

Context

Built, Living and Natural

A SPECIAL ISSUE ON
World Heritage in India

Vol X Issue 2 | 10th Anniversary Issue | Winter 2013/Spring 2014

Journal of the Development and Research Organisation for Nature, Arts and Heritage

.....Draws on the contemporary

.....Sustainable, environmentally sensitive



It is our aim to actively promote sustainable development through conservation, utilisation of traditional practices and modern technologies, knowledge sharing and mutual interaction. The organisation is presently working towards the documentation, conservation and development of the built heritage, ecology and environment, communities, arts, crafts and education.

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Dronah publishes a bi-annual refereed journal titled "Context: Built, Living and Natural", which records and evaluates the documentation and conservation methods for built and natural heritage, and simultaneously highlights people's role in the process by recording community activities. Interested subscribers, kindly download the subscription form from our website.

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Dronah



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Source: INTACH Delhi Chapter

About the Volume

DRONAH presents this volume on World Heritage jointly with UNESCO New Delhi as a special 10th anniversary issue of 'Context: Built, Living and Natural'. This issue covers a diverse range of opportunities and challenges for the World Heritage in India. At the same time, it brings forth India's potential role in participating and contributing to the emerging trends in World Heritage.

There are varied perceptions about World Heritage Properties in India. While stakeholders and community at large recognise 'World Heritage' designation as the most coveted recognition of their cultural or natural heritage at a global level, they rarely comprehend the extent of commitment or management associated with conserving these sites. There is a significant increase in awareness about World Heritage, Operational Guidelines and other conventions in India in the last few years. The corpus of conservation professionals, heritage activists and non-governmental organisations in India, awareness programmes by the Archaeological Survey of India (ASI), support of the UNESCO New Delhi office and a proactive role played by the Ministry of Culture are major factors contributing to a better understanding of World Heritage today. India is at an important juncture where professionals, stakeholders and communities are actively participating in dialogue and debate related to prescribed processes for World Heritage and inquiring into subsequent applications of these versus the ground realities in the country.

Clearly, there is a need for India to evolve its own standards and customised models for identifying and sustaining World Heritage properties. While we do have exemplary and well known socio-economic sustainability models for World Heritage sites such as the Humayun's Tomb with Nizamuddin Basti renewal by Aga Khan Trust for Culture and ASI or the case of resolving tiger conflict with community management at Sunderbans Natural Heritage Site, there are several more examples of initiatives taken and challenges faced at ground level for World Heritage sites as well as properties on the Tentative List. In this issue, we have made an attempt to include a wide range of articles that cover preparation of the Tentative List, Nominations, Conservation, Management of World Heritage Sites and Capacity Building to give a perspective of World Heritage in India to our readers. Considering the vast pool of heritage resources and the rich repository of Indian culture, this is only a small glimpse of the larger picture that contributes to India's World Heritage.

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Hampi, Source: Pranjal Rai



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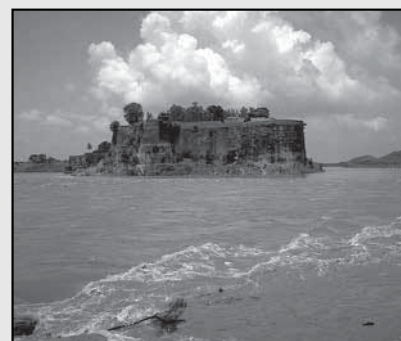
Kathmandu, Nepal



Taxila, Pakistan



The Western Ghats



Gagron Fort, Rajasthan



Strasbourg, France



Source: Parth Sethi

Foreword

Being a signatory to the Convention ‘Concerning the Protection of the World Cultural and Natural Heritage’ since 1977 and a member of the World Heritage Committee of UNESCO for three terms during this period, India has played an active role in contributing to this convention.

India is fully involved in the evolving dialogue in World Heritage Committee to bring forth the perspective of developing countries and specifically challenges faced in the Asia region in nominating and managing World Heritage sites.

India recognises that as a commitment to the ‘Global Strategy, aspects of balance and representativity need to be applied at all levels, be it the composition of the World Heritage Committee or composition of the Advisory Bodies’ panels and experts since this directly relates to the regional diversity of sites presented in the World Heritage Sessions.

The complexity, singularity and diversity of World Heritage today necessitates that the Advisory Bodies associate experts, who are familiar with the sub-region and country, its culture and the specificities associated with it. India has a commitment to bring in professionalism in the entire process of World Heritage including working towards a credible and balanced World Heritage List as well as to facilitate training and capacity building across the Indian subcontinent. In order to support dialogue on World Heritage Matters, the Ministry of Culture, India hosted the International World Heritage Expert Meeting on Visual Integrity at Agra in March 2013. India has also successfully launched the Category 2 Centre for Natural Heritage at the Wildlife Institute of India at Dehradun as per Executive Board approval in November 2013, and is now aiming to initiate the Cultural Category 2 Centre soon by the Archaeological Survey of India in New Delhi.

The 30 inscribed sites on the World Heritage List from India is merely a small representation of the vast potential of India’s diverse cultural and natural heritage. One of the most complex and challenging heritage categories in India is of historic cities and cultural landscapes. While there are almost 200 historic urban cores inscribed on the UNESCO World Heritage List, the external auditor’s report on World Heritage clearly mentions the gap of historic Indian cities that can be placed on the List. The dynamics of urban heritage conservation in Indian cities is a complex phenomenon that exemplifies indigenous management frameworks, integrating culture with development since centuries. Recognition of management frameworks for historic Indian cities will introduce new dimensions to the World Heritage List.

We intend that while the revised Tentative List of India will be reflective of the rich plethora of outstanding cultural heritage categories in the country, at the same time India’s World Heritage sites will aim to be international benchmarks in visitor facilities, interpretation, risk management, conservation and sustainable tourism.

Hence, the Ministry of Culture has formed a National Committee to ensure that national level benchmarks for site management and sustainable tourism are achieved before a site can be placed on the Tentative List for World Heritage. The Ministry is also planning an initiative for holding a trans-national nomination on ‘Spice Route’ that would bring together a very large number of countries.

Ravindra Singh
Secretary
Ministry of Culture



Source: B.S. Adhikari

UNESCO in India

A Peace based exclusively upon political and economic arrangements of governments would not be a peace which could secure unanimous, lasting and sincere support of the peoples of the world, and that the peace must be therefore founded upon the intellectual and moral solidarity of mankind (Constitution of UNESCO 2012, p. 5).

Since the inception of UNESCO in 1945, the protection of world's diverse cultural heritage has been always envisioned as one of the effective means to foster lasting peace based on mutual understanding and respect of each other's culture. 1972 World Heritage Convention was born as an epitome of this philosophy. Clearly, protection of heritage sites was intended for a much larger objective of humanity than merely to maintain old original architectural fabrics for the interest of a small circle of academics.

68 years after the Constitution of UNESCO and 40 years after the adoption of 1972 World Heritage Convention, the challenges surrounding the heritage are increasingly complex. In the face of rapid urbanisation and legitimate demand for social and economic development, heritage conservation often finds it difficult to secure its space in the national policy. Costly exercise of conservation makes it further difficult to justify its importance. Hence, 15 years ago, when the Millennium Development Goal was adopted, the contribution of culture and heritage for development was not recognised.

Conflict between the local communities and heritage conservation over land use is a common story across the world and ironically, World Heritage nomination is sometimes more dreaded than welcomed.

Today, as UNESCO leads its campaign to mainstream culture in the post 2015 agenda, it is time for all of us to go back to the fundamental concept of UNESCO Constitution and reflect on why heritage needs to be protected and how it should serve the peoples' larger goal and aspiration for well being.

UNESCO believes that cultural heritage should enrich the Millennium Development Goal 2: Achieve Universal Primary Education, by improving the quality of education. Increased understanding of our own local heritage as well as that of others should enhance the sense of world citizenship.

Process of World Heritage nomination should become by itself a means of intercultural dialogue and we hope there should be more cases of trans-boundary nomination.

More importantly, heritage experts should actively look into the potentials of heritage in eradicating poverty, as intended through Millennium Development Goal 1, by creating local industry and employment within and surround the heritage sites. The issue will be particularly relevant in India where historical cores of the cities often become a slum or heritage monuments are encroached by poorer segment of the society.

India is endowed with a pool of quality and dedicated heritage professionals. UNESCO looks forward to creative ideas from India to advocate for the role of cultural heritage in development process. The wide array of authors contributing to this special issue is the testimony of India's intellectual vitality.

Congratulations to 'Context: Built, Living and Natural' for its 10th Anniversary and for successfully flagging the banner of heritage conservation in our contemporary time.

Shigeru Aoyagi
Director and UNESCO Representative
Bhutan, India, Sri Lanka and Maldives



Aspirations to be on World Heritage: Tentative List

'States Parties are encouraged to prepare their Tentative Lists with the participation of a wide variety of stakeholders, including site managers, local and regional governments, local communities, NGOs and other interested parties and partners.' (*Para 65, Operational Guidelines for the Implementation of the World Heritage Convention, 2013*)

This section presents the exhaustive consultative process used for revising the Tentative List of India in 2012-13.

Revision of India's Tentative List of World Heritage Sites

ARUNA BAGCHEE

ABSTRACT

The revision of the World Heritage Tentative List for India was undertaken by the Advisory Committee on World Heritage Matters under the Ministry of Culture, in association with the Archaeological Survey of India (ASI), from 2012 to 2013. The process and methodology adopted was designed to take into account India's federal structure and richness and diversity of its heritage. The assessment methodology included the preparation of a Reference Table to assess more than 200 properties on the basis of a common set of criteria and a special purpose Matrix to facilitate comparison and prioritisation among the proposals listed as a part of the Reference Table.

The resulting new list addresses the gaps identified in the existing Tentative List in terms of geographic balance and representation of different typologies and historical periods. While paving the way for future course of action, a thorough Tentative List does not in itself guarantee a successful nomination because of multiple factors relating to dossier preparation, management of the sites and development of the surrounding areas.

Aruna Bagchee has a PhD in Sociology from Pune and a Masters in Public Policy from Harvard University. A civil servant by profession, she served in the Indian Administrative Service from 1973 to 2002 and as senior governance adviser in the UK government's Department for International Development from 2002 to 2010.

INTRODUCTION

A Tentative List is an inventory of those properties situated within its territory that each country considers suitable for inscription on the World Heritage List. UNESCO's Operational Guidelines stipulate that nominations to the World Heritage List are not considered unless the nominated property has already been included on the State Party's Tentative List at least one year prior to nomination.

Moreover, the World Heritage Committee encourages State Parties to re-examine and re-submit their Tentative Lists at least once every ten years. India's Tentative List had been prepared initially in 1998. Hence, a revision of India's Tentative List was long overdue and consequently, was one of the initial tasks taken up by the Advisory Committee on World Heritage Matters under the Ministry of Culture, in association with the ASI. For reviewing and revising the list, a Tentative List Working Group (TLWG) was established in February 2012, with the following objectives:

- Evaluate India's World Heritage List and existing Tentative List with regard to regional, typological and chronological representativeness.
- Take on board the International Council on Monuments and Sites (ICOMOS) and International Union for the Conservation of Nature (IUCN) studies of the global Gap Analysis of World Heritage sites, UNESCO's Global Strategy and identified under-represented categories and their implications for India's revision of its Tentative List.
- Undertake a gap analysis for India and South Asia on the lines of ICOMOS Gap Analysis 2004.
- Establish a credible and transparent process of stakeholder consultations and clear and consistent criteria for selecting sites for inclusion in the revised Tentative List.
- Prepare a list that is as broad based and representative of the rich heritage of the country as possible and firm up India's position with regard to identified 'over' and 'under' represented categories.

Keeping these objectives in mind and having studied the process of several countries such as Canada, Ireland, Israel, New Zealand, UK and USA, the TLWG devised a strategy for Tentative List revision appropriate to the Indian context. The process and methodology adopted in India was designed to take into account the Country's federal structure, the richness and diversity of its heritage and the need to accomplish the task within a time frame of one year. Key elements of this strategy were to:

- Study the recommendations of international bodies to frame and guide the process,
- Undertake in-depth analysis of World Heritage issues in India and the South Asia region,
- Engage with a broad range of stakeholders to identify potential sites, and
- Develop a rigorous methodology for selecting sites for inclusion in the revised Tentative List.

These elements of the strategy and the results achieved are discussed below.

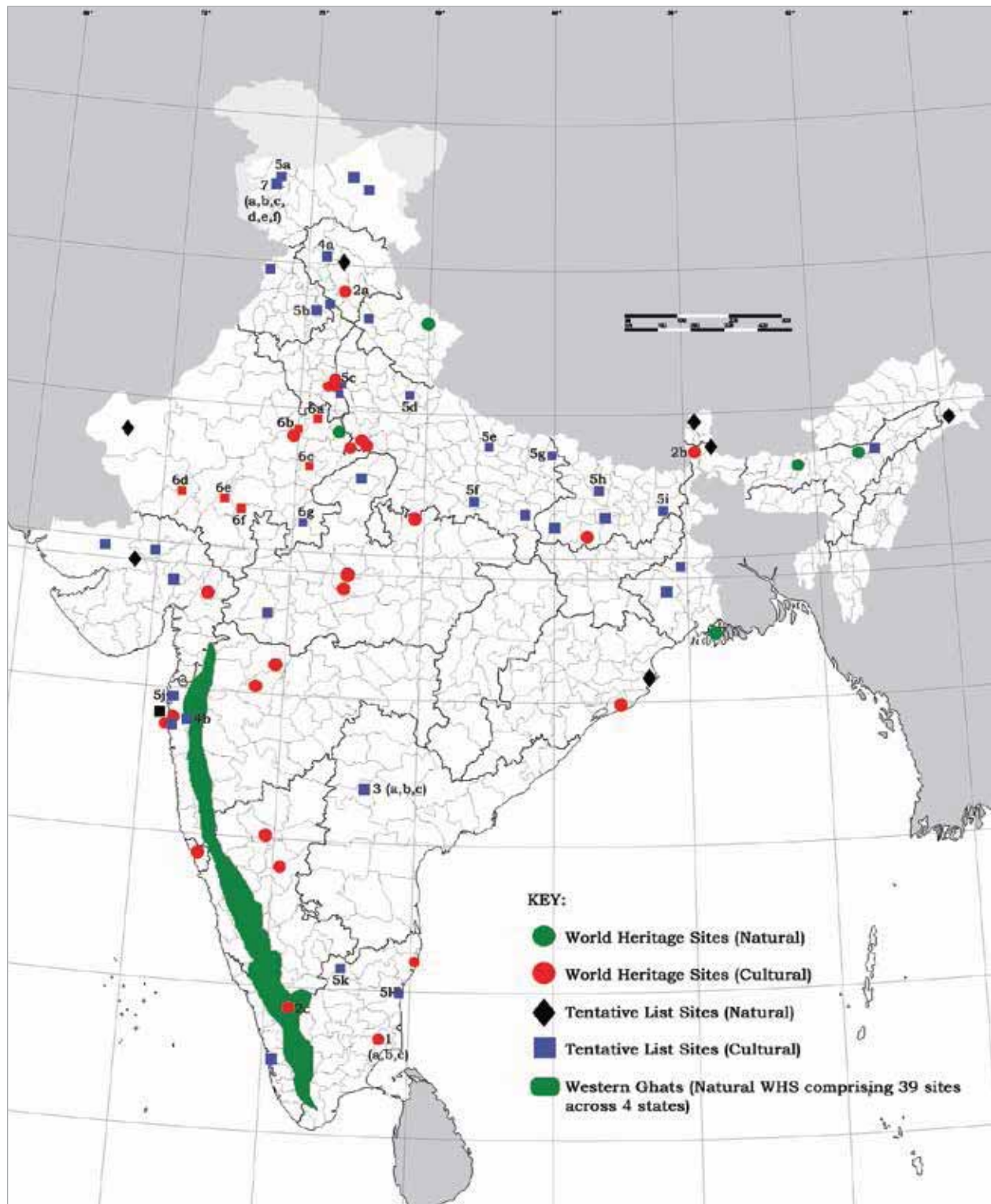
GUIDELINES FRAMING THE TENTATIVE LIST REVISION EXERCISE

As per recommendations of the Advisory Bodies of the World Heritage Committee, all State Parties whose heritage is already well represented:

- Should be encouraged to carry out critical reviews of their Tentative Lists, paying particular attention to the kinds of cultural properties already inscribed in the World Heritage List, both in their own territories and elsewhere.
- Should be especially rigorous in their selection of certain well represented categories of property on their Tentative List.
- Should be encouraged to revise and complement their Tentative Lists, to take account of not only the different typological categories, but also the chronological, regional and thematic frameworks, as well as the relevant thematic studies carried out by the Advisory Bodies.
- Should improve the quality of their Tentative Lists and provide more relevant information, including comparisons with other similar properties and maps delimiting the boundaries of the properties and brief details of management mechanisms, as required in the 'Operational Guidelines for the Implementation of the World Heritage Convention'.
- Carry out harmonisation of Tentative Lists of State Parties belonging to the same cultural region to focus on similar proposals and existing gaps.

The Special Expert Meeting on 'The Concept of Outstanding Universal Value' held in Kazan in April 2005 also made a few significant recommendations concerning Tentative Lists:

- Properties on Tentative Lists should have national and/or other appropriate recognition.
- The size of a Tentative List should take into account the Cairns-Suzhou Decision.¹
- Comparative analyses should be developed by regions and themes.



Distribution of World Heritage and existing Tentative List properties in India

- Regional meetings on harmonisation of Tentative Lists should identify types of properties for nomination in a given region, and those for possible inclusion as transnational and trans-boundary properties.
- The Advisory Bodies should complete their thematic studies and facilitate appropriate regional and comparative studies in a time scale to allow State Parties to identify themes of heritage that are relevant for the revision of existing Tentative Lists.

BACKGROUND ANALYSIS

While India has some presence, with 30 properties out of a total of 981 World Heritage Sites inscribed across the globe until 2013, it is significantly low compared to the quantum and potential of outstanding sites existing in the Indian subcontinent.

There are a total of 33 properties on the existing Tentative List of India. Of these, 23 are cultural, nine natural and one cultural landscape. Cultural properties form a majority of the list with 71% share, followed by natural with a 26% share and cultural landscape at three percent. Out of these 33 properties, seven can be considered for serial properties. At present, there is no trans-national property. However, the review identified two properties with potential for trans-national nomination.

An analysis of zone wise distribution shows the North-east is least represented on the existing Tentative List. There is no cultural property from the north-east zone on the Tentative List. There is no natural property from the South and Central Zones. There is only one pan-India property, namely Silk Road Sites of India. The uneven coverage across the regions can be clearly seen at a glance with the geographic mapping of World Heritage and Tentative List sites in India. There is a potential to identify more archaeological heritage, tribal cultures, vernacular heritage and cultural landscape sites from the under-represented regions of central and eastern India.

A number of states, namely Andaman and Nicobar Islands, Chhattisgarh, Dadra and Nagar Haveli, Daman and Diu, Jharkhand, Lakshadweep, Manipur, Meghalaya, Mizoram, Nagaland and Tripura have not been covered at all. Odisha and Andhra Pradesh that are rich in cultural and natural heritage have only one or two sites each. Furthermore, there are gaps in coverage even within state boundaries: Uttar Pradesh has no site from the significant central or Awadh region and

Karnataka has none from the culturally rich Mysore area. There is no representation of the Marwar or desert region of Rajasthan, nor from South Gujarat despite its historical coastline.²

The most represented typologies in India's World Heritage List are: archaeological properties, architectural properties, rock-art sites and religious properties, in keeping with the international trend. On India's Tentative List, the most represented typologies are archaeological properties and historic towns. On the other hand, globally the least represented typologies are: cultural routes, fossil hominid sites and modern heritage (ICOMOS 2004). These, along with vernacular architecture, are also least represented typologies at South Asia level. Modern heritage is well represented in India's existing Tentative List. The current Tentative List is fairly balanced and except for 'Fossil Hominid site' includes properties from all typologies. Thus, India has an excellent range from which to nominate sites in the future.

Looking at the representation of different historical periods in the current World Heritage lists, the Mughal Empire, 1526 to 1857 CE is the most-represented period in South Asia. In India's World Heritage List and Tentative List, the period from the Stone Age to the Kushan Empire, 3000 BCE to 375 CE is least represented, whereas the Mughal Empire is the most represented age. There are currently eight properties on the World Heritage List and nine on India's existing Tentative List that belong to the Mughal period.

CONSULTATIVE PROCESS FOR IDENTIFYING PROPERTIES

With due consideration to the Country's federal structure and size and the potentially large number of likely proposals, it would have been impractical to centralise the whole process. It was important that the Tentative List revision process be recognised as inclusive, robust and rational. Therefore a democratic process of stakeholder consultations through regional workshops covering a few states at a time was adopted that enabled engaging with a broad range of custodians of India's heritage resources. Accordingly, six regional workshops were conducted between April and November 2012, co-organised by local ASI Circles and the host State Governments.

The State Governments were represented not only by their departments of Culture and Tourism, but also Urban Development and Forest and Environment.

2012 Schedule of Zonal Workshops

Date	Location	Zone
April 10, 2012	Mumbai	West
May 25, 2012	Chandigarh	North
July 10, 2012	Kolkata	East
August 10, 2012	Chennai	South
August 30, 2012	Bhopal	Central
October 13, 2012	Guwahati	North East
A workshop on natural sites was also held in Hyderabad with environmental experts and specialists from across the nation		

Other invited participants included local chapters of Indian National Trust for Arts and Cultural Heritage (INTACH), non-governmental organisations (NGOs), professionals from schools of architecture and other technical experts. Participants had been provided formats in which to present data on the current status of their Tentative List properties and propose additional sites. The advantage in inviting only a few states at each workshop was that it enabled bringing together all categories of stakeholders: state and central government, scholars and professionals, NGOs and activists. Moreover, the states had a chance to interact with each other, thus sparking interest in cross-border serial nominations or proposals for thematic studies to consider the historical and aesthetic links in the heritage assets across the Subcontinent and South Asia.

The workshops also provided an opportunity to discuss some common issues on policy and site management. The following observations were made:

- There is a need to elaborate different criteria and procedures specifically for the South Asian region to respect its inherent diversity.
- There is need for recognition of the South Asian perspective in World Heritage documents, such as indigenous systems for protection and management.
- At local level, there is a lack of comprehension of the concept of Outstanding Universal Value (OUV) and lack of clarity in its articulation.
- There is an absence of appropriate legal frameworks for protection and management of properties, especially in regard to properties or sites beyond protected monuments.
- There are difficulties in site management because of multiple jurisdictions of central, state, and local authorities, and different departments.

- The difficulty in management of trans-boundary sites owing to a lack of dialogue between neighbouring states was also identified.

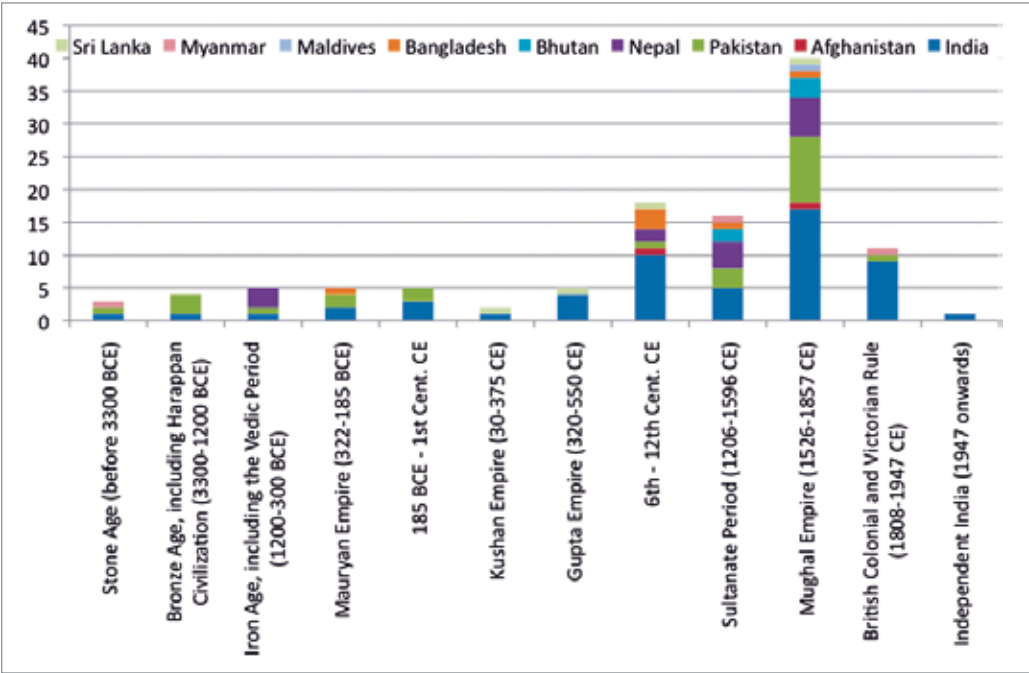
Through these zonal workshops and one specifically with natural site experts, proposals were collected for the revised Tentative List. A total of 238 properties were proposed out of which 162 were cultural and 76 were natural, mixed or cultural landscapes.

