CHAPTER-4

HERITAGE TOURISM MANAGEMENT ISSUES AND CHALLENGES
CHAPTER 4

HERITAGE TOURISM MANAGEMENT ISSUES AND CHALLENGES

4.1 INTRODUCTION

This chapter deals with two main aspects of heritage management. First, it examines the importance of heritage, and need to conserve this. Second, it highlights the multiple impacts of tourism (socio-cultural, physical and economic) on heritage resources. Chapter further identifies and explores the various important issues of heritage management. It establishes the fact that authenticity and commodification are necessary to examine before planning for heritage preservation. Chapter further proceeds with the approaches and challenges to conserve the past and suggests planning principles for heritage. This chapter considers how the economic value of the tourism stimulus provided by multiple stakeholders helps in maintaining the destination. This chapter provides rational for the study by initiating sensitive issues like politics of heritage, heritage and identity and cultural tourism paradoxes. Chapter ends with suggestions towards marketing and promotion of heritage tourism along with revenue generation and visitor management.

4.2 THE IMPORTANCE OF HERITAGE

It is hard to articulate the importance of heritage, especially in our current society obsessed with the 'value' of everything in monetary terms alone. However, there is no doubting, despite the difficulty in finding the right wording to express the sentiment, that for society at large there is an intrinsic value placed upon heritage irrelevant of cultural background. The past is all around us. We live our lives against a rich backdrop formed by historic buildings, landscapes and other physical survivals of our past. But the historic environment is more than just a matter of material remains. It is central to how we see ourselves and to our identity as individuals, communities and as a nation. It is a physical record of what our country is and how it came to be. Heritage matters to individuals, ethnic groups, nations, and the international community. The values of cultural heritage are various: symbolic, historic, informational, aesthetic and economic (Costin, 1993) refer table 4.2.
Table 4.2 Cultural Heritage value

<table>
<thead>
<tr>
<th>No</th>
<th>Value</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Symbolic</td>
<td>Cultural property provides awareness of and pride in cultural identity. In the postcolonial world, the idea of a national cultural heritage is of particular importance to emerging nations, and the protection of cultural property is a highly political issue.</td>
</tr>
<tr>
<td>2</td>
<td>Historic</td>
<td>The cultural heritage represents eras and sometimes civilizations that have passed. Much of this heritage symbolizes a florescence of a region's traditions and cultures. Heritage is often of particular importance to non-literate societies and to segments of literate societies often ignored in conventional &quot;historical&quot; documents.</td>
</tr>
<tr>
<td>3</td>
<td>Informational</td>
<td>The cultural heritage is essential to both public education and scholarly research. Archaeologists, historians, and ethnographers use material culture to study ancient and traditional cultures. Information about how other cultures met challenges to their existence can help us as we meet the demands of our own world. The study of other cultures can also lead to new intellectual achievements. For scholars, the greatest informational value comes in studying cultural property within its original context.</td>
</tr>
<tr>
<td>4</td>
<td>Aesthetic</td>
<td>The cultural heritage can provide an aesthetic, emotional experience for the viewer, leading to personal growth and development. Moreover, these buildings, artworks, and artifacts can serve as a creative inspiration for contemporary artists, both those working within traditional forms and those working in a modern style.</td>
</tr>
<tr>
<td>5</td>
<td>Economic</td>
<td>Cultural property – comprising archaeological sites, monuments, historic buildings and quarters, and archaeological and ethnographic materials in museums is an important focus of tourism in many nations. As it generates employment and revenue.</td>
</tr>
</tbody>
</table>

Source: Adopted from Costin, 1993

Heritage can be classified broadly into tangible and intangible forms of heritage. Tangible can be found as structures or antiquities, while intangible heritage can be found as far as individuals' qualities, states of mind and lifestyle, that may have existed or exist in connection to the heritage (Zeppal & Hall, 1990). What so ever the
case the cultural heritage can be seen in numerous structures including structures, ranges, move, nourishment, dress, occasions, qualities, ways of life and handicraft.

India's diversity has inspired many writers to pen their perceptions of the country's heritage. These writings paint a complex and often contradictory picture of the culture of India. The Indian culture, often labelled as an amalgamation of several cultures, spans across the Indian subcontinent and has been influenced by a history that is several millennia old (Malika, 2007; Keay, 2011). However according to Amartya Sen, the India born Nobel Laureate in Economics, the culture of modern India is a complex blend of its historical traditions, influences from the effects of colonialism over centuries and current Western culture - both collaterally and dialectically. Sen observes that external images of India in the West often tend to emphasise the difference - real or imagined - between India and the West (Sen, 2005). Heritage is that part of the past which we select in the present for contemporary purposes, whether they be economic or cultural (including political and social factors). Heritage places are places of consumption and are arranged and managed to encourage consumption; such consumption can create places, but is also place-altering. “Landscapes of consumption tend to consume their own contexts”, not least because of the “homogenising effect on places and cultures” of tourism (Sack, 1992). Heritage is simultaneously knowledge, a cultural product and a political resource. In Livingstone’s (1992) terms, the nature of such knowledge is always negotiated, set as it is within specific social and intellectual circumstances.

Lowenthal (1985, 1996) has argued that the past in general and its interpretation as history or heritage in particular, confers social benefits as well as costs. He notes four traits of the past (antiquity, societies, the past and, sequence of past) as helping to make it beneficial to a people. However, Lowenthal’s analysis is couched largely in cultural terms and pays little attention to the past as an economic resource; it is helpful in identifying the cultural or more specifically socio-political functions and uses of heritage.

Another aspect of heritage is the idea that things tend to be classified as ‘heritage’ only in the light of some risk of losing them. The element of potential or real threat to heritage – of destruction, loss or decay – links heritage historically and politically with the conservation movement. Even where a building or object is under no
immediate threat of destruction, its listing on a heritage register is an action which assumes a potential threat at some time in the future, from which it is being protected by legislation or listing. However, heritage of a nation is the wealth of the past and culture takes its birth from the heritage but it changes with time, as the people of a particular heritage change their life style.

Heritage is what we inherit. It includes customs, language and values. Culture is what we live. It includes following our heritage and the day to day living of our country or locale. Culture evolves and changes, but our heritage is what came before. Heritage is a contemporary movement with extensive impacts. It can be a component of far-located urban and provincial planning. It can be the stage for political acknowledgment, a medium for internal socio-cultural exchange, a method for moral reflection, and the potential premise for local economic improvement. It is variously the local, the specific, the global and shared. Heritage is a part of the present we live in and the future we will nurture.

4.3 THE NEED TO CONSERVE THE HERITAGE

Unlike forest and grasslands, heritage cannot regenerate organically—once it is gone it is gone forever. Heritage is an outflow of the living strategies created by a community or group of people and it passes on from era to era, including traditions, practices, places, objects, aesthetic expressions and values. All societies have been blessed with rich heritage and culture which they can use in variety of ways. Heritage is changing rather quickly under human induced pressure (e.g. tourism, agriculture and modernization). Thus there is a sense of urgency in the heritage field to arrest decay and prevent the further deterioration of historically valuable locations.

The historical remains have been of interest to travellers for millennia as even the ancient Egyptians, Greeks and Romans travelled throughout the known world of their time to experience the renowned places of historical importance. The notion of preserving the past has been noted by 18th century writers and environmentalists. With the industrial revolution and rapid urbanization safeguarding nature especially became discussion point in books, newspapers and art. It resulted in the world’s first national park—Yellowstone National park (USA) in 1872. After realizing importance of natural heritage, cultural heritage was the next conservation agenda. National Monuments were established in USA in 1906 with the enactment of the Antiquities Act of Congress, which authorised the government to declare pre-historic structure,
Heritage landmarks, historic structure and other relics of historic or scientific interest as national monuments. Today past has a much higher profile than even before and is protected for variety of reasons as mentioned below:

1. **Scientific and educational value**: Historic buildings, ruins, ancient monuments and intangible cultural traditions have the potential to revel a lot about civilization and their traditions in ancient period. Ruins and archaeological sites have provided a wealth of lifestyle, social structures, human relation with nature, historical data about health problems, poverty, conflict and battles, consumption and food style etc. Archaeological research discovers people’s coping mechanisms and adaptation to changing environments. Through dendrochronology (tree-ring dating) and carbon dating the construction material (wood/logs) can reveal much about historic environmental conditions. Heritage places are important source of both formal and informal education.

