage that includes art forms and various religious traditions peculiar to the group; requiring the preservation attention so that its cultural essence is not lost.

Social identity pertains to the uniqueness of the group norms and representations in terms of behavior, reflecting the inclinations of the group showing its preferences culturally.

Practitioner is the professional either from the tourism sector or the heritage conservation field or can involve multiple of professionals depending on the heritage management organization involved in the heritage interpretation and marketing.

Revitalization relates to presenting the heritage of the group after being restored to some time frame of its originality by employing the techniques of preservation and conservation.

Spirituality is the generalized term for the maintenance of the intrinsic cultural property; without violating its element of antiquity by the both stakeholders and the visitors.

Transmission relates to the propagation of the heritage values by the community members in terms of the living tradition.

Thus it can be argued that the definition of heritage is the outcome of the multiple factors that shape its evolution in socio cultural space.

### **1.3 INFLUENCE OF VARIOUS DISCIPLINES ON HERITAGE CONCEPT**

Term heritage has witnessed multitude of interpretations but basic spirit remains the same. It has been a progressive journey as challenges faced by the heritage structures all over the world have been of different types making it incumbent upon the professionals to take into account the locale and the socio-economic conditions of the stakeholders. Challenges faced by the heritage have been from different sources. Be it natural, manmade or even of instantaneous nature depending upon the structural designs as well.

International bodies having global reach have been in the forefront of heritage issues concerning its scientific conservation and preservation but the evolution of the whole heritage discourse and paradigm has a well chalked out trajectory. Though bodies like UNESCO, ICOMOS and ICCROM have added to the resource pool in terms of professional human resource in the present times, which can't be denied. The need is to look beyond the established norms as how we reached the present stage when we have a global base to face the challenges of any kind to our heritage through these esteemed bodies of universal heritage restoration. It goes to the credit of these organizations that they have arrived at far reaching a global consensus to make the stakeholders feel across the nations that heritage in any part of the world even in the remotest corner of an ill fated ,infrastructure less village is a shared heritage. As it represents the stages of evolution and development of the humans. It is a living testimony of the genius of the human mind.

Heritage and its preservation may seem to be a concept that has got prominence after the World War II as the organizations involved in sensitizing the people emerged in the public domain during this time. But the reality is that people and rulers all over the globe were engaged in preserving their legacy having cultural significance in their own limited way. Evidences suggest that as early as 6<sup>th</sup> Century A.D. Roman Empire was conscious of this challenge and urged its administration to be sensitive towards the architectural marvels in their domain. There are various instances in Italy and its history where it is clear that it was becoming conscious to its heritage and cultural symbols.

In 1666 A.D. Sweden also passed an ordinance known as Antiquities Ordinance. Even France passed instructions during the French Revolution to be sensitive towards the objects of antiquity. It can be realized then that humans have been conscious of their national and cultural assets that qualify as heritage and have universal significance since the times when technology and modern means of administration were not even thought of. Similar concerns are reflected from the various edicts of the Papal state in 1802 A.D., 1815 A.D. French Quatremere, 1819 A.D. French Ministry Instructions, 1877 A.D. Manifesto of England for protection of ancient Buildings.

In 1904 world witnessed the emergence of scientific indulgence in heritage issues as it was in this year that during the 6<sup>th</sup> International Congress of Architects in Madrid was organized on 4-9 April. It adopted a resolution that reflected the reality that heritage was not an isolated issue but an area that needs systematic dealing with the issues concerning the monuments that are the primary symbols of heritage anywhere in the world.

It divided the heritage monuments into living and dead monuments. Dead monuments being the ones that serve the obsolete purposes and the living monuments being those that are serving the purpose for which they were originally erected. It had the essence of the present day objective and work culture of the organizations like ICOMOS and ICCROM that are in the forefront of conservation and preservation of the monuments. It laid stress on the preservation of the dead monuments as their being turned into ruins will lead to the disappearance of the historical and technical value of the monument; for which it was constructed. Chalking out the strategy for the living

monuments it says that these structures ought to be restored so that these may be continued to be used .As in architecture, utility is one of the paramount realities of beauty. In the same spirit, International Museums Office in 1926 gave the statues that delved upon the safeguard of the works of art, archaeological and historic buildings making it amply clear that the heritage and the issues related to it have evolved with time and made it a subject of international concern as human values and innovation are required at two levels, one at the level when a monument is created and two, when the challenges to its life emerge from natural and manmade challenges.

Journey of heritage institutions concerned about its utility for the posterity and its sympathetic reuse gained momentum with the passage of time. It can be witnessed from the Athens Charter on monuments adopted in 1931 by International Museums office. It went beyond basics and conclusions of the conference suggest that it reflected the maturity and sensitivity of the participants towards the heritage and issues related to it. It stressed upon the following points:

- Administrative and Legislative Measures Regarding the Historical Monuments.
- Aesthetic Enhancement of Ancient Monuments.

Both the concerns have the insight that shows the heritage as a sphere of specialized domain was taking shape and rightly so, keeping in view the diversity and richness of culture all over the globe that shapes the heritage of every nation but the basics remaining the same. That is the expressions of human genius through creation of marvels that have inherent to them the civilisational and traditional moorings.

This caravan of concern for heritage didn't stop here, it went beyond this. In 1931-32 again nations indulged in showing concern for the issues of heritage and then in 1933 Athens charter was drafted to deal with edifices having heritage values and it was published in 1942.

Ultimately, this process of evolution concerning the heritage sensitization among the various stakeholders reached the phase of international acceptance. As world order was taking its shape free from colonialism and imperialism. It cannot be forgotten that the cycle of wars and world wars had posed a great challenge to humanity and thus,

to the symbols that shaped the national consciousness of the masses in various countries. Heritage monuments and structures faced destruction and annihilation at the hands to war mongers. It is pertinent to mention that definition of heritage has been a challenge. Reason being its interpretation, one nations heritage may not be another nations treasure, reason being the antagonism. But the bodies like UNESCO succeeded in crossing these barriers of hatred by making the nations understand that heritage has no boundaries. Instead, it is a shared legacy. In 1954, Convention for the Protection of Cultural Property in the Event of Armed Conflict was organized at Hague. Popularly known as Hague Convention. The Convention adopted the resolutions that touched upon term “Cultural Property” and defined it. It said that the cultural heritage includes the movable and immovable property of every kind of people. Thus integrating mankind into the bond of shared legacy called heritage. These properties included monuments having architectural significance, art, history. History was supposed to be of two kinds religious and secular. Archaeological sites, group of buildings, articles of historical interest including manuscripts, books and objects of archaeological interest. Museums whose purpose is to house and showcase the cultural property include in this definition of great significance to entire humanity. At that time museums, archives and libraries were given great importance in the definition, reason being that these stored cultural properties having heritage value in the times of war prone world. It recognized the destruction of immovable cultural property by the armed conflict and underlined the need to of centers containing monuments (ICOMOS,2010 ).Momentum of heritage idiom and need to sensitize the masses about the relevance of heritage in terms of overall genius of the humanity in the evolution process acquired new pace. UNESCO recommendations on international principles applicable to archaeological excavations in New Delhi in 1956 was another watershed as it underlined the need to understand the relevance of archaeological excavations in heritage ;discovery of objects by digging was supposed to be part of exploration by member states in their territories so it could be restored for the posterity. Cultural property that was actually the heritage was to be protected through preservation, especially the monuments that are immovable in nature. UNESCO progressed with each step taken in the interest of cultural property and it led it to stress the need to preserve the heritage in museums in a scientific and professional

way. In fact, each resolution was developing the area of heritage by evolving the concepts and definitions that have stood the test of the time and established heritage as a subject that has its own sphere of influence. It needs specialized approach that UNESCO understood in the beginning and shaped its perception by keeping the concept of shared legacy of mankind at the core of its heritage policy making.