ASSESSMENT METHODOLOGY

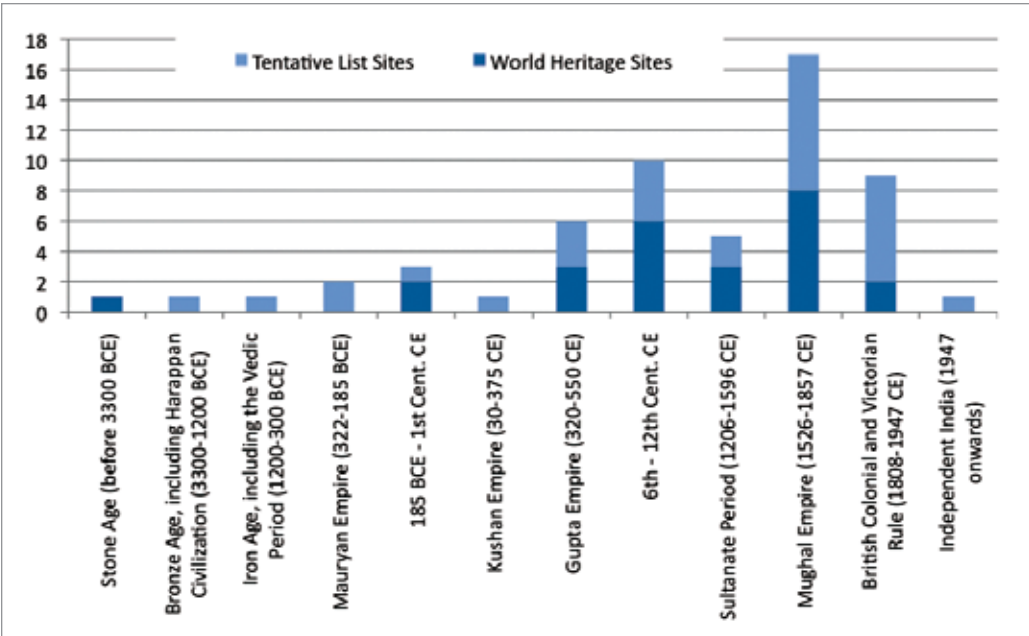
The consultative process adopted by the TLWG had yielded a large number of recommendations. This necessitated developing a rational methodology to sift through the proposals in order to select sites eligible for inclusion in the revised Tentative List.

In the Indian context, besides the property's OUV and authenticity and integrity, other site management issues such as encroachments or litigation become equally relevant in determining whether the property can be nominated to World Heritage site status. Hence, the TLWG decided to assess each property along both these dimensions. Accordingly, a Reference Table was created, listing all the proposed properties, giving details of each property with regard to its key determinants; identified OUV or narrative, integrity and authenticity, as well as status of 'preparedness' in terms of boundary demarcation, management and technical or financial resources for dossier preparation. Thus all 200 plus properties could be assessed on a common set of criteria.

Next, a special purpose Matrix was developed to facilitate comparison and prioritisation among the proposals listed in the Reference Table. The Matrix enabled each property to be objectively assessed by giving it numerical values along each axis. For example, along the X axis, a property was evaluated to see whether it can be ready in the next three to five years, meriting a numerical value of 3 or the next five to ten years, meriting numerical value of 2 or required a thematic study, meriting numerical value of 1. Similarly, along the Y axis, the TLWG assessed whether a property had strong OUV and well articulated criteria, meriting a numerical value of 3 or did have OUV but this needed better articulation of precise criteria, meriting numerical value of 2 or needed further study to determine whether it had OUV, meriting a numerical value of 1. Based on discussions among working group members and invited experts, every existing Tentative List and newly proposed site was assigned



World Heritage List by chronology in South Asia



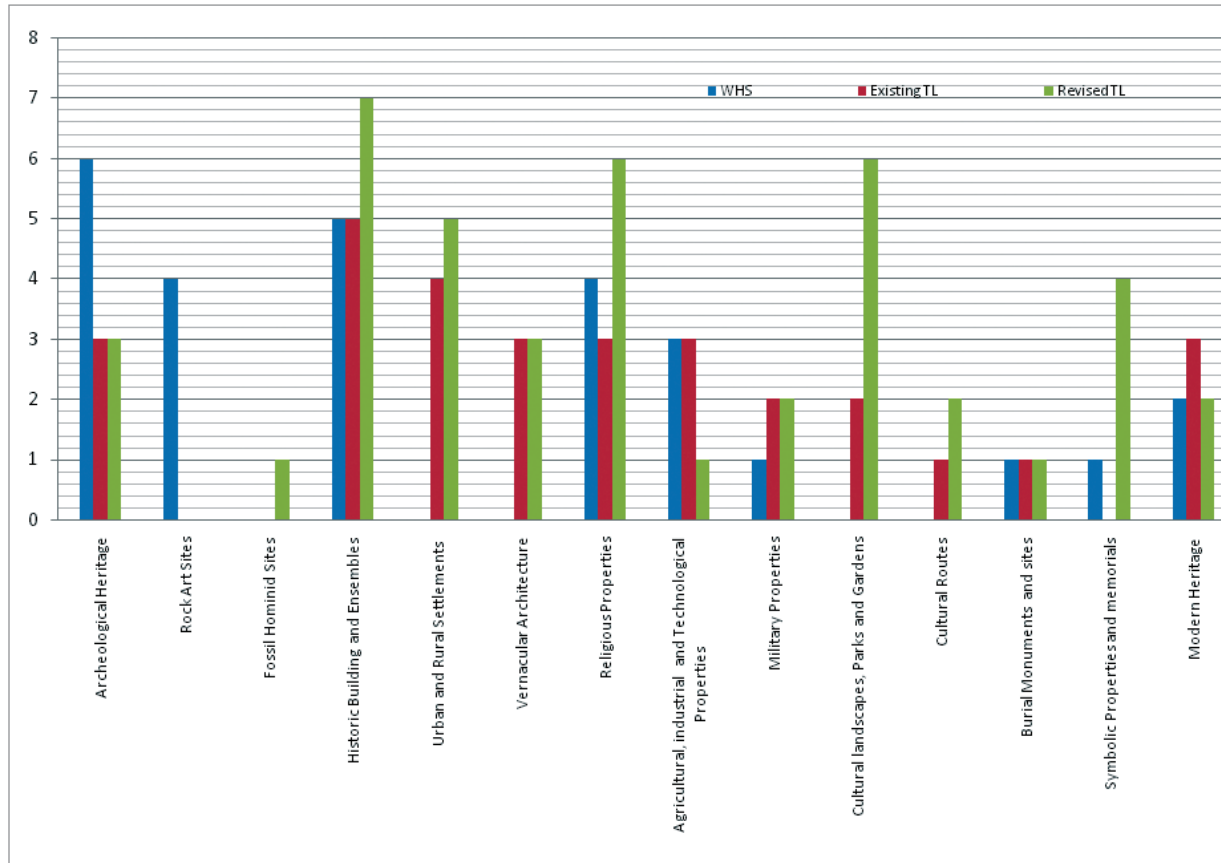
World Heritage List and Tentative List by chronology in India

an appropriate cell on the Matrix. Based on this shared understanding of how the individual proposals stacked up against identified criteria, properties falling in Cells A, B and D, green block, all scoring either a 6 or 5 were recommended for inclusion in the revised Tentative List. Properties falling in Cell C, orange block were recommended for thematic studies. These were typically properties requiring more comparative analysis or consideration as a thematic group to clearly articulate their OUV. Properties falling in Cells E, F, G, H, and I, mauve block were assessed as not eligible, at

this point, for inclusion in the Tentative List, although they could be separately assessed for inclusion in a listing of national heritage.

THE MATRIX AS A PLANNING TOOL

The above Matrix is a useful tool providing robust reasoning for short listing properties to recommend for the revised Tentative List. But it should also be used as a long term planning tool. For instance, if some of the thematic studies recommended in Cell C are completed



Analysis of the existing, Tentative List and proposed Revised Tentative List by typology in India

in the next two to three years, they may yield more candidate properties for Cells A or B. Similarly, properties currently placed in Cell B could be moved up to Cell A, if a determined effort is made by the concerned authorities, that include State Governments and ASI, to resolve site related issues and allocate sufficient resources to prepare the dossiers.

There is thus some in-built flexibility provided by this Matrix to shift properties from one cell to the other provided further work is undertaken, either in resolving site related issues or better definition or articulation of the OUV. The TLWG recommends that the Matrix assessments should be shared with state governments, to encourage them to initiate steps for better management, protection and study of the properties. It is hoped that the incentive to move them up in the priority list will encourage improved protection and management of heritage sites. At the same time, it bears repetition that only those properties that come up to Cell A status should be considered for nomination. From amongst Cell A properties, their inter se priority and scheduling for submission should be finalised based on the progress of each property's dossier and its

quality. The Matrix can be reviewed every two to three years for possible updates, although the Tentative List revision in entirety will be due only 10 years hence.

HARMONISATION: WORLD HERITAGE IN INDIA

The Global Strategy of the World Heritage Committee aims to achieve a balanced, representative and credible list of World Heritage properties. In finalising

Matrix for Assessing the Eligibility of Candidate Properties for inclusion in the Revised Tentative List of India

Key Determinants	STRONG (3)	MODERATE (2)	WEAK (1)
Preparedness			
SHORT TERM (3)	A	D	G
MEDIUM (2)	B	E	H
LONG (1)	C	F	I

the Tentative List, the TLWG did a light touch harmonisation with the following objectives:

- Broaden the understanding of World Heritage by including a wider spectrum of India's heritage.
- Balance and prioritise selections with reference to Gap Analysis for India and the under represented categories.
- Identify and include properties that are outstanding demonstrations of new categories of World Heritage such as cultural landscapes, itineraries, industrial heritage, deserts and coastal-marine sites.
- Recognise and assert that certain categories of World Heritage properties that may have been assumed to be adequately represented are, in fact, so rich, complex and diverse, and so outstanding in their universal values that they merit further consideration for the World Heritage List. Temples in India are an example of this.
- Attempt an overall regional balance. While properties are selected for the Tentative List for their outstanding values globally without any obligation to achieving regional equity, given the wealth of India's heritage and its federal structure, an overall regional balance would be credible and representative.
- Recognise the challenges India has faced in recent years in putting forward convincing nominations.
- Recognise feasibility and limitations of selected sites to go from being on the Tentative List to becoming a successful nomination. Factors influencing feasibility and limitations may include institutions, financing mechanisms, legal instruments and administrative structures.

Harmonisation with neighbouring states parties will be taken up in next phase.

OUTCOME OF THE REVISION PROCESS

This year long process of consultations, analysis and screening of over 200 heritage sites has yielded three major outcomes:

- A revised Tentative List of 57 properties, selected out of a total of 238 proposals, based on a process that was inclusive, robust and rational.
- A significant number of exciting thematic studies to bring forward more proposals with clear OUV.
- Sufficient ground work in developing assessment methodologies and criteria to consider embarking on a National Listing of Heritage Sites.

It needs to be mentioned that the selected list of 57 properties addresses a number of issues identified in the background analysis done at the beginning of

the revision process. The proposed revised Tentative List illustrates a significant increase in the proportion of natural, mixed and cultural landscape properties. The new list addresses gaps identified in the existing Tentative List in terms of geographical balance and representation of diverse architectural typologies and historical periods. There are a few properties, such as sites related to Buddha's life and ancient universities that could potentially become trans-boundary or trans-national nominations. This is true of two other exciting pan-India series of historical sites: iconic sari weaving clusters of India and sites of India's non-violent Freedom Movement. The former could link with the Jamdani and Dhakka sari weaving clusters of Bangladesh. The latter can link up sites that speak to mankind's history of peaceful civil resistance all over the world, particularly South Africa, UK and USA. Of course, issues of management need to be carefully assessed before such nominations are taken up.

Emerging from discussions in this process, TLWG has also identified a large number of thematic studies that will help bring forward future nominations. A total of 15 themes on the cultural side, and nine thematic studies on natural and cultural landscape areas have been recommended. Included among cultural thematic studies are:

- World War sites and the Indian National Army (INA) sites.
- Megalith sites including Umbrella Stones, Thrissur, Kerala; Hirebenkal, Karnataka, Central India Sites, Deccan, Chongliymti-Megalithic sites, Nagaland, the group of Megaliths, Nartiang Jaintia Hills, Meghalaya, Salangthel Megalithic Ridge, Manipur.
- Petroglyphs including Petroglyphs of Pansaimal, Mausi and Kazur, Goa and Ladakh.
- Indo-Saracenic Architecture Pan-India, including Series of Indo-Saracenic buildings along Marina Beachfront, Tamil Nadu.
- Timber Architecture in India including Shah Hamdaan Mosque, Srinagar, Jammu and Kashmir and Hidimba Devi Temple, Manali, Himachal Pradesh.
- Iconic Sites of Sufi movement Pan-India including Nizamuddin and Mehrauli, Delhi and Ajmer.
- River Settlements including 'The Eternal City of Varanasi', Ujjain, Allahabad, Nasik and 'Little Europe on the Hoogly', West Bengal.

Sites included in thematic studies under natural, mixed and cultural landscapes are:

- Cold Desert Cultural Landscape including Ladakh, Hemis Gompa and Alchi Monastery, both existing

cultural properties, Jammu and Kashmir.

- Rock Art and Rock Architecture sites
- Historic water structures
- Upper Ganga Region from Gangotri to Haridwar, as a cultural landscape.
- Areas of floristic significance; orchids, bamboo and rhododendron areas, present in the Himalayas and North East.
- The Citrus Belt in Garo Hills, Meghalaya.
- Fossil and Paleontology sites, including North-east, Shivaliks and Rajasthan.
- Sacred Groves and Sacred Landscapes of North-east
- Geological Formations and Processes of North-east, including cave formations.
- Indian Tiger Landscapes.
- Natural Bridges; root bridges and root ladders, Meghalaya.

But perhaps the most significant outcome of this process could be the realisation of the need to develop a National Heritage Register. The considerable amount of data collected on all these sites should be organised and shared, as even those properties not immediately recommended for inclusion in the revised Tentative List are of great national significance and need to be properly managed. Steps are now being taken towards this direction.

FUTURE STEPS: FROM TENTATIVE LIST TO SUCCESSFUL NOMINATIONS

Once a Tentative List has been finalised, the obvious process, one followed by many countries, might be to prepare a nomination dossier for each of the properties on the Tentative List and nominate them in sequence to the that World Heritage Committee. However, the TLWG recognises site management and readying the sites for nomination are a much bigger challenge than dossier preparation.

In some instances, the tasks associated with these may take several years to put in place. Without steps to manage heritage sites and the development of surrounding areas, a likely scenario of pressures of urbanisation and development, rampant tourism and escalating real estate values will ensure the failure of every nomination. A thorough Tentative List does not in itself guarantee a successful World Heritage nomination. India is now embarking on a systematic improvement of all the stages in the process from Tentative List to nominations.³

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Notes

- ¹ This lays down limits to how many nominations per year may be allowed to State Parties.
- ² Coastal routes are currently an under-represented category, globally.
- ³ The Ministry of Culture has now formed a National Committee to enlist these 57 selected sites on a National List so that these can be ready in terms of site management and other parameters before they are upgraded to the Tentative List.



Bridging the Gap: Historic Cities of India

'In Asia, the preservation of urban ensembles is not covered by any legislation in some States Parties, as for example India, although it has remarkable urban heritage.' (p. 26, *Final report of the Audit of the Global Strategy and the PACT initiative*, WHC-11/18.GA/INF.8, 2011)

Articles in this section present the challenges in identifying, nominating and managing this globally recognised urban heritage of India

Recommendation on Historic Urban Landscapes

Relevance in India

JYOTI HOSAGRAHAR

ABSTRACT

The relevance of the UNESCO Historic Urban Landscape (HUL) Recommendation is examined in the context of preservation practice in India, its historical development and contemporary pressures of urbanisation and development in historic cities in India. Further considerations include the institutional frameworks for governance of heritage in India and some of the key provisions of the HUL Recommendation. An analysis of the Indian conditions in relation to the provisions of the HUL Recommendation and approach reveal the challenges and potentials of applying the HUL approach in India with particular relevance to World Heritage. It can be concluded that five key aspects of the HUL approach are identified as being of immense significance for historic urban areas in India for their preservation, compatible development and improvement.

INTRODUCTION

The built heritage of India is rich and diverse; forts, palaces, temples, tombs and dwellings of every kind abound. In the cities, 1,000 year old monuments sit cheek by jowl with steel-and-glass creations and small

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thatch hutments. Preservation practice with its focus on material restoration very often remains fairly removed from culture, mythology and society. Since UNESCO World Heritage Convention was passed in 1972, 24 cultural heritage sites in India have been inscribed on the World Heritage List. The monuments inscribed so far represent a small fraction of India's heritage. We are in the unique position of having an enormous wealth of urban heritage but no historic city or urban area is inscribed on the list yet, although three are on the Tentative List at the moment.

More than half of the sites inscribed so far are located in urban areas or are in close proximity to them. In the context of India's rapid urbanisation that is often uncontrolled and accompanied by excessive building and debilitating poverty, heritage properties in urban areas pose additional concerns for management. The pressures of development, inadequate infrastructure and employment opportunities and the rapid growth in tourism both nationally and internationally, pose a variety of threats to the destruction of heritage properties and their values. At the same time, history and heritage cannot be a burden for a country with a median age of 24, rearing to move forward (Government of India 2011). Aspirations for improved living conditions, employment and development benefits are real and cannot be stymied for preservation. It is in this context that UNESCO's HUL Recommendation offers a new approach to the practice of urban preservation that expands the idea of heritage far beyond a monument, seeking a dynamic continuity for historic urban areas that integrates preservation goals with socio-economic development.

MONUMENTS AND THE CITY: URBAN PRESERVATION IN INDIA

The modern preservation movement found its first expression in 18th century Europe with an emphasis on Greek and Roman antiquities. The earliest efforts included collections of historical works of art and artefacts that were placed in museums. Gradually, this led to government control of designated sites and the establishment of norms and legislation for the protection and administration of selected heritage properties. In Europe, the idea of protecting cultural heritage came to the forefront during the 19th century with the rise of the nation-state, the losses due to frequent wars and rapid industrialisation.

Modern notions of preservation came to India through the British colonial state in the latter half of the 19th

century. European fascination with and search for Indian antiquities, comparable to their pursuit of Greek and Roman antiquities, shaped the field of Indology. Ancient texts, scripts, inscriptions, cave paintings and other material remains were at the centre of the investigations. The interest in Indian antiquities, art and architecture became institutionalised as archaeological studies with the establishment of the Archaeological Survey of India (ASI) in 1871. Alexander Cunningham and other archaeologists discovered Buddhist *stupas* (mound like or hemispherical structures containing Buddhist relics) and unearthed ancient cities. They created lists and descriptions of the monuments they identified. The emphasis was on scientific study, documentation and conservation of ancient sites and archaeological remains including monuments.

Monuments were recognised for their architectural style and artistic accomplishment. Heritage structures celebrated as monuments were objects to be visually admired, set apart as jewels. The Taj Mahal exemplified this approach for years. Neither the setting of the monuments nor life within and around it was considered in any way pertinent except for places of worship that remained active as such. Cities and urban areas had no place in this classification. British preoccupation with constructing a narrative of glorious Indian antiquity and medieval decline¹ could not justify valorising or protecting contemporary built environments such as medieval towns that continued to thrive (Hosagrahar 2005). Thus, urban preservation has remained a much neglected area.

In recent years, urban preservation practice has received some impetus from tourism and through the work of local nongovernmental organisations and citizens' groups in various cities as well as some city development authorities. A large number of historic cities now have heritage walks in place to build awareness and educate. Jawaharlal Nehru National Urban Renewal Mission (JNNURM) programme identified 12 out of 63 cities as heritage cities in the first phase. This in itself created an enormous awareness of urban heritage. Many historic towns have undertaken efforts to list heritage structures and create inventories to help with monitoring and protection.

NATIONAL AND INTERNATIONAL GOVERNANCE OF HERITAGE

The institutional framework for governing and managing cultural heritage has an enormous influence on the way that urban areas in India can apply the

HUL approach. Cultural heritage in India is governed by the *Ancient Monuments and Archaeological Sites and Remains or AMASR (Amendment and Validation) Act, 2010*. According to the Act revised in 2010, cultural heritage is focused on ‘ancient monuments’ as structures, monuments and caves of historical, archaeological or artistic interest; and ‘archaeological sites and remains’ as an area containing ruins or relics of historical or archaeological importance all of which must be 100 years or older.² The ancient monuments, archaeological sites and remains that are classified as being of national importance are evaluated for their historical, archaeological and architectural value and other factors relevant for such categorisation.

The National Mission on Monuments and Sites (NMMA) as a national mission on Indian’s tangible heritage is aimed at developing a comprehensive database of archaeological sites, built heritage and antiquities. ASI, as the key government agency charged with the protection of monuments and archaeological sites, manages the properties that are evaluated as being of national importance and are centrally protected. Departments of Archaeology in each state follow a similar mandate and guidelines for State Protected monuments and sites that are assessed to be of state significance. However, fundamentally implicit in the Act is an emphasis on preservation of the material remains of ancient, archaeological, monumental and artistic built environments.

In contrast, the *Town and Country Planning Act* in India governs the development of land, development controls and the preparation of master plans as statutory instruments prepared by State Departments and government bodies. *The Environment Protection Act 1986* can help protect the natural features in urban areas. However, neither of these are aimed at the comprehensive protection of historic urban areas especially from the perspective of growth and change. The diversity of urban heritage in India calls for a range of approaches and management mechanisms that are presently nonexistent. Few urban areas are recognised and protected as being of heritage value. Mumbai and Maharashtra have been at the forefront of establishing Heritage Regulations in 1995 that have been adopted by several other cities in Maharashtra and become a model for other states. Ahmedabad has also drawn from the Mumbai regulations and other cities in Gujarat incorporated amendments in 2007 (Jain 2008). Hyderabad has also established regulations with others in process in Andhra Pradesh. However, a majority of the heritage regulations are aimed at protecting

individual heritage structures and street facades of buildings rather than urban areas and do not engage with continuities in the processes of urban generation, use and meaning, nor with issues of community and livelihoods or natural features. JNNURM Heritage Cities Programme recognise some historic urban areas but the idea of integrating development with heritage preservation is as yet inadequately supported through legal and financial structures.

International norms and standards over the years have progressively broadened the understanding of monuments to cultural heritage.³ In many countries today, the understanding and classification of cultural heritage goes far beyond single monuments and archaeological sites to include historic districts and territories. In addition, preservation efforts have moved from concentrating solely on the structures of the powerful and wealthy to an appreciation of their interconnectedness to the vernacular fabric in which they are situated. Artistic and religious practices, festivals, folk music and dance, gardens, open spaces and streets are the connective tissue that bind the built world into an organic whole. Even the remains of mines and mining settlements have achieved heritage status in recent years in UK and Japan. The Richtersveld Cultural and Botanical Landscape in South Africa, home of the semi-nomadic Nama people, is significant not for any grand monuments but for reflecting seasonal patterns that may have persisted for over two millennia. The institutional structures for managing such heritage are also equally complex.

THE PRESSURES OF DEVELOPMENT IN HISTORIC URBAN AREAS

India faces unprecedented urbanisation and increasing pressures of development. The greatest challenge in places with a rich heritage is balancing the conflicting pressures of preservation of heritage elements with sustainability and local economic development. Pressures for development have made modernisation a priority. However, modernisation projects such as road building and drain building in urban areas are often formulaic solutions based on universal models and global technological capabilities that are insensitive to local resources and cultural frameworks.

Faced with the pressures of rapid urban growth, inadequate infrastructure and debilitating social inequities, those in favour of large scale modernisation interventions, pit development against conservation in the allocation of scarce funding. With the promise of

greater economic returns from grand modernisation projects, businesses, citizens and governments alike have been complicit in turning a blind eye to the neglect and destruction of cultural heritage. Furthermore, heritage threatened by the inadequacy of infrastructure in many places is further endangered by a paucity of legal and financial instruments to safeguard heritage at the national and local levels as well as a lack of institutional capacity to manage a range of heritage and development issues.

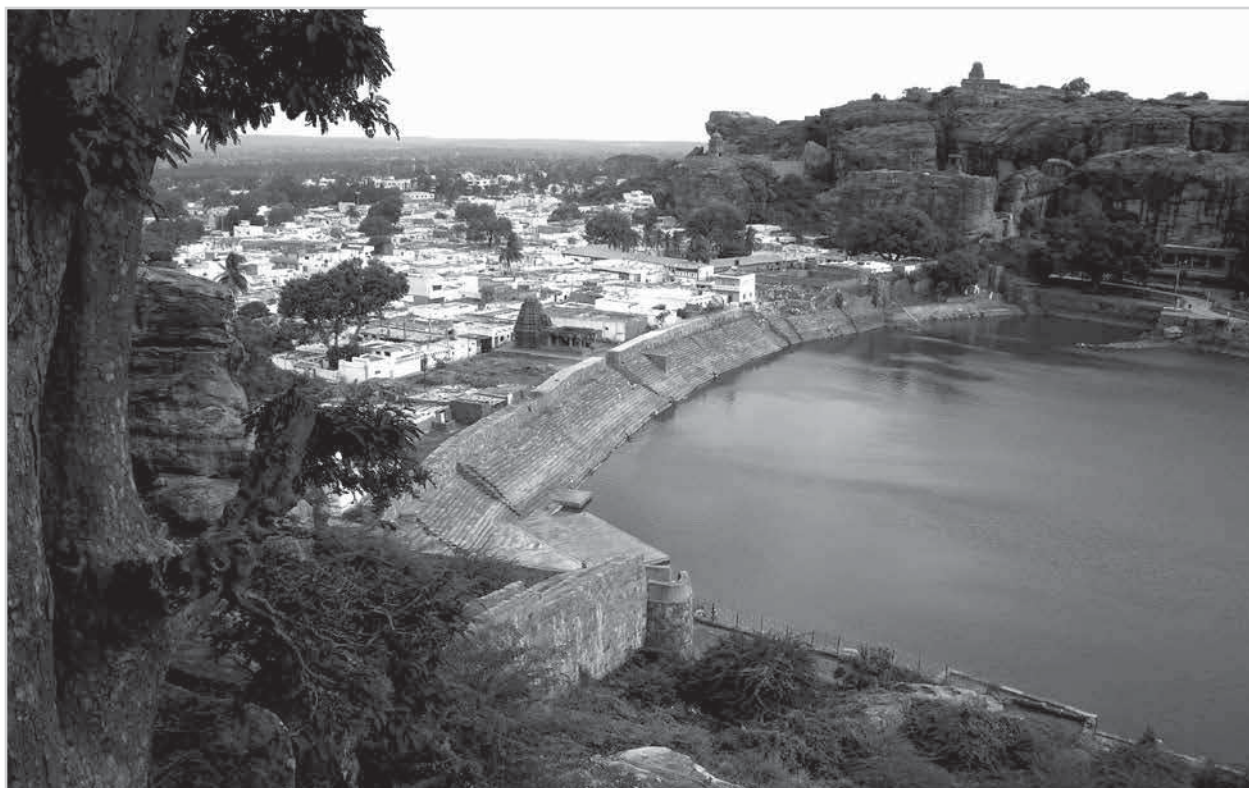
Rapid and excessive urbanisation and the pressures of commercial development also have a negative impact on urban heritage. In metropolitan areas, with increasing real estate values and commercialisation of properties, including places where heritage structures have been protected, the structures are in danger of being isolated in a jungle of concrete and glass towers that overwhelm their character and identity.