2. **Environmental diversity**: Built environment is a non-renewable source that cannot be regenerated. Conservation can help end wanton destruction of the historic environment and has some potential to make the past more realistic in terms of eliminating some of the biases in the protection and interpretation of heritage. A diversity of protected past makes a destination more interesting and expands its resource base.

3. **Artistic merits**: Historic buildings and ancient monuments are unmistakable examples of celebrated architectural styles for example *Taj Mahal* in India is illustrative of Indo-Islamic design. Many heritage places are important simply by virtue of their aesthetic qualities.

4. **Economic value**: With the widespread publicity of heritage resources, most of the governments worldwide has realised the economic implications of heritage resources for tourism. This commonly leads to heritage conservation being motivated by the need of revenue. Conserving the past is good for business and can contribute to regions economic growth and stability.

5. **Nostalgia**: Many modern societies tend to look upon the fashion of city life but they see rural heritage and peasant landscapes of everyday life as more wholesome, safer and grounded in a more authentic past. This has resulted in the resurgence of heritage villages those draws tourist from bustling metropolises. This sense of ‘collective nostalgia’ drives many people to experience heritage places as a way of getting back to their roots.
6. **Nationalism**: Much of the heritage is actively protected by government for nurturing a sentiment of patriotism and loyalty. Diaspora groups are enthusiastic protectors of the peaceful notion of the motherland/old country or the homeland. The celebration of faith, culture, music and food in a new country helps extol the virtues of the homeland, thereby building solidarity among the members of diaspora.

Multidimensional and complex nature of heritage opens up numerous possibilities for the creation of shared economic, social, and environmental value; the designing of value chains; and the direction of technological innovation (Brousseau & Brousseau, 2013). Effective conservation of heritage resources not only helps in preserving and safeguarding the resources, but also in revitalizing local economies, and in bringing about a sense of identity, pride and belonging to residents. Therefore good heritage conservation strategies require;

(a) Better appreciation of the value of heritage assets (both tangible and intangible), and
(b) Integration of such strategies within the larger processes of planning and development of an area.

A sound heritage preservation and conservation policies helps in

- building identity and pride in its residents,
- go beyond just resorting and preserving historical assets,
- lead to well-being and security, through broad community participation and involvement,
- Generate opportunities for job creation and poverty alleviation broadly, and in the long-run, help achieve sustainability goals as well.

### 4.4 THE IMPACTS OF TOURISM ON HERITAGE

Today the world population is much more mobile than the earlier times and increasing no. of people visiting monuments and historic sites. This increased visitation pressure on destinations have significant impacts on heritage. Tourist climbing on or abusing heritage structures is a direct effect. Likewise, indirect human induced changes also occur, particularly through the erosive effects of toxin and acids in the air and rain from factories, raising number of automobiles and other sources of pollution. Heritage tourism lies in between the boundary line of mass tourism and special interest tourism. Regardless of this distinction, all heritage based tourism exacts consequences
on the socio-cultural, physical and economic environment. Timothy and Boyd (2003) and Timothy and Nyaupane (2009) considered these issues in significant detail:

4.4.1 Social and Cultural Impacts

The growing body of research examined the community perception of tourism, including why community want tourism and why they are resistant to tourism. The communities mostly desire jobs from tourism but at the same time they fear about the negative social and cultural impacts. The major negative effects can be as:

1. **Conflicting use of social space:** when huge numbers of tourist descend upon small towns and villages or historic sites, overcrowding becomes a serious problem. Especially the sites of religious significance are prone to congestion. For example, St. Peters Basilica, the largest Catholic Church in the world and the centre of Roman Catholicism is considered an extremely scared place for Roman Catholics worldwide. During the summer months, visitation is so heavy that prayerful pilgrims have little chance to meditate, pray or feel the spirit of the place as non-pilgrim tourist snap photos with flashes, yell or speak loudly. Similar conditions exists in Shinto shrines in Japan, Buddhist temple in Thailand and Western Wall in Jerusalem, The annual Hajj to Mecca, Saudi Arabia and the tri-annual Kumbh Mela in India.

2. **Cultural Change:** While so many forces exists today those have direct bearing on how culture changes (e.g. media, internet, and modernization etc.), tourism is often blamed one of the biggest culprits. As tourist comes to the destinations with their own culture, values, beliefs and behaviour with them, they influence the values and behaviours of the residents. It may include the deterioration of traditional values, a modification of ceremonies and rituals and a decreased appreciation of one’s ancestor and indigenous past. As a result of demonstration effect local people observes the tourist and adopts his/her life style which results into permanent change in heritage and cultural values. Similarly, cultural commodification occurs when tourist demands tangible and intangible culture. The traditional values and meanings associated with music, dance, ceremonies, handicraft and other artwork are lost as they are performed or assembled as commodities for mass consumption according to the taste of tourists rather than customary design.
3. **Cultural theft and forced displacement of locals by tourists:** The illicit trade in artefacts is now widespread and growing which feed booming multi-billion dollar trade in illegal ancient artefacts. The forced displacement occurs when villagers and neighbourhoods are moved to make way for tourism development at a destination. For example, in Indonesia during 1970’s at Prambanan and Borobudur temple complexes, villages were removed and villagers were threatened when they refused to accept the government’s insignificant compensation. More recently in India, development of environmentally sensitive “Gorai-Manori-Uttan” belt near Mumbai as a tourism zone by government of Maharashtra also facing protest from residents.

All the above factors viz. crowdedness, cultural change, cultural commodification, cultural theft, forced migration and others (e.g. prostitution, crime, and poverty) combine to create disharmonious relationship among community and tourist.

However there are several important ways in which tourism can contribute to the social and cultural well-being. For example reviving the lost or decline elements of culture. In Asia, dances, certain musical traditions and architectural styles that were on the verge of being lost have been revived, in part at least by the desire to share traditional culture with tourist. Tourism has also provided economic rationale for saving the historical buildings that might otherwise be demolished. When local community realizes that their culture is of interest to outsiders it help incubate a sense of pride, which in turn helps preserve living heritage, clean up the built environment and maintain a greener and cleaner community. The best example in this regard is Meghalaya’s Mawlynnong –the cleanest village of Asia.

**4.4.2 Physical Impacts**

The presence of tourist in itself is a bigger physical impact on the tourist destinations and items they have come to gaze upon. The major physical impacts include:

1. **Wear and Tear:** Multiple years of visitation and millions of feet touching the surface may change the form of base material. For example in St. Peter’s Basilica, in the Vetrican city, centuries of time and millions of pilgrims figure and lips, touching and kissing the feet of the 13th century bronze statue of St. Peter Enthroned have almost completely worn away the apostle’s toes.
2. **Erosion and Soil Compaction:** Walking off prescribed paths and trails is a silent problem of heritage sites as visitors move around on the greenery of historic monuments. Due to years long visitation soil compaction occurs, preventing vegetation from growing and increasing water runoff and erosion.

3. **Vandalism:** It is human psyche that causes some people to want to leave their mark when they visit at interesting and meaningful place for example graffiti, painting, and carving etc. The cost to restore the place is sometime very high as the cleaning process can be more damaging then the vandalism itself. As people explore new places they do have a desire to carry any item with them just to prove that they have been there. Collecting or carrying knowingly or unknowingly any historic item which may be stone, wood, fossil etc. is a major problem at archaeological sites worldwide.

4. **Illegal Trade in Artefacts:** The illicit trade in antiquities is extremely destructive to the past. Most grave robbers, dig, remove, break and plunder without regard for archaeological sites or tombs that house the historical objects, destroying them in the process. The biggest loss occurs in terms of loss of scientific knowledge and the history remains unfold and untold forever.

5. **Pollution and Litter:** In crowded historic cities there is a problem with vehicle emissions. The poisonous chemical in the exhaust eat away the granite, bronze, even cement and contribute to the erosion of statutes, monuments and historic buildings. Litter is another problem with the heritage sites which can damage the physical structure of the site. Local religious adherent and religious tourist use flowers, papers, candles, dyes, bottles etc. in their ritual performance, which cause pollution and scar at the landscape where they worship (Varanasi, Haridwar etc. However, positive impacts includes; generation of additional income to help the preservation of heritage site, creating public awareness through tourism.