In 1960 UNESCO adopted recommendations concerning the most effective ways for making museums open to people who are curious towards heritage and culture. This resolution adopted in Paris made it necessary to showcase the objects having historical import. Historical evolution of heritage concepts rooted in cultural moorings of entire mankind reveal that UNESCO has been in the forefront of providing not only leadership but the expertise to keep heritage a dynamic area without compromising on the essence of heritage shaped by the culture of the particular area or country. When we look at the history of the cultural awareness and heritage consciousness, it is very clear that this organization stands as a giant in this field and in the later course of time it shaped various organizations under its direct control to administer the guidelines and on ground work in well delegated and segmented manner. After having stressed the need of the museums, it enlarged its focus of operation and passed another important resolution in 1962. It must be understood that resolutions passed by UNESCO were not mere charters or documents but the manuals that refined the definitions of heritage. Every resolution added components to heritage and it makes amply clear that heritage includes almost every facet of human behavior. So its definition has to be comprehensive and thus, it has been in the process of evolution since it caught the eye of the heritage enthusiasts and cultural savants.

This zeal to give the mankind a comprehensive picture and understanding of heritage, UNESCO adopted a resolution on safeguarding the beauty and character of landscapes and sites. The emphasis of this resolution was to maintain the sanctity of the surroundings of the area in which a heritage property was located and it was to be preserved to maintain its aesthetics and ambience. So that the essence of its locale was not violated. After all, significance of heritage is typical to its surroundings. Once this is violated; the space and time zone, in which it has emerged loses its sanctity and it is

detached from its origin of evolution. Restoration of immovable heritage requires the preservation of the cultural property, especially the heritage in its own locale. The role of every restoration work is to situate and connect heritage with its present environs by establishing the continuity. As heritage is the continuity of legacy.

When importance of the antiquity of heritage was established beyond doubt, it raised its value as it represented the treasure of mankind. This treasure surpassed in value every other material object that can be purchased at a fixed price. The excavations and storage of cultural property in museums posed a new challenge to UNESCO and those who were in the forefront leading the crusade to safeguard the assets of humanity. This treasure acquired great importance among the people who sought to smuggle artifacts, excavated material, statues and other expensive symbols of human genius. International market was used to sell the antiquities at exorbitant prices. It led UNESCO to adopt recommendation on the means of prohibiting the illicit export, import and transfer of cultural property. It was adopted in Paris in 1964. It also included the prohibition of manuscripts, documents and rare books having heritage significance.

Another important development in the field of heritage sensitization and awareness besides situating the whole heritage issue in professional way was the adoption of the *Venice Charter* in 1964. It was designated as the International Charter for the Conservation and Restoration of Monuments and Sites. It was approved by the IInd International Congress of Architects and Technicians of Historic Monuments in Venice. It emphasized the fact that the present day monuments are the living witnesses of the age old traditions of the people to in tangible form. It stressed to regard ancient monuments as common heritage.

The need underlined was to pass them to generations with all authenticity. It was a significant move to explain the import and universal imperative of the heritage for the entire mankind. It recognized the role of the organizations like UNESCO, ICOMOS and ICCROM in shaping the public consciousness towards the heritage issues and making the work for the future contributors easy as the conceptual framework was laid in a comprehensive manner that needed value addition from time to time. Venice Charter was a step towards integrating various technical people and professionals associated

with heritage issues for the development of an overall well being of the world heritage. It included all the spheres that are essential to the heritage and its safeguard. Ranging from conservation architects to historians ,it included all those professionals who can be of help to develop a well knit heritage safeguard mechanism.

Meanwhile, UNESCO continued its journey of adding new feathers to its cap by expanding domain of heritage. As heritage was acquiring a space that was unparalleled, it made people aware about its impact on various areas. It was important to keep in explaining the definition and domain of heritage in terms of cultural property. In 1968 UNESCO a recommendation concerning the preservation of cultural property endangered by public or private works. It was again adopted in Paris. It laid stress on the immovables such as archaeological and scientific sites, structures, historic remains. It asked the people to refrain from altering their basic structure as it injures the basic spirit of the heritage in totality. Thus, it has to be restored in its acquired state so that its inherent significance of its space and time is not altered.

The increasing focus of the people who indulged in malpractices in terms of the trading of the cultural property, UNESCO was prompted to come out with the convention on the means of prohibiting illicit, import, export and transfer of cultural property again in 1970.It prohibited the illicit trading of the cultural property, which on religious or secular grounds is designated by every state having importance for archeology, prehistory, history, literature, art, science besides anything that is of any value in terms of antiquity.

With the passage of time these efforts were shaping the discourse on heritage and enabling the people at various levels to initiate the initiatives that were a show of responsibility towards the shared heritage. Again UNESCO set a standard for the nations to follow for the well being of heritage .It was in 1972 that it used its immense experience to suggest recommendations concerning the protection of natural and cultural heritage that included monuments, sculptures, groups of buildings, sites. It helped to evolve the mechanism of heritage preservation to focus on financial assistance and administrative mechanism. It laid emphasis on integrating the people who are the real stakeholders in heritage issues with the planning process for heritage protection. It

started the period of great importance for the heritage issues and development of heritage as a discipline that needed specialized care and attention at the international level. That is why UNESCO had to come out with the operational guidelines in 1972 for the implementation of the World Heritage Convention. It demarcated the operational procedure at various levels to counter threats to heritage .It identified the groups of urban buildings for their inclusion in the World Heritage List. Towns which are typical of a specific period or culture, towns that have evolved along characteristic lines were made the focal point of urban heritage identification and documentation process to safeguard them from the threat of the unplanned urbanization and the use of incompatible material for their restoration as it violated their basic structure. Historic centers that were enclosed by modern towns , sectors, areas and isolated units were made target of heritage definition and evolution of the operational blue print to insulate heritage from manmade and natural threats.

It did not stop here but focused on the cultural landscapes as these represent the combined works of the nature and man in shaping the human heritage. It embraced diversity of manifestations that have emerged by the interaction between the humankind and nature. Cultural landscape was identified with an intention as it contributes to modern techniques in tune with sustainable land use enhancing the natural values.

It was indeed a landmark as it brought to the fore the emergence of the heritage and its evolution and established that heritage has its seed in the cultural landscape and is integral to culture and manifests itself as the prominent representative of culture and civilisational moorings of the mankind. It categorized the cultural landscape into three types.

These are:

- *Clearly Defined Landscape Designed and Created Intentionally*
- *Organically Evolved Landscape*
- *Associative Cultural Landscape*

The first deals with the parks, gardens created for aesthetic reasons that are often associated with religious and other monumental buildings. Second one emerges from social, economic, administrative and religious imperative in response to the natural environment. It represents the significant material evolution over a period of time. The third one emerges due to the powerful religious, artistic or the cultural associations of the natural element.

Going through the journey of heritage as continuity of human progress one can realize that heritage is the representation of human response to its environment besides the phenomenon of the nature that shapes his desires and faith in his/her self to give shape to eternal and immense store house of innovations.

The chain reaction of heritage, its dimensions and need to safeguard it for posterity made nations confident that heritage is the hallmark of their existence and its preservation is the greatest service that they can render to their national identity but at the same time it was becoming clear that world opinion saw unity in diversity as the international guidelines upheld heritage as shared legacy of humankind. Violation of heritage or threat to heritage in one remote village of any nation was construed as threat and challenge to the entire world heritage. This spirit made it incumbent upon the nations to have a universal outlook to face these challenges.

Europe also rose to the occasion and adopted the Charter of the Architectural Heritage in 1975. It defined heritage not only as the big monuments signifying the royal grandeur but the groups of buildings and villages in their natural settings. It recognized the fact that if the surroundings are impaired then it automatically makes the monuments lose their significance. Thus emphasis was laid on the preservation of whole locale as it collectively defined the heritage.