Tourism that is inadequately planned and managed can add to the pressures of development in and around historic towns and cities. When excessive in number and insensitively designed, tourists and tourism facilities can destroy the character and identity of an area. The flow of capital, the demands of tourists for familiar modern amenities and the environmental

externalities of tourism have distorted the value of heritage and destroyed the fragile systems that nurture it. Tourism can introduce or accelerate social change and revive folk arts but also exacerbate commodification.

KEY CONCEPTS OF THE HUL RECOMMENDATION

The value of the HUL Recommendation is in its recognition of urban heritage including tangible and intangible components, in their natural context, as a resource in enhancing the liveability of urban areas and fostering economic development as well as social cohesion. Rather than a new category of World Heritage, HUL is an approach towards preservation practice. The HUL approach integrates the goals of conservation of urban heritage with the goals of social and economic development and sustainability of the urban areas in general. Places may be sites, historic areas or settlements shaped by people and nature over time that contain tangible, intangible, cultural and natural heritage. The boundaries of such areas vary in subject according to place, people and heritage resources. As the cultural, economic, environmental and social processes shaping a place influence all its dimensions, the HUL approach aims for an integrated



The natural setting of the historic town of Badami is an essential part of its identity

set of urban policies and interventions that address contemporary needs and aspirations while embracing the layers of meaning and values of the place.

The HUL Recommendation integrates the goals of urban heritage conservation with social and economic development. The approach aims to preserve and enhance the quality of urban environments while fostering productive and sustainable use of urban spaces. The concept is rooted in a symbiotic and nurturing relationship between urban and natural environments as well as cultural and creative ones. Inherent to the approach is a perspective that cultural diversity and creativity are valuable assets for overall human development.

The HUL approach advocates a more expanded view of cultural heritage that includes the natural features and water systems specific to a place and time as well as a broad variety of material things and immaterial practices. Tangible heritage includes immovable assets such as the houses, streets, neighbourhoods and towns that are more than 100 years old⁴, whereas intangible heritage includes crafts, dance, music, theatre and visual arts. Artisans, master builders and master crafts persons are also important heritage resources. Heritage transmits the memory of human societies through forms of expression and thereby binds material objects to the immaterial dimensions that lend them meaning. The HUL approach emphasises on processes and relationships between different components rather than viewing the city as a collection of structures. Learning from the traditions of communities and promoting respect for their values are key aspects of the HUL approach. In India, respect for traditional knowledge systems and skills in historic cities reflect the existence of traditional knowledge systems. These knowledge systems need to be identified, recognised and made relevant in the contemporary context.

CHALLENGES OF MANAGING URBAN HERITAGE

In addition to the pressure of development, threats of deterioration and destruction of heritage today are imminent for several reasons. India's vast geographical and cultural diversity has resulted in a wide variety of urban heritage ranging from medieval forts like Jaisalmer to colonial cities like Mumbai and Chennai, temple towns like Madurai and Srirangam and modern planned cities like Chandigarh and Jamshedpur. Even recognising some of these as heritage is a significant leap in the Indian context.

Aside from the monuments and archaeological sites listed and protected by central and state agencies, elements such as elevations, public spaces, riverfronts, skylines and streetscapes remain largely unrecognised and unprotected. Comprehensive inventorying and mapping of historic urban areas and their heritage assets, beyond individual structures, is essential for the application of a HUL approach.

For a variety of reasons, the socio-economic condition of communities in many historic towns and historic parts of cities is much poorer than of those in contemporary cities (UNESCO 2010). The historic parts of cities and towns are often places of poverty, congested and overcrowded with inadequate infrastructure services, informal economy, decrepit housing stock and marginal access to global technology and markets. The structures often require not only material restoration and repairs but also, updating of infrastructural services and adapting to contemporary usage. With changing political and economic circumstances, many traditional occupations find themselves becoming increasingly obsolete in the contemporary city. Vanishing crafts and the loss of traditional livelihoods in historic towns compounds the economic problems in these urban places. In many places, the need for poverty alleviation programmes seem as urgent and important as the protection of heritage assets.

Maps and property records are often woefully inadequate. With a majority of properties in private ownership and lots of grey areas of community spaces, ownership is hard to establish. Investment and tax benefits are not a provision. Ownership records are often complicated and messy in historic urban areas and the jurisdictions often need greater clarification. Moreover, since a majority of ordinary buildings are under private ownership, conservation work is constrained by the limitation of public expenditure on private property. Financial incentives and benefits to private owners are necessary reforms to promote the protection and improvement of private properties.

A major challenge in the application of HUL approach in India is coordination between agencies. Any new construction of buildings, building bye-laws, drains, housing development including affordable social housing, lakes, master plans, plant material, streets, tourist facilities, water supply and sewage and wells involves a large number of agencies and departments. Agencies and departments not charged with managing culture and cultural heritage have little



The dilemma of balancing commercialisation with livelihood generation for local communities in Jaisalmer Fort

training on heritage issues and typically give them no consideration. The absence of coordination between agencies and a multidisciplinary approach implies, for instance, incompatible tourism facilities, poorly managed traffic movement, poorly located parking facilities and inadequate solid waste management. This can destroy the heritage value of a historic urban area both visually and in the use of urban spaces. None of these involve direct interventions on the monuments themselves. Furthermore, as was evident in the preceding discussion of laws and governance of urban heritage, strengthening institutional and legal frameworks for implementing the HUL approach is necessary for its successful application.

An integrative approach is one that not only focuses on the preservation and restoration of monuments but also manages growth and change. This implies that experts and consultants involved with the management of urban heritage also need multidisciplinary skills and approaches. While multidisciplinary teams are valuable, a fundamental training in integrative thinking and urban preservation planning is necessary so that development activities, tourism, growth and change can be as effectively managed as the material restoration of the heritage structures. Guidelines for urban regeneration can help to guide new constructions in historic urban areas to manage their identity and

character, visually, in terms of their building process and in their meaning to maximum extent possible. The UNESCO World Heritage Convention already places a great deal of emphasis on the involvement of local communities for the protection and management of heritage properties. The HUL approach with its emphasis on guiding growth and change for continuity of identity and character requires even greater engagement of stakeholders at every stage of intervention. Without a systematic process for stakeholder engagement, community engagement can be reduced to ineffective tokenism.

At the other extreme of destruction by routine and formulaic modernisation efforts is the destruction of the authenticity of heritage when it is commodified and marketed for its exoticness. A bias exists for the aspects of inheritance that are easily commodified. When the ecological, economic, physical and social fabric of a historic urban area are transformed or destroyed, the built fabric stands in danger of becoming a pastiche of hollow, consumable images with structures, settings and rituals that caricature and sanitise an aesthetic past. Some critics regard this selection of the delectable and delightful in a heritage place as entertainment and not as a repository of knowledge. The process of constructing exotic and picturesque heritage has, at times, falsified a place.

SIGNIFICANCE OF HUL FOR MANAGING URBAN HERITAGE

The HUL approach is valuable to apply in the Indian context in five dimensions. First, the HUL's integrated approach to conservation and development is essential for living heritage such as in many historic cities in India. In historic urban areas that have been continuously inhabited since they were established and where traditions and practices of living and working have build upon the beliefs and knowledge of generations, finding solutions that integrate heritage conservation and development is more sustainable than polarising them.

Second, by including local knowledge, practices and the natural environment as heritage assets, the HUL approach recognises the relationship of built heritage with its economic, ecological, geographical, historical and social context. Seeking continuities in the built fabric by preserving and regenerating as many of the relationships as possible, such an approach promotes sustainability. In many instances, in places vulnerable

to certain type of natural hazards, such an approach might help build resilience to natural disasters. Third, by including the social and economic dimensions, the HUL approach looks upon heritage assets as resources for development and poverty alleviation. For instance, heritage could become a resource to help generate improved livelihoods in low-income areas.

Fourth, the HUL approach, in evaluating and guiding proposed development through a variety of mechanisms such as master plans, development control guidelines and cultural and environmental impact assessments prior to their implementation, promotes mitigation of their negative impacts. Thus, in addition to historic cities and urban areas, the HUL approach is valuable for management of all heritage properties in urban areas.

The World Heritage Committee now requires all World Heritage properties to have a management plan in place. Adopting models for management plans from other contexts such as the France, Italy or United Kingdom do not provide a good fit with the issues and

Traffic, parking and circulation around Chhatrapati Shivaji Terminus, Mumbai



problems faced by heritage properties in India. World Heritage properties have not only a core zone that is the heritage property but also a buffer zone that may be a much larger area around the site. Many of the management issues faced by the sites and their buffer zones have not only to do with conservation but also with roads, tourism, urbanisation and others that fall under the mandate of government departments and agencies other than those charged with preservation of cultural heritage.

Finally, engaging and benefiting the communities that inhabit the historic urban areas is an important aspect of HUL. Community engagement empowers a diverse

cross-section of stakeholders. Efforts to strengthen local communities and involve local stakeholders are essential for decentralised governance of historic urban areas. Community participation and stakeholder involvement is a matter of policy as well and needs to be treated as such.

In order to take the greatest advantage of the HUL Recommendation and apply the HUL approach in a successful manner, there is a need to rethink and expand the idea of cultural heritage far beyond a monument, seeking a dynamic continuity for historic urban areas that integrates preservation goals with socio-economic development.

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Notes

- ¹ Such a narrative justified British rule in India
- ² Government of India, 1958, AMSAR Act. "Ancient Monument" means any structure, erection or monument, or any tumulus or place of interment, or any cave, rock-sculpture, inscription or monolith which is of historical, archaeological or artistic interest and which has been in existence for not less than 100 years and includes-(i) remains of an ancient monument, (ii) site of an ancient monument, (iii) such portion of land adjoining the site of an ancient monument as may be required for fencing or covering in or otherwise preserving such monument, and (iv) the means of access to, and convenient inspection of, ancient monument;..." "archaeological site and remains" means any area which contains or is reasonably believed to contain ruins or

relics of historical or archaeological importance which have been in existence for not less than one hundred years, and includes- (i) such portion of land adjoining the area as may be required for fencing or covering in or otherwise preserving it, and (ii) the means of access to, and convenient inspection of the area;"

³ For instance the modification of the UNESCO World Heritage Operational Guidelines to include cultural landscape and modern heritage.

⁴ In some countries it is 50.

Delhi's Imperial Capital Cities

World Heritage nomination and management of change

INTACH DELHI CHAPTER

ABSTRACT

Delhi is the only city in the world that represents at a single site, two outstanding examples of Imperial city planning; the Mughal city of Shahjahanabad and the British Imperial Capital of New Delhi, which were built by the respective sovereign rulers at the height of their power and accomplishment. In today's time of globalisation, Delhi is severely affected by development pressures. Existing planning policies have caused disturbances in the original urban landscape. The most significant factor causing the deterioration of the urban fabric is the ineffective implementation of existing development controls. Despite planning and development controls, a lack of enforcement of these in rehabilitation and regeneration projects, was adversely impacting the urban landscape. Additional management mechanisms have been proposed for the site to ensure that the identified Outstanding Universal Value (OUV) of the site will be protected.

BACKGROUND TO THE NOMINATION

The city of Delhi, in its current avatar is iconic of the country's growth and aspirations. However, Delhi's unique characteristic is not its modern urban landscape but its extraordinary heritage that contains remains from the

The Indian National Trust for Art and Cultural Heritage (INTACH) is a non-profit organisation setup in 1984, to protect and conserve India's natural, built and cultural heritage. The Delhi Chapter of INTACH is mandated to specifically address the heritage of Delhi. It is currently preparing the dossier for nominating Delhi as a UNESCO World Heritage City.



Eight different cities were established in the triangle formed by the Ridge and River Yamuna. Source: INTACH, Delhi Chapter

Stone Ages to the last Imperial Capital City of the British Raj. Dynasty after dynasty that ruled from Delhi built their capital cities here, within the triangular area between the Delhi Ridge Forest and the River Yamuna. The legacy of the last thousand years is of particular significance because it comprises of an array of monuments, some extraordinary enough to have been inscribed on UNESCO's World Heritage List.

The larger canvas of India too, has numerous cultural and natural heritage sites inscribed on UNESCO's list of World Heritage sites. Strangely, not a single historic Indian city has been inscribed on this. This is despite the fact that India is among the world's ancient civilisations and has several historic cities, which would definitely qualify for World Heritage status. It is with this idea of bridging the gap that the nomination of Delhi as a UNESCO World Heritage City is being considered with all earnestness. The areas proposed for nomination comprises of Shahjahanabad, built as

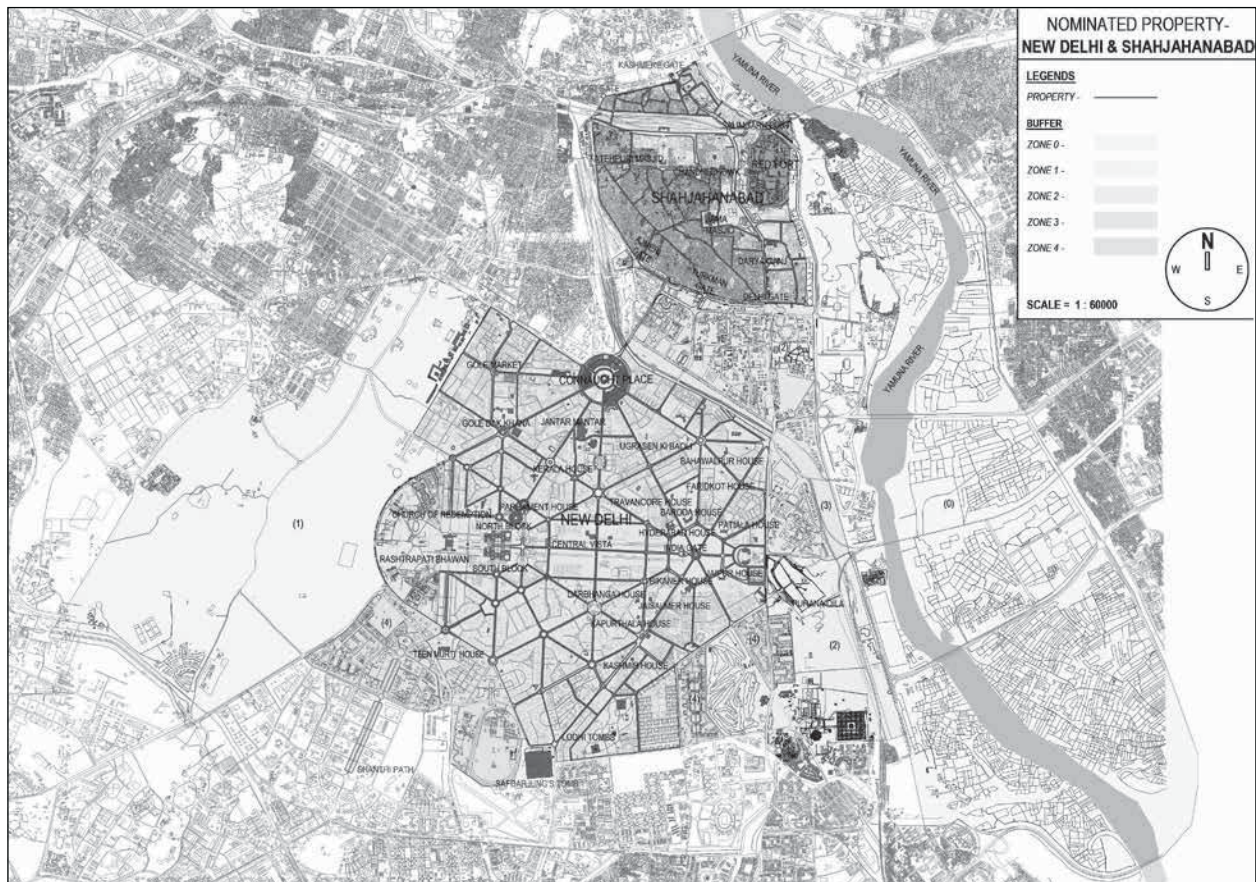
the new capital of the Mughal Empire for Emperor Shahjahan in the mid 17th century (1638- 1648 AD) and New Delhi, the new British Imperial Capital, (1912-31 AD) designed by Sir Edwin Lutyens and built adjacent to the Mughal city.

Shahjahanabad, the largest planned Mughal city, epitomises the grandeur and splendour synonymous with the word 'Mughal', expressed in the urban morphology of the city through broad ceremonial avenues, linking important monuments and city gates. The city's character as the economic heart of a rich empire was manifested in the markets that line the streets. Colonial New Delhi reflects on a grand scale the fusion of the two dominant themes of the early 20th century city planning, that is, the City Beautiful and the Garden City.¹ As in Shahjahanabad, the broad ceremonial avenues, anchored by grand buildings, are expressive of the pomp and circumstance of the Raj. The grouping of palaces of the Princely States around the hexagonal layout mirrors the diversity of the semi-independent political entities under the umbrella of imperial rule. The carefully planned tree planting is an important part of the garden city ethos. Both the cities are outstanding examples of imperial town planning principles of their times.

LEGAL FRAMEWORK PROTECTING DELHI'S ARCHITECTURAL HERITAGE

A multilayered, multi-tiered and rather complex policy framework and protection mechanism is in place that is meant to protect and conserve the remarkable architectural heritage of Delhi. At the apex or the highest level of protection is the UNESCO World Heritage Convention, 1972, also known as the Convention concerning the protection of the World Cultural and Natural Heritage, which is the international agreement that established the World Heritage Centre and the World Heritage List. India is a signatory to the World Heritage Convention and is therefore mandated to take cognisance of UNESCO'S conventions and charters and ensure that the accepted principles in the field of conservation are followed. Delhi has three World Heritage sites, one of which is the Red Fort, located within the area proposed for nomination as the Imperial Capital Cities of Delhi.

Other sites of national importance are being conserved as individual monuments by the Archaeological Survey of India (ASI). The National Conservation Policy for Monuments, Archaeological Sites and Remains protected by ASI in May 2013, aims to not only draw



Area proposed for nomination as Delhi's Imperial Capital Cities comprises of the Mughal walled city of Shahjahanabad and the Imperial City of the British Raj. Source: INTACH, Delhi Chapter

from ASI's rich legacy for conservation and but also draws from various international guidelines, in its attempt to a more inclusive and contemporary approach to conservation. The various international charters on conservation of historic sites including the Burra Charter, 1999; Nara Document on Authenticity, 1994; Venice Charter, 1964 *etc.*, have been followed by the ASI in defining conservation approaches for protected monuments.

The policy attempts to put a monument in perspective as a ubiquitous part of its setting, underpins the role of local communities and traditional craftsmanship as an integral part of the conservation process. It also deals with very important and topical aspects like tourism, development, capacity building and building partnerships. This policy understandably focuses only on monuments, archaeological sites and remains, protected by ASI's *Ancient Monuments and Archaeological Sites and Remains Act 1958* and the *Ancient Monuments and Archaeological Sites and Remains Rules, 1959*, amended in 1997 to provide for prohibited and regulated areas around monuments

of national importance. State protected monuments, structures and sites are protected by the *Delhi Ancient Monuments and Archaeological Sites and Remains Act 2004*. Other heritage sites and precincts have been addressed by the INTACH Charter, drafted in 2004. INTACH's Charter brings up other topics as listing and its criterions and methodology.

The primary planning legislation of the city is the *Delhi Development Act 1957* along with its subsidiary legislations, the Master Plan of Delhi and respective Zonal Development Plans. The following series of legislation, regulations, bye-laws and policies are briefly summarised:

- Master Plan of Delhi 2021 (MPD 2021) has provisions for the conservation of the built heritage. Delhi Development Authority (DDA), for the first time, included a chapter on the conservation of Delhi's architectural heritage, identifying, inter alia, 1208 individual buildings possessing heritage value and more significantly, six historic urban precincts and three archaeological parks. Three of the monuments of Delhi have already been accorded

World Heritage status by UNESCO, while 174 of them are being protected by ASI as monuments of national importance. The MPD 2021 is a path breaking step in the planning and management of cities of India in general and Delhi in particular.

- Building Byelaws 1983, amended vide clause 23 has a chapter on Conservation of Heritage Sites including Heritage Buildings, Heritage Precincts and Natural Feature Areas.
- *The Delhi Urban Arts Commission Act, 1973*
- *The Wakf Act, 1995*
- *The Indian Forest Act, 1927*

The MPD reflects sensitivity to heritage even in the very first draft. In fact the MPD 1962 had as one of its main objectives, the protection of the memories and visual linkages between the seventh and eighth historic cities of Delhi. MPD-2001 and MPD-2021 further promote this interplay through broader development and redevelopment parameters so as to ensure that this historic amalgam of the core of the National Capital Territory of Delhi (NCTD) within the National Capital Region (NCR) and the nation beyond is kept at a lower intensity and with more greenery than the rest of the NCTD. In addition, public spaces and benchmark buildings are proposed to be guardedly provided and/

or enhanced in value in subservience to monuments, conservation precincts and natural heritage.

In reality however, an indiscriminate application of the Acts has proved counter-productive in the economic and physical regeneration of areas that were earmarked as Special Areas in the Master Plan, sometimes leading to its condemnation, for example the whole of Walled City was notified as a slum under the *Slum Area Act, 1956*. The present complex framework also acts as a barrier in the conservation of heritage, urban renewal, land assembly, legitimate property tenure, titles and transfers, infrastructure upgradation, financial mobilisation, development rights, *etc.* (Jain 2004).

However, in today's time of globalisation, Delhi's heritage is most severely affected by development pressures. In fact Delhi is among the few global metropolitan capitals where history and development are in conflict. After the commissioning of the last planned city (New Delhi), the city has grown exponentially, despite the Master Plan which addresses 1,483 square kilometres of the NCT of Delhi. Unfortunately, the first Master Plan of Delhi did not adequately recognise nor address how planned redevelopment of the city would take place.



Red Fort Master plan of Delhi recognises both Shahjahanabad and New Delhi as Heritage Zones. Source: Nitika Agarwal

INEFFECTIVE IMPLEMENTATION OF EXISTING POLICIES

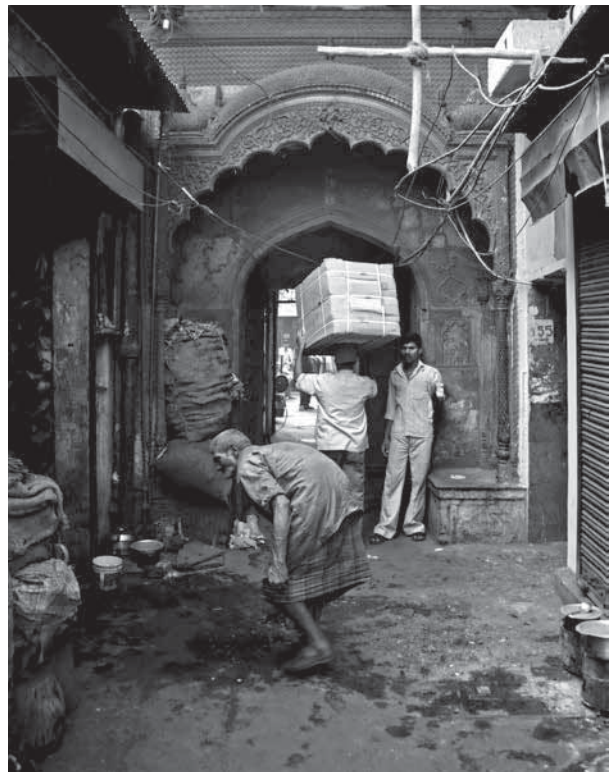
In the context of the nomination of Delhi as a UNESCO World Heritage City, both Shahjahanabad and New Delhi identified as part of the nominated area are rife with development pressures. Most affected today is the Mughal Imperial Capital city of Shahjahanabad. The Walled City, which was originally planned for a population of about 60,000, recorded the highest population of 0.42 million in 1961, which went down to 0.35 million in 1991 and 0.235 million in 2001. 'The population has been declining mainly due to inroads of commercial activities, and deteriorating living conditions. The Walled City has continued to become increasingly congested with trade and commerce' Jain, (2004, p.31). Soaring land prices are the cause for old structures to be demolished and replaced with multi- storied new construction. 'Commercial activity has increased manifold overwhelming the residential population, and swallowing the spaces, the graces and the entertainments of this urban centre' (Chenoy, Mitra & Shama 2011, p.70). Anticipating this, the MPD 2001-2012 recognised Shahjahanabad as a 'Heritage Zone' and special byelaws are proposed to be developed to preserve what is left of the urban fabric of *havelis* (traditional courtyard houses), bazaars and street patterns.