### 4.4.3 Economic Impacts

There are multiple economic impacts of cultural heritage based tourism as mentioned below;

1. **Job creation:** Tourism is seen as labour-intensive industry that generates direct and indirect employment. The examples of direct employment from heritage based tourism may include museum curator, a historic theme park actor, a
Heritage Tourism and Its Determinants: An Empirical Study in Himachal Pradesh

cashier at ticket counter, a housekeeper, a warden, a park manager, a ranger at a national monument etc. However the indirect employment occurs due to the multiplier effect of tourism. The examples in this regards can be, a local tourist guide, escort to historical lakes, shopkeepers, craftsmen, musical groups etc.

2. **Regional Income Growth:** Regional income grows as tourism flow starts regularly. Most of the previous research studies revealed that heritage tourist tend to be big spender for variety of reasons. They use to purchase souvenir and handicraft as a token of memory that they have explored the historic site. Heritage tourism can bring the income to the region which was not there before in to country, state, district and even village. This increased flow of income results into growth of entrepreneurship and employment opportunities finally leading to the life satisfaction.

3. **Tax Revenue:** Tourism generates all form of taxes, including income, property, sales, tobacco and alcohol, car rental, lodging and airport fees, admission fee at historic sites and museums etc. all of them contribute significantly towards the economic growth of region.

Beside the above mentioned positive impacts of tourism there are certain negative aspects of tourism also. **Inflation** is most notable impact of tourism worldwide. As tourism grows the prices have tendency to grow which make everyday life more expensive not only to the visitors but to the local too. Due to growth in tourism and inflation the property value also rises which make local people difficult to pay the property tax and to the younger people very difficult to afford buying home. Which may results into outsiders and foreign ownership of properties. The other negative impacts can occur with the heavy leakage of money from local economies into the hands of affluent investors from abroad.

Last but not least, the overdependence on tourism or one type of tourism is always problematic as this phenomenon is based on interdependence of tourist and host as well as services and facilities available at a site. Tourist places are on the mercy of external forces that are beyond the control therefore diversification is only the key which can sustain the tourism. For example, the province of Yogyakarta, Indonesia, a region extremely rich in heritage resources realized its potential during 1990’s and began to develop alternative forms of tourism such as beach based tourism, agri-tourism and mountain biking. Similarly, Bali has also inculcated cultural and beach tourism in its tourism development plans.
4.5 MANAGING TOURISM AT HERITAGE SITES

The academic literature has preferred to concentrate on the cultural, educational, and practical conservation aspects of heritage tourism. Heritage tourism, meanwhile, has been viewed simply as “tourism centred on what we have inherited, which can mean anything from historic buildings, to art works, to beautiful scenery” (Yale, 1991). It has long been recognized that the ideological and institutional context of heritage tourism is fundamentally different from that of general tourism. Heritage tourism in most studies has been considered as one way of expressing the inheritance, the past and “about the cultural traditions, places and values that groups throughout the world are proud to conserve” (Millar, 1989). From a preservation perspective, any heritage attraction and its ownership determine the objectives and priorities of management. This ownership may be of public sector or Voluntary Sector. Public sector ownership may lead to management objectives that include economic development through conservation or regeneration, improving resident’s quality of life along with providing leisure and education opportunities. Voluntary sector owners apparently prioritize conservation and education and may also be conscious of managing income generation. Here it is also important to note that investing in the development of heritage and culture is not always successful as it may lead to financial burden on the struggling economies. For example blindly repairing a fort or palace which is already spoiled may lead not only to financial damage but also threaten visitor life those explores it. Any heritage asset must be developed after detail research and investigation on multiple parameters (scientific, socio-cultural, ecological, and economical) before declaring it site for tourism and managing it as a successful destination.

The world heritage convention plays a fundamental role in protection of cultural and natural heritage resources. The Convention Concerning the Protection of the World Cultural and Natural Heritage, signed in Paris on November 16, 1972, is an international agreement through which nations join together to conserve a collection of the world’s timeless treasures. Each country or “State Party” to the convention recognises its primary duty to ensure the identification, protection, conservation and transmission to future generations of the cultural and natural heritage situated on its territory. To date, more than 170 States Parties have signed the World Heritage Convention, making it one of the most powerful protection instruments in the world. It is the only international legal instrument for the protection of both cultural and
natural sites encouraging cooperation among nations for safeguarding their heritage (Pederson, 2002). The intergovernmental World Heritage Committee includes 21 States Parties elected for a term of six years by the General Assembly of the States Parties to the World Heritage Convention. The Committee is responsible for implementing the Convention and determines which sites to include on the World Heritage List based on the recommendations of two advisory bodies: the International Council on Monuments and Sites (ICOMOS) for cultural sites, and the International Union for Conservation of natural sites (IUCN). A third advisory body, the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), provides expert advice on monument restoration and the management of cultural heritage. It also organises training for specialists. World Heritage sites are placed on the List of World Heritage in Danger when the World Heritage Committee decides that a site is threatened by existing or potential threats, such as degradation from uncontrolled urbanisation or unsustainable exploitation of natural resources. The List of World Heritage in Danger can serve as a conservation tool, giving countries access to international technical assistance. It is also a way to rally political and public support for conservation of an endangered site at the national level.

Table 4.5 Criteria for Inclusion of Culture & natural Properties on World Heritage List

<table>
<thead>
<tr>
<th>Criteria for the Inclusion of Cultural Properties on World Heritage List (WHL)</th>
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<tbody>
<tr>
<td>The criteria for the inclusion of cultural properties on the World Heritage List are considered in the context of Article 1 of the Convention, that is reproduced below:</td>
</tr>
<tr>
<td><strong>monuments:</strong> architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;</td>
</tr>
<tr>
<td><strong>groups of buildings:</strong> groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;</td>
</tr>
<tr>
<td><strong>sites:</strong> works of man or the combined works of nature and of man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological points of view.</td>
</tr>
<tr>
<td>A monument, group of buildings or site -- as defined above -- which is nominated for inclusion on the World Heritage List will be considered to be of “outstanding universal value” for the purpose of the Convention when the Committee finds that it meets one or more of the following criteria and the test of authenticity. Each property nominated should therefore:</td>
</tr>
<tr>
<td>(i) represent a masterpiece of human creative genius; or</td>
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</tbody>
</table>
(ii) exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture, monumental arts or town-planning and landscape design; or

(iii) bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared; or

(iv) be an outstanding example of a type of building or architectural ensemble or landscape which illustrates (a) significant stage(s) in human history; or

(v) be an outstanding example of a traditional human settlement or land-use which is representative of a culture (or cultures), especially when it has become vulnerable under the impact of irreversible change; or

(vi) be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (the Committee considers that this criterion should justify inclusion in the List only in exceptional circumstances or in conjunction with other criteria cultural or natural).

Criteria for the Inclusion of Natural Properties on World Heritage List

In accordance with Article 2 of the Convention, the following is considered as “natural heritage”: “natural features consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view; geological and physiographical formations and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation; natural sites or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.”

A natural heritage property -- as defined above -- which is submitted for inclusion on the World Heritage List, will be considered to be of “outstanding universal value” for the purposes of the Convention when the Committee finds that it meets one or more of the following criteria, and fulfils the conditions of integrity set out below.

Sites nominated should therefore:

(i) be outstanding examples representing major stages of earth’s history, including the record of life, significant ongoing geological processes in the development of landforms, or significant geomorphic or physiographic features; or

(ii) be outstanding examples representing significant ongoing ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals; or

(iii) contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance; or

(iv) contain the most important and significant natural habitats for in-situ conservation of biological diversity, including those containing threatened species of outstanding universal value from the point of view of science or conservation.

Source: World Heritage Convention (http://whc.unesco.org/)
In recent years city planners interested in urban and rural regeneration have adopted the term heritage to describe many tourism programmes, a strategy that has received support from business and banks. However, the success in developing tourism in heritage destinations is arguably related to the interaction with local society and culture.

Heritage tourism is a broad category that embraces both eco-tourism and cultural tourism, with an emphasis on conserving natural and cultural heritage. It is a category or market segment that includes visits to historic sites, museums and art galleries, and exploring national and forest parks. Heritage tourism, because of the large number of activities it covers, is difficult to define and measure. Cultural and historical visits have been recently marketed to leisure tourists, who desire to explore the traditions and history of a particular place. There are certain values associated with such sites and their role in tourism industry is crucial.