Heritage is a progressive march of humankind and it becomes clear from the above discussion that heritage is a continuous process. Innovations of human mind that take shape in the form of expressions on the cultural landscape are the basic ingredients of heritage. What is thought by human mind today and expressed in tangible and intangible form takes shape of heritage. Activities that are associated with a system of institutionalized behavior have the inherent capability in them to emerge as heritage. So

what we are indulged in shaping today, having social, cultural, religious and political elements will emerge and crystallize as the heritage of tomorrow. And that is exactly, how we have acquired the legacy of the past from our ancestors and termed it as heritage.

Interventions made by UNESCO and other international bodies to situate heritage in continuity makes us understand that heritage may have turned into ruins or may be waiting to be addressed in terms of restoration but it is an evolving phenomenon. As the definitions and concepts developed over the period of time by UNESCO reveal that exploring the heritage is not a job of moments but a continuous work that has to be undertaken with utmost care .As more we delve at it, more new dimensions are coming to the fore. Thus, each time heritage is defined; it opens other dimensions. One element opens the opportunity to include another parameter. Evolution is the only perfect definition of heritage. As human mind is evolving with every passing second, so is the heritage. Heritage is legacy but in continuity and in making.

#### **1.4 CULTURE, HERITAGE & TOURISM**

Heritage is the expression of all aspects of human mind and its ability to represent its innovation in space and time. No country in the world is devoid of culture that has local significance in terms of the ways of life of the people , their religion, traditions, rituals and social customs. This shapes the aesthetics and environment paving the way for the specific behavior. It develops a whole system of society that has at its core the beliefs which are representative of its existence. As established above heritage incorporates everything that shapes the landscape in comprehensive cultural sense.

The curiosity to witness the diversity of nature and natural resources has been the prime motivation that has driven people to travel to seek solace and rejuvenate their mind and body. Tourism is the natural way out to seek this change and release from routine. Tourism has acquired various forms to accommodate within its fold many peculiar human ambitions and desires to give humankind a kind of bail out formula to shun the negativities and fatigue developed by rigorous routine. That is why, tourism includes almost every desire of human mind in its typologies to satisfy the needs, giving humans an opportunity to experience the bounties of nature and genius of human mind.

Various forms of tourism have acted as the savior of humans from frustration that accumulates due to peer pressure, immense professional competition and frail health. But culture has been the prominent feature of the human involvement in social life and it has contributed to evolve the philosophy of the religions and the allied belief system. Shaping the consciousness of man has been the prime contribution of nature and interaction between the man and nature has given shape to progression of human life with harmony.

This interaction has developed assets that have been carried from ancient times to the present day. These assets whether in tangible or (in)tangible form make humans curious about their past and stimulate the imagination to seek answers to the questions regarding evolution and continuity. As argued above that continuity is the basis of culture and this continuity assumes the crystallized form in terms of heritage.

Religion lies at the root of culture as it holds in its bosom the traditions and rituals that make it sprout in varied forms. Pilgrimage is the oldest form of cultural representation through tourism. As it is evident that pilgrimage never lost significance as the major activity concerning the movement of people to take solace in the ambience of the destination that had religious intent but at the same time it brought to the fore the human activities that gave peep into the minds of the people like food habits, language, music, scripts, dress etc. These allied activities presented the complete whole of the human imagination and the extent of the flight of innovations of humankind. It has not ceased even in the present times when people congregate at the religious places and exhibit all the signs of cultural moorings through their activities that range from offering specific foods to the deities or the special dress meant to be worn on the particular occasions.

Even days are fixed for the pilgrimages and then the whole period is the complete package of events that is integral to the whole cultural affair. There are many other cultural events in the rural areas that are meant to celebrate the seasonal harvest and locals assemble to add flavor to their life by relishing the food and delicacies that are peculiar to the events. *Jhiri Mela* and other *Mails*(dedicated to local clan deities)in

Jammu region are the instances of local involvement of common masses in the cultural affairs.

Culture has been the prime motivation of the people as it is related to their belief system and identification with their moorings in civilisational manner making them satisfy their cultural needs. At times it includes ethnic needs as well. The need is to situate these needs in the paradigm of tourism discourse and arrive at the linking of tourism with culture. So that the formulation of the cultural tourism is understood. The reason being that heritage is the direct derivative of the various components of culture and for understanding heritage tourism the natural imperative should be to understand the cultural aspect of the tourism.

### **1.5 CULTURAL TOURISM & HERITAGE TOURISM**

Cultural tourism is the special interest tourism that seeks participation on the basis of the cultural experiences, these may be aesthetic, intellectual, emotional and psychological. It includes the archaeological sites, religious places, artistic performances, festivals, heritage sites. Thus heritage tourism may be defined as the tourism that brings people in contact with the moorings of their culture or it may be defined as the interaction of one culture with another if people from one culture develop an urge to witness another culture and traditions apart from their own. The prime motive of cultural tourism is the experience culture that leads to the movement of people within the domain of their cultural space or their movement outside their aesthetic environment if they are motivated by some other culture to experience it.

Tourism is intangible and hence, it has been dealt as such by the marketers in their strategies and policy making. It is shaped by experiences and can be said to be motivated by the invisible motivations. Invisible in a sense that what prompts one tourist to arrive at a destination may be different from the perception of another fellow tourist. Yet, both will arrive at the same destination to fulfill their needs of experiencing the peculiarities of the destination. Experience that motivates one tourist is invisible to another as it can't be projected in tangible form, though the destination to be visited is tangible. Cultural tourism is an inner urge developed by the urge that makes tourist to seek participation in the process that shaped the destiny of his community or nation and

he feels satisfied when he witnesses himself to be an integral part of that continuous process of cultural evolution.

If he wants to visit a destination for its traditions and folk lore that came across his sight in references through friends or carried that impression from elders without any reason of material proof but as a part of community tradition then it is the intangible aspect that has motivated him to experience it. This double intangibility .One inherent to tourism as a product and another due to cultural significance of the events related to a place and locale besides the mannerisms of its people makes cultural tourism a typical but important type of tourism whose sole aim is not economic viability of the tourism product in terms of multiplier effect but the spiritual dimension of human consciousness with a thrust to identify with the civilisational continuity makes it the unique type of tourism.

Not only that culture as a core of the human activity acquired over a period of time gives it ample opportunity to establish the locale and whole system that leads to the expression of the intangible art forms, rituals ,religion, and folklore in terms of monuments be it temples shrines or forts or palaces having the capacity to evolve a whole cultural microcosm around it.

Thus, in spite of the predominance of intangibility in cultural tourism, it has inherent in it to develop tangible forms that act as the living testimony of the ever progressing human innovative mind towards perfection of expression.

Cultural tourism started acquiring the status of the niche tourism in 1970 as it was during this time that after the predominant role of the bodies like UNESCO, as argued, elsewhere that tourism marketers and tourism researchers started realizing its importance as the main driver of peoples imagination .And it was during this era that culture and heritage were being used interchangeably .the reason being the thin line that delineates the two. In fact, both culture and heritage complete each other. The maturity of culture over the period of time qualifies it as heritage, when it has surpassed the thrusts and vagaries of nature and human onslaught. Heritage is the ripe fruit that grows on the branches of culture but the seed remains inherent in every fruit of culture that is heritage and keeps it in ever continuous state of dynamic progression.