MPD-2001 stipulates that the Authority shall formulate Special Development Plans for conservation and improvement of Walled City and no alteration or demolition of any building without the consent of the Authority will be allowed. However, to date the byelaws have not been formulated. Furthermore, the Floor Area Ratio (FAR) presently allowed in the walled city for reconstruction is the same as that of a plotted development, which is generally much less than the existing built up area. This is a major disincentive for urban renewal. As a result massive unauthorised reconstruction and conversions of land use are taking place in the Walled City.

The absence of these building controls has led to the construction of high-rise buildings such as the Civic Centre, commissioned by none other than the Municipal Corporation of Delhi (MCD) on the axis that connects New Delhi to the Jama Masjid. Neither the legal framework, nor the present organisational structure has been able to control unauthorised reconstruction of historical *havelis*. None of the intentions of taking up any meaningful redevelopment of dilapidated, degraded and dangerous areas has



The traditional heritage fabric is being replaced by modern structures. Source: INTACH, Delhi Chapter



What was once a residential pocket is now taken over for commercial activities. Source: Prayash Gira

ever materialised. What was once perceived as a perfect solution for Shahjahanabad, the shifting of wholesale trade, noxious industries and hazardous trades outside the walled city have by and large remained as proposals on file. Additionally there are large scale encroachments on public land, particularly on public roads. All these continue unabated to this day. In addition to this, the once well planned and effectively administered city is today plagued by an unending plethora of legal disputes regarding property ownership, tenancy, misuse, licensing and other issues.



Hotel Meridien that towers above the treeline in New Delhi. Source: Abhiram Sharma



Developments like the LIC Building in Connaught Place change the skyline of the garden city. Source: INTACH, Delhi Chapter

A lack of clarity regarding the development controls in New Delhi too led to a slow disintegration of parts of the garden city. According to New Delhi Municipal Corporation 2007.

Delhi's Imperial Zone remained fairly untouched and continued to be an oasis of green until 1970s when there was organised destruction of the character of the area which was excluded from Lutyens' Bungalow Zone. Beautiful and elegant residential quarters with green open spaces were demolished giving way to some of the ugliest buildings in Delhi (Pran 2011). What was identified as the Lutyens' Bungalow Zone too saw within it, the construction of a slew of multi-storeyed high rise

buildings which came up in the 1970s and the 1980s around Connaught Place, the commercial hub of New Delhi, disturbing the visual rhythm and balance of the planned city.

The multi-storeyed development around Connaught Place (now referred to as Rajiv Chowk) has marred the character of the garden city. Even architects like Charles Correa who drew inspiration from India's unblemished rural traditions, designed the LIC Building with mirror glass and space frames, in Connaught Place that 'apes the fashionable gimmicks of contemporary architecture in the West' (Tillotson 2011, p.184). Other prominent structures that still mar the New Delhi skyline are the Meridian and what is today known as Hotel Shangrila. Monitoring mechanisms were however quick to react and the Department of Urban Development imposed the Lutyens Bungalow Zone (LBZ) Guidelines in February 1988. However, neither the LBZ Boundary nor the guidelines were notified under any prevailing planning Law and the boundary has remained open to interpretation. The boundary has been reviewed over the subsequent years, through administrative and executive action, whenever a realisation set in that the character of the area had to be preserved. In 2003, it was felt that the character on both sides of the road should be preserved and the boundary was delineated to accommodate this.

There are also some instances where there has been a compromise of the visual impact of the site, but increased awareness about the value of Delhi's heritage has helped the situation to a large extent. For instance, the police memorial structure being built in Chanakyapuri, an affluent neighbourhood in the heart of New Delhi, threatened to block the view along Shanti Path, of the dome over Rashtrapati Bhavan. The Delhi Urban Arts Commission (DUAC) ordered that the construction of the structure be stopped. All view corridors are now being carefully monitored. The nomination is also providing for buffers in the direction of the key views and vistas to ensure continuity and connectivity to the nominated property.

The conservation of the vistas and verdure of Imperial New Delhi has been confirmed as urban policy in both the MPD and the policy regulating the development of the precinct. Though some towering structures had been allowed to mushroom in the middle of New Delhi's low rise vistas and axial compositions, ensuring that regulations as described in the MPD 2021, if formulated and put in place will hopefully address these issues.



Ministry of External Affairs building uses the architectural language adopted by Sir Edwin Lutyens and blends seamlessly with the central vista ensemble. Source: Abhiram Sharma



National Archives designed as part of the Central Vista ensemble. Source: INTACH Delhi Chapter

ADDITIONAL PROPOSED MANAGEMENT MECHANISMS

As described above, the Government of India and the Government of the NCT of Delhi have a well established system of governance to protect the areas proposed for nomination. In order to be effective and adequately address the emerging issues in the area proposed for nomination, it is necessary to ensure implementation of the existing legal framework and procedures. The Site Management Plan for the area proposed for nomination which is under preparation, therefore suggests an additional Management System. This proposed three tiered Management System will effectively protect the identified OUV for Delhi's Imperial Capital Cities.

An Apex Steering Committee headed by the Chief Secretary to ensure the protection of the OUV of the World Heritage Site and oversee the implementation of the Site Management Plan. It consists of officers

of all stakeholders from various departments of the Government of National Capital Territory of Delhi (GNCTD) and other concerned groups and will be headed by the Chief Secretary. The committee will be legally recognised through an official order issued by the Chief Secretary. The committee will meet once a month and allow public representation at the meetings. The role of the committee:

- Formulate policies for the area proposed for nomination
- Oversee implementation of Site Management Plan
- Promote new thinking in management systems for a city without taking away from the autonomy of each stakeholder.

The role of the World Heritage Secretariat will be to coordinate the implementation of the Management Plan and ensure that all stakeholders play an active role in protecting the OUV. The mandate of the World Heritage Secretariat:

- Plan the implementation of the Site Management Plan via yearly implementation plans and review and update the Site Management Plan. Liaise with all stakeholders and local community for effective implementation of the Site Management Plan.
- Initiate and monitor projects recommended in the Site Management Plan. Facilitate actions and projects by other organisations which fulfil the objectives of the Site Management Plan and boost the OUV of the area proposed for nomination.
- Investigate and pursue sources of funding for implementing various projects and recommendations identified in the Site Management Plan.
- Monitor the condition of the proposed World Heritage Site and ensure that its OUV is protected at all times. Prepare all State of Conservation reports and Periodic Reviews as required by UNESCO. Set up of best practices for conservation and management. Encourage sustainable means of conservation involving local craftsmanship.
- Service the Apex Steering Committee and coordinate the activities of the Working Groups.
- Initiate and undertake research and interpretation of various aspects of the proposed World Heritage City. Promote awareness of the World Heritage Site and its significance. Hold training workshops and capacity building sessions for stakeholders on a regular basis. Organise and host conferences and seminars on topics related to World Heritage.

Working Groups are proposed to be formed to advise on the implementation of specific projects and recommendations listed in the Site Management

Plan. It may comprise of the following individual professionals or institutes that will be called upon as advisors/consultants:

- Structural engineer
- Conservation architect
- Landscape architect
- Historians
- Archaeologist
- Risk management consultant

THE MYTH, 'WORLD HERITAGE NOMINATION IS ANTI-DEVELOPMENT'

A frequent question one is faced with while proceeding with the nomination process for Delhi is, 'Does World Heritage Status mean an end to development?' This is a common myth and every effort has been made to explain to the bureaucracy and government machinery that development can continue, albeit in a controlled manner that does not in any way affect the identified OUV of the area proposed for nomination. According to Menon (2010):

In a globalising environment, the identity of a nation, its cities and its people could easily be sacrificed in

the process of rapid economic development. The fundamental objectives of conserving monuments and heritage of cities are therefore not only to preserve memory in the form of the monuments and heritage precincts, but create a distinctive identity for the physical environment in which it exists and in which citizens live and operate. Preservation of the past should pave the way to developing the future buildings and cities.

The message that has been conveyed is that instead of trying to emulate the image of cities like Singapore, Shanghai or Dubai, urban planners in Delhi should focus on conserving the heritage of the city as it offers an alternate strategy to modernise Delhi in its own unique way. Stakeholders are no longer wary of World Heritage status and are willing to lend it their maximum support.

Further, management of the heritage is a continuous process and the central, state and local governments have already committed to the protection of the heritage. The governments have also allocated substantial funds to improve the physical environments of the heritage precincts in a phased manner.

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Notes

- ¹ Sir Edwin Lutyens, the town planner of Colonial New Delhi, seamlessly amalgamated the Garden City Concept with the City Beautiful Movement ideology, both dominant town planning themes at the beginning of the 20th century, to plan the grandiose new capital that the political opinion of the time wanted. The genius of its design lies in the integration of vista (views) and verdure (greenery), thus responding to the local contexts of climate and history. The imperial moment created Colonial New Delhi, but surprisingly it is serving the republican nation as well.

Lessons Learnt from the World Heritage City of Strasbourg

MINJA YANG

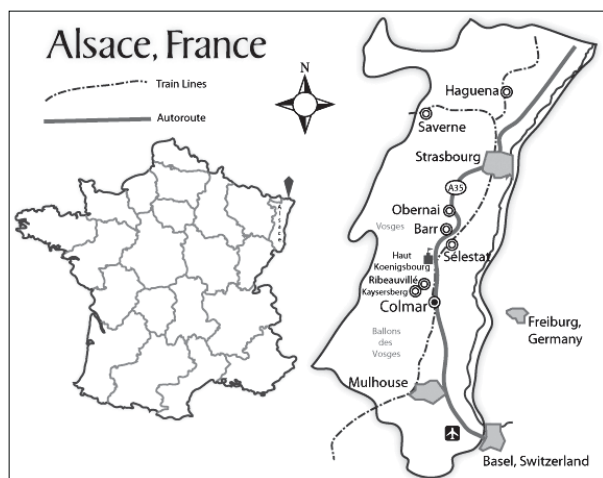
ABSTRACT

Natural heritage, inherited cultural assets and their significance, have played a defining role in the successive process of urbanisation of Strasbourg. These have also impacted its relationship with the surrounding villages and towns, giving territorial coherence to the area administered today as the Urban Community of Strasbourg. The World Heritage Convention, other international legal instruments ratified by France and global commitments towards climate change, have guided the urban policies adopted by Strasbourg. National legal and management frameworks that govern the application of international conventions in France, notably for heritage protection, can work as a reference to show that national laws and regulations as well as management bodies still require strengthening in India to protect, conserve and valorise the heritage as defined under the World Heritage Convention and its Operational Guidelines. Recent initiatives have resulted in a process of mutual co-operation between Strasbourg and Udaipur to encourage heritage based development for the city of Udaipur.

INTRODUCTION

France, a nation that until recently was predominantly characterised by its numerous rural, agriculture based communities, has encountered a process

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Strasbourg in France

of rapid urbanisation. The preservation of the built heritage of villages and towns in France have enabled the survival of small and medium size towns offering a quality of urban life distinct from those offered by a big metropolis or the suburbia. Moreover, Strasbourg has managed to maintain the testimonies of its past. Today, it is globally recognised for the diversity of its cultural heritage, its contemporary architectural additions and for the innovative manner in which its educational and research institutions deeply rooted in its history have been nurtured to serve as the springboard for its urban and regional development.

It may be argued that the French experience with its relatively slow demographic growth and significant financial investment capacities in comparison to India, as well as the difference in the mode of governance and its fiscal policies makes it incomparable to the India context. On the contrary, there are important lessons that can be learnt and applied due to commonalities such as rapid urbanisation, rich cultural heritage and distinct quality of life in small and medium towns. It is with the aim of such a transfer of knowledge that UNESCO and the Indian Heritage Cities Network Foundation (IHCN-F) brokered a technical cooperation based on city-to-city partnership for the benefit of Udaipur, with the City of Strasbourg in 2010. The objective was to equip the elected officials of the Udaipur Municipal Council and the technical officers of the Rajasthan State Town Planning Department, with the experience of Strasbourg in heritage conservation in the context of urban development. It sought to highlight the mechanisms via which heritage has served in promoting sustainable development strategies and actions and to reflect on the relevance of this experience to Udaipur and other historic cities of Rajasthan. Further, the inter-linkages in the

implementation of laws in France on cultural heritage conservation with those on right to housing and environment protection, serve as a valuable example of the inter-sectorial and integrated approach in heritage conservation promoted by UNESCO.

HERITAGE ASSETS OF THE CITY OF STRASBOURG

Situated on the Ill River at the confluence of the Rhine River bordering Germany, the City of Strasbourg lies in the Upper Rhine Valley supplied by four rivers; the Rhine, the Ill, the Bruche and the Kinzig. It is bound between Vosges Mountains to its West and the Black Forest to its east. Human occupation of the area of Strasbourg dates back to some 600,000 years to the Bronze Age and by the 10-12 BC it had become a significant Roman settlement, the Argentorate that had grown into an important military centre and economic crossroads by 20 AD.

The Ill River flowing into the City of Strasbourg with its tributaries, has also provided vital water sources for the area. The extensive water networks referred to as the 'blue corridor' and the mountain ranges called the 'green corridor' characterise the natural features



Aerial view of the cathedral. Source: F Zvardon, City and urban community of Strasbourg



Buffer zones of monuments on World Heritage List. Source: K Karli, SIG map, City and urban community of Strasbourg

of the territory that have served as the life lines for the successive economic and cultural development of Strasbourg and its territory.

The outline of the Roman *castrum* (buildings or plots of land reserved to or constructed for use as a military defensive position) of Argentorate is still visible in the street pattern in the Grande Ile, the present day heart of the historic centre of Strasbourg. The town re-emerged as Strateburgum, the borough of the streets, the capital of Alsace under the reign of the Franks. This royal town governed by a bishop since the end of the fifth century, became a wealthy commercial town called Strasbourg.

Strasbourg was declared a free town of the Germanic Holy Roman Empire in 1358 that led to further growth of trade and religious edifices marking the power of the regular clergy. Between 1370 and 1541, four town extensions took place, each epoch marked by constructions of buildings and public spaces that testify to the growing political, economic and social development of the city. Each urban extension was made in relation to the governance of the waterways, a prelude to the present status of Strasbourg as the second most important port on the Rhine River and host city of the Central Commission for Navigation on the Rhine.

The urban and economic growth of Strasbourg was accompanied by a flourishing of intellectual and artistic development, among which was the invention of the printing press by Gutenberg in the second half of the 15th century. Humanistic ideas of the 16th century and the Protestant Reformist movement that took root in Strasbourg contributed greatly in the development of educational institutions and charity associations, as well as hospitals in Strasbourg. The University of Strasbourg, regrouping the many institutions of higher education established over the centuries, is today the largest in France.

In 1648, following the Peace Treaty of Westphalia, the Alsace region and its capital, Strasbourg, was incorporated into France under the sovereignty of the King Louis XIV. The establishment of the royal garrison and administrative offices marked the 17th century, leading to a period of peace that led to a new golden age for cultural and artistic development in the 18th century. As the border town between France and Germany, Strasbourg's defence system was significantly upgraded with the construction of new fortifications by the renowned engineer Vauban. The French Revolution at the end of the 18th century led to the destruction of the towns numerous mansions

of the bourgeoisie and religious buildings of the Church, including damages to the famed Cathedral of Notre Dame¹. The 19th century, however, again brought about a new prosperity to the town, marked by industrialisation and its characteristic industrial buildings. A spectacular new layer of Strasbourg's built heritage was added when the region again came under German rule from 1871 at the end of the Franco-Prussian War and the Siege of Strasbourg. Established as the capital of the new German empire, the Reichsland, the German rulers decided to make Strasbourg a showcase of its ambition. While the war damaged historic monuments were primarily reconstructed à l'identique (identical), a new capital was constructed surrounding the densely occupied Grande Ile, by extending the city perimeter by three folds. Neustadt, the 'new city' with its grandiose avenues and public buildings surrounded by a new defence system was built delimiting a territory of 15 kilometres in diameter to protect Strasbourg from the City of Kehl in present day Germany across the Rhine River. This urban territory is the heart of the trans-border Eurodistrict today, the joint German-French administrative entity established in 2005 and operational since 2010, covering an area of 2,445 square kilometres including towns, villages, agricultural and industrial land of the Urban Community of Strasbourg on the French side and Ortenau District on the German side of the Rhine River.

WORLD HERITAGE CONVENTION AND URBAN DEVELOPMENT

The brief description of the World Heritage Grande Ile of Strasbourg published by UNESCO notes the following:

Surrounded by two arms of the River Ill, the Grande Ile (Big Island) is the historic centre of the Alsatian capital. It has an outstanding complex of monuments within a fairly small area. The cathedral, the four ancient churches and the Palais Rohan, former residence of the prince-bishops, far from appearing as isolated monuments, form a district that is characteristic of a medieval town and illustrates Strasbourg's evolution from the 15th to the 18th century.

It was inscribed in 1988 on the basis of criteria (i), (ii) and (iv), as the first urban ensemble in France on the World Heritage List, rather than as a single monumental property of great architectural value that had hitherto characterised the World Heritage properties in France. The declared attributes at the time of this urban site were nonetheless monument-oriented in comparison to other values presented in urban



Kleber square. Source: D Cassaz, City and urban community of Strasbourg

properties that have been inscribed more recently. In particular, the adoption of the notion of cultural landscapes in 1992 by the World Heritage Committee embracing the interaction between humankind and its natural environment had led to the concept of Historic Urban Landscape adopted as a Recommendation by UNESCO's General Conference in 2011. A review of all properties in France in the context of the first World Heritage Periodic Reporting for Europe in 2004-2005 and the on-going second periodic report in 2013-2014, have enabled the updating of the interpretation of the cultural values of the Grande Ile of Strasbourg in its relation to the natural setting.

In response to the new requirement adopted by the World Heritage Committee in 2009 for the State Parties to establish a buffer zone for each inscribed property, the Government of France in collaboration with the City of Strasbourg proposed a limited buffer zone surrounding the 94 hectare area of the World Heritage Grande Ile of Strasbourg. Upon examination, the World Heritage Committee requested France to enlarge the buffer zone to ensure adequate protection of the property. The case of Strasbourg was deemed to have the potential of becoming an exemplary case study for heritage and development. With any further extension of the buffer zone for the Grande Ile, entering into Neustadt, and given the importance of the cultural value of Neustadt in its own right, it was considered inappropriate to make the 19th century Neustadt into a mere buffer zone of the Grande Ile. Especially since Neustadt was inscribed for its Outstanding Universal Value (OUV) as a testimony to the evolution of the town from the medieval to the 18th century that encapsulates in its built heritage the religious, artistic, intellectual and economic and political interchange between the Germanic and French world.



Avenue of liberty, Kaiserwilhelmstrasse. Source: C Hamm, City and urban community of Strasbourg

The ongoing process of reviewing the statement of value and establishing a management plan for all World Heritage sites in France gave the Mayor of Strasbourg an opportunity to push for the extension of the World Heritage area to include the imperial city of Neustadt in the core area and to safeguard the rest of Neustadt as a 'support zone', a notion more appropriate than 'buffer zone'. The inclusion of Neustadt in the World Heritage perimeters of Strasbourg would establish the historic and cultural foundation of Eurodistrict, the French-German transnational entity, alternately presided by the Mayors of Kehl and Strasbourg since 2010.

For the Mayor of Strasbourg, whose urban strategy focuses on the development of the city towards the Rhine River World Heritage recognition of Grande Ile-Neustadt of Strasbourg would give a strong historic, cultural and economic foundation to his Deux Rives or Two Banks development strategy. The construction of the Passerelle des Deux Rives, a footbridge connecting the French and German side of the Rhine Riverbank, symbolises the historic links between the people on both sides, fused in Franco-German culture, the basis of Eurodistrict. The aim is not only to physically connect the two river banks through better transport system, but to enhance commerce and investment opportunities between the two countries and a strengthened role of

Strasbourg in the context of European integration with the European Parliament giving it political legitimacy.

WORLD HERITAGE CONVENTION AND SUSTAINABLE URBAN DEVELOPMENT

Constituted by a multidisciplinary team of experts, the Scientific Committee was mandated by the Mayor to guide the process of preparing the extension dossier for the World Heritage Grande Ile – Neustadt of Strasbourg and its management plan with the objective to valorise the Franco-German 'shared heritage' of Strasbourg of which Neustadt forms the 19th century addition. The team set out to demonstrate in the WH site management plan, that the protected area is functionally part of the greater city and its territory; thus integrating housing, commerce, social services as well as social and educational infrastructure for the inhabitants; rather than allowing its evolution as an 'oasis' of cultural heritage, a fate of many historic centres in western European countries.

224 buildings in Strasbourg, the majority in the Grande Ile and Neustadt, are so far listed or registered as historic monuments and protected under the 1913 law for the protection of monuments of 'public interest'. In France, in addition to buildings 'listed', there are those that are 'registered' for potential listing, thereby enabling the national cultural authorities to have a register of properties that the owners and local bodies participate in protecting and conserving. The ongoing process of establishing an inventory of Strasbourg is expected to increase the number of both listed and registered buildings after evaluation by the National Commission of Historic Monuments that is a statutory body under the authority of the Minister of Culture.

This law is complemented by the 1930 law on the protection of sites³, the 1941 law on archaeological excavations, the 1943 law on the protection of areas surrounding monuments⁴, and the 1962 law on safeguarded urban area or heritage conservation precincts puts almost all of the Grande Ile and Neustadt under heritage protection. The 1962 Malraux Law, named after the famous writer and then Minister of Culture, Andre Malraux, was designed to combine heritage law to urbanism law. It introduced a broader legislative support for urban conservation areas by including financial provisions for conservation or renovation of all buildings-listed, registered or not, but located within the protected area. The safeguarded areas are regulated by the Plan for Safeguarding and Valorisation (PSMV) and placed under the technical

supervision of the Architecte des Batiments de France (ABF), a corporation of architect-urbanists of the Ministry of Culture who are attached to the regional culture department with competence also covering protected areas in cities.

To ensure further protection of architectural, urban and landscape heritage, France also developed a tool called the Zone de Protection du Patrimoine Architectural, Urbain et Paysager (ZPPAUP) in 1993, which also delimits a protection area, but controlled by the local authorities under the supervision of the ABF. The ZPPAUP has since 2010 been replaced by Area for the Valorisation of Architectural Heritage (AVAP), a new legal tool that still allows the supervision of the ABF, but less than under the ZPPAUP.

This change in the role of the ABF, a central government official, was pushed forward within the framework of the decentralisation law and resulted from a hot debate between groups of local authorities keen to partner with property developers and the 'pro-heritage' groups including many mayors of historic cities. The Plan Local d'Urbanisme (PLU) also has a heritage level enabling building control over areas of architectural and landscape interest although controlled only by the local authorities. Through these legal and planning instruments, heritage is a crucial dimension in the spatial development of all cities in France.

Moreover, territories outside urban areas are also under heritage surveillance, as the strategic planning document called the Scheme for Coherent Territory (SCOT) which is prepared before the PLU, include control over the use of ecologically vital land as well as the identification and designation of natural and cultural assets. The SCOT also addresses visual landscape to ensure that the further urbanisation of territory do not

impact negatively on all categories of heritage and the beauty of the landscape.

In the case of the City of Strasbourg, only the southern half of the Grande Ile is protected as a safeguarded area under the PSMV, but given the designation of the entire Grande Ile as a World Heritage site, a process was initiated in 2012 to revise the PSMV to cover the extension area. Rather than to opt for the establishment of an AVAP area, the decision to place this area under the PSMV demonstrates the importance attached by the Mayor for national as well as international recognition of Strasbourg's 'shared heritage'. Although the long process in completing the inventory and heritage mapping will not enable the new PSMV to be officially adopted until 2016, strict heritage protection building regulations under the PLU will already permit the submission of the World Heritage extension request to UNESCO in 2014 for decision by the World Heritage Committee in 2015.

To ensure the 'functional integrity' of the Grande Ile and Neustadt, as cities that they always were, and now part of the bigger city that Strasbourg has become, the municipal authorities have placed great importance to housing, commerce, mobility, social services for the inhabitants to limit the gentrification of these areas, as an oasis of rich monumental and urban heritage. Housing, urban mobility and parking have been major concerns in the high density of the Grande Ile, with its narrow streets and medieval urban areas. However, with the introduction of mass transport systems, automobile access to the Grande Ile was gradually limited. The reintroduction of the tramway in 1994 and its extension in 2000, going from East to West in the North of the Grande Ile and going from South to North through the Grand Percee made the Grande Ile the main connection node, thus enabling more measures to limit traffic flow in the dense historic centre. To facilitate the use of public transport, intermodal nodes for transport that bring together the tram, rail, bus and bicycle rental stations have been established in a growing number of locations in the city. The full or partial pedestrianisation of the centre, while hotly contested in the beginning by the shop-keepers and inhabitants have proven to be a great success in attracting more business to the area, not only for the tourists and inhabitants but also, of those who work in the centre to shop over lunch break and after work. The vast improvement and attractiveness of public space through eliminating or lessening individual car traffic and parking as well as also reducing atmospheric and noise pollution, have however, led to significant increase in real estate value.



Neubau. Source: C Hamm, City and urban community of Strasbourg

To prevent the historic centre from being deserted by residents, the city authorities have had to control late-night commerce of clubs and restaurants in some areas to ensure tranquillity for the residents and to maintain the so called ‘proximity commerce’ and socio-educational facilities considered as the key to keep residents in the Grande Ile.

Housing opportunities in the monumental heritage part of the Grande Ile are relatively limited and characterised by nearly 40% being of units of less than 40 square metres, often with difficulty of access due to shops and boutique show-windows taking over the building entrance space on the street. This has also contributed to some ten percent of housing units being vacant, often in the floors above the street level shops. Since 2010, the municipal authorities have imposed a tax for vacant accommodations as a means to incite owners to carry out the works necessary for occupancy. Close to 69% of the buildings in the Grande Ile date from before 1949 and are considered to require more care for maintenance than the new buildings although the cost is not necessarily higher than in larger modern buildings that have full-time maintenance personnel to finance. Some 84% of the housing in the area is occupied by tenants with about half being students staying for less than two years, rather than by owner-occupants. However, despite the average household size only being 1.53 persons, the average household income of the inhabitants of the Grande Ile is almost 50% higher than in the rest of Strasbourg, pointing to the growing process of gentrification of the Grande Ile. Renovation of historic buildings in the Grande Ile for social housing for low-income families which had given impetus to the urban renewal process in the 1960s and 70s have not been continued in the Grande Ile despite remaining needs since public funds available for social housing have mainly been used to build mass housing blocks in other parts of the city to meet large demand that the historic centre cannot satisfy.