**Table 4.5.A. Factors stimulating the growing articulation between culture and tourism**

<table>
<thead>
<tr>
<th>Demand Factors</th>
<th>Supply Factors</th>
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<tbody>
<tr>
<td>Increased interest in culture, particularly as a source of identity and differentiation in the face of globalisation.</td>
<td>Development of cultural tourism to stimulate jobs and income.</td>
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<tr>
<td>Growing levels of cultural capital, stimulated by rising education levels.</td>
<td>Cultural tourism was seen as a growth market and “quality” tourism.</td>
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<td>Aging populations in developed regions.</td>
<td>An increasing supply of culture as a result of regional development.</td>
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<tr>
<td>Postmodern consumption styles, emphasising personal development rather than materialism.</td>
<td>The growing accessibility of information on culture and tourism through new technologies.</td>
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<tr>
<td>A desire for direct forms of experience (“life seeing” rather than sightseeing).</td>
<td>The emergence of new nations and regions eager to establish a distinct identity (e.g. the impact of newly-independent states in Central and Eastern Europe).</td>
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<tr>
<td>Growing importance of intangible culture and the role of image and atmosphere.</td>
<td>A desire to project the external image of regions and nations.</td>
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<tr>
<td>Increased mobility creating easier access to other cultures.</td>
<td>Cultural funding problems related to increasing cultural supply.</td>
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Source: (adopted from OECD, 2009 p. 20)
For creating successful heritage tourism destination certain critical success factors are suggested by Swarbrooke (2001) those includes sound finances, location and organizational experience. He also suggested that innovation, variety and sound strategic management are vital and for many seeking to build on cultural and heritage resources the main focus should be the delivery of a unique experience. However innovative concepts and the promise of a memorable experience require dependable and continuing financial underpinning hence Wanhill’s (2008) observation that the development of attractions is inherently risky is as applicable to cultural and heritage based attractions as it is to other visitor attractions. The growing articulation between culture and tourism was stimulated by a number of demand and supply factors as suggested by OECD report 2009 in the table 4.5 above:

4.6 EMERGING ISSUES OF HERITAGE MANAGEMENT

Managing heritage is a challenging task it require sound finance, strategic destination development approach along with sound feasibility study. There are multiple issues those needs to be taken care while managing heritage for tourism. These issues includes (but not limited to) Authenticity and commodification of heritage, political use of heritage, preservation of identity and other cultural paradoxes.

4.6.1 HERITAGE AND INTERPRETATION

Interpretation of cultural heritage is an integral aspect of both visitor experience and conservation of heritage. Heritage interpretation refers to all the ways in which information is communicated to visitors to an educational, natural or recreational site, such as a museum, park or science centre. More specifically it is the communication of information about, or the explanation of, the nature, origin, and purpose of historical, natural, or cultural resources, objects, sites and phenomena using personal or non-personal methods. The goal of interpretation is to improve and enrich the visitor experience by helping site visitors understand the significance of the place they are visiting, and connecting those meanings to visitors' own personal lives. Interpretation can produce 'Mindful Visitors' who are carefully processing information and negotiating the meanings of the observed object or intangible element. The more recent work in the field of interpretation includes Beck and Cable (2011) principles in their book "The Gift of Interpretation". They described 15 principles as: The Gift of a Spark, The Gift of Revelation, The Gift of Story, The Gift

1. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

2. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However all interpretation includes information.

3. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.

4. The chief aim of Interpretation is not instruction, but provocation.

5. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.

6. Interpretation addressed to children (say up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program.

However the ICOMOS Ename Charter for the interpretation of cultural heritage sites suggests 7 Principles

*Principle 1- Access and Understanding:* Interpretation and presentation programmes, in whatever form deemed appropriate and sustainable, should facilitate physical and intellectual access by the public to cultural heritage sites.

*Principle 2 - Information Sources:* Interpretation and presentation should be based on evidence gathered through accepted scientific and scholarly methods as well as from living cultural traditions.
Principle 3 - Context and setting: The Interpretation and Presentation of cultural heritage sites should relate to their wider social, cultural, historical, and natural contexts and settings.

Principle 4 - Authenticity: The Interpretation and presentation of cultural heritage sites must respect the basic tenets of authenticity in the spirit of the Nara Document (1994).

Principle 5 - Sustainability: The interpretive plan for a cultural heritage site must be sensitive to its natural and cultural environment, with social, financial, and environmental sustainability among its central goals.

Principle 6 - Inclusiveness: The Interpretation and Presentation of cultural heritage sites must be the result of meaningful collaboration between heritage professionals, associated communities, and other stakeholders.

Principle 7 - Research, Evaluation and Training: Continuing research, training, and evaluation are essential components of the interpretation of a cultural heritage site.

The major issue which is in common with heritage interpretation is of authenticity and commodification while interpreting any heritage site, object, artefact and practice.

4.6.2 AUTHENTICITY AND COMMODIFICATION IN HERITAGE PRESERVATION AND INTERPRETATIONS: A series of studies shows that various issues of ‘authenticity’ related to the ‘commodification of culture’ are present in multiple segments of the tourism industry (e.g. heritage tourism, ethnic tourism) and are relevant to most destinations worldwide, in the developing and the Western world (Silver, 1993; McIntosh & Prentice, 1999; Chhabra et. al., 2003; Gjerald, 2005). Many scholars agree upon the idea that authenticity is the key to heritage-based tourism. Heritage is a product of a commodification process in which patterns of selection are central (Ashworth, 1990, p. 97) and interpretation is the process that converts historical resources into heritage, the commodity, and provides the connection between heritage and history (Aplin, 2002). Specifically, people are becoming more critical of what heritage is presented and interpreted to them and are much more outspoken in their opinions (Timothy & Boyd, 2003). Interpretation can be viewed as an essential process of communication or explanation to visitors about the significance of the place they are visiting with the main aim of assisting tourists to experience a resource in a way they might not have otherwise done so, and in a more meaningful way (Timothy & Boyd, 2003). Criticism of interpretation has risen over the
years. For example, Moscardo (2000) points out that interpretation might interfere with an experience when an overzealous interpreter provides propaganda instead of presentation.

However, the issue of authenticity in tourism begins with the visitor quest to the genuineness as identified by MacCannell—because tourists are concerned with the superficiality and inauthenticity of their everyday lives, tourism becomes a quest for authenticity, to be found in primitive societies (MacCannell, 1973). Handler (1986) depicts the quest towards true social encounters in terms of cultural experiences as an quest to “the unspoiled, pristine, genuine, untouched and traditional” (McIntosh & Prentice, 1999. Connell (2007) also agreed with MacCannell’s point of view and emphasises the ‘otherness’ also exoticism sought by visitors to primitive societies as a part of this quest, which is grounded in the conviction that western societies have lost this authenticity. Authenticity or genuineness can be found in large number forms, objects/ events, experiences and alternately in visitor encounters. A standout amongst the angles from which the idea from claiming genuineness can be viewed as identified with object authenticity, which Steiner and Reisinger (2006) define as “the validity from claiming artifacts alternately events”. Object authenticity gives the idea that true need to be recognized from the false. It is again a subjective attribute, concerning illustration that such criteria for authenticity are set by tourists (Connell, 2007; Fesenmaier & MacKay, 1996; Steiner & Reisinger, 2006) from a western point of view in this context.

Cole (2007) notes that western ‘euro-centric’ viewpoint has been utilized within academic investigations for authenticity and commodification. Since maximum tourism advancement portrays hosts and culture in the post colonialist light as static and unaltered in order to keep a balance between hosts and guest (Echtner, 2002; Echtner & Prasad, 2003) and modranisation. Furthermore transformation of indigenous societies are frequently viewed as inauthentic (Connell, 2007; Green, 2002; MacCannell, 1999 Previously, Olsen, 2002; Silver, 1993; Wang, 1999). To satisfy the individuals western criteria, societies often depend on staging authenticity.