It can be easily internalized that cultural tourism is the interest of the niche segment that has the basic understanding of human sensitivity. The decade of 70's witnessed the revolution in terms of cultural tourism or heritage tourism .the two were used interchangeably for each other or even at times, it was being referred to as cultural heritage tourism to convey the comprehensive meaning. It is during this phase that cultural tourism was noticed as the area of concern by the cultural heritage sector as well. The antiquity and fragility that was associated with this segment of tourism prompted the already sensitized heritage and cultural professionals who were working under the direct control of UNESCO to develop a system dedicated to preservation and conservation of cultural heritage .Increased demand of this niche segment prompted the political and economic interest groups to give powerful justification for the conservation aspect and rightly so, keeping in view the increased exposure of the heritage sites having cultural significance.

In 1976 ICOMOS adopted the Charter of Cultural Tourism. It served many purposes. At the basic level it underlined the need to identify heritage inherent in the culture and then stressed the need to preserve this human heritage and ended the confusion created by the use of the terms culture and heritage.

It gave the definition of cultural tourism in a holistic way by defining it as the form of tourism that whose object among other things is to discover the monuments and sites. It placed tourist at par with the discoverer who has an added responsibility to act as the cultural ambassador and act responsibly. It imposed a duty on the cultural tourism certain duties and these included the protection and maintenance of the heritage monuments that are being visited by the tourists under this category. Thus, making cultural tourism that has inherent in the heritage tourism, the duty of responsible tourism. Implying that the tourist under this category is not an ordinary tourist but a responsible tourist. He is a sentinel of his own culture and the shared heritage as identified under the international guidelines from time to time. The reason being that this form of tourism bestows the socio-economic benefits on the stakeholder population.

It is evident that it led to simultaneous evolution of cultural tourism as the product and cultural heritage management issue. Thus, cultural heritage or heritage

tourism meant many things to many people as it conveyed many messages. For the professionals associated with the bodies like UNESCO and ICOMOS ,it was an universal issue and in need of conservation and to tourism marketers it was a great niche product that had global appeal having its own identity that needed a segmented marketing techniques different from the traditional way adopted to cater to other forms of tourism.

Keeping in view the diversity of the cultural tourism and precisely, speaking cultural heritage tourism; various aspects that give it the comprehensive definition include the following broad categories:

- *Tourism Derived*
- *Motivational*
- *Experiential*
- *Operational*

Tourism derived definitions reveal the broader framework of tourism management in terms of culture as the basic motivation to attract the tourists. It includes the business perspective involving the infrastructural development and marketing of the cultural and heritage assets for both the foreign and local tourists in the destination area that has some significant heritage.

Motivational definitions invoke movements of people in terms of study tours, performing arts, festivals, visit to monuments and sites .it can be used to explain the motivations of the people outside the host community.

Experiential or Aspirational definitions brings to the fore the feeling of unique social fabric, heritage and unique character of places that that civilisational patterns. The basic intent of these definitions based on aspiration is to reveal that the tourists become educated about the culture and at the same time feel entertained in terms recreation. It is based on learning as people come to know about the significance of the people in the local area and come in contact with the heritage and cultural and natural landscape. Cultural tourism may then de defined as the tourism that is more about

learning and understanding past in continuity. When people are made to observe the past in its locale and the inherent heritage in it ,it helps the tourist to see the present in continuity and not in isolation but in the direct touch with the past as roots of present lie in the past and memory of past acts the shield against the trivial explanation of the heritage that has crystallized after rigorous refinement .

Operational definitions of cultural tourism are helpful in separating anything pseudo that tries to projects itself as the representative of this form of tourism. It highlights scope of this tourism activity and highlights the real problems being faced by the cultural tourism. To distinguish one activity of cultural tourism from another is very difficult. In such a scenario, operational definitions help to keep tab on the right parameter at the right time. In reality, cultural tourism is the amalgamation of the representation of varies activities undertaken under this term. That include, historical tourism , ethnic tourism, arts tourism, museum tourism and many more. These represent the management issues and the aspirational challenges that are faced by the cultural heritage tourism practitioners in their field.

After going through the various aspects of culture and then its usage as the cultural tourism, one is clear that it is an umbrella term that has within it the multitude of facets relating to culture.

## **1.6 HERITAGE TOURISM**

Tourism is a commercial activity that thrives on economic benefits. These benefits are the source of multiplier effect ; whose beneficiaries are the stakeholders at the multiple level.1970's witnessed the emergence of Culture as one of the niche areas that generated the attention of the tourists, professionals and policy makers as it opened the new vistas of recreations. No doubt, religion based pilgrimages were taking place all over the world and are even taking place today with the same religious fervor based on belief system but cultural aspect of tourism made it to be seen as a management issue. Heritage, the foremost outcome of the cultural moorings not only crystallized as the concrete form of its expression but gave marketers a niche area that can be utilized to sustain the civilisational aspects in a concrete sustainable way.

The need was felt to define heritage in totality and strategize for the tourism associated with it. ICOMOS has defined heritage as a broad concept that includes tangible assets that includes both natural and cultural environments besides intangible assets like rituals, traditions, art forms, recollections from the past, oral traditions and living experiences. It stressed on the need to preserve the heritage. Important thing about the most definitions relating to heritage is that the element of preservation and conservation finds the predominance. Thus heritage is a legacy but with a responsibility on the present generation to conserve it for the posterity. The unique characteristic of heritage is that it is continuous legacy that has the element of fragility in it. Both hard and soft elements add refinement to the concept of heritage.

Documentation aspect also plays an important role in shaping definitions and policies on heritage. Once, heritage has been identified, the professional way to proceed in any activity relating to it is documentation, once the identification part has been resolved. Defining heritage involves aesthetic, architectural, historic, social, spiritual, educational and political values and tourism creeps in automatically as it involves the interests of many social and religious groups.

As has been argued, elsewhere that culture and heritage are the words that are used interchangeably. It has created a paradox, though it is clear now culture is an umbrella term for many activities undertaken within its domain. Heritage is the specialized version of culture. Thus many decisions taken for one are assumed to be taken for another. If the decision is taken in case of culture from tourism considerations then assets are managed by principles of cultural heritage management or heritage management. This paradox is the main reason to use culture and heritage interchangeably. Over the years this challenge has not minimized but rather assumed complex heights. The reason being the need to link cultural heritage or heritage tourism management with tourism management. This challenge has forced the policy makers and practitioners to find a balance between tourism and heritage management.

This challenge has proved to be a blessing in disguise as in other forms of tourism, the behavior of tourists is governed by general guidelines without any specific measure to be responsible but heritage tourism is governed by multitude of guidelines

and charters .These guidelines have evolved over the period of time and address the basic component of this segment. As most of the directions to manage the heritage assets have matured through the cultural sensitivity of the host groups and it has been accepted as the activity that has inherent in it the sensitivity of the stakeholders.

Conservation and preservation modules develop by the international organizations have given it the institutionalized mechanism that is accountable to the guidelines; reason being heritage is universally addressed as the shared and common heritage. Thus its acceptance as the universal treasure gives it an edge over other forms of tourism.

The core issue of heritage is met when definitions in international manuals refer to heritage as cultural diversity: the common heritage of humanity. Plurality of definition makes it free from the conflict that would have been easy to creep in. Keeping in view the social and religious dimension of heritage that has every reason inherent in it to be hijacked in terms of identities. No doubt, we have witnessed in the areas of armed insurgency and conflict classification of heritage and non heritage assets is becoming bone of contention but the international guidelines that have stood the test of the times have been well equipped to deliver justice amicably. It must be said that in spite of paradoxical and complex web of semantics and technicalities heritage has definitions that cater to the following areas and make it an inclusive term:

- *Heritage as the Element of Cultural Diversity*
- *Heritage as the Element of Cultural Pluralism*
- *Heritage as a Factor of Development*

It is evident from the inherent characteristic of heritage that it represents the culture in very specific terms as it is governed by the same frame work as enshrined for the culture but its unique character in terms of its complex visualization and maintaining the relevance in the present times; especially as people seek to identify with their legacy –the extra set of guidelines that apply to it make it a niche area meant o be dealt separately(ICOMOS,1976). Separately not in a sense to segregate it from culture

but to situate it as the specialized form of culture that has ripened over the ages and has the ability to represent the human innovations further beyond the present times.