Supported by funds made available from the central government under the *Solidarity and Urban Renewal Act of 2000*, social housing building complexes built in the 1970s, with many social problems are now being renewed with the idea of promoting mixed-use with not only housing but commerce and work place to avoid concentration of the low-income population. Under the current tenure of the Mayor⁵, who has made increased and diversified housing offers as one of his priority programmes, some 3,000 new housing units per year, of which a third are social housing and the so-called ‘first acquisition affordable housing’ are being

realised in the city, especially towards the Rhine River. Although the new building blocks are not located in the Grande Ile or Neustadt, the architectural design takes into concern the height limits to ensure that they do not impact negatively on the historic urban landscape. The fact that many new real estate projects are being realised under Public Private Partnership schemes of different types, on government imposed principles of mixed use and mixed tenure of owners have created opportunities for project driven consultations between the public and private sectors and the citizens to shape the future of their city.

CITY TO CITY COOPERATION: STRASBOURG AND UDAIPUR

The formation of IHCN-F in 2006 initiated the selection of Udaipur as a case study and model for heritage based development. As a result, there were interactions between City of Strasbourg and Udaipur. A workshop on ‘Planning Tools for Heritage Conservation’ was organised at Amber Fort, Jaipur, in January 2011, with participation from the Mayor and experts from Strasbourg. Further, a formal cooperation agreement was signed between Udaipur Municipal Council, City of Strasbourg, IHCN Foundation and Maharana Mewar Charitable Foundation, in October 2011. The objective was to develop a heritage based urban development plan of Udaipur and to establish an Udaipur Heritage House.

As a part of this three year cooperation programme, a workshop on ‘Integrating Heritage Resources in the Master Plan of Udaipur’ was organised in March 2012 in Udaipur. Through the workshop, it was identified, how heritage can be a core element to structure the urban development strategy and to adjust the planning documents of Udaipur, such as the Master Plan. The considerations during the Workshop included a territorial understanding and analysis of the Udaipur Master Plan; field work on Ahar River, the central element of the natural heritage system of Udaipur and development of ideas towards setting up of the ‘Heritage House’ and establishing a heritage information system.

Another workshop on ‘Heritage-based Urban and Territorial Development Strategy of Udaipur’ was held from February 3 to 15, 2013 in Udaipur. The focus was on integration of values of natural and built heritage in the Master Plan for 2031 and framing of Zonal Plan and schemes. The strategies and proposals formulated during the Workshop dealt with issues that the city

New Regulations to Preserve the Historic Urban Landscape

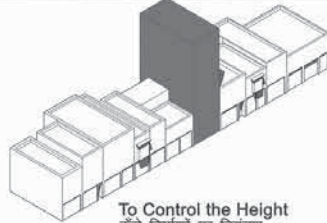
नये नियमों द्वारा ऐतिहासिक शहरी भू-परिदृश्य को संरक्षित करना

In order to preserve the historic urban landscape, regulations should be adopted and enforced to protect and enhance the architectural typology and traditional urban morphology. These rules should concern the continuity of street facades, road patterns, control over demolition of old structures and the architectural design of new buildings to ensure respect of the existing building proportions and the choice of materials. The degradation of historic buildings should be avoided and their rehabilitation be privileged in order to respect and enhance the historic fabric of the city. Upper extensions and addition of new floors should be limited to prevent the loss of the Udaipur's historic skyline marked by the roofs and spires of its forts, palaces, havelis and temples within the backdrop of its hills and lakes.

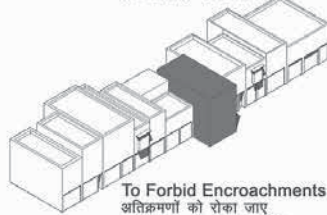
शहर के ऐतिहासिक भू-परिदृश्य को बनाए रखने के लिए नये नियमों का समावेश आवश्यक है यहाँ के वास्तुकला की सुरक्षा करते हुए ग्रामीण एवं शहरी भवनों का आकार-विज्ञान समान हो तथा वास्तुकला के अनुरूप इनका सुधार हो। शहर की गलियों, सड़कों, नव-भवनों आदि को वास्तु विज्ञान के अनुरूप किया जाए व उसमें लगने वाली निर्माण सामग्री का भी उसी तरह चयन किए जाए तथा शहर के पुराने भवनों की तोड़-फोड़ में भी नियंत्रण हो। ऐसे नियमों की निरंतरता बनी रहनी चाहिए। शहर की ऐतिहासिक इमारतों को नष्ट होने से बचाया जाना चाहिए तथा वैभव खोती उन ऐतिहासिक इमारतों का पुनरुद्धार कर उन्हें संजोना चाहिए। झीलों के किनारे की पहाड़ियों पर कई ऐतिहासिक हवेलियाँ, मंदिर, महल आदि स्थित हैं लेकिन वर्तमान में इनके आसपास के मकानों की छतों पर अनियंत्रित मंजिलों के निर्माण से उन प्राचीन धरोहरों व झीलों को नुकसान हो रहा है तथा वे इनके पीछे छिपते जा रहे हैं। नियमों की सख्ती से इन छतों पर होने वाले निर्माणों को सीमित किया जाना चाहिए। जिससे शहर की ऐतिहासिक एवं प्राकृतिक दृश्यावली को कायम रखा जा सके।



Addition of New Floors
नयी मंजिलों / छतों का निर्माण



To Control the Height
ऊँचे निर्माणों पर नियंत्रण



To Forbid Encroachments
अतिक्रमणों को रोका जाए



To Avoid the Recesses
निर्माण क्रम से पीछे हट कर
(recesses) किए निर्माण को रोकना



New Upper Floors Block the View
नयी ऊपरी मंजिलें दृश्यावली को बाधित करती हैं



Commercial Signs Cover the Facades
वाणिज्यिक विज्ञापन पट भवनों के अग्रभाग (facades) को छिपाते हैं



Non Compatible Modern Architecture
असंगत आधुनिक स्थापत्य



Water Tanks
पानी की टंकीया



Solar Panels
सौर पैनल



Electric Visual Pollution
बिजली के तारों के जाल का बढ़ा दृश्य

is facing in a holistic manner such as transport and mobility, urban sprawl, housing for the urban poor and loss of heritage values and these were disseminated through an exhibition.

A set of urban planning expert meetings were also organised in February 2013, during which experts exchanged ideas on different scales of planning in France and India, the inter relations of urban planning tools such as Master Plan and Zonal Plan, schemes such as 'Affordable Housing Scheme' and local building byelaws. Several examples were analysed in common. The experts identified various means for heritage based development, as per the present threats of the growing population and expansion of the city.

CONCLUSION

Heritage protection obligations in Strasbourg, long considered a burden have forced the municipal authorities to adopt innovative urban development strategies. Starting from addressing the challenge of urban mobility and transport, emerged the idea and realisation of a people oriented city, a city of high density mixed-use quarters with attractive public spaces and urban parks, connected by mass public transport within and beyond to the other towns, villages and nature reserves of the Urban Community and the transnational Euro-district. Public consultations on heritage preservation and contemporary architectural realisations, have given rise to pedagogical debates,

community concern and participation often animated by local democracy neighbourhood committees that the current Mayor of Strasbourg has nurtured. Valorisation of the Franco-Germanic shared heritage resulting from both intense collaboration and violent conflict will hopefully serve in instilling greater tolerance in accepting other cultural influences for both co-existence and fusion, to build a collective future open to the world. These new dynamics that cultural heritage and environment protection have generated in shaping the future of Strasbourg offers lessons useful for all countries, whether rich or poor.

The vocation of UNESCO and IHCN-F is to continue exchange of global experience to find appropriate local solutions through participative democracy where knowledge and tolerance becomes the driving force for development. The initiatives undertaken as a part of the city to city cooperation between Strasbourg and Udaipur are a part of this exchange and demonstrate how effective such collaborations can be in understanding and solving issues by learning from experiences in other parts of the world. The focus on integration of heritage based development in planning instruments and frameworks such as the master plans is an important takeaway for effective implementation. Successful models from other parts of the world that foster such an integration, resulting in heritage based development frameworks, pave the way for finding solutions at the local level, fulfilling the mandate that UNESCO and IHCN-F started with.

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Cultural Landscapes and Cultural Routes

‘In 1994, in order to improve the representativity of the List, specific criteria were introduced into the Operational Guidelines to define the historic cities, cultural itineraries and cultural landscapes.’ (p. 13, *Final report of the Audit of the Global Strategy and the PACT initiative*, WHC-11/18.GA/INF.8, 2011)

This section is a brief glimpse of the diverse Indian cultural landscapes and the rich resources of cultural routes such as the Grand Trunk Road besides the well recognised Silk Route and Maritime Trade (Spice) Route that traversed through historic Indian towns.

Cultural Landscapes in India

ANAND KANITKAR

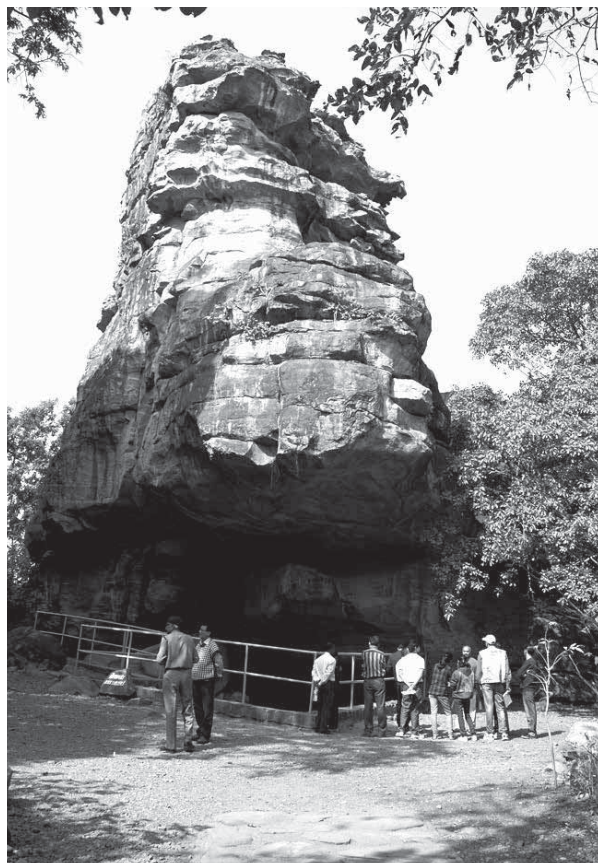
ABSTRACT

Since its inclusion as the fourth category under the World Heritage Convention, the term Cultural Landscape is now widely used all over the World. Cultural landscapes are the combined work of nature and mankind where the natural elements play vital role in shaping the socio-economic structure of cultural landscape. In India, monuments have received great attention in the field of cultural heritage. It is necessary to study and preserve cultural landscapes in India, as they contain natural heritage and built heritage along with intangible heritage that creates cultural landscapes. The term cultural landscape and its sub-categories need to be understood in the Indian context.

INTRODUCTION

Since the very beginning of civilisation, man has tried to leave a mark of his personal and societal existence on Earth. In doing so, he has tried to document his daily life as well as all that he held in high esteem. Such creations, whether they are buildings, monuments or sites have been distinct and unique for each society. Though each community has tried to protect this heritage for centuries, what makes the 20th century different from the rest is that there is a global attempt to collectively protect these masterpieces as invaluable assets for the current and future generations.

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Rock Shelters of Bhimbetka, the only property from India listed as a cultural landscape. Source: ASI, Bhopal Circle

This endeavour finds its expression in the creation of a World Heritage List wherein properties having an Outstanding Universal Value (OUV) are identified with an aim to work towards their protection, conservation, presentation and transmission to future generations. These properties have been categorised within the natural, cultural or mixed category and recently, a fourth category, namely, cultural landscapes has been added. Through different texts provided by the international organisations, the Convention Concerning the Protection of World Cultural and Natural Heritage was adopted by the General Conference of UNESCO from October 17, 1972 to November 21, 1972.

The World Heritage Convention came into existence in 1975 after its ratification by 20 State Parties and it was in 1978 that the first 12 World Heritage properties were inscribed on the List. The first properties to be nominated were included under either of the two categories, namely, 'cultural' or 'natural'. This practice continued even in the 1980s. However, researchers felt that certain properties presented elements of both types of categories and thus a new category was needed to

bridge the gap between the two. In 1985, a task force was established by UNESCO to tackle the question on properties where 'man had modified the natural environment and in certain instances had created ecologically balanced, aesthetically beautiful and culturally interesting landscapes' (UNESCO 1985).

Thus, the 'Note on the Rural Landscapes and the World Heritage Convention,' of the 11th session of World Heritage Committee, Paris, December 7 to 11, 1987, discussed the natural and cultural aspects of a property, its OUV and the role of The International Council on Monuments and Sites (ICOMOS) and International Union for Conservation of Nature (IUCN) in evaluating the nomination of landscapes. A decision to create a new category called the 'mixed' cultural and natural properties was taken and included under the World Heritage Convention. Till date 29 properties have been listed as 'mixed' properties containing both natural and cultural elements.

The term 'cultural landscape' was promoted by Prof. Carl Sauer in the United States in the 1920s. It came in wider usage after its adoption by the World Heritage Committee in 1992. Sauer (1925, p. 46) defined cultural landscape as follows: 'The cultural landscape is fashioned from a natural landscape by a culture group. Culture is the agent, the natural area the medium and the cultural landscape the result'.

Thus, a cultural landscape is formed not only from what a property 'looks' like but also from what it comes to 'mean' to a certain community. It, therefore, clearly manifests that in order for a property to be a cultural landscape, the said property needs to hold meaning not only for visual perception but also for intellectual and emotional senses. A cultural landscape must present itself as a proof of human history of a certain place and its population, since it is only through this symbiosis of nature and man that a true cultural landscape is shaped.

The Operational Guidelines for the Implementation of the World Heritage Convention defines cultural landscapes as follows:

Cultural landscapes are cultural properties and represent the "combined works of nature and of man" designated in Article 1 of the Convention. They are illustrative of the evolution of human society and settlement over time, under the influence of the physical constraints and/or opportunities presented by their natural environment and of successive social, economic and cultural forces, both external and internal.

CULTURAL LANDSCAPE CATEGORIES

By the 1990s, the category of ‘cultural landscape’ was widely accepted within the world heritage community and the term began to be used by people working in the fields of cultural heritage management, planning, thinking and practice. This resulted in the adoption of three categories by UNESCO in 1992.

Designed and created intentionally by man

This includes garden and parkland landscapes constructed for aesthetic reasons which are often, but not always, associated with religious or other monumental buildings and ensembles. These organically evolved continuing landscapes are mainly seen in the European region. These include wine regions, river basins, seaside settlements, *etc.* Such is the case of the Aranjuez Cultural Landscape, Spain, but examples of such landscapes can also be found in ancient settlements of Asia, for instance, Vat Phou and Associated Ancient Settlements within the Champasak Cultural Landscape, Lao People’s Democratic Republic.

Organically evolved landscapes

This results from an initial administrative, economic, social and religious imperative and has developed its present form by association with and in response to its natural environment. Such landscapes reflect this very process of evolution in their form and component features. Evolving cultural landscapes can tell us more about human history and the relationship between people and nature. Such landscapes fall into two subcategories:

- *Relict (or fossil) landscapes*: in which an evolutionary process came to an end at some time in the past, either abruptly or over a period. Its significant distinguishing features are, however, still visible in material form. An example of this is St. Kilda in UK.
- *Continuing landscapes*: that retain an active social role in contemporary society closely associated with the traditional way of life and in which the evolutionary process is still in progress. This landscape simultaneously also exhibits significant material evidence of its evolution over time. For instance, the Alto Douro Wine Region, Portugal; Upper Middle Rhine Valley, Germany; Costiera Amalfitana, Italy and Rice Terraces of the Philippine Cordilleras, Philippines.

Associative cultural landscape

The inscription of such landscapes on the World Heritage List is justifiable by virtue of the powerful artistic, cultural or religious associations of the natural

element rather than material cultural evidence, that may be insignificant or even absent. Associative cultural landscapes are more applicable to non-European contexts and are replete with important indigenous characteristics. The first two sites inscribed as associative cultural landscapes such as the Uluru-Kata-Tjuta National Park, Australia and Tongariro National Park, New Zealand were non-European.

It is important for the purpose of our study to understand the difference between mixed properties and cultural landscapes. Mixed properties and cultural landscapes are two different concepts in the World Heritage scenario. Mixed properties are inscribed under both cultural and natural criteria. They need to manifest at least one of the cultural criteria (i to vi) and at least one of the natural criteria (vii to x) because they meet both criteria independently. On the other hand, the OUV of cultural landscapes arises not from their cultural or natural values assessed independently but from the close inter-relationship between culture and nature. Cultural landscapes are assessed only under the cultural criteria, that is, criteria from (i) to (vi). These properties also manifest natural values but these cannot be justified under the natural criteria alone.

A cultural landscape in unique nature is derived through the ingenious use of natural elements, which are often difficult to master, that man forms an economic and social structure. Therefore in a cultural landscape natural elements play an important role, not only for their intrinsic exceptional value but more especially because of the use made of these elements to develop a socio-economic structure. These natural elements thus form a core for the creation of the cultural landscape. One of the striking examples of this are the Agave Plantations of Mexico that have been used for centuries and whose plantation forms the base for an economy and a society developed around the production of tequila from the agave plants.

Cultural landscapes reflect human activity and are imbued with cultural values. They combine elements of space and time, and represent political as well as social and cultural constructs. As they have evolved over time, and as human activity has changed, they have acquired many layers of meaning that can be analysed through archaeological, geographical, historical and sociological studies.

Another important feature of cultural landscapes is that these natural elements further serve as inspirations for intellectual and artistic creations. So it would not



Rock Shelters of Bhimbetka show a wealth of rock paintings demonstrating continuity of habitation through ages. Source: ASI, Bhopal Circle

be wrong to say that often in the case of a cultural landscape, the presence and the disposition of these natural elements paves the way for the evolution of the given society.

IDENTITY IN INDIAN CONTEXT

Out of 82 properties inscribed as cultural landscapes on the World Heritage List, Rock Shelters of Bhimbetka is the only property from India listed as a cultural landscape. The Bhimbetka site complex shows wealth of rock paintings on natural rock shelters. Together, the paintings and archaeological evidence shows habitation and lithic¹ industry from the Palaeolithic and Mesolithic periods, through the Chalcolithic to the medieval period. The richness and variety of the large concentrations of paintings within a site that demonstrates a progressive sequential use throughout the ages, remains unparalleled.

While the contents of the shelters have revealed a continuity of habitation, cultural elements of this are also observed in the continuing traditional lifestyle of the *adivasi* (tribal) villages in the surrounding buffer zone. To this day, these settlements manage to maintain a delicate ecological balance with the surrounding forests, which have been a key resource for the inhabitants associated with the rock shelters over the past 100,000 years.

Bhimbetka shows the interaction of human beings with the landscape around them over a long period. The rock art at Bhimbetka exhibits hunting-gathering traditions and the tradition of painting symbols and pictures. Even

today, these practices are continued in a modified form, on shrines and houses of the surrounding villages. The Bhimbetka landscape thus bears testimony to a cultural tradition closely linked to the presence of the caves.

In India, traditional societies have used nature and natural resources around them to eke out sustainable livelihoods, ensuring that they resort to only small-scale interventions within the environment surrounding them. In this process, ethnic groups have sculptured a 'cultural landscape' by viewing themselves as part of an integrated socio-ecological system. In view of this cultural context, India offers various examples of all three types of cultural landscapes apart from the Rock Shelters of Bhimbetka, which have already been inscribed in the World Heritage List of Cultural Landscapes. Following are a few examples of probable cultural landscapes in India:

Intentionally designed landscape

Mughal Gardens of Kashmir fall under the first category of cultural landscapes which is an intentionally designed landscape. Mughal Gardens of Kashmir are on the tentative list of India for World Heritage status. Almost all Mughal gardens in Kashmir except Verinag follow a similar pattern with a central water channel of a natural spring. This channel forms the central visual axis of the garden and has poplar or *chinar* (plane tree) avenues. There are one or more pavilions with a central open space placed over these water channels. These water channels run down from one terrace to another in the form of *chadars* (sheets) or falls. At the end, the water from these channels ejects into a water body, either

a flowing stream nearby, or a lake. The geometrical pattern of *chaharbagh* (quadrilateral garden divided into four equal parts by walkways) and its terraces have been adapted to the contours of the mountainside thus enhancing the natural landscape and making the Mughal gardens one of the finest representations of traditional Islamic gardens.

These terraced gardens are historical landscapes and offer a mesmerising view of the lake and the mountains. They bear testimony to the ingenious work of our ancestors, who chose its setting, designed the complex terraced layout and the play of water cascades along with its ecology and the view it offers. They can therefore be considered as one of the significant designed cultural landscapes of India.

Organically evolved cultural landscape

India with its vast cultural history has many organically evolved landscapes. One of the important landscapes in India is the Kuttanad landscape from Kerala. Kuttanad is a delta region of about 900 square kilometres situated in the West coast of Kerala. The area comprises of fragmented landscape patches and varied ecosystems such as coastal backwaters, rivers, vast stretches of paddy fields, marshes, ponds, garden lands, edges, corridors and remarkably networked water-ways.

Farmers of Kuttanad have developed and mastered the technique of below sea level cultivation over 150 year ago. It is unique, as it is the only system in India that practices rice cultivation below sea level. It has been fashioned on about 50,000 hectares, most of which is reclaimed delta swamps. The rice fields, which are popularly known as *puncha vayals* exist in three landscape elements: *karapadam* (upland rice fields), *kayal* (wetland rice fields) and *kari* (land reclaimed from water body).

The farmers made this system unique as it contributes remarkably well to the conservation of biodiversity and ecosystem services including several livelihood services for local communities. This landscape shows an interaction of man with nature that results in the development of a new culture around it, and thus it is an important example of an organically evolved cultural landscape in India.

Relict cultural landscape

Kanheri caves which are one of the important caves sites in India are situated within the Sanjay Gandhi National Park in Borivli, Maharashtra. The Kanheri Hills situated on the Salsette Island, in Mumbai

suburban area form part of the Great Buddhist Monastery that existed from first century BC till 11th century AD. These bulbous hills of volcanic origin take their name Kanheri from ancient 'Krishnagiri' or 'Kanhagiri' meaning black mountain.

Extraordinarily evocative, this awe-inspiring forest landscape consists of three hills of volcanic rock with around 110 Buddhist caves bearing extraordinary testament to the Buddhist rituals and traditions which once abounded in this area. These caves are the pages on which a 2,000 year old strange and eloquent chronicle of human history has been written. Simple yet extraordinary, these rock-cut caves illustrate the ancient relationship between humans and their environment.

Kanheri is credited with the largest number of cave excavations on a single hill. The great monastery of Kanheri invites serious reflection on the influence of environmental changes on human culture. The Buddhist monks chose this site as their *vassavasa* or dwelling during the rainy seasons.

The study of caves at Kanheri Hills shows the ancient traditional knowledge of geology, hydrology and landscaping. Landscape plays an important part in the planning of the monastery. The excavation of caves depended on the geology of the hill. Various parts of the monastery such as the *viharas* (monastery), *chaityas* (shrine), benches, water tanks and bathing tanks have been established in this rocky landscape. Another notable feature is the presence of a cemetery located under the natural cavern. Here, 64 stone built and brick structural *stupas* (mound-like or hemispherical structure containing Buddhist relics) are found erected on the charred remains of distinguished monks. The site chosen for the cemetery is an isolated and secluded terrace. A flight of steps and a bench have been excavated here to meditate while observing the landscape and the *stupas*.

It is clearly evident that Buddhist monks in the great Monastery at Kanheri Hills were living a life in sync with nature. Their activities practiced by them for over a millennium have shaped the cultural landscape of the Kanheri Hills. The remains of this interaction with nature in the form of caves, *stupas*, inscriptions, water management systems and benches tell the story of an important phase not only in Indian Buddhism but in Buddhism as a whole. These practices show that the Kanheri site is a landscape that evolved as per the demands of the Buddhist religion but that during this transformation a symbiotic relationship between human

practices and nature's equilibrium was maintained. However, after the 12th century there is no trace of habitation by Buddhist monks and the use of the monastery progressively stopped and use of the water management system reduced. Therefore, currently the site is an organically evolved relict landscape.

Associative cultural landscape

Ever since Vedic² times, sacredness in the Indian context is associated with forces of nature such as earth, fire, wind, and water. Supernatural power is associated with specific trees, groves, ponds and natural sites. Since religious beliefs are linked to specific places, India is a hub for associated cultural landscapes.

Mount Kanchendzonga, the second tallest speak, next only to Mount Everest in the Himalaya, is deeply venerated by the habitants of Sikkim. This peak and the land below are believed to have been blessed by Guru Padmasambhava, an incarnate of Buddha. Based on this belief, the Yoksum area located in West Sikkim and known as 'Demojong' for the Tibetan Buddhists is seen to be sacred as well. Believed to have a large number of hidden treasures of spiritual value embedded within the land and water bodies, to be slowly revealed at appropriate times only, this entire landscape is to be conserved with minimal human disturbance.

The Demojong Cultural Landscape of Sikkim with the sacred land, river, lakes, caves of the Yoksum region are not to be severely altered in any manner and therefore has been preserved for many years. It is believed that a largescale alteration of the landscape

will result in the natural calamity for Sikkim. This vast cultural landscape of Khangchendzonga shows religious associations of the community, hence making it a prominent associative cultural landscape in India.