Though, modernisation has been excluded from staged authenticity (Connell, 2007) to satisfy the tourist’s quest. However Staged authenticity can be as naturally inauthentic, in the sense that the objects and practices lack the genuineness trait of object authenticity.
Yet, this will be not be a continuous situation. First of all genuineness or authenticity is a subjective concept, and its arranging or staging cannot be recognised by tourists (Connell, 2007). In this case, the arranged or staged events or products can still satisfy those tourist’s quest, as authenticity of experience is not fundamentally interfaced to object or article authenticity or genuineness (Fesenmaier & MacKay, 1996).

Moreover, Cohen proposed the idea of emergent authenticity, whereby "a cultural object or an attribute thereof, which is at one point for the most part judged as inauthentic may over the time, turn out to be perceived as true or authentic, even by experts" (Cohen, 1988), showing that genuineness is not surely static, but rather advances in light of evolving circumstances (Steiner & Reisinger, 2006). Culture is organized to fulfill tourist’s satisfaction and the end goal is to make an income for host community. This way culture is commodified. Cohen (1988) characterized the procedure of commodification (or commoditization) as the "procedure by which things (and activities) come to be assessed essentially as far as their trade esteem, in a setting of exchange, consequently becoming goods and services. Nonetheless, this procedure of society commodification is not without outcomes, which have been over and again talked about in the scholarly writing (Cohen, 1988; Cole, 2007; Edensor, 2001; Fesenmaier & MacKay, 1996; George & Reid, 2005; Green, 2002; Medina, 2003; Steiner & Reisinger, 2006). Therefore, the question of ethics of morals in the quest for heritage can be raised. In the expressions of MacCannell (2011), "realness or genuineness as a substitute for morals can be respected with suspicion that it is either deliberately or unwittingly dishonest ". Since the criteria of [object] authenticity are forced by western points of view, the moral way of such a mission can be addressed as to the power imbalance involved, particularly when the impacts of staging authenticity and culture commodification are considered.

However, authenticity itself is a complex concept with countless definitions. In a general sense, authenticity refers to an approach to tell the true story of a place and consequently attach appeal to that place. Whereas commodification refers to the transformation of relationships, formerly untainted by commerce, into commercial relationships, relationships of exchange, of buying and selling. It is of extreme importance to describe both the terms authenticity and commodification separately in order to justify the issues and challenges of heritage management more clearly.
4.6.2.1. **Authenticity:** The term authenticity stems from the Greek word ‘*authentikos*’ and means real, genuine, and original. As per Oxford Advanced Learner’s Dictionary (ed. 7), the word “authenticity” means ‘the quality of being genuine or true’. The word “authentic” means true and accurate, known to be actual and candid. Authentic refers to exactly the same as the original. Here the major argument is that anything that is “authentic” can be genuine and true, but, anything that is true does not have to be genuine. In general understanding, authenticity means genuineness or originality, and also credibility and reliability. Persons, things, cultures, art, events and proceedings from all possible areas of life can be authentic, if they are considered original in nature. The word “authenticity” concerned with the conservation of historic places was first used in the preamble of the Venice Charter of 1965 which emphasize on safeguarding historic monuments as every individual’s duty to hand them on in the full richness of their authenticity. It was the first time while the word “authenticity” was mentioned, without any definition or description. The Nara Document on Authenticity drafted by 45 representatives from 28 countries during the Nara Conference held in Nara in November 1994 reports the need for an extensive understanding of cultural diversity and cultural heritage in relation to conservation in order to assess the significance and genuineness of cultural property more accurately. This document was drafted after all representatives’ deliberation on the definition and assessment of authenticity. The Japanese government took up the initiative and organized the Conference mutually with UNESCO, ICCROM and ICOMOS. In this international level dialogue, it became clear that the word “authenticity” has diverse meanings, and varies with(in) every country. These different opinions about authenticity also results in different values of the historic subject, and thus also on the conservation of the subject.

4.6.2.2. **Commodification:** The term commodification means to convert something into an object for profitable use. In tourism context, commodification refers to utilizing culture and the cultural artifacts of a place to make sufficient profit to support area's economy they belong to. In today's tourism, commodification is predominant everywhere. Either a tourist purchase souvenirs in India or eat at any restaurant overseas he/she participates in commodification. Due to commodification there exists an impact which alters the abilities of a tourist towards authentic experience and authenticity. It introduces a false culture and testimony to the
indigenous one. For example, McDonald's is an American originated, global fast-food brand which has been introduced into the multiple cultures worldwide. Not only this but there are so many such common chains those does not allow tourists to experience the local authentic food restaurants. In 2013 IPCS (Institute of peace and conflict studies) investigated important questions through a write up “Culture, Commodification and Tourism” in “contemporary Ladakh”. Document stressed that developing tourism raises the multifaceted question of ‘cultural preservation’. For example, when does culture need to be protected? How can it be ‘preserved’? What is authenticity? How to judge what is ‘authentic’ and what is not? For who is it important, and why? (IPCS- Aug 2013) Commodification can be seen positively, but in tourism authentic experience is a major source of satisfaction to both tourist and the indigenous culture.

4.6.3 POLITICS OF HERITAGE

Despite a developing academic enthusiasm toward the governmental issues about heritage in Asia, few studies straightforwardly doubted the part of universal and transnational participation in the field of heritage protection. In despite the fact that literature has widely tended to address the role of UNESCO as a capable disseminator of global norms for conservation (Askew 2010; Daly & Winter, 2012), However it need not yet handled UNESCO’s sociological and institutional complexity, and the full history of the association. Secondly, the social sciences have generally dismissed other global structures - for example, world Bank, the European Union, USAid, Asian Bank and others those need their engagements in the protection for Heritage in Asia. These associations frequently team up with UNESCO or take part in multilateral activities. Numerous of these initiatives are carried out by states (or districts alternately cities). Thirdly, private ‘philanthropic’ projects like Aga khan Foundation, the Worldwide Monuments Funds and the Getty Trust have long impacts management of Heritage in Asia. Finally, new associations has been drawn between market-driven ‘development’ schemes clearly linking ‘culture’ and ‘economic opportunities’, concerning illustration of capital-driven developmental discourse worldwide. Likewise the point when heritage sites become object of mass tourism and urban territories are named as ‘creative’. The creative tourism thought appeared is not due to evolutions of visitor interest and demands but it is fitted into contemporary policy agendas.
Creativity has indeed been broadly applied in several fields, most notably in the creative and cultural industries. The *Green Paper on Cultural and Creative industries* (European Commission, 2010) was a major source of legitimating the demands for more studies of intervention in the creative field. The term, ‘creative tourism’ was coined by Richards and Raymond (2000). The idea for more creative forms of tourism originated in a European project – EUROTEX – which aimed to stimulate craft production through tourism (Richards, 2005). The relative deficiency for historical, sociological, political, and ethnographic researches on these various incarnations of ‘Heritage as support or likewise Diplomacy’ may be additional astonishing when we think about how cultural and heritage management represents a legacy of universal participation and additionally a capable instrument of claiming ‘soft’ impact by states, corporate forces and social elites with respect to Asia-based heritage practices.

In a study on, religion and identity in India’s heritage tourism authors compared the way India’s heritage is represented by the Indian government, by the domestic tourism trade media and by the popular tourism media (Bandyopadhyay et. al., 2008). The study has generated several insights into how tourism is interconnected with the socio-political dynamics governing India’s contemporary state and society. The study showed that in India the ways in which the various religions are represented reflect important socio-political ideologies.

Cultural or heritage diplomacy is a well thought strategy carried out by some states. Pioneer nations on cultural heritage strategy incorporate France, Italy, Netherlands, India as well as Japan. Today, most Asian states are on that path: in the previous few years, China, south Korea, Thailand, Vietnam and Indonesia have respectably reinforced their speculation clinched alongside territorial “heritage cooperation”. Some of them, in India and Japan, have a historical backdrop of universal cultural Interventions. The latest example in this regard is development of Banaras or Varanasi as a heritage city like Kyoto in Japan under the smart heritage cities programme. It will not only preserve the destination but also contribute towards the strong political tie-up.