The prominent feature of heritage is the classification and it is the two part segmentation into tangible and intangible as defined at the outset of the chapter. While framing the strategies these two aspects creep in. Not only that a new paradigm is taking shape that argues that what constitutes a routine in present times is heritage in making. As with the passage of time it will graduate as heritage as it is happening in time and space , the basic requirement of the culture. That acts as the core of heritage.

## **1.7 HERITAGE TOURISM, CONSERVATION & MARKETING**

Tourism and heritage when seen in proximity pose an interesting challenge to the policy makers and marketers . The reason being the element of both tangibility and intangibility that defines heritage in totality. It can be argued that heritage in any space and time cannot be merely tangible or intangible but it is the amalgamation of both. Cultural space that gives the ample space to heritage to develop its boundaries around the core (culture) infuses in it the elements that are inherent in human consciousness in terms of cultural experiences (ICOMOS, 1976). Traditions, folklore, music and art forms besides other elements like dance and scripts that have come down from ages act as the core for the intangible domain of heritage. The monuments and structures with peculiar and specific architectural techniques are the tangible versions of refined culture in heritage. Usually, it has been argued that the intangible segment of heritage is a challenge to market in tourism but it is forgotten that tourism itself is the totally intangible business. Thus accommodating heritage with tourism should not be an challenge but an opportunity to develop a sustained product that has immense market viability. The only thing that hampers the relationship between heritage and tourism is the communication (Poria et al, 2003).

The approach of the heritage management professionals is based on the intrinsic merits of heritage and tourism professionals value heritage assets as raw materials for the tourist activity and economic benefits. This is the reason that it leads to imposed

conflict between the two sets of professionals, when both are operating in the same domain-heritage. The need is for the cross fertilization of ideas and understanding of the legitimate concerns of the each stakeholder. The lack of interaction has led to the accumulation of these differences that need to be addressed for the overall benefit of the heritage and tourism or heritage tourism. Ignorance leads to unintended suspicion and it leads to mistrust. It only hampers the heritage tourism in totality.

Tourism being economic activity is driven by market interests of the tourists who are its consumers. it takes the short term look at the heritage without realizing the long term impact on the heritage that is the product in market parlance. Heritage management aspect that includes the organizations and professionals committed to preservation of its cultural aspects taken the intrinsic nature of heritage into consideration (McKercher et al, 2004).

The focus on asset without realizing the damage it can cause to it, rendering it unfit for future re use is the main impediment. On the other hand heritage management professionals and organizations keep in view the sensitivity of the asset and advocate for its preservation and conservation for sustainable re use.

The need is to synergize the two areas to give heritage tourism a comprehensive shape as both are revolving around the heritage as their core. The need is to internalize the reality that preservation and restoration of heritage both in its tangible and intangible forms will make it a sustainable tourism product (Laws, 1998).

Once the heritage asset is made sustainable in terms of tourism value, it will make it less vulnerable to threats. That is where the role of the heritage management professionals comes to the fore. Economic activity associated with heritage tourism will bear fruit only when it is based on multidisciplinary approach. The two are incomplete without each other. Preservation of heritage assets can be made sustainable only when they are subjected to sympathetic re use in terms of tourism business with a sense of responsibility imposed on the tourists to be responsible as enshrined in the guidelines developed by international bodies.

The need is to minimize the ambush between the two areas that are meant to work for the heritage development and pave the way for the harmony between the two. Tourism harnesses the economic muscle of heritage and it has proved that heritage tourism is a niche area that needs specialized attention (Uriely et al, 2002). Threats posed by unsympathetic use of heritage assets is a big challenge and one cannot rule out this in case of the unregulated tourist activity at the destination area. To minimize these rising challenges of the un sensitized tourist, the role of the heritage management professionals is of paramount importance and their services should be taken to enable heritage tourism to emerge as the hassle free form of responsible tourism.

There are more than one reasons as to why there is a need to synergize the two areas for the overall benefit of the heritage tourism. The interaction of the tourists with the heritage at various places has given ample reason to the experts to stress the need to regulate the tourist activity at these destinations that possess heritage character. As a mere activity that usually may have little significance at the normal tourist destination can alter the ambience and aesthetics of the heritage destination for ever. A relic or part of the destination subjected to vandalism will render the monument or the structure of no significance when it is being showcased as the epitome of the bygone era (Richards, 1996).

The guidelines have been framed by various organizations for the development of heritage sites in tune with the minimum requirements of the area so that the tourist is made conscious of his/her responsibility when he is enjoying the aesthetic environs of this locale.

These two segments have to reconcile things are seen in the broader logical perspectives of the importance of heritage tourism for the benefit of all the stakeholders.

Two different approaches that are being perceived are in fact two related segments that have to be integrated to make heritage tourism a complete system meant to sustain the heritage through conservation and generate the financial muscle from the tourism business. These are the two sides of the same coin.

**Table 1.1: The table below highlights how heritage management and tourism are different in their approach.**

	<b>Heritage Management</b>	<b>Tourism</b>
<b>Structure</b>	Public sector oriented Not for profit	Private sector oriented Profit making
<b>Goals</b>	A broader social goal	Commercial goals
<b>Key stakeholders</b>	Community groups Heritage groups Minority/ethnic/indigenous groups Local residents Organizations for heritage professionals/local historical groups/religious leaders	Business groups Non local residents National tourism trade organizations, other industry bodies
<b>Economic attitude to assets</b>	Existence value Conserve for their intrinsic values	Use value Consume for their intrinsic or extrinsic appeal
<b>Key user groups</b>	Local residents	Non local residents
<b>Employment background</b>	Social science/arts degrees	Business/marketing degrees
<b>Use of asset</b>	Value to community as a	Value to tourist as

	representation of tangible and intangible heritage	product or activity that can help brand a destination
<b>International political bodies/NGO's</b>	ICOMOS/ICOM/UNESCO (promote conservation of culture)	WTO/WTC (promote development of tourism)
<b>National/regional/political/bureaucratic bodies</b>	National, state and local agencies and some museums concerned with heritage management, archives	National ,state, regional tourism bodies

**Source:** McKercher, B. & Cros, H.(2002)

The need is to underline the challenges posed by tourism to heritage. The reason to underline this is to nip in the bud the contradictory role of tourism ; when its focus is the economic viability of the heritage asset for long term sustainable heritage tourism. Therefore, the need arises to go for course correction and not allow heritage tourism to be developed like any other tourism when it has sufficient corpus at its back to make it the model tourism .the international guidelines meant to safeguard cultural heritage or heritage are enabling laws in themselves .When these will be integrated with market approach of heritage tourism ;they will enable to develop marketing strategies meant to position heritage asset in the orbit that has inherent in it the mechanism of safeguarding the assets(Seale,1996).

Heritage tourism is a specialized version of niche tourism that should have inherent in it the vision of preservation and conservation aspects. When these intrinsic elements that are fundamental and necessary to the heritage and its marketing as the tourism product are taken care of ;it will make heritage tourism a self sufficient multi disciplinary field seeking infrastructural development of the space where the heritage asset is located(Veeco,2010).

ICOMOS has underlined that tourism becomes a complex phenomena due to social, political, aesthetic, biophysical and ecological phenomena. As excessive tourism related development can pose threat to the heritage or cultural heritage if the potentially

conflicting expectations and aspirations of host and local communities are at cross roads. it will pose many threats ,instead of opportunities.

The threats that emerge from this challenge can have great impact on the heritage and culture. So instead of proving to be a boon, tourism may come out as the regressive force that won't add up to anything sustainable in future(Rickly,2015).