Another example of associative cultural landscape for Indians but which does not appear within the political boundaries of India is Mount Kailash. No explanation is needed for its association with the Indian belief system as the abode of Lord Shiva and its mention in various religious texts. India also has other associative cultural landscapes such as the Nandadevi Peak or the Agastyamalai Mountain, which are Natural Heritage sites but could also be considered as associative cultural landscapes. Cultural landscapes of Khangchendzonga or Mount Kailash could be stronger cases as associative cultural landscapes for World Heritage Status.

CONCLUSION

It is therefore evident that India has a whole array of different categories of cultural landscapes to offer. In India, there is an urgent need to change the general approach towards heritage, which comprises not only of monuments, but includes cultural landscapes, since they consist of natural sites, monuments and towns. They offer valuable lessons in traditional landscaping techniques and the way in which landscapes were created. The recognition of cultural landscapes as potential World Heritage from India will go a long way in better management, biodiversity conservation and linked sustainable development of the communities dependent on these cultural landscapes.

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Notes

- ¹ In archaeology, lithic technology refers to a broad array of techniques and styles to produce usable tools from various types

of stone. The earliest stone tools were recovered from modern Ethiopia and were dated to between two-million and three-million years old. The archaeological record of lithic technology is divided into three major time periods: the Paleolithic (Old Stone Age), Mesolithic (Middle Stone Age), and Neolithic (New Stone Age).

- ² The Vedic period or Vedic age was a period in history during which the Vedas, the oldest scriptures of Hinduism, were composed.

The Pulsating Grand Trunk Road of Punjab

Connecting memories of civilisations

GURMEET S RAI AND RIDHIMA BAJAJ

ABSTRACT

The Grand Trunk Road in Punjab is of immense cultural significance and has played an important role in shaping the history of India and particularly, Punjab. It has been a source of attention and fascination for most of recorded history in India. Its story echoes the grandeur of the emperors across whose lands it lay like a ceremonial ribbon; the emblem of their expansive holdings and the symbol of royal power. The most extant segment of the Grand Trunk Road, known as National Highway 1 (NH 1), along with relics of the great serais, wells and infrastructure lies in Punjab, hence it is a living example of the many layered palimpsest of cultures and rulers. The assets and possessions along this cultural route are in the form of built, natural, intangible and documentary heritage. It is important to ensure that any interventions for conservation, protection and enhancement of the cultural resources of significance are addressed as an integral part of the development framework for the region.

INTRODUCTION

Since time immemorial, road(s) as an inorganic identity have been one of the significant connecting medium for human social existence across

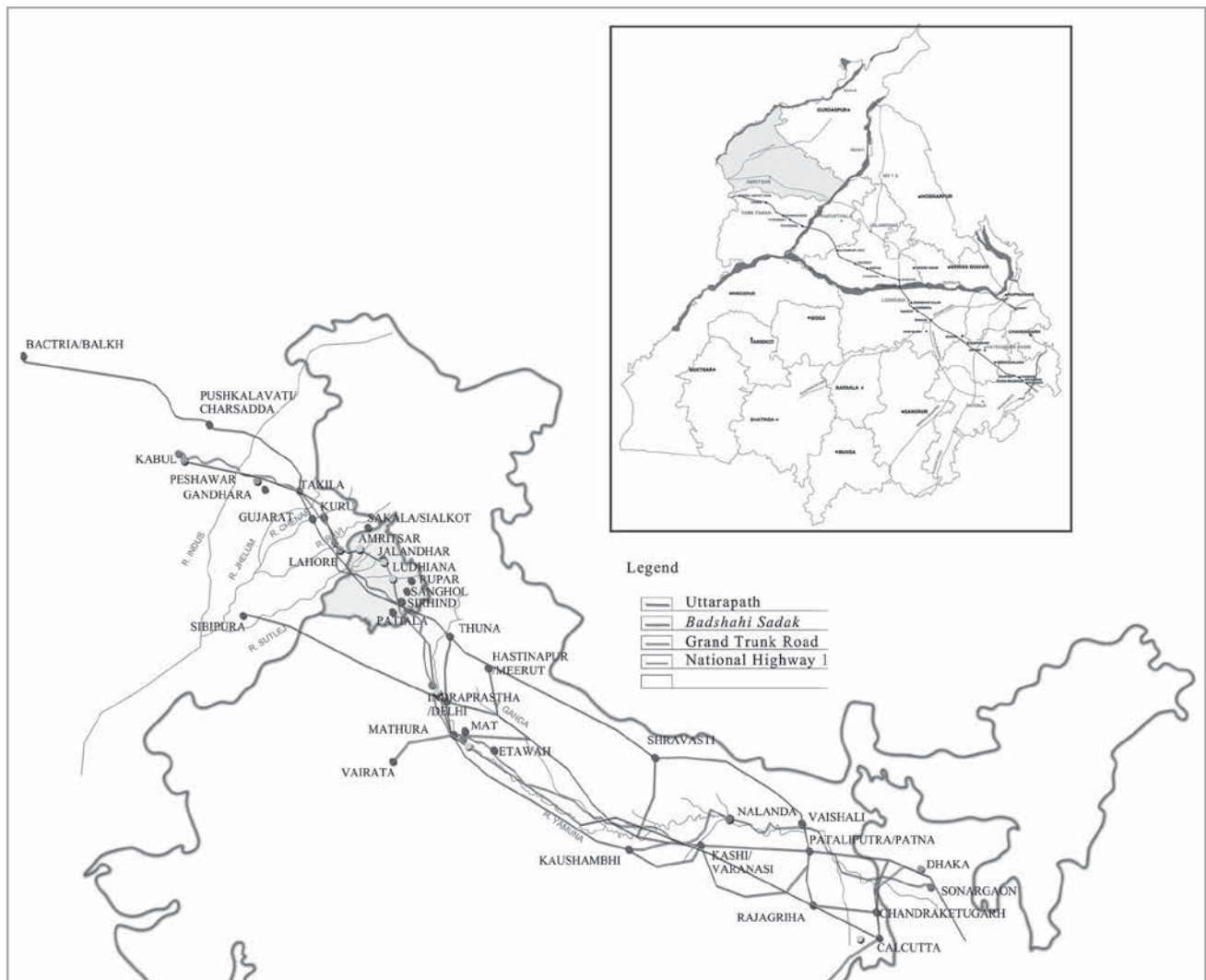
Gurmeet S Rai is currently a lead consultant for the development of the Cultural Policy for the State of Punjab, in collaboration with UNESCO. She set up the Cultural Resource Conservation Initiative (CRCI), a consultancy firm at New Delhi in 1996. Based on Gurmeet's vast experience in conservation and heritage management, the World Monuments Fund, New York, appointed her as the project management consultant for scoping and coordinating conservation of 43 protected monuments in Madhya Pradesh.

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the world. Human prowess exercised in tandem with ecological factors has given rise to formalised roads for communication. While a symbiotic relationship has historically prevailed between ecology and its surrounding culture, roads stand as symbolic structures of this connectedness, as several roads have not only facilitated but also promoted a synthesis of multiple cultural traditions (Keesing 1974).

The present Grand Trunk Road, in the Indian subcontinent has been a dynamic site for the fusion of indigenous and foreign social, political, economic and cultural practices. It is the movement of people and hence influences and the flow of knowledge into this region that has led to the creation of its cultural identity. The 271 kilometres of the Grand Trunk Road in present day Punjab, begin from near the town of Ambala via

Ludhiana, Jalandhar and Amritsar to Lahore, whereas the Badshahi Sadak or Imperial Highway bifurcates from Phillaur, across the river Sutlej and meets the NH1 at the Indo-Pakistan border. This segment of the Grand Trunk Road and Mughal period Imperial Highway in Punjab is of immense cultural significance as it was among other aspects, the connector between the capital cities of the Mughal Empire for over 300 years, connecting Lahore, Delhi and Agra. The location of the road, through the alluvial plains of the river Indus and its tributaries, serving as the passage over land into India can be said to be the primary reason for its layered history. While the area of movement remained the same, the alignment of the road changed over time, responding to the dynamic socio-political and economic conditions of the land.



Map showing various layers of the routes and its transformation. The inset map shows the extents of The Grand Trunk Road and the historic settlements along the route in the state of Punjab

The Grand Trunk Road remains a continuum that covers a distance of over 2,500 kilometres. From its origin at Sonargaon in the Narayanganj district of central Bangladesh, it traverses India through Kolkata, Bardhaman, Durgapur, Aurangabad, Varanasi, Kanpur, Allahabad, Aligarh, Delhi, Karnal, Ambala, Ludhiana, Jalandhar and Amritsar. Within India, the major stretch between Kanpur and Kolkata is known as National Highway 2 (NH 2), the stretch between Kanpur and Delhi is called National Highway 91 (NH 91) and that between Delhi and village Atari at the Indo-Pakistan border, is known as NH 1.

Within Pakistan, the Grand Trunk Road continues north through Lahore to Gujranwala, Gujarat, Jhelum, Rawalpindi, Attock District and Nowshera, before it finally reaches Peshawar (Grand Trunk 2013).

ARCHITECTURE AS LAYERS OF TIME

The buildings and the settlements along this cultural route are a manifestation of the evolving and innovative genius with influences from Central Asia adapted to form unique regional architectural styles. These influences are seen in the architectural planning, use of material, construction methods and techniques and decorative embellishments.

The Grand Trunk Road had a few forerunners, in the form of roads that were constructed during the Mauryan and Kushan periods to connect Taxila, Peshawar and Gandhara to Pataliputra, modern day Patna in India. Major impact on the development in Punjab region came with Sur rule. It was Sher Shah Suri who is said to have revived the glory of the royal road of the Mauryan Empire. Across the 3,200 kilometre stretch from Ganges to Indus, he constructed a highway bordered with fruit trees that afforded shelter in the form of *serais* (inns) to weary travellers (Latif 1997). Thus, not only did the route connect important historical landmarks and trade centres, but also added to the landscape of Punjab a new typology of settlements that grew around a *serai*. Sher Shah ensured that the road journeys between all important centres of his empire, particularly between Sonargaon in Bengal and Attock on the Indus, were safe and comfortable. Over the 16th and 17th centuries, the Mughals built upon and enhanced what was introduced in India by Sher Shah Suri and further refined the use of the road as an instrument of government. The physical characteristics of the road and its surroundings attest to the ambitious road policy of the Mughals, most notably during the

reigns of Akbar¹ and Jehangir² (CRCI 2012). Jehangir contributed in construction and repair of bridges, *baolis* (stepwells) and tanks. Further, Shah Jahan is known for the construction and embellishment of royal structures along the route. The bridge of Shah Daula on Nullah Deg on the way from Lahore to Eminabad is attributed to Shah Jahan's period.

The 18th century saw the emergence of regional powers; the Sikh kingdom in the land of the five rivers and the Phulkian states on the land to the East of Sutlej. The amenities provided by the Mughals reduced with the fragmented administration. The East India Company came to take control of India, rising from Calcutta, with the Battle of Plassey in 1757 to fall of the Sikh Kingdom in 1849. In less than a century the East India Company straddled the Subcontinent as they moved up North on this most important road of India.

British administrators did not pay serious attention to the maintenance of roads until 1839 AD when it was decided to connect Calcutta with Delhi by means of a good metalled road suitable for wheeled vehicles and provided with bridges over small streams and ferries over larger rivers (Priestly & Hebbert 1908, p. 402).

The Public Works Department's first assignment was the work done on the Grand Trunk Road in Punjab. The stretch between Ambala and Karnal was one with a lot of difficulties as well. This section of the road was opened in 1856 and was seen as a reason for the success of the British against the mutineers in Delhi.

The landscape of Punjab significantly transformed after 1857. The strategic interventions by the British in the region of Punjab were by way of building a network of canals and the network of railways and roads. The Grand Trunk Road was realigned to directly connect Lahore with Amritsar. A new road was built between Phillaur to Lahore via Amritsar. Taking advantage of the improved connectivity the Phulkian states of Patiala, Nabha and Kapurthala built industrial towns on the Grand Trunk Road.

PUNJAB SEGMENT: CLASSICAL AND VERNACULAR NARRATIVE

The physical and administrative extents of the Grand Trunk Road in the state of Punjab are marked by River Ghaggar to the South-east and Village Atari and Raja Taal along the Indo-Pakistan border in district Tarn Taran in the North-west.

The distinctive character of the Road is from the pulsating life on it and the lives of the people as it traverses through the landscape. Some of the prominent historic typologies that contribute to the historic character of the Road are tombs and memorials, bridges across perennial streams, *serais*, *kosminars* (monolithic brick structures that serve as milestones or markers of distance), water structures such as water tanks, *baolis* and wells, sacred sites such as *gurudwaras* (Sikh temples), mosques and temples. Considering that the alignment of the Road has been altered over time, these medieval structures assist to trace the route in the Mughal period. The remains of masonry bridges can be seen across River Kali Bein in Sultanpur Lodhi, across the Chiti Bein in Village Jehangir and the Hansala River in Sirhind. Water structures such as tanks, *baolis* and wells are found in close proximity to *serais* and settlements.

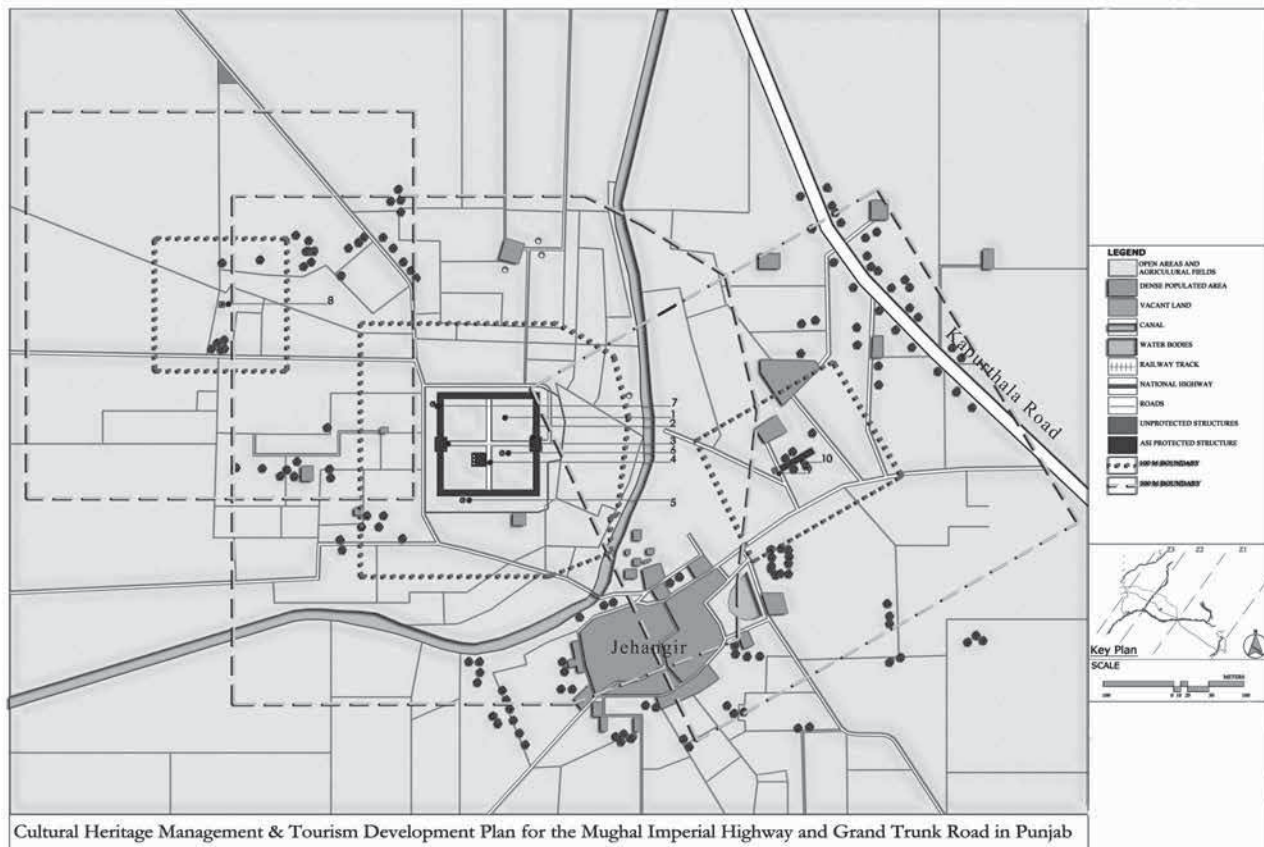
It is not surprising to find that the buildings associated with travel and trade of the medieval period, did not exist in isolation. While *serais* in Punjab can be found deeply embedded in the city or can be sited at the entrance of a village, the *serais* of Sultanpur Lodhi, Nur

Mahal and Rajpura exist as part of a larger settlement of significance. On the other hand, the Mughal Serai of Doraha and the Dakhni Serai of Village Jehangir sit prominently overlooking the Grand Trunk Road that passes by these locations.

Recognition of the cultural diversity and coexistence of the classical and the vernacular narratives is the central theme that would determine the conservation management plan for the Grand Trunk Road, currently being prepared by CRCI.

A geographical concentration of built heritage within precincts or settlements, natural features, cultural expressions associated with religious or other activities, community spaces, sites of associations and events form 'cultural heritage clusters'. Sirhind and Sultanpur Lodhi are examples of intersecting narratives of Mughal history and the Sikh history from the times of the Gurus.

The Grand Trunk Road and the Imperial Highway of Punjab comprise eight clusters of distinctive character. Cluster One is the group of monuments from Rajgarh



Map showing a historic precinct in the settlement Jehangir with a serai, kosminar, tomb and bridge



Image showing the historic Mughal bridges over Hansala Nadi in Fatehgarh Sahib

to Serai Lashkari Khan that comprise of several *kosminars* and *serais* and include the State Protected *serai* in Shambhu, an unprotected *kosminar* in Village Chamaru and an unprotected Mughal Serai in Rajpura. It terminates at the protected Serai of Lashkari Khan in Ludhiana District.

Cluster Two is the famed town of Sirhind and Fatehgarh Sahib along with surrounding villages of Serai Banjara, Bassi, Brass, Dera Mir Miran, Mahadiyan, Patarasi Kalan, Pathana, Ropar, Sanghol and Talanian. A few prominent examples of the iconic sites in this cluster are the Tombs of Ustad and Shagird, Tomb of Dera Mir Miran and the Mughal garden Bagh-i-Hafiz Rakhna, commonly known as the Aam Khas Bagh. The associational value of this cluster with Sikhism is tremendous.

The emergence of a new and diverse architectural style is evident with the advent of Sikhism, in the form of *gurudwaras* and related structures. The settlements of Lashkari Khan and Doraha, located in close proximity to the Grand Trunk Road have ensembles of *serais*, *kosminars* and water structures from the Mughal period. While the historic Mughal period buildings of Serai Lashkari Khan, Mughal Serai at Doraha and *kosminars* have architectural and historical significance, the Manji Sahib Gurudwara near Lashkari Khan and Gurudwara Damdama Sahib

Serai near Mughal Serai in Doraha are of historical and associational value. These sacred sites are associated with the visit of the Sikh Guru, Guru Hargobind in the 17th century.

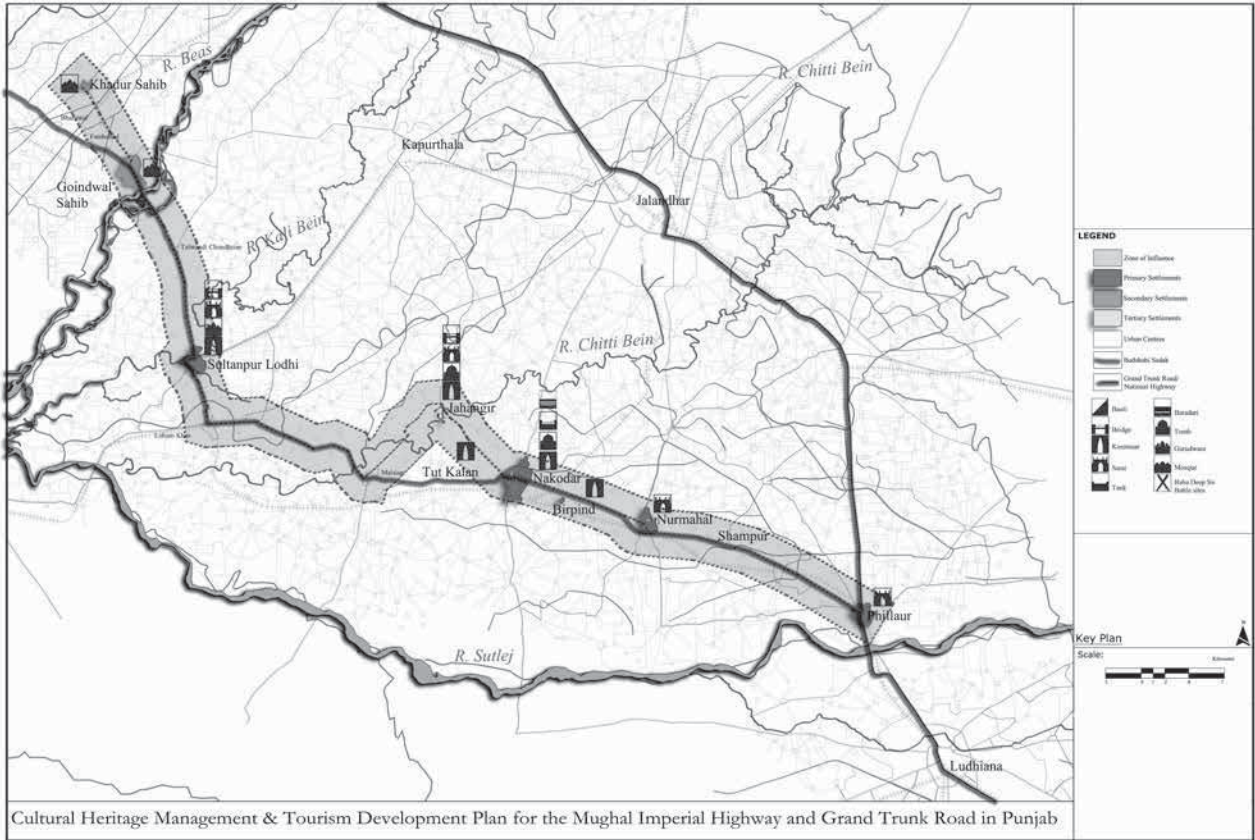
Several sites of associational, architectural and historical value exist in the medieval settlements of Machiwara and Malerkotla that are linked to the Imperial Highway with a connecting historical narrative. The four *gurudwaras* and a mosque in Machiwara from the times of the 10th Sikh Guru, Guru Gobind Singh, and the Dargah of Haider Sheikh, the Rehmatgarh Fort and Tombs of the Nawabs of Malerkotla, in Malerkotla are of high cultural and historical value.

Cluster Four is the segment of the road that connects Phillaur to Sultanpur Lodhi, the realigned segment of the colonial period that connected Ludhiana to Lahore via the historic city of Amritsar. Phillaur to Sultanpur Lodhi forms a cluster that comprises of five medieval period settlements of Goindwal, Jehangir, Nakodar, Nurmahal and Sultanpur Lodhi. Sultanpur Lodhi and Goindwal are closely associated with the lives the first five Sikh Gurus.

Jehangir, Nakodar and Nurmahal are located in close proximity in the region of Bist Jullundhar Doab³, while Goindwal developed and flourished on the banks of



Rehmat Garh Fort in Malerkotla



Map showing cluster Phyllaur Sultanpur Lodhi marking important historic settlements and the Mughal historic infrastructure along the route

River Beas. The three settlements in the Doab region were important towns during the period of Shahjahan and Jehangir and due to their location became the important trade and commerce centres. The interchange of human values that this cluster presents by means of architecture, monumental art and landscape design and socio cultural dimensions are significant. Nurmahal *serai* has an extensively use of carved red sand stone in its embellishments of its gateways and was constructed with direct patronage of royal house of the Mughals by none other than the Queen Empress Nur Jahan. The garden tombs of Nakodar and the *serai* Dakhni in village Jehangir are credited to have been constructed during the reign of Jehangir and Shah Jehan. Both these buildings are rendered with mural and tile work.

The significance of Goindwal is due to its association with Guru Amar Das, the third Sikh Guru. A stepwell built during the life of the Guru is a site of associational, architectural and historical value. Likewise, significance of Sultanpur Lodhi is also due to its historical, architectural and associational values. The settlement houses a Mughal period *serai*, remnants of Mughal period bridges, a *kosminar* and several sacred sites associated with Islam, Hinduism and Sikhism. Guru Nanak, the first Guru of the Sikhs attained enlightenment on the banks of River Kali Bein on which the town is located. Archival records and archaeological findings on the site by Alexander

Cunningham in the second half of the 19th century established that a settlement with several Buddhist monasteries existed at the Sultanpur Lodhi in the ancient period.

The region on the West bank of River Beas, between the rivers of Beas and Ravi is known as the region of *Manjha*. The land is known for the stories of valour and spirituality. Amritsar lies in the heart of this region with Sri Harmandar Sahib, the most revered site of the Sikhs. Amritsar as a city owes its existence to the fourth Sikh Guru, Guru Ramdas in the 16th century, who came to this region from Goindwal. His successor, Guru Arjan Dev, later moved north to Amritsar to build Sri Harmandar Sahib and it was in 1608 that he housed the Adi Granth, the holy book of the Sikhs within the sanctum sanctorum of the shrine.