**4.6.4 HERITAGE AND IDENTITY**

The contemporary awareness of heritage reached in India through expatriate scholars and conquerors, along with many other things, and was focused mainly on buildings
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and monuments. Overseas ideologists recognized structures and histories that promoted their quest to understand and/or conquer India and also help them develop a better understanding of who they were. The historic buildings unprotected by the ASI- Archaeological Survey of India) occupy uncomfortable spaces as officially they belong to no one and to everyone. For some people, their presence is the only real source of pride in a city full of negligence and decay; for others, they are proof of our present construction inabilities and incompetence. For example, most Indian cities have already witnessed the actions of crowded populations that encroaches mute unprotected monuments. Mosques, madrassa’s and tombs in Delhi, Georgian neighbourhoods in Mumbai, Nawabi buildings in Lucknow, royal structures in provincial towns, everywhere the old architecture is being disturbed by the growing unsustainable city growth. The fight to save it may be a losing battle. The side by side presence of everlasting memorials and temporary malls can hardly be a matter of pride these days, especially when physical activity spills so frequently and easily onto historic ground. On a visit to the Orccha in Tikamgarh district of Madhya Pradesh in 2013, I saw how quickly an unused building adjacent to Ram Raja temple and opposite to Orccha fort can go to seed. In the main structure, the arches had cracked, small trees and grass grown in the brickwork, and the rear had collapsed completely. Water had seeped into the walls, threatening the entire masonry structure. Inside, the building wall paintings have been destroyed and top roofs are nest of vultures. The sky was visible through breaks in the ceiling. The remains of the once royal family were now themselves living in the remains. The story of various forts in Himachal Pradesh is almost similar. For example ruins of Hamir Fort in Hamirpur district, Kotla Fort in Kangra and Kamlah Fort in Mandi district are live examples of such ignorance. Placing high statues as objects of modern heritage, creating sky-towers may be batter but never the best from restoring the existing heritage resources those are real victims of negligence.

In the vast spread of Indian heritage, the great masonry mountains that make up the forts, colonial post offices, forest rest houses and bungalows, wooden stations on mountain train lines, disused havelis and hunting lodges all require a serious rethink of their place of history. However it is again a striking question that does all existing palaces or forts in India need to become heritage hotels, or museums? Isn’t it possible to maintain our historical buildings without always succumbing to international tourism?
Structures like Taj Mahal, Humayun’s Tomb, Gateway of India, famous museums and art galleries always strike in the public eye, due to their aesthetic as well as historic value. But society should realise the importance of the numerous monuments, the hundreds of wood and stone structure that lie abandoned, many with distorted roofs? As buildings they do have values like the better known structures. Such selective preservation of one and not the other only distorts history and creates a mismatch between reality and the eternal promise of the historic ruin. A closer association among the needs of the heritage sites and the potential of heritage buildings could make for more vibrant localities.

4.6.5 CULTURAL TOURISM PARADOXES

Tourism is indeed a double edged sword (Martin, 2007) and that tourism impacts highly depends how it is being developed, managed and consumed. Multiple issues exist between the 'selling' and 'telling' of cultural heritage through tourism. The encounters range from purely commercial (i.e. competition for space between residents and tourists) and the personal aspects of how and who makes visual, political and cultural representation of local people. Tour operators are selling dream holidays and paradises. People travel far away from home to discover other cultures and traditions, to contemplate beautiful landscapes. Holiday makers have in common a search for both rest and discovery, for entertainment and enlightenment, and holidays are a special time when one wants to forget daily lives difficulties and world’s endless crisis. Tourism has positive economic and social impacts but can also have negative impacts on community (Chabra, 2010). For example, tourism being a contributor to the national GDP particularly in developing countries where economic short term profits are a priority and democratic progress and social inclusion are weak, yet it negatively impact people livelihoods and destinations in several ways. If we consider social impacts, tourism disturbs the socio-cultural balance of local communities, increase prostitution, child exploitation as beggars, street vendors or sex preys. Cultural impacts of tourism can be seen as, extensive commoditization of local cultures, overcrowding at heritage sites, cultural clashes, lack of respect for local traditions. Environmentally tourism accounts for, increasing carbon footprint, depletion of water resources due to heavy consumption by hotels, golf courses, etc., wide spread lack of waste management, destruction of ecosystems and natural barriers (increasing impact of natural hazards) to build resorts by the sea and within national parks.
Whereas economically, tourism in main tourism centres causes prices inflation, land speculation, and limits access to natural resources by the poorest whose livelihoods often depends on them. Most of these are not directly visible and most only occur in the mid-term but have great detrimental effect, increasing the vulnerability of the poorest and reducing their chance to make a living.

4.7 APPROACHES TO CONSERVE THE HERITAGE

Conservation is expensive, time consuming and require a great deal of coordination between government agencies, property owners and public supporters. Wall (1989) alluded preservation, restoration and renovation approached to conserve the heritage. Ashworth and Tunbridge (2000) stressed on heritage euthanasia which generally entails doing nothing to protect the past and essentially allow it to continue deteriorating. However the different approaches to conserve the past may include:

1. **Preservation:** As per this concept buildings and other artefacts are maintained in their current condition; thus they are not rebuilt or refurbished in any way. Ruins and other archaeological sites are a prime example of historic places that are often kept in a state of perpetual ruin. Sometime reconstructing building is too expensive or owner may feel that re-constructing the building will have to compromise with the authenticity of the place, so they preserve it as it is. The best examples in this regard are ghost towns viz. Ravenswood (Queensland, Australia), Cossack (Western Australia), Bodie (California, USA) and Barkerville (British Colombia, Canada).

2. **Renovation:** This type of adaptation involves making some changes to the built environment while maintaining some part of its historical composition. At some locations local conservation laws require the exteriors of building to remain as original as possible- even though interiors can be modified for commercial or residential use.

3. **Restoration:** It involves restoring or bringing back, an object or site to some original form. For this the original material must be used. However some critics argued that true restoration is not possible, as some non-original elements need to be used for restoration. Again it’s a highly political process as people in power and position want restoration outcomes to reflect their own ideologies or what they perceive the authentic past to be.
4. **Urban Renewal**: The mass urbanization began with the Industrial revolution during early and mid-1800s. People started moving from rural areas to big cities in search of work in emerging factories and services, created crowded conditions. Urban gentrification is one important approach to renewal. Gentrification refers to older, run-down neighbourhoods being bought out by investors and turned into luxury living, recreational space and commercial establishments. The notion of urban rejuvenation in the modern day entails community networks, resident participation, economic development and restoration of heritage milieu.

4.8 CHALLENGES IN HERITAGE CONSERVATION

There are many social, economic, political and ecological constraints to conserve the cultural past. This mix of limitations manifests in many important heritage locations being endangered for variety of reasons. Every year UNESCO publishes a list of World Heritage Sites in Danger. This list aims to inform the global community about conditions threatening the distinctive traits that originally qualified the property for WHL (World Heritage List), and it serves as a call to action to arrest the deteriorative effects of disaster, war, pollution and other natural and human induced pressures. The world Monument Fund (WMF) also labels heritage sites in danger with its bi-annual watch list, which highlights 100 historic properties that are threatened by disaster, overdevelopment, armed conflict, neglect or international demolition. There are so many constraints to the successful conservation of the built and living past as mentioned below

1. **Budgetary Limitations**: Lack of funding is the biggest constraint in preserving a heritage site. Utility services, repair materials, mechanical equipment’s, human resource, conservation techniques, expert’s assistance. Landscaping materials, interpretive media and other necessities are expensive but essential elements of management of heritage resources. Inadequate funding leads to favouritism, wherein sites deemed more important by some public officials are funded while other equally important, though not as personally connected, sites are fully subsidized.

2. **Inappropriate Preservation Tactics**: In the less developed countries where efforts to conserve are often disguised in cosmetic cover ups instead of more resilient structural recuperations that will survive through decades of human
induced or natural deterioration. For example, in Pagan, Myanmar, hundreds of ancient temples have been reconstructed with brightly coloured bricks and cement stems. At Angkor Wat, Cambodia, early conservationists used non-original and incompatible material to preserve the original structure.

3. Availability of Multiple Heritage Assets: In countries such as Israel, Italy and Greece those have experienced a multitude of successive empires and civilizations, built and re-built upon one another, almost every public works project delay because an ancient site is discovered. Similarly, the countries with dense population and large cities, such as China, India, and Indonesia have thousands of historical buildings, ancient artefacts and plethora of cultural landscapes- all of which may not possibly be protected even with more money and personnel. The need for modern human comfort such as roads, sewerage system, power lines, as well as lack of funds and personnel prevents even a fraction of many countries patrimony being delineated and protected. The best example in this regard are Dehli, India and Beijing, China both have huge heritage assets in terms of historic homes, palaces, religious sites, schools, administrative offices and other meritorious structures of buildings those demand conservation attention but social, political and economic priorities cannot realistically encompass them all.