These threats emerge as in spite of having rich and substantial guidelines, tourism professionals overlook the conservation factors that are intrinsic to the heritage tourism. In fact,the organizations like ICOMOS,ICCROM,UNESCO should be seen as consultative bodies that have immense data base that varies from case to case basis and has clear cut policies for every type of heritage that can be safeguarded from the misuse of heritage.

By safeguard it is not implied that a heritage asset has to be insulated from the public domain and shielded from use. But it means that heritage can sustain only when it is subjected to regulated use under the supervision of international guidelines. It prolongs the life of the assets. Especially in the case of intangible heritage, also known as living heritage UNESCO developed guidelines in 2003(Waterton,2010).These emphasize that intangible or living heritage had to be made adaptable and acceptable as it serves the two purposes. One it encourages the community groups to practice their tradition and helps it to sustain it and two, it generates the public gaze of that art form or event particular to the community. Thus acting as the resource for the tourism sector.

It is really astonishing that tourism marketers and professionals have failed to understand the broader spirit of the heritage preservation in the light of available data base worldwide for heritage related issues. Every document and charter that is concerned about the heritage issues of cultural tradition lays emphasis on heritage tourism as the only activity that can safeguard it from vandalism; provided it adheres to the intrinsic nature of the heritage. It has been brought to fore that these organizations clearly suggest that sustainability of heritage as tourism product can be viable if responsible tourism generates financial power to bear its cost of restoration. Thus, heritage tourism is a dynamic process. It can thrive only when tow areas of heritage

tourism and heritage management comprising of conservation, architects ,historians, landscape professionals and geographers join hands(ICOMOS,2010).

If these two sets of professional fields don't join hands then it will be the loss of heritage and heritage tourism. The threats being faced by heritage are due to lack of communication and co ordination between these two groups. It Is a paradox that the groups that should in principle be working together to m heritage tourism a comprehensive discipline and sector are trying act as poles apart.

This lack of co ordination has proved disastrous in terms of sustainability as no focus is given to conservation aspects and the involvement of the host communities for the financial benefits that will evolve the destination area.

The various threats that have emerged globally without considering the intrinsic characteristics of heritage in policy making for the heritage tourism are as follows:

- Lack of communication and sensitization about the heritage asset or resource leads to misunderstanding between the host community and the tourist. It has immense effect on the overall development in terms of the government support and funding to develop and conserve the place.
- Improper or inequitable balance in programmes for the interpretation of the heritage asset or place in terms of physical attributes ;including the intangible aspects ,contemporary cultural significance and misrepresentation of the minority or linguistic groups leads to narrow understanding of heritage in the minds of wider community.
- In adequate integration of the heritage protection and safeguard laws in terms of heritage management into social, political, economic ,legislative ,tourism development policies, culture and strategies at national and state level poses threat to heritage in terms of conservation and preservation.
- Poor planning creeps in when conflict between the tourism activities and conservation of heritage is not recognized at the initial level and strategy is not developed to take into consideration the guidelines meant to safeguard heritage

in terms of its intrinsic cultural core. It has impact on the life styles of the host community as well.

Any tourism plan or conservation module that is based on inadequate understanding of the complex and conflicting aspects of the significance of place having heritage significance leads to loss of authenticity and diminishes the cultural and heritage value of the place and asset.

Tourism development can have adverse impact on a place ; if it does not take into consideration the aesthetic, social, cultural dimensions of a place and bypasses cultural landscapes and bio-diversity. In such a situation created due to lack of comprehensive outlook of the plan ,it will render heritage meaningless.

Unmonitored tourism projects and activities leads to unacceptable level of change on the physical characteristics and integrity of the place and effects the well being of the host community where the heritage site is located.

Tourists, when not sensitized about the spiritual and cultural sensitivities of the place can conduct themselves in an irresponsible manner .it has an adverse impact on the places of cultural and heritage value besides the communities .as it is construed as the violation of their cultural heritage identity(Laws,1998).

Tourism activities that encourage the illicit trade of antiquities and cultural property have adverse impact on the heritage resources of the community.

The poor management of heritage places that do nor minimize the fluctuations in arrivals and avoid excessive number of tourists at any particular time has an adverse impact on the heritage value and tourist experience.

Poorly managed distribution or sale of the local handicrafts and other traditional material can hinder reasonable economic return to the host community and violates the sanctity of the heritage asset where this activity is encouraged.

Resolution of the conflicting issues will be hindered if the integrated education and training programmes are not organized for the policy makers, researchers, architects, conservators, tourism operators and interpreters .

Tourism promotion that creates unrealistic expectations and demand do not convey the specific heritage characteristic of the place or an asset and ends in making the tourist behave in an acceptable manner at a place of heritage value.

It becomes from the above that heritage tourism as a tourism business cannot function without close co operation and co ordination with the heritage management professionals. Heritage tourism is essentially in need of a multidisciplinary approach as it involves many aspects of the human evolution. These cannot be addressed by addressing only business aspects of the tourism .As it caters to the external aspect of the heritage .The need is to integrate the intrinsic and extrinsic elements of heritage .the groups have to recognize that one cannot work and sustain without the expertise of the other and both are essential for the sustainable heritage tourism development.

There is a lot of scope for close working relationship between the two groups. Co existence is the basic element that should encourage them to join hands .the need is to minimize the conflict that develops at the destination area. Conflict at the cultural heritage sites emerges as these two sets of people work in their separate ways. Wherever there has been a close co operation between tourism professionals and heritage management professionals, an ideal situation for the heritage tourism has been created due to the technical expertise o f the both. Conflict emerges when tourism is seen detrimental to natural landscape and heritage being an integral part of it cannot escape this discourse (Aas et al,2005).A symbiotic relationship needs to be developed in which tourism is seen to act as a catalyst to the heritage management objectives. This relationship can reduce the conflict and degradation of the heritage and address both policy making in terms of strategies and sentiments of host communities.

Dealing with heritage management issues is a challenge as heritage is based on two pronged definition. It includes both tangible and intangible aspects that makes it quite unique with respect to other forms of tourism that come directly under the intangible definition of heritage. The challenge is that in heritage and hence, heritage tourism business and conservation has to go in tandem to bear the costs of sustainability and at the same time restrict the consumers when they are also paying for the recreation at the destination area. This specialized form of tourism makes it more

challenging and it has to be borne in mind that heritage tourism activity is not meant for the insensitive tourist. Thus it is better to restrict this activity to the ones who value culture and have the internalization of the fact that heritage is not like any other tourism product but it requires an eye that acknowledges the reality of its fragility.

Table below illustrates the possible relationships between heritage tourism and heritage assets in terms of the domain of the two groups one dealing with heritage tourism and the other dealing with the heritage management issues(Harvey,2011).

**Table 1.2: Co operation/partnerships ←—————→ Full conflict**

<b>Full co operation</b>	<b>Working Relationships</b>	<b>Peaceful co existence</b>	<b>Parallel Existence/Blissful ignorance</b>	<b>Mild annoyance</b>	<b>Nascent Conflict</b>	<b>Full Conflict</b>
True partnership for the mutual benefit of both sectors	Realisation of common needs and interests  Begin dialogue	Sharing of the same resource  Derive mutual benefits from its use, but still largely separate and independent	Separate and independent  Little or no contact  Out of sight, out of mind	Goal interference attributable to one stakeholder  Lessened satisfaction	Problems defying easy solutions emerge  Changing power relationship with emergence of the dominant stakeholders whose needs are detrimental to the other established stakeholder	Open conflict between stakeholders

Likely imposed or heavily managed	Work to ensure that both interests are satisfied	Some dialogue, but little co operation or recognition of need to co operate		One stakeholder exerts adverse effects ,but little real conflict  Lack of understanding between stakeholders.		
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**Courtesy:** McKercher, B. & Cros, H.(2002)

The table elaborates on the extremes and sheds light on the possible outcomes of synergy and discord. It is a kind of SWOT analysis that gives an insight into possible benefits of the discord or concord. As both these groups are active in the area of heritage seeking to address the intrinsic that the aspect of cultural continuity and extrinsic that is the market oriented economic aspect (Banham,1966).Both will make heritage sustain with joint efforts. These joint mechanism will yield the marketing strategies and enable the marketers to implement the same.