It is important to note during this period, Lahore was the nerve centre of the Mughals. The socio-cultural dynamics in the Punjab greatly impacted the political history of the region. Continuum of this can be witnessed through later periods of the pre-Sikh kingdom in the 18th century, during the rule of Maharaja Ranjit Singh and later the British till the Independence of India and the Partition of the Punjab in 1947. The founding of Amritsar and its growth and its relationship with Lahore is a very important aspect in the story of the Road. The founding of the



Image of Mughal Bridge in proximity to *serai* and *kosminar* as part of historic precinct in Jehangir, Jalandhar



Kosminar in Raja Taal, Tarn Taran along the Radcliff line at the international border, manifestation of the route being a cross border connector

city of Amritsar on principles of social equality and economic opportunities attracted an inflow of diverse communities, many artisans and traders during the Guru period. The city further grew to become an important centre of production and trade in the 19th century under the stable governance and patronage of the Sikh ruler, Maharaja Ranjit Singh.

The Mughal period settlements of significance on the Imperial route from Tarn Taran to Lahore comprise of Noordi, Serai Amanat Khan and Raja Taal. Besides main settlements there are smaller settlements such as Bhak Bhagel Singh, Burj, Chabaa, Cheema and Fatehabad. *Serais*, water structures and sacred sites protected by the Archaeological Survey of India (ASI) as well as many that are unprotected, contribute to the understanding of the alignment of the route and hence reinforce its physical integrity.

The last settlement of the route on the international border of India is Raja Taal. This settlement is associated with Raja Todar Mal, one of the *navratan* (nine gems) in the court of Akbar. He is believed to have built a large water tank on this route. All the buildings of Mughal period in this settlement that are unprotected and in a serious state of neglect include the water tank, an exquisitely decorative mosque known as Badshahi Masjid and a *kosminar*.

Craft traditions that weave and interlace different social and cultural values are another significant element associated with the route. These can be seen throughout the length of the Road in Punjab in works of architecture, calligraphy, jewellery making, miniature art, weaving, utensil and weapon making and other crafts associated with the religious fabric of the society. The influx of ideas and influences in the area has been so high that it has also translated onto the

representation of art and craft form in the area under consideration. Some of the most popular craft forms of this region that provide for its uniqueness are *phulkari* (type of embroidery), *bagh* (garments with *phulkari* work that cover the entire body, made for special and ceremonial occasions), *tilla juttis* (type of footwear common in North India and neighbouring regions), weapon making, *salma sitara* (cloth embellishment technique using sequins and golden thread), winnowing making, *nada* (draw string) making, *panjadurri* (carpet) making, pottery, shawl weaving, fan making, wood works, sports industry, *tandoor* (oven) making and utensil making, to name a few.

Therefore it is important to recognise that cultural heritage along the Grand Trunk Road in Punjab is not 'exclusive buildings and sites' that belong to a period or type, but are tangible and intangible heritage resources representing several narratives of diverse communities, traditions and memories.

CONSERVING THE MATERIALITY OF THE PAST: CHALLENGE OF TODAY

The Mughal Imperial Highway and the Grand Trunk Road in Punjab are rendered with several monuments, which on the basis of their management can be broadly classified into three categories. There are those which are nationally protected monuments by the *Ancient Monuments and Archaeological Sites and Remains Act 1958* and later *Ancient Monuments and Archaeological Sites and Remains Act (Amendment and Validation) 2010*. The second category comprises of buildings protected by the State Government of Punjab by the *Punjab Ancient and Historical Monuments and Archaeological Sites and Remains Act 1964*, while the third category is of unprotected structures.

It would not be incorrect to state that the route of the Mughal Imperial Highway is discernible due to the sheer existence of these Mughal period monuments and sites. The *serais*, *kosminars*, bridges, water structures are all associated with the 'road infrastructure'.

Over 90 buildings and sites have been identified and listed as historic structures of the Mughal period on the route in Punjab. 14 sites are protected by the government of Punjab largely between River Ghaggar and River Sutlej. There are 13 structures protected by the ASI. Out of these 13 structures protected by the *Ancient Monuments and Archaeological Sites and Remains Act 1958*, several of the sites are protected in parts, for instance in the case of the *serais* in Fatehabad

and Serai Amanat Khan, where only the gateways of the *serais* are protected.

Hence, several sites associated directly with the period of significance and related infrastructure with the Mughal Imperial Highway are unprotected. These are seen primarily in rural areas as the stepwells in Serai Amanat Khan, Doraha and bridges in Sultanpur Lodhi, Sirhind to name a few. These buildings are part of larger historic precincts and as a collective, demonstrate life and use of these buildings by the

travellers on the route, hence forming an intrinsic part of the cultural narrative. Accordingly, protection of these monuments that are contemporaneous with the existing protected monuments is the need of the hour. There are structures of the same typology that are protected in some cases, while in others they are not. For instance, few *kosminars* are protected, yet a large number in Raja Taal, Sultanpur Lodhi *etc.* are unprotected. Some of the structures form part of a historic precinct but only few isolated structures are protected, for example in case of the tombs in Nakodar,



Map showing protected status of identified historic structures along the Mughal Imperial Highway

the two tombs are protected by the ASI, but the historic gateway and the *baradari* (a building or pavilion with 12 doors designed to allow free flow of air) on the edge of the water tank are with the Public Works Department and are unprotected. It is important to note here that protection to these buildings had been accorded before 1947 and the rationale for the extents of protection has never been revisited ever since the Independence of India, in spite of the amendments to the Act.

Several groups of monuments are facing development pressures in their vicinity. It is important that development guidelines to protect the inter relationships of the several elements of the ensemble are enacted. Also, these guidelines must be integrated with the master plans that the Punjab Urban Development Authority is in the process of notifying, with over 60 Master Plans already notified in the state.

Protection of sites with a simultaneous initiative to delineate the extents of the protected monuments is necessary to prepare conservation management plans for these buildings and ensembles of significance. Comprehensive databases on monuments and sites

of associational value, with information on their settings and the communities living around the sites would assist in preparing integrated conservation and development plans. These in turn could ensure protection of the cultural values and result in plans responsive to needs of the communities. Education and outreach programmes with the communities are critical and mapping and preparing a 'peoples' register' of sites of significance would be an important interactive tool.

The mechanism for protection of monuments and subsequent methods for preparation of cultural heritage management plans require consultation with the communities and the stakeholders. This is necessary to ensure that models for protection and management of these cultural heritage clusters are responsive to the concerns of communities and ensure that while heritage is protected the rights and responsibilities of the communities are adequately recognised and the heritage resources contribute meaningfully to the lives of the people to whom they rightfully belong. Subsequently, the Punjab State Government proposes to place this route on the Tentative List of World Heritage Sites of India.

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Notes

- ¹ 1556-1605 AD
- ² 1605-1627 AD
- ³ Doab is a tract of land lying between two converging, or confluent, rivers.

Majuli Cultural Landscape

Management and World Heritage status

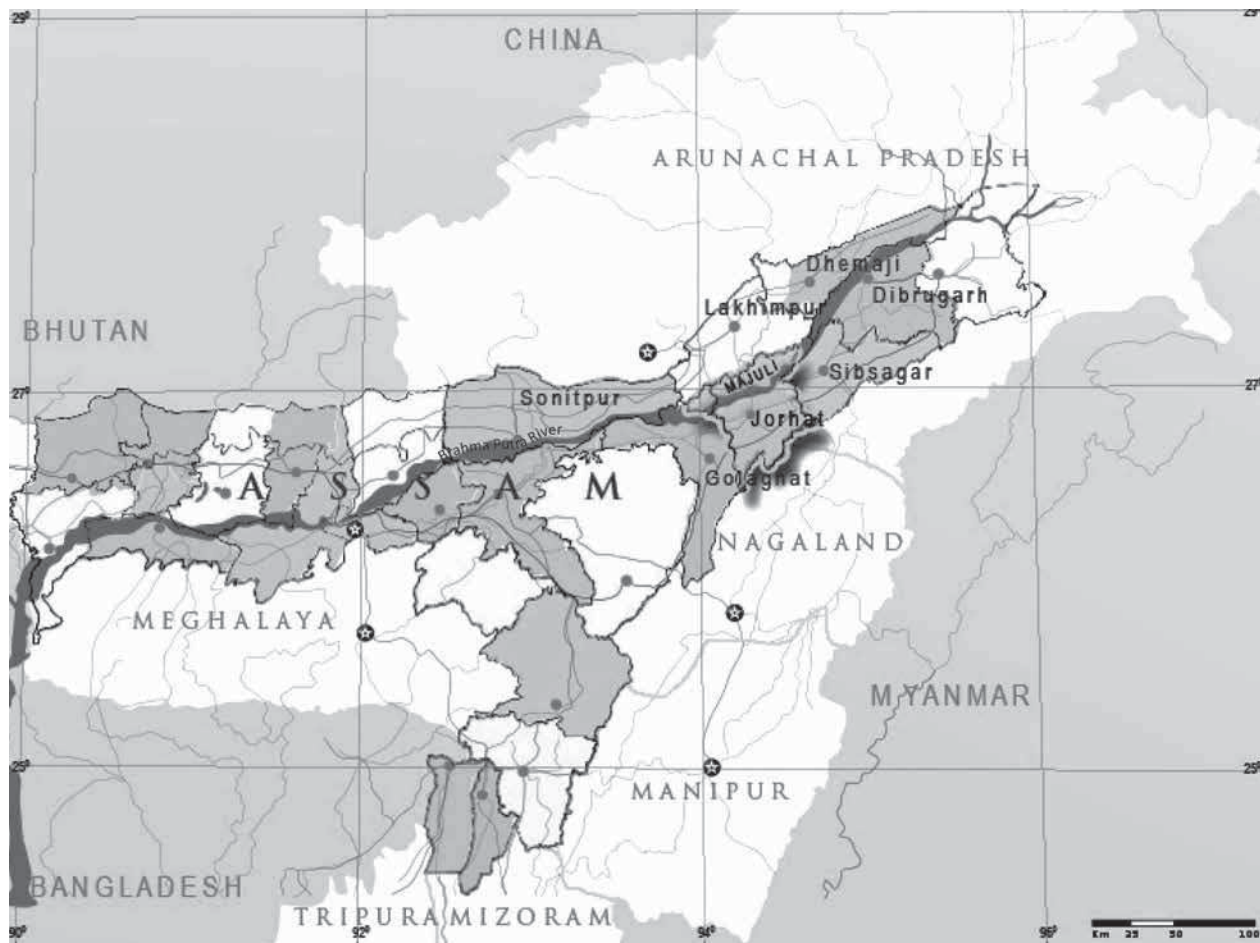
GSV SURYANARAYANA MURTHY

ABSTRACT

The Outstanding Universal Value (OUV) of Majuli Cultural Landscape is characterised by its unique geographical occurrence with cross-cultural ethnic diversity, integrated by its religious ethos and the ability of the people of the island to adapt their existence to the changing dynamics of its ecosystem over centuries. The living culture of the local community has evolved due to the interaction within the diverse ethnic groups and their customary laws that were set in symbiotic harmony with the natural resources thereby making it a rare example in the world.

This continuity of traditional knowledge systems has ensured that the island has evolved as the cradle of Assamese culture over the centuries. The island is constantly at risk from floods and erosion by the Brahmaputra River as opposed to external modern influences, mainly because of its limited accessibility. The Archaeological Survey of India (ASI) has nominated the region of River Island of Majuli for inscription into the World Heritage List as a Cultural Landscape for its distinct qualities and aims to further address all issues raised in this context.

GSV Suryanarayana Murthy is currently heading the firm KSHETRA, Hyderabad. He has a Master's degree in Conservation from School of Planning and Architecture, Delhi. Murthy specialises in documenting Indian traditional building and historical building knowledge systems. He prepared the World Heritage nomination dossier of the river-island, Majuli, situated in the middle of the Brahmaputra River in Jorhat district of Assam for ASI.



Location of Majuli in Assam

CONTEXT, GEOGRAPHY, PEOPLE AND CULTURE

The geographical setting of Majuli is in the North-east region of India that comprises of seven states - Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Sikkim and Tripura as part of the greater sub-Himalayan region. Through the central state of Assam, flows its most defining feature, the River Brahmaputra. Rising from the Brahmaputra basin, Majuli lies in a region of fluvial geo-morphology that has in the course of time turned into a flat-level alluvial plain. The land form by itself is a unique geographical occurrence and a result of the dynamics of a vast river system. The river, its tributaries, the wet lands and the islets along with the island of Majuli make it among the largest mid-river delta systems in the world.

The geo-morphology of this region is directly related to its physiographic characteristics. The island is bound by the River Subanisri and her tributaries Ranganadi, Dikrong, Dubla, Chici and Tuni on the

North-west; the Kherkatia Suti, a spill channel of the River Brahmaputra in the North-east and the main Brahmaputra River on the South and the South-west. These tributaries usually bring flash floods with a heavy load of fine silt and clayey sediments.

Another significant feature of this system is the formation of the islets locally called the *chaporis* around the Majuli Island. This is resultant of the braiding of the River. Presently, 22 *chaporis* are located in the waters surrounding the island, of which 18 have been assumed as stable or permanent. The banks of the island as well as the North and the South banks of the river Brahmaputra are wetlands, a characteristic feature of the hydrology of the system. These are locally known as *beels*. They are the abodes of rich flora and fauna unique to this region.

The inhabitants of Majuli are a mixed community of various ethno-cultural groups that have migrated to the island over centuries, bringing with them their traditions and skills and adapting their lifestyle

rhythms to those of their natural environment. These communities are united by the social institution of *sattras*, introduced by the Vaishnava revivalist, Saint Sankaradeva in the 16th century. Established as monasteries and influencing control on surrounding villages, they set about a distinct social system based as much on nature as on the arts and religion. Ignoring caste and origins, these institutions were successful in bringing together the people living on the island, creating spiritual and cultural cohesion and establishing an effective system of social governance still holds strong today.

The island of Majuli today houses a total of 243 villages. Of these 210 are Cadastral Villages whose revenues generated by the administration and supported with revenue maps and 33 are Non-cadastral Villages that are mostly rehabilitated villages, shifted to Majuli after floods and erosion.

There are a total of 31 *sattras* in Majuli many of which are in the mainland. A few of them are in *chapori* areas, with a distinct spiritual influence region. These are located primarily towards the middle of the island.

Each *sattras* represents within its region, a centre for cultural activities and even acts as a democratic institution to settle local disputes. Most of the villages associate with their *sattras* and the villagers partake in the activities of their own *sattras* during festivals and occasions. These *sattras* villages house the *Namghar*, where all the activities related to the *sattras* are carried out. Many of these *sattras* villages are also important centres for the Majuli Island. These *sattras* villages and other vernacular settlements house people from various ethnic origins, all of whom have settled in Majuli including Mishings, Deori, Sonowal Kachari, Koch, Kaivartta and Nath. The settlements have their own characteristics and building typologies. The Mishing and Deori population, which is the largest, has a unique house form that is on bamboo stilts, being located near the riverine tracts, wetlands and other hydrological features. All these settlements are interspersed in a natural setting with wide variety of land types and water bodies that have resulted due to the interplay between geo-morphology and hydrology of the island and the River. These diverse water bodies and groves house unique flora and fauna of the island.

Only 25.85 % of total land area of Majuli is suitable for cultivation. Though the cultivable land is small in size in comparison to its total area, yet it is fertile and suitable for production of different crops. Paddy,

mustard, potato, pulses, sugarcane and wheat are the main crops cultivated in the island. Additionally, various seasonal vegetables and fruits are also grown in abundant quantity.

MAJULI AS A WORLD HERITAGE SITE: NEED FOR INSCRIPTION

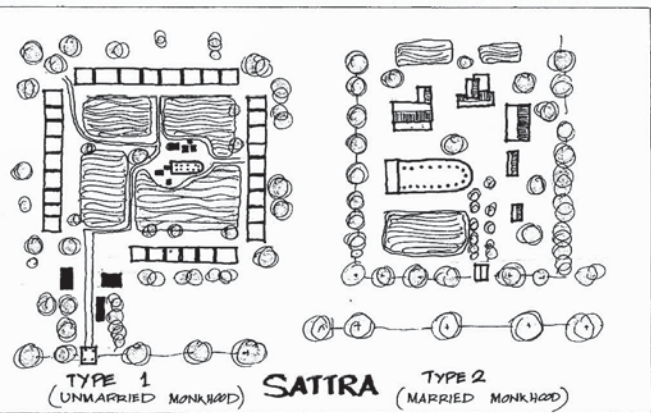
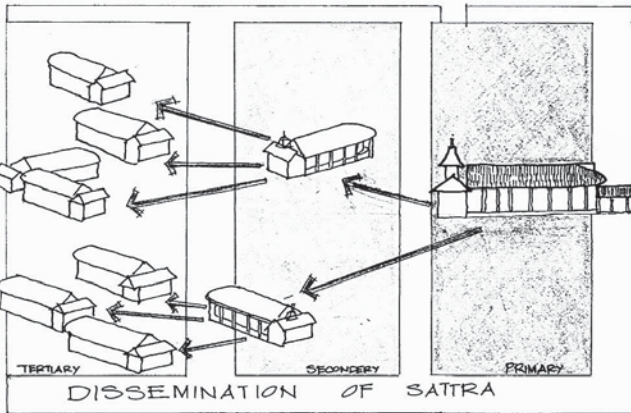
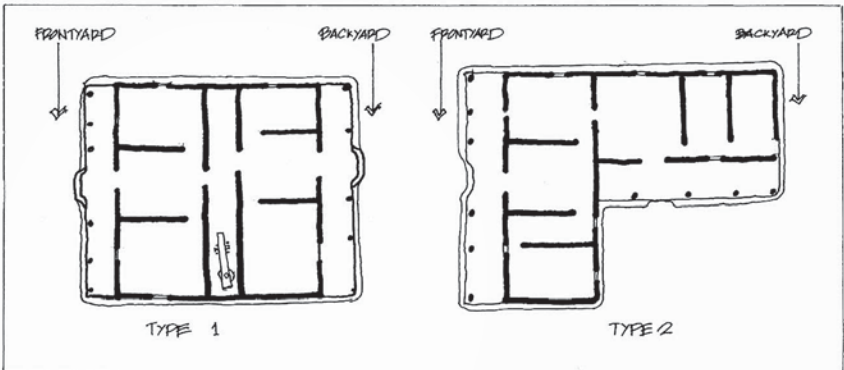
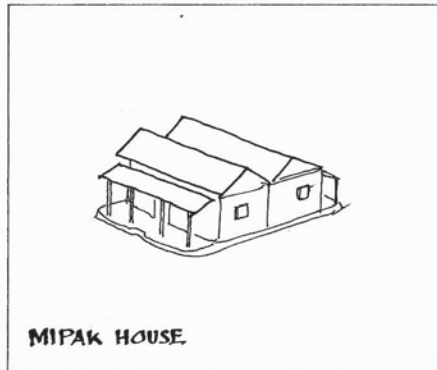
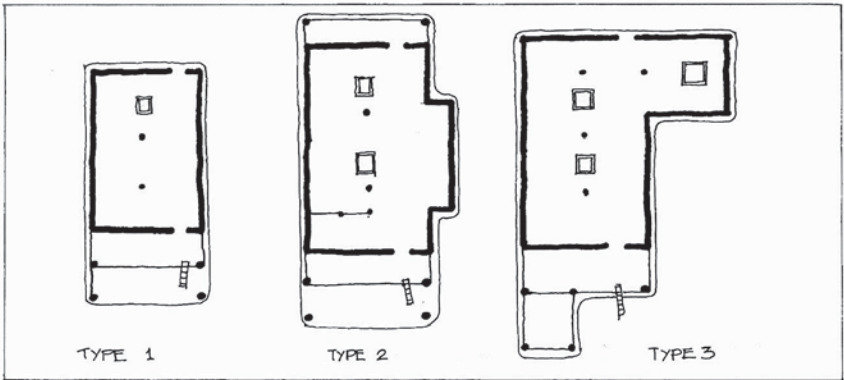
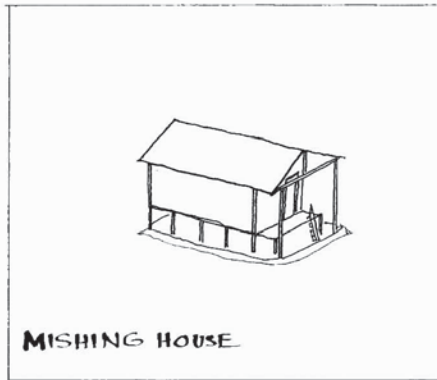
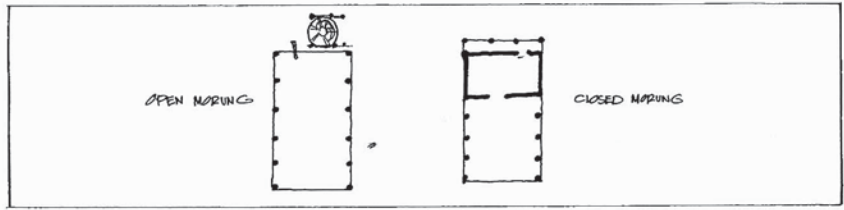
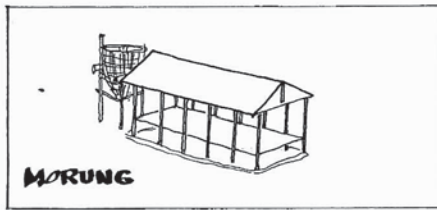
The Government of India have nominated the region of Majuli for inscription into the World Heritage List as a cultural landscape for its potential for the social systems in play with the natural environment of the island. The OUV of Majuli Island is represented by its cross-cultural ethnic diversity, its religious ethos and the ability of the people of the island to adapt their existence to the changing dynamics of its ecosystem. This continuity of traditional knowledge systems where in the human as well as the material resource base is maintained and their integral role in the daily activities and occupations of the inhabitants of the island has ensured that the island has evolved as the cultural and spiritual hub of Assam for centuries.

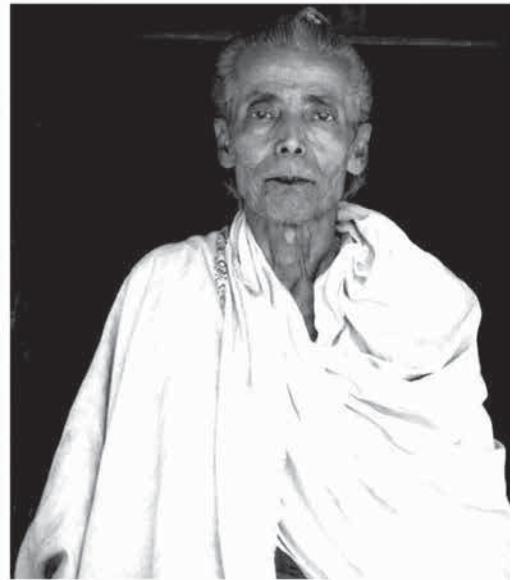
The island is more under threat of flood and erosion by the Brahmaputra River than external and modern influences, mainly because of its limited accessibility. Floods are an annual and regular occurrence on the site for centuries, incorporated into the lifestyles and occupation cycles of the inhabitants. Rich alluvial soil gets deposited during the flooding season, which is the backbone of the agricultural community. The wetlands formed are an integral part of the ecosystem of Majuli. However, regular earthquakes, in particular the earthquake of 1950 that caused the raising of the river bed, have increased the intensity and occurrence of floods. Erosion along the banks of the river has increased manifold and the geographical area of the island has reduced significantly, almost by half since 1950. Displacement of people and increase in population has increased the pressure on the ecosystem as well as the centuries old cultural and social system of Majuli. It has increased the urgency of the protection of the region and its heritage components.

ONGOING ACTIVITIES AND MANAGEMENT

Initiatives in 2009

Publication of 'The Majuli Island-Society, Economy and Culture' by D Nath was a significant step in compiling an exhaustive research of the socio- cultural history of Majuli made available for scholars as well as site managers.





Sattria culture and life



The natural and intangible heritage of Majuli

Initiatives in April, 2010

Jairam Ramesh, who was the Union Minister for Environment and Forests visited the island in April, 2010. He emphasised the need to declare the world's largest river island of Majuli an eco-sensitive zone. It was planned to request the Bombay Natural History Society to take up a comprehensive study to suggest ways of protecting birds, fish and Ganges River Dolphins there. Assam government was asked to submit a project proposal. It was opined that the declaration of Majuli an eco-sensitive zone would help protect the river island from the recurring problem of floods and erosion. It was also mentioned that making the river island an eco-sensitive zone would be the first step towards recognising the rich bio-diversity and unique eco-system of Majuli.

Initiatives in November, 2011

A committee constituted by Majuli Cultural Landscape Management Authority (MCLMA), Government of Assam with expertise in history, anthropology, archaeology, culture, River Brahmaputra and erosion, apart from nongovernment organisation representatives from Majuli Island Protection And Development Council (MIPADC) and Government Departments, endorsed the contents of the revised dossier.

Initiatives from 2011-2013

The Commissioner, MCLMA commenced the process of preparing a Comprehensive Development Plan (CDP) to be called the 'Management Plan for Majuli' based on *MCLR Act*, 2006 and various meetings of Planning Commission, Ministry of Development,

Identification/recognition	Conservation and Protection	Management method
As identified locally is described under criteria for selection by UNESCO- World Heritage Committee	Cultural resource Natural resource Ecology Bio-diversity Human Settlements and cultural Ecology	<ul style="list-style-type: none"> • MCLR Act, 2006 • Converging to Majuli protection, conservation and management • Inclusive of all stakeholders • Participatory method for overall consent • Inclusive network oriented method for all inclusive consent

North-east Region (DoNER Ministry), Ministry of Water Resources, Jorhat District Administration and Brahmaputra Board.