4. Human Pressure: Tourist and local visitors are the biggest threat to the historic relics, buildings and archaeological sites. The wear and tear resulting from touching of thousand hands and feet’s is a glaring problem. People living nearby historic places sometime use ruins for their personal purposes for example stones for foundation, mysterious relics as a tool and farm equipment’s. They also use to graze their cattle’s nearby such area which again cause threat to the ancient structure. Historic sites face many preservation challenges out of which the inhabitation of local population near heritage quarters is more challenging. Their cars, coaches, pets, garbage and sewerage contribute significantly towards degradation of heritage resources.

5. Urbanization and Modernization: The uncontrolled modern growth of human population along with a need of shelter and job has created human living clusters in terms of urban, semi-urban, rural and remote areas. This widespread of shelters in terms of metropolitan cities, towns and villages is the silent problem to which heritage is facing in urban and rural context. Urbanization is
directly connected with Modernization, which refers to an evolutionary process wherein traditional elements of socio-economic development are important ingredients in this process. Development pressure pushes government and communities to adopt demolition and new construction where only economic benefits are considered whereas, ideally aesthetic and historical value should also be evaluated.

6. **Agricultural Land Use:** The population pressure has also increased the agricultural pressure. The encroachment nearby parks and heritage preserves has created some continuous situations where both cultural and natural heritage are concerned. Research in Australia has revealed that agriculture has in fact become one of the biggest threats to the *Great Barrier Reef - World Heritage Site* contributing to the natural wonder’s demise. The biggest problem is the proliferation of pesticides and fertilizers, which leach into the soil and water drainage system. The toxins are then carried by water to various delicate ecosystems, including rain forest and coral reefs.

7. **Pollution:** With the proliferation of multiple industries and factories during 1800’s and 1900’s the built environment has deteriorated significantly in urban and rural area nearby manufacturing plants. The vehicle pollution is toxic to both men and heritage resources both cultural and natural. It results into the acid rain and other toxic air particles (e.g. calcium sulphate and sodium sulphate) which can be seen worldwide. For example, The Taj Mahal, in India suffered considerable damage to its delicate stone surface after many years of industrial output in nearby area. The air water and soil pollution have significant impact on heritage resources and it is among one of the major challenges to be tackled out.

8. **Illicit trade in Antiquities:** Often tourist innocently find pieces of pottery, glass, coins, tiles, fossils or other relics at ancient sites which they carry along with themselves. This is very illegal and risky which may results into fine and imprisonment. Sometime the local vendors become very active in illegal trade which is a punishable act. For example, In Israel if a shopkeeper who is licenced to sell antiquities is found to possess illegal articles is find and sometime results into confiscation of licences. To keep the heritage safe in itself and handover it to the safest hands requires in depth rethink on multiple parameters.

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9. **Claim of Ownership on Heritage Properties:** This also a prevailing situation worldwide that sometime the religious site keepers or care takers claim their personal ownership on heritage structure and handover ownership to their own family member. However the keepers of the past should be selected through local public consent of a particular area to which the heritage resource belongs.

10. **War, Conflict and Terrorism:** The war and conflict on a heritage property never preserves it but through it to hell from where it cannot be preserved. In such cases the majority of heritage become the target of revenge for the past injustice or political tension. Terrorism is another most important challenge to save the heritage. Terrorism has no boundaries and limitations; it only destroys everything including human and nature. Just for the sake of fame terrorist target the unique historic structures, historic cities, monuments, buildings, villages, cemeteries, museums and religious sites.

11. **Unsustainable Planning and lack of cooperation:** The human race to become superior from other has resulted in expansion of his countless desires. His basic needs for food shelter and cloths are now converted into the luxurious desires of car, multi-storey flats and huge personal open spaces. As a result haphazard construction has been done in almost all historic cities without thinking for future. The collaboration between government agencies, public and private sector, different levels of governments (country, state, district, municipality, village etc.), private sector organizations and cross boarder entities that share common resources (nature preserve which overlap boarders) are all equally important to achieve the principles of sustainable tourism. The cooperation all the discussed agencies is also a challenging phenomenon.

12. **Lack of Social Determination:** The developed societies always see preservation with an eye of scepticism. Traditional lifestyle and old buildings are often equated with backwardness. This is sometime justified by developers to demolish the historic structures. However, in the developed countries of the world conservation is carried out not only for economic benefits but for a variety of reasons, including education, science, and aesthetic and architectural value.

13. **Lack of Political Support:** Public agencies frequently ignore or place heritage on the back burner in terms of funding and policy development. The preservation of past has been assessed as unaffordable luxury while compared
with tax capitals of public work, education, health, social welfare etc. It always results into the outsider’s interest in heritage. International funding agencies sometime takes control of heritage, funds its preservation and plan as per their financial interests without keeping the local factors in mind and finally operates from outside.

14. Natural Deterioration: The natural elements and their erosive processes are one of the most lethal forces affecting the built environment. For example in the cold zones the stones and concrete cracks and expand which may result into breakage and damage. The huge rain, earthquakes and other natural hazards damage the heritage resource. The winds and waves in coastal areas affects nearby heritage resources.

4.9 PLANNING PRINCIPLES FOR HERITAGE

Owing to the reputation of mass tourism as a catalyst for ecological and social degradation, the concept of sustainability was adopted quickly in the realm of tourism by scholars, government officials and some other business leaders. The World Commission on Environment and Development (WCED or Brundtland Commission) published a report in 1987 *Our Common Future* (WCED, 1987) which defined the sustainable development as ‘the development that meets the needs of the present without compromising the ability of future generations to meet their own needs’. It became the most cited document worldwide.

Butler (1999) noted silent differences between sustainable development and tourism development within the context of sustainable growth. The sustainability principles such as integrity, balance, harmony, holism and equity in both cultural and natural are now deriving the tourism development debate and many travel sectors are adopting code of ethics and best practice guidelines. To meet the objectives of sustainable growth, tourism planners must approach development differently from a long global tradition of boosterism, whereby destinations are promoted and marketed blindly without regard for negative social, cultural, environmental and economic consequences. Such type of planning may increase footfall for a shorter duration only but in a long run it would be very costly repair the known and unknown damage.

Timothy and Tosun (2003) proposed a three part framework for undertaking systematic and sustainable planning in tourist destinations refer figure 4.9. This three
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tier approach refers to Participatory development, Incremental growth and Collaborative efforts popularly known as PIC model is very much suitable to planning of heritage tourism.

1. Participatory Development: It refers to the community based tourism which emphasize the special qualities of places and empowers community members to take control of their own tourism futures. The resident participation can be viewed from two perspectives; empowerment in decision making and participation in economic and social benefits of tourism.

Timothy (2007) advocated several degrees of empowerment in tourist destination communities, each one reaching at higher level of empowerment from lack of control to absolute control. Sometime national politicians make deals with foreign investors that will bring wealth and prosperity to themselves and which may or may not assist in bringing about greater level of development for community. The true empowerment occurs when community members and all other stakeholders initiate their own goals, programms and projects. Heritage tourism is a labour intensive industry. Education or training is one social advantage where every community member spread awareness about the history of heritage and values associated with it. Moreover, heritage tourism should be utilized to stimulate entrepreneurial activity such as local food and services business, handicraft outlets, accommodation providers, live performers, guides and escorts etc. Because the community being visited is in fact an important part of the cultural tourism product, opportunities must be afforded for local residents to assist in interpreting the heritage of place to outside visitors (Boyed, 2002)

2. Incremental Development: This aspect of PIC planning is best suited to physical or land use planning. It advocates the careful selection of the available development options and gradual implementations and stress upon continuous monitoring and evaluation to see whether changes are required or not in the plan. Incremental growth allows for new directions to be taken, changes to be made and objectives to be altered if needed. This approach allows cultural and ecological integrity, holistic development, balance and efficiency.