Full co operation is relatively easier keeping in view the lesser number of stakeholders having well defined management objectives that are agreed upon by all parties seeking the safeguard of the heritage assets. Top down approach blended with shared vision that accommodates both tourism and heritage and cultural goals will pave the way for the compromises to satisfy the both parties. Any heritage tourism plan that accommodates the conservation aspect is basically the beneficial plan for the sustainable heritage tourism as it will prolong the life of the heritage asset and will enable the tourism professionals to seek the technical inputs from the heritage conservation professionals for the long term benefit in terms of economic impact of the heritage or cultural asset in the market.

Working relationships are the most practical kind of relationships that are shared by tourism and heritage management. As it gives the space to both parties in terms of their legitimate interests in the heritage asset. In spite of differences they share a bond of commonality (Breen et al, 2015).With passage of time and experience in the field this relationship has the greater tendency to satisfy more needs of the other. It requires

management structures to retain this relationship. This relationship exists at both high-visitation or low visitation heritage tourism products.

Peaceful co existence emerges when both sides or stakeholders share the heritage resource but feel less need to co operate .It emerges when visitor influx is low .Here management has the policy of non interference with the tourism use. It has positive impact when the preservation of the heritage asset is going on and visitors don't make an impact upon the asset, adversely. In such situation tourism in restricted way provides the revenue for the continued conservation and tourism impact is passive and management structures based on heritage professionals exerts few restrictions(Hampton,2005).

Parallel existence takes place when heritage tourism and heritage management act independent of each other and tourists have little interests in the heritage or cultural value of the asset..It is a kind of blissful ignorance or a situation terms as out of sight is out of mind towards each other. It is again dominant in a situation where tourism activity is of small volume. It can have another meaning. If in a heritage space, instead of tourist gaze on the asset it is focused on other attributes like beach, resort, gaming etc. In such a scenario heritage tourism is not seen as the part of the region's product attributes and thus, not the part of the marketing strategy or promotional plan(Brog et al,1996).

Mild Annoyance is a situation that graduates into conflict when one stakeholder interferes with the goals of the other .it leads to unfavorable direction .It emerges when greater number of tourists start visiting heritage asset. In such a case heritage management professionals intervene and it affects the ability of the tourism stakeholders to achieve their economic and financial goals(Cheung,1999).

Nascent Conflict is a state reached in between mild annoyance and full co operation. The actions of one stakeholder impinges on that of the other. It is the outcome of the external factors .Primarily, it arises when power relationship between the stakeholders is affected .If a tour operator includes a heritage destination in tour itinerary without the concurrence of the heritage managers ,it leads to nascent conflict as the tourism business violates the intrinsic cultural core of the heritage.

At the extreme end ,full scale, open conflict emerges when heriatge and tourism stakeholders when their perception of the heritage assets is .It leads from activity styles, motivations for pursual of different activities at the asset location. It usually occurs in a management vacuum and allows the stakeholders to drift apart at the cost of the heritage assets and their market viability in terms strategizing(Crooke,2010).

The failure of nexus between heritage tourism and heritage management leads to sub-optimal delivery of heritage tourism product and thereby leading to unsustainable development. There is a ray of hope as it is being realized that tourism plays a crucial role in the comprehensive presentation of the heritage asset. Heriatge management experts have started internalizing that after all preservation of the heritage asset whether tangible or intangible is meant for its sympathetic re use with community participation as it is they who are the primary stakeholders and have the foremost right on its benefits(Huebner,2015). As it is the inherent legacy of their continuous evolution in space and time. Mere restoration, without regulated mechanism to accrue financial benefits from it is not going to sustain the heritage in any geographical zone and social milieu. Heritage conservation and management professionals are incorporating the tourism needs to accommodate the interests of the tourism industry and the local community stakeholders in their policy guidelines(ICOMOS,1964).And, fortunately due to universal sensitization of heritage organizations for defining heritage as shared asset; tourism professionals who deal with heritage tourism as a market product are appreciating the treatment of heritage and its core, culture as different from other tourism products.

Partnerships and working relationships are key to develop heritage tourism product; realizing that heritage professionals have a well meaning intent and stake in the heritage assets that are being marketed by the tourism industry. As in the long run it is the interest of heritage tourism for its sustainability as heritage management that includes conservators, architects, historians and other allied professionals are involved in developing checks and balances that should be integral to heritage tourism business that can't be seen prominently in other forms of tourism. Their conceptual and

technical support gives heritage tourism an edge over other types of tourism as the special niche area for marketing(ICOMOS,2013).

The scenario that emerges from the comprehensive analysis that takes into account the stakeholders who have primary stake in heritage and its core the cultural moorings, makes it amply clear that intrinsic nature of heritage management towards the heritage assets and extrinsic outlook of tourism is that for the development of heritage as tourism product there is an urgent need to realize that its evolution as sustainable product is achievable only when conservation and preservation aspects reflecting the innate nature are synthesized with the heritage marketing concepts dealing with external aspects of segmenting, targeting and positioning.

Thus the two sets of forces that are working in the domain of heritage; one with focus on tourism and other having a keen eye on making heritage tourism sustainable.

## **1.8 CONTEMPORARY HERITAGE ISSUES**

The dynamic nature of the heritage in terms of its cultural interpretation opens new dimensions and vistas. Heritage is inflicted with many setbacks and these setbacks arise due to conflicting interpretation. Conflict zones are places that have immense pressure in terms of identity crisis. It needs special set of legislations that caters to the safeguard of the minority assets that are threatened by the majority's dominance in the power structure(McKercher et al,2005). State of Jammu and Kashmir has been facing the ethno –religious conflict involving ambush between the armed forces representing the state and the rebels who are trained across the border. These ambushes pose serious threat to the religious heriatge that are often used as shelter by the insurgents and their detection leads the security forces to initiate the flush out exercises. State has witnessed the brutal and unfortunate gutting down of the highly venerated shrine of Charar-e-Sharief in Kashmir when a dreaded militant used it as a hideout. In the ambush the shrine was set on fire by the people who were not aware that it will invite the wrath of the people who regarded it as the cultural symbol. Such incidents not only vitiate the

atmosphere and set polarize the society but leads to the cultural loss and vandalisation of heritage(Midland et al,2012).

Terrorism based on religion has become the global phenomenon and heritage cannot be insulated from it till the bodies like UNESCO enact legislations that address this threat. We have seen in the evolution of the concept of heritage world bodies have played a vital role. Destruction of Bamiyan Buddhas in Afghanistan by the Taliban was the colossal loss of collective heritage that shaped the identity of the region and depicted the influence of the peaceful moorings of the man. Intolerance is gaining momentum with upsurge in technology. It is a paradoxical situation, on the one hand humankind is progressing technologically and on the other regression is being propagated by the forces in the name of religion to violate the cultural spaces that have developed heritage(ICOMOS,2010).

Intolerance bred by fanaticism is posing new challenges that are violation the shared value of heritage and leading mankind into an area of darkness (McIntosh et al,1999). The dominant groups who control the state structures have been seen have a tendency to arm twist the policies for heritage issues. Definition and management of heritage in conflict zones needs the evaluation of viable economic and political aspects. It helps to mitigate the threats that can emerge during the process of identifying the heritage.

In this context UNESCO adopted a resolution titled Legal Study on the protection of Cultural Heritage under aegis of the Security Council. It structured around three main cardinal issues that address the global challenges of ISIS and its affiliates that are posing threat to the human existence. These issues revolve around the intolerance propagated by the terrorist groups influenced by the ISIS, their role in destructing the age old traditions and heritage in Syria and Iraq and their role in intimidating the regimes in the region (Seale,1996).All these factors have global consequences on heritage issues. If this march of intolerance towards heritage is not stopped, it will have immense impact on the interpretation and safeguard of heritage. It has identified terrorism bred by intolerance as the main threat to world heritage. *Resolution 2199* passed in 2015 stresses the normative action of UNESCO for the

preservation of heritage and interconnected it with previous resolutions of the Security Council to fight terrorism. It is interesting to note that political dimensions of heritage cannot be denied as it concerns the religious and social identity of the communities. As such it becomes a sensitive issue to be dealt with. Those who argue that political consideration should be kept out of the ambit of heritage are leaving the scope of its preservation in the dock (Rickly,2015).UNESCO has argued in the adopted resolutions that it is the general interest of the humanity and brought to the fore the Treaty of 15<sup>th</sup> April 1935 dealing with the protection of artistic and scientific institutions and heritage monuments(Veeco,2010).This was known as *Roerich Pact*. It is a legal provision that has the regulations of the Hague Convention 1899 and 1907 that are considered the international customary law and have stood the test of the time. It acknowledges the general interests of the states ,it may vary from state to state but the inherent essence remains the same(Weaver,2011).Depending upon the types of cultural heritage. It advocated the sector based protection of tangible and intangible heritage; further classifying heritage as movable , immovable etc..The dimensions of ethnic strife and religious undeclared wars that have engulfed the world has prompted the UNESCO to be extra sensitive to have a comprehensive look at the changing world paradigm. It has been observed in the evolution of heritage discourse how after the World War II UNESCO and its allied organizations shaped the public idiom and that is why we are at a stage, where we can deliver more authentic and practical approach to nip the evil of intolerance challenging the shared heritage in bud.

This resolution has the potential to address the new kind of conflicts equipped by new technological support with precision as it has hinted at the instruments aimed at linking the collective responsibility of the states towards the protection and preservation even in informal terms, having no legal restrictions. It has taken recourse to the Convention aimed protecting the cultural heritage in the first Protocol that was adopted in Hague in 1954 and combined it with the second protocol also adopted in Hague in 1999 as these protocols are the strong expressions of the international concern and obligations to protect culture and heritage during the occurrence of the conflicts. Relative normativity with no legal binding defines the declaration adopted in Paris in 2003 is another document that has been made the reference document in the recent

declaration to add substance to the crusade against the growing menace of threats of religious terrorism to the shared heritage of world. But the previous documents had a limited scope as they could be operative only during the peace time but the challenges of the present day world are different as we are dealing with a condition of undeclared war. The general interest of humanity has prompted the UNESCO to intervene and set the stage for others organizations to follow the suit and save the mankind from grave crisis that is posing immense threat to the inheritance in terms of culture and heritage. The concern for the humanity can be seen from the language used in the draft resolution as it stresses the need to address the growing threat to all humanity that is being imposed in the garb of destruction of culture and religious identity as it smashes the unique religious culture and concomitant cultural objects. It has held it tantamount to the act of persecution as identified and envisaged by the International Law commission. UNESCO adds the cultural dimension to it by defining it in terms of the persecution that may take different forms like systematic destruction of the buildings or monuments representing a particular community or a religious group. It establishes the stand reinforced by UNESCO in its philosophy that each segment of people make contribution to world heritage and culture. The thrust is to create the international cultural public order.

A new need has been identified that takes into account the fact preservation and definition of heritage needs to be seen through the prism of fight against terrorism. Security Council has been in the forefront of taking the stand against the terrorist activities all over the world and this experience has come to the rescue of the world heritage at a time when there is an urgent need to fight terrorism and especially its threat to heritage in terms of religious groups (Mozaffari,2015).Its role aimed at raising the standards to fight terrorism are important in this scenario as the terrorist groups are waging psychological warfare by destroying the cultural symbols and making humanity vulnerable. This approach of integrating the resolution with the fight against terrorism whether state sponsored or otherwise is need of the hour ,when local laws have failed to safeguard heritage from the international menace (Laws,1998).It encourages the dialogue among the civilisational nations to broad base the fight against the forces who a threat to world peace and the cultural identity of the social groups.

The convergence of security paradigm and conservation of heritage is an important development as it was left out and needed redressal to situate the challenges in perspective. Security Council made its first reference to heritage in 1999 in resolution 1267 while dealing with the situation emerging due to terrorism then it used the same parameters in Iraq violence (Eilson,2015).

The UNESCO declaration has envisaged to fight the menace in totality by involving the member states to prevent the sale of the cultural assets in Syria and Iraq and their illicit trafficking (ICOMOS,1976).The need is to implement these guidelines in all the regions of the world that face the threat of terrorism. International nature of these guidelines should act as the obligation of the member states to deal such issues. It gives a hope to safeguard the heritage in the emerging situation. Article 48 invokes the member states to enforce the Security Council decisions that stress on the world peace and harmony. It has made the resolution comprehensive by incorporating the challenges in terms of antiquities, illicit trade of artifacts and identification of the cultural property. Normative implementation of the paragraph 17 of resolution 2199 adopted in 2015 seeks embargo and moratorium in term of consensus achieved to safeguard the cultural property by preventing its illegal sale. Model provisions have also been sent to the member nations to insert these obligations in their domestic laws. It lays emphasis on archaeological and ancient art. With a special reference to cultural properties from the regions of Iraq and Syria it imposes an embargo on its sale so that there are no takers for its sale when laws are defied.

Genocide and religious cleansing were part of the public consciousness during the persecution of Jews when Nazis indulged in gruesome atrocities against them and posed a serious threat to their survival during World War II. It became part of the collective memory and narrative .It had a deep impact on the psyche of the nations and human rights were acknowledged the basic and important rights of the people for dignified life .International events and situations force the change and this change must incorporate the well being of humanity. Heritage is the human genius that has come down to us after continuous journey of time. The new threats to this new tourism called Heritage tourism have to be addressed as such. It needs the understanding of the

situation and the trend that has shaped the world perception. In today's world, it is not difficult to reach out to the stakeholders ;the reason being the availability of the communication modes operated through internet. The need is to use the technological advances to reinforce the heritage safeguard grid.

The terrorist threats to heritage and culture are of new nature as it involves the selective acts of destruction without any reason. The only aim of the terrorist regimes that are operating on the lines of terror is to intimidate the stakeholders so that they are made to retreat from their social spaces. By taking the cue of events that are staring humanity in the eye in Iraq and Syria is a signal of situation that will be emerging in terms of heritage threats. From the destruction Bamiyan Buddhas to the present crisis in Iraq and Syria it becomes clear that the impact of the intolerance has not reduced but has assumed cross continental dimensions as they are able to strike with impunity at the target of their will by involving recruits from many countries. The threat it poses to human treasure can be termed as the “heritage or cultural cleansing” leading to “heritage holocaust”.

It can be argued in the context of the UNESCO declarations that if heriatge is the shared treasure of humanity, shaped by the cultural moorings of humanity then any attack on it should be deemed as genocide of heritage. The reason being that by targeting the cultural property of nay community or social group is tantamount to target the group itself as it is the representative symbol of its cultural identity. By attacking it or destroying it ,the people who are instrumental in its vandalisation are trying to evict the community.

This where the political dimension takes the centre stage and it must be said that social context of the heritage always makes it vulnerable to threats of destruction and as such need is to implement the resolutions adopted by UNESCO and integrate them with the domestic laws of the countries that are facing the threats of heritage holocaust(Banham,2001).

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