3. Collaboration: It is very important for sustainable development. There are multiple types of collaborations in tourism. The cooperation between public agencies is crucial as various governments have authority to acts over their domains. These domains create territorial conflict which leads to misunderstanding, inefficient and
overlapping objectives and other forms of conflicts. The cooperation between different levels of administration (country, state, district, municipality, and village) is extremely critical in preserving the past and encouraging tourism development. The plans initiated at national level need the cooperation of lower level civil divisions to be able to connect stakeholders on the ground. Moreover, tourism is often fuelled with private sector but collaboration with public sector is vital for infrastructure development and finally the destination success. The collaboration among private sector services is extremely important for heritage based tourism product development. Finally the form of cross-border planning is vital in areas where natural and cultural heritage resources lie adjacent to or across political boundaries.

Figure 4.9 The PIC Planning Model

Participatory Development
- Community’s voice
- Community Control
- All stakeholders
- Economic Opportunities
- Public awareness and education

Procedural Planning

Collaborative Efforts Between;
- Public Agencies
- Administrative Levels
- Private Sector Services
- Private and Public Sector
- Same-level Politics across Political boundaries

Incremental Growth:
- Careful selection of development option
- Gradual Implementation
- Continuous Monitoring and evaluation

Source: Adopted from Timothy and Tosun (2003)

4.10 MARKETING AND PROMOTION OF HERITAGE TOURISM

Increased competition makes effective marketing and promotion of heritage tourism indispensable. Marketing is extremely important aspect of management. Though Asians cities are becoming increasingly popular, only a small percentage of tourists rate culture as their prime motivator, many are actually involved in cultural activities while on a city trip. The purposeful heritage tourist and the sightseeing heritage tourist need to be addressed in a different way and on a different level as their motivations differ considerably.
Marketing the destination: From heritage tourism perspective historic sites and museum plays a major role in product mix. The modern phenomenon of tourism stress upon the place branding or destination branding. This tactic of tourism sees countries, provinces, cities, towns and rural area as holistic destination that can be promoted to tourists, investors and new residents. Every province and its tourism development authorities select their destination slogan very carefully to attract the tourist. Mega attractions plays key roles in motivating the tourist to visit explore and stay at a destination. Similarly media induced tourism is also important draw for many destinations. When places either rural or urban or natural are featured in popular movies or television serials people become curious to explore such places.

Marketing Individual Attraction: Historic sites, museums, heritage houses, parks and other heritage properties are not easy to market individually due to challenging competition from other nearby and distant attractions. Heritage managers regularly stress upon the fundraising through increased visitation however the best practice can be if they stress more upon the public relations. Marketing and public relation efforts can replace old misdirected attitude about historic sites being boring place with information about existing new interpretive media, recent artefact acquisition, the discovery of new archaeological area. An experiential new cultural festival and addition of new attraction at the historic theme park. All of these can help increased community pride and sensitise people towards more conservative approach. It is argued by marketing scholars that in heritage context, marketing efforts have to be adopted from individual circumstances, because every site is unique in terms of its offerings and its market.

Marketing Planning: The planning for marketing involves understanding the current situation (where we are now), a desired future (where do we want to be) and the methods involved in getting there.

Analysis of Situation: It involves the analysis of current situation or audit of heritage resources for example creating attraction inventory along with understanding the current and potential market. Next step is segmenting the market by understanding the needs and desires of consumers, so that products and services can be developed accordingly. Other important step is competitor analysis which identifies the major competitors and their products and services. The situation analysis helps in improvement of facilities, success of marketing strategies, maintenance and operation cost and effectiveness of interpretive programs.
Establishing Marketing Goals and Strategies: After situation analysis, the marketing experts can set establish goals and objectives, as well as strategies to achieve the objectives. A common part of marketing strategy is ‘target marketing’ and selection of niche markets which results in repeated visitors. A specific target market approach is important in heritage attractions marketing.

Marketing Activity: Marketing activity depends on the ‘marketing mix’ approach which include 4 P’s (product, place, price, promotion) and additional 3 P’s (people, packaging and positioning). In heritage context product refers to range of offerings that visitors can choose from at the destination level and activities available at a heritage site for example heritage walks, rides, guided tours, interpretive media, stay etc. The price is very important factor at heritage sites. The earning from concessions and other services helps in conservation goals. Admission cost, special discount, method of payment, souvenir cost, guide fee, interpretive media charges (sensor machines) etc. are very important to consider. Most of the historic sites follow dual pricing system which include charging a nominal price from own country visitors and almost double or more than double from foreign visitors. This strategy has been seen appropriate by various heritage mangers but the local community to which this heritage belongs should be given more discounts on entrance fee.

The next step of promotion entails specific efforts to market, including advertising, promotional media and direct marketing activities. It continuously focuses on spreading the words about attraction. The internet has become the most silent advertising tool which covers the worldwide audience. Differentiated promotional methods may include specific website, online discussion groups, heritage and culture oriented hobby magazines, brochure, printed guides and newspaper articles. In the heritage context, the ‘absolute location’ of heritage attraction or physical positioning of site should be seen as ‘relative location’ which means that site is in relation to certain other factors too. It will help in designing the appropriate itineraries and offer the unique product to the consumer.

People are also silent part of the marketing mix in which the marketing specialists are acknowledged. People involve three categories: the service providers, the consumer and the middle people. Thus, the actor, staff member, curator, interpreter, security people, guides and escorts, ticket seller etc. all are very important for creating and
maintaining a heritage experience to the visitors. Packaging refers to the way in which product is presented to the consumer. The visual appeal of cultural environment, the way historic features have been packed together creates 1st impression on the visitors. The cleanliness and high sanitation standards along with qualified professional staff, interior designing and display or ambiance along with interaction among human being at a heritage site all contribute significantly towards creating a visitor experience. Positioning refers to thinking and decision making about how a heritage site or property is positioned in the minds of existing and potential visitors. Perception of people plays a significant role here and word of mouth publicity is the best tool to achieve the goal. Some measures used for marketing and promotions are:

**Developing Smart Destination Cards (SDC):** These cards are available at different prices based on the duration. The cards offer free entry to the attractions, often combined with special offers for transportation. Such cards are used by various cities for example:

- London Pass (www.londonpass.com);
- Amsterdam Pass (www.visitamsterdam.nl);
- Vienna à la Carte (www.wien.info);
- Stockholm Card (www.stockholmtown.com);
- Copenhagen Card (www.woco.dk).

**Creating Cultural Capitals:** Some countries and continents declare cities as Cultural Capitals. Cities are interested in being the Cultural Capital for the publicity the cities obtain, the extra tourists that visit the city during that year, the boost it gives to the cultural product and infrastructure etc.

**Partnerships around Cultural Themes:** Many cities, with the exception of the metropolises, work with themes to promote cultural tourism. This encourages different partners and divisions to work together. This will involve cultural institutes, restaurants and cafes, transportation companies, shops etc.

**Use of the Media:** Tourist Destinations can use the media for promotion. It can provide backdrops for films, television and video, especially when it has attractive cultural heritage or signature buildings. This could lure filmmakers to the destination. Featuring a city in a successful film, television programme or video clip can significantly impact tourism numbers, both domestically and internationally.
Cultural festivals and Mega-events: Cultural festivals and mega-events offer interesting opportunities for places on various levels. Large scale cultural festivals and events offer a place the opportunity to invest in the infrastructure whereby even if the event or a festival is a one-off activity it can have a lasting sustained effect on the quality of the place.

The constant evaluation of marketing activities is crucial part in marketing management. Ineffective strategies and action plans can be corrected if care is taken to evaluate the promotional campaigns frequently. It can be achieved through the visitor satisfaction studies, importance performance analysis, and market segmentation studies.

4. 11 SUMMARY

The word ‘heritage’ comes from an old French word meaning ‘something that is passed down from previous generations; a tradition’. It was originally taken to mean property that was handed down by parents to their children, but in more recent times has taken on a much broader definition: “Those things from the past which are valued enough today to save for future generations”. However, the word ‘history’ comes from the Latin word ‘historia’, which means ‘inquiry’, or ‘knowledge gained by investigation’. So ‘history’ is: ‘The discovery, collection, organisation and presentation of information about past of people, places and events”. Therefore it can be said that “Everywhere has a history and everywhere has a heritage”. When a destination not only wants to be attractive for first time cultural visitors, but also for repeat cultural visitors, then innovation of the cultural product is essential. The tourism industry has to implement innovative strategies to provide the destination with a consistent image and therefore provide significant revenue and added value to its residents. The long term viability of places and resources is better assured if marketing is done in line with principles of sustainability.