ROLE OF COMMUNITIES AND PUBLIC PARTICIPATION

It is envisaged that Majauli will continue to be managed with community participation as follows:

- Operationalising the *MCLR Act*, 2006 by increasing the strength of the staff, imparting training with the objective of developing effective management of the island from all forms of damage to cultural and natural resources.
- Intangible heritage as recognised by UNESCO shall be simultaneously prepared and presented by Government of India. This includes *sattriya* dance, *bhaona* (an Assamese theatrical form with religious themes), manuscripts, Nam Ghosha that is a Vaishnavite scripture, local tribal life and systems, agricultural seasonal practices and festival dances.
- The format of World Heritage Convention Operational Guidelines 2013 for properties for inscription on the World Heritage List shall be introduced to the MCLMA for its effective operations.
- Local level strength, support and participation shall be ensured and prepared for protection and conservation measures. Central and international level help shall be sought for technical and financial assistance.

- Broad methodology followed in the dossier preparation (2011-13) as a guideline, shall be introduced with all levels of MCLMA.

STATUS OF NOMINATION

- Majuli was placed on the Tentative List in the year 2004. After submission of dossier it was referred in 2006 and deferred in 2008 with a suggestion to complete the inventory of 31 *sattras* and invite an ICOMOS mission to define the scope of the *sattras*.
- As part of the management plan, the Assam Government passed the *Majuli Cultural Landscape Region Bill* in 2006¹ to put in place legal protection, to integrate development with the cultural heritage of the island. In response to the World Heritage Committee decision of 2008, the revisions of the dossier will include detailed inventory of *sattras* along with satellite imagery of the locations and surroundings of *sattras*. It is also stressed that the meaning of *sattra* shall be as defined by *MCLR Act*, 2006 and as perceived and used in the Brahmaputra Valley, Assam.

In future, the ASI and the State Government may plan to submit a revised dossier incorporating all referred points of the previous decisions, including an evaluation visit by the ICOMOS Advisory Mission for an appraisal of the scope of the property, with a target to achieve World Heritage status for the River Island of Majuli Cultural Landscape.

Acknowledgement

Illustrations and photographs used are taken from the dossier documents of 2004 and 2012

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Notes

- ¹ Later came to be known as *Majuli Cultural Landscape Region Act*, 2006.

A black and white photograph of a lizard, possibly a spiny-tailed lizard, perched on a tree branch. The lizard has a prominent, spiky crest along its back and is looking towards the left. The background is a blurred forest scene with leaves and branches.

Challenges of Serial Nominations

'In the case of a serial nomination, the potential Outstanding Universal Value of the series of components is fundamental and must be justified. In addition, there must be a very clear rationale for the selection of the components, and this rationale must be based on the potential Outstanding Universal Value and the attributes and features that the components demonstrate.' (p.76, *Preparing World Heritage Nominations, Second Edition, 2011 World Heritage Resources Manual*)

Serial nominations in India require a rigorous approach and strong commitment for management, which is explained in this section through the cases of recent serial Indian sites inscribed in 2012 and 2013.

Vital, Vast and Valued The Western Ghats of India

MEENA VENKATARAMAN, KARTHIKEYAN VASUDEVAN
AND VINOD B MATHUR

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Meena Venkataraman is an independent wildlife scientist specialising in carnivore research and has a PhD from the Wildlife Institute of India.

Her research work on lions was highlighted in the BBC documentary 'Last Lions of India'. Meena was also involved in the preparation of nomination dossier for the Western Ghats.

Vinod B Mathur is the Dean, Faculty of Wildlife Sciences at Wildlife Institute of India. He is also currently serving as member of Ministry of Environment and Forests, Government of India. Vinod led the initiative of inscribing the Western Ghats on the World Heritage List in 2012.

ABSTRACT

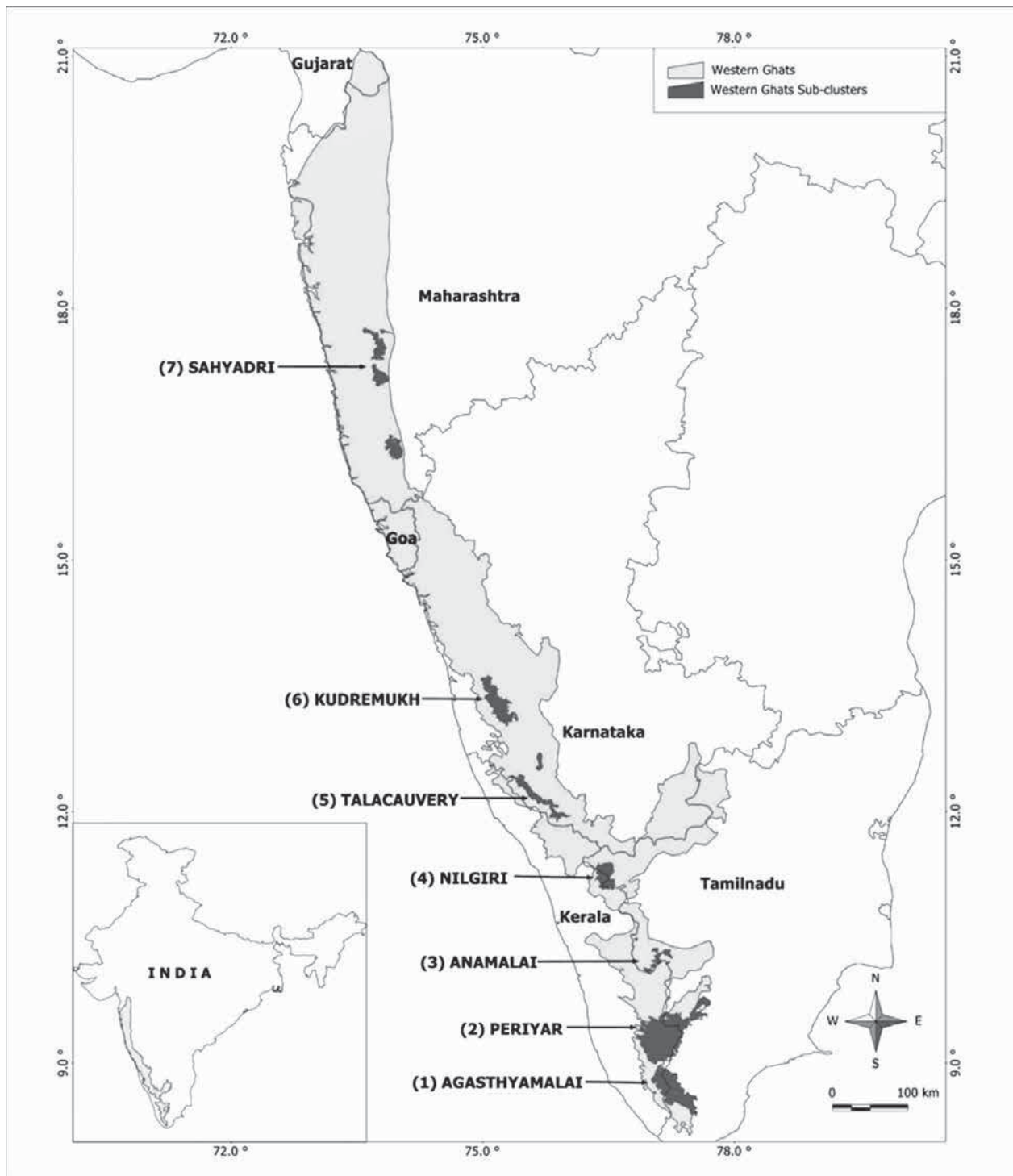
The World Heritage Convention accounts for over eight percent of protected areas of the world. Serial World Heritage sites bring together, under one nomination, a series of related places that demonstrate Outstanding Universal Value (OUV). There are a number of challenges in the process of serial nominations such as forging synergies between scientific, administrative and legal issues that pertain to the sites. India's first serial nomination was the global mega-biodiversity hotspot, of Western Ghats, inscribed as a UNESCO World heritage site in 2012. The nomination and process of inscription as a natural World Heritage site spanned over 10 years with commitment shown by various agencies in maintaining the integrity as well as conserving the values of this invaluable property.

INTRODUCTION

The noble cause of protection of natural areas is driven by a desire to preserve sites with special natural values and the acceptance of moral responsibility to ensure the survival of threatened life forms. In the last 40 years, the World Heritage Convention has become the most successful

Serial Sites: Western Ghats

Sub-cluster	Site Element No.	Site Element Name	Area (km2)	State
(1) Agasthyamalai	001	Kalakad-Mundanthurai Tiger Reserve	895.00	Tamil Nadu
	002	Shendurney Wildlife Sanctuary	171.00	Kerala
	003	Neyyar Wildlife Sanctuary	128.00	Kerala
	004	Peppara Wildlife Sanctuary	53.00	Kerala
	005	Kulathupuzha Range	200.00	Kerala
	006	Palode Range	165.00	Kerala
		<i>SUB-TOTAL</i>	<i>1,612.00</i>	
(2) Periyar	007	Periyar Tiger Reserve	777.00	Kerala
	008	Ranni Forest Division	828.53	Kerala
	009	Konni Forest Division	261.43	Kerala
	010	Achankovil Forest Division	219.90	Kerala
	011	Srivilliputtur Wildlife Sanctuary	485.00	Tamil Nadu
	012	Tirunelveli (North) Forest Division (part)	234.67	Tamil Nadu
		<i>SUB-TOTAL</i>	<i>2,806.53</i>	
(3) Anamalai	013	Eravikulam National Park (and proposed extension)	127.00	Kerala
	014	Grass Hills National Park	31.23	Tamil Nadu
	015	Karian Shola National Park	5.03	Tamil Nadu
	016	Karian Shola (part of Parambikulam Wildlife Sanctuary)	3.77	Kerala
	017	Mankulam Range	52.84	Kerala
	018	Chinnar Wildlife Sanctuary	90.44	Kerala
	019	Mannavan Shola	11.26	Kerala
		<i>SUB-TOTAL</i>	<i>321.57</i>	
(4) Nilgiri	020	Silent Valley National Park	89.52	Kerala
	021	New Amarambalam Reserved Forest	246.97	Kerala
	022	Mukurti National Park	78.50	Tamil Nadu
	023	Kalikavu Range	117.05	Kerala
	024	Attapadi Reserved Forest	65.75	Kerala
		<i>SUB-TOTAL</i>	<i>597.79</i>	
(5) Talacauvery	025	Pushpagiri Wildlife Sanctuary	102.59	Karnataka
	026	Brahmagiri Wildlife Sanctuary	181.29	Karnataka
	027	Talacauvery Wildlife Sanctuary	105.00	Karnataka
	028	Padinalknad Reserved Forest	184.76	Karnataka
	029	Kerti Reserved Forest	79.04	Karnataka
	030	Aralam Wildlife Sanctuary	55.00	Kerala
		<i>SUB-TOTAL</i>	<i>707.68</i>	
(6) Kudremukh	031	Kudremukh National Park	600.32	Karnataka
	032	Someshwara Wildlife Sanctuary	88.40	Karnataka
	033	Someshwara Reserved Forest	112.92	Karnataka
	034	Agumbe Reserved Forest	57.09	Karnataka
	035	Balahalli Reserved Forest	22.63	Karnataka
		<i>SUB-TOTAL</i>	<i>881.36</i>	
(7) Sahyadri	036	Kas Plateau	11.42	Maharashtra
	037	Koyna Wildlife Sanctuary	423.55	Maharashtra
	038	Chandoli National Park	308.90	Maharashtra
	039	Radhanagari Wildlife Sanctuary	282.35	Maharashtra
		<i>SUB-TOTAL</i>	<i>1,026.22</i>	
GRAND-TOTAL			7,953.15	



The Western Ghats World Heritage Site represented by seven sub-clusters, containing 39 site elements, within the States of Karnataka, Kerala, Maharashtra and Tamil Nadu
 Source: WII-GIS Cell



*Diversity and endemism of Balsams is characteristically high in the Western Ghats and *Imptiens parasitica*, a parasitic balsam is a good example of this phenomenon. Source: V Deepak, WII*



*Large proportion of plant species are endemic to the Western Ghats. The endemic palm *Bentinckia condappana*, thrive in southern Western Ghats. Source: Karthikeyan Vasudevan, WII*

international instrument to recognise the most exceptional natural places in the world. Inscription of a World Heritage site is a global recognition of a country's natural and cultural heritage and is both a matter of pride and enhanced security for the inscribed property. Thus, a site declared as World Heritage under the UNESCO World Heritage Convention, is a cultural or natural site credited with outstanding global significance.

As per the Operational Guidelines of the UNESCO World Heritage Convention for a site to be inscribed on the UNESCO World Heritage List, it must have OUV and must meet one or more of the 10 criteria besides meeting conditions of integrity (for natural sites), authenticity (for cultural sites) and protection

requirements. As of 2013, 981 sites have been inscribed globally by 160 States Parties. Of these, 759 are cultural, 193 natural and 29 are mixed properties.

Although nomination for inscription of a heritage site is a two step process namely nomination in Tentative List followed by the final submission of nomination dossier, the evaluation and decision is a well deliberated and lengthy process. The nomination file is evaluated by World Conservation Union in the case of natural heritage sites and also includes field inspection by an international panel of experts. The decision to inscribe, refer, defer or reject a nomination is made at the annual meeting of the World Heritage Committee.

A diligently driven conservation initiative began with inclusion of the Western Ghats in India's List of Tentative World Heritage Sites in 2002 where government departments, non-governmental organisations (NGOs) and scientists collected their resources with a common goal of inscribing the Western Ghats of India as a World Heritage site. Case study of the processes and efforts involved in the inscription of 39 serial sites on the World Heritage List is presented in the subsequent sections of the paper. This also was the first serial nomination to be proposed by India.

PREPARATION OF TENTATIVE LIST

There was never any debate on whether the Western Ghats qualified as a primary nomination of State Party, India for inscription as a natural heritage site. But, to capture the OUV of the 1,600 kilometres long mountain chain covering a total area of 140,000 square kilometres with all its complexity and making choices above and beyond various administrative, legal boundaries was a difficult task. To resolve this challenge, a science based approach for site selection was adopted over emotional or political considerations. The process of selection of potential sites addressed issues such as complementarities and endemism of flora and fauna that also helped to prioritise areas outside Protected Area (PA) boundaries. The entire landscape of the Western Ghats was treated as a serial nomination, with various distinct parts of the landscape being represented by seven sub-clusters containing 39 site elements within the states of Karnataka, Kerala, Maharashtra and Tamil Nadu.

The next step in the nomination of the site was attribution of OUV. According to the Operational Guidelines of the World Heritage Convention, a



Left: Lion-tailed macaque, *Macaca silenus* in a flagship species of evergreen forests in the Western Ghats and sizeable populations of this endangered primate occur within the World Heritage Site. Right: Amphibians are excellent examples of spectacular in-situ diversification. The Malabar gliding frog, *Rhacophorus malabaricus* is an endemic tree frog found in the Western Ghats.

Source: Karthikeyan Vasudevan, WII

nominated natural site should have one or more of these criteria:

Criterion (vii) Contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance

Criterion (viii) Be an outstanding example representing major stages of Earth's history, including the record of life, significant on-going geological processes in the development of landforms or significant geomorphic or physiographic features

Criterion (ix) Be an outstanding example representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals

Criterion (x) Contains 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.

In the nomination dossier submitted by India in 2009 the Western Ghats were proposed to be inscribed under criteria (vii) and (x).

PREPARATION OF FINAL NOMINATION DOSSIER

Justification for OUV was presented by highlighting the importance of the Western Ghats as a whole

especially its ecological, biological and evolutionary importance. These mountains mediate the rainfall regime of peninsular India by intercepting monsoon storm systems. Around 60 rivers originate from the Western Ghats and are important sources of water in catchment areas of peninsular India. They directly and indirectly support the livelihoods of over 200 million people through ecosystem services. Over 30% of all plants, fishes, herpetofauna, birds, and mammal species found in India are also found in this region, while it represents less than six percent of the land area of India. The fascinating floral and faunal assemblages have interesting evolutionary origins. Shaped by pre-historic tectonic events, the mountain range embodies unique ecological and evolutionary processes that have resulted in the present day endemism of plants and animals in the region. Thereby, extant taxa in the Western Ghats apart from endemics, exhibit a complex of African, Oriental and also affinities towards Eremic, that is, Saharan and central Arabian regions.

The forests of the Western Ghats include a mosaic of landscapes varying from thorn scrub to dense evergreen forests that harbour a fascinating assemblage of flora and fauna, many species of which are endemic and endangered. Three distinct forest types occur here, *i.e.*, Montane Rainforest, Moist Deciduous Forest and Dry Deciduous Forest that are further categorised into six ecological zones. The nominated sites, extending from south to north and falling under seven Sub-

clusters spread across four states, capture the gamut of habitat types, unique and distinct, influenced by a range of elevation and rainfall gradients. At the second level, therefore, the 39 sites were highlighted for their distinctive value especially under criteria (x).

The State Forest Departments of Karnataka, Kerala, Maharashtra and Tamil Nadu provided Management Plans for each of the 39 sites along with other supporting information and photographs. A spatial atlas in Geographic Information System (GIS) domain was prepared showing various thematic attributes of the 39 sites including corridor and connectivity areas. Supporting materials including studies on biodiversity, ecological and taxonomic information were collated to make a case on scientific merit for the inscription of the Western Ghats. The Management Plans authenticated the legal status and integrity of the sites. The final nomination dossier contained site description, history, conservation status, threats and policies along with implementation, protection and management regime. The aspects that required careful detailing were the justification for inscription, OUV and comparative analysis with other global sites.

Indo-Burma, Himalaya and the Western Ghats and Sri Lanka (WG-SL) have been listed among the 34 global



Among reptiles, lizards show high levels of endemism and specialisation in the Western Ghats. The large scaled lizard, *Calotes grandisquamis* is restricted to evergreen forests
Source: Karthikeyan Vasudevan, WII

biodiversity hotspots. On close examination, using proportion of endemic species and number of genera per species, WG-SL hotspot ranks eighth in the world and figures among islands or archipelagos. This implies that despite being a mainland hotspot, WG-SL hotspot underwent *in-situ* speciation during its long history of evolution and it equates to an island hotspot.

FIELD EVALUATION

India's nomination dossier for inscription of Western Ghats as a serial nomination under natural heritage sites was peer-reviewed by International Union for Conservation of Nature (IUCN) experts and subsequently Technical Evaluation Mission of IUCN made a field visit in October 2010. In its final report, the technical mission appreciated the merit of the nomination but sought further clarifications and supplementary information. The queries were related to rationale of selected boundaries, presence of infrastructure development projects such as dams and presence of plantations and habitations adjacent to nominated sites. In order to further strengthen the nomination, digitised versions of maps and a strong case for nomination under criteria (ix) in place of criteria (vii) was made by India. Further, suggestions for addressing stakeholder dissent and a unified management plan for serially nominated sites were also made in the report. A revised dossier was again prepared taking into account all the suggestions and clarifications and submitted in February 2011.

REVIEW AND DECISION AT UNESCO

The 21-nation World Heritage Committee convened at Paris in 2011 to evaluate the merits of India's revised proposal for inscription of the Western Ghats on the list. IUCN had recommended to the World Heritage Committee to 'defer' the decision on the Western Ghats but the Indian delegation convinced the WHC that it was a case of 'referral'. The Indian delegation was back again at the World Heritage Committee convened at St. Petersburg in 2012 and provided clarifications and addressed all queries related to the nomination. The concerted efforts and conviction prevailed and Western Ghats was inscribed as World Heritage Site in 2012, backed by 17 member countries.

LESSONS LEARNT AND POSITIVE OUTCOMES

Although science, management and policy are often considered as areas of work that do not overlap in



Mannavan Shola in Kerala is among the last remaining old growth middle elevation wet-evergreen forest that harbours many endemic plant species and is now part of the World Heritage. Source: Karthikeyan Vasudevan, WII

their operational realm, throughout the process from nomination to inscription of Western Ghats as a World Heritage site, effective networking between science, management and policy was the driving force for its successful conservation outcome. The Ministry of Environment and Forests (MoEF), Wildlife Institute of India (WII) and State Forest Departments of Karnataka, Kerala, Maharashtra and Tamil Nadu worked synergistically with enthusiastic participation and contribution of civil society organisations namely Ashoka Trust for Research in Ecology and the Environment (ATREE), Bangalore and Nature Conservation Foundation (NCF), Mysore.

Justification of the property was on scientific basis and reinforced by an enormous body of literature ranging from published research papers, articles, reports and theses. High quality spatial databases were prepared to support the nomination that included forest cover maps of each site within the sub-cluster totalling to 117 maps and distribution maps of endangered and endemic species. This was a very important output produced during the nomination process. A framework for implementing conservation in the entire Western Ghats from the southern to northern limit, cutting across state and PA boundaries was another relevant conservation outcome for the region.

The inscription recognised the importance of the Western Ghats with its unique ecological services and biodiversity. Being awarded World Heritage site status

creates increased public awareness at the national and international level and strengthens commitment to maintain the site and conserve it for posterity.

POST DECLARATION FOLLOW UP AND OUTCOMES

Inscription of the Western Ghats on the World Heritage List is the beginning of a long and formidable journey for conserving this unique global heritage. Strengthening of efforts is needed to build conservation–development synergies, promote responsible tourism and engage the local communities in the conservation and management of the sites in a manner that provides livelihood enhancement.

Just as the Western Ghats has in its historic evolution, India's World Heritage nomination has gone through fire in its review and acceptance at World Heritage Committee and has weathered many storms by way of objections and apprehensions. But it has survived the journey and succeeded in a way that it stands tall among other World Heritage sites. The inscription process has successfully demonstrated the significance of having a strong research-policy interface. The efforts of MoEF, Government of India in conserving the unique biological heritage have been recognised by UNESCO by granting approval to India's proposal for establishing the first UNESCO Category 2 Centre on World Natural Heritage Training and Research at the WII, Dehradun.

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The Hill Forts of Rajasthan as a Serial Nomination

SHIKHA JAIN AND RIMA HOOJA

ABSTRACT

The evolving concept of serial nomination is officially recorded in the 32nd session of the Committee where the decision states ‘the developing range of discussions on the nomination of serial transnational properties as a positive expression of international cooperation in line with the aims and objectives of the World Heritage Convention; and acknowledges the need to enhance the guidance to States Parties, Advisory Bodies and the World Heritage Centre on the policies and procedures linked to the nomination and management of serial national and transnational properties’. While serial transnational nominations are complex in themselves, even serial national nominations present significant challenges for the State Party in the selection of components for a nominated property.

The inscription of Hill Forts of Rajasthan as a serial site with six forts on World Heritage List in 2013 was achieved after rigorous research by the State Party and further dialogue and discussions with ICOMOS to establish the Outstanding Universal Value (OUV) and integrity of the series. This article presents the process involved in the judicious selection of six among the hundreds of forts existing in Rajasthan for this serial nomination and further elaborates on the challenges associated with articulating OUV, integrity and management for a serial nomination.

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NEED FOR A SERIAL NOMINATION FOR FORTS OF RAJASTHAN

Considerable thought was given by the State Party before deciding whether the nature of the nomination for Rajput Fort(s) from Rajasthan should be singular, that is, one single outstanding fort or, a series of forts.

The state of Rajasthan (roughly comparable in area to the country of France) in North-western India has hundreds of forts of varying scale that served as historic strongholds of the medieval Rajput warrior rulers. These forts present a rich variation across the vast range of geographical and cultural zones within Rajasthan. Considering the unique adaptations of Rajput hill defence architecture across varying topography of desert, hills, mountains, plateaus and water and the significance of narrating the Rajput polity within the setting of its complex and interweaving historic-cultural zones; it is only a judicious selection of a representative number of forts presented as a series that will express the uniqueness of Rajput defence architecture. Multiple component parts are essential to express the OUV and integrity of this property.

HILL FORTS OF RAJASTHAN SUBMITTED AS A SERIAL NOMINATION

The 'Hill Forts of Rajasthan' was initially submitted in February 2011 as a serial property formed by five forts in the North-western state of Rajasthan in India, each strategically built and located on the oldest mountain range, the Aravallis in the region and each as a representative of the medieval defence settlements of the Rajput warrior clans. These five forts were selected since they collectively constitute the most authentic, best conserved and most distinct sites of Rajput military architecture of Rajasthan region. In conformation with Article 138 of Operational Guidelines 2008 (now 2013) for serial nominations, it was also recognised that this series may in future extend to include one additional fort from Rajasthan that contributes to the overall OUV of the series.

CHANGING OPERATIONAL GUIDELINES FOR SERIAL NOMINATIONS

Following an International Expert Meeting on Serial Nominations held in Ittingen, Switzerland, between February 25 to 27, 2010 in cooperation with the World Heritage Centre, the World Heritage Committee at its 35th session (June 2011) adopted changes to paragraph

137 of the Operational Guidelines on the selection of component parts for serial properties. These changes were incorporated into the November 2011 edition of the Operational Guidelines.

The 2008 wording of paragraph 137 was as follows:

137. Serial properties will include component parts related because they belong to:

- a) the same historic-cultural group
- b) the same type of property which is characteristic of the geographical zone
- c) the same geological, geomorphological formation, the same biogeographic province, or the same ecosystem type and provided it is the series as a whole-and not necessarily the individual parts of it-which are of Outstanding Universal Value.

The revised wording of paragraph 137 is now as follows:

137. Serial properties will include two or more component parts related by clearly defined links:

- a) Component parts should reflect cultural, social or functional links over time that provide, where relevant, landscape, ecological, evolutionary or habitat connectivity.
- b) Each component part should contribute to the Outstanding Universal Value of the property as a whole in a substantial, scientific, readily defined and discernible way, and may include, inter alia, intangible attributes. The resulting Outstanding Universal Value should be easily understood and communicated.
- c) Consistently, and in order to avoid an excessive fragmentation of component parts, the process of nomination of the property, including the selection of the component parts, should take fully into account the overall manageability and coherence of the property (see paragraph 114) and provided it is the series as a whole-and not necessarily the individual parts of it-which are of Outstanding Universal Value.

Though the revised wording applies to properties submitted for nomination after November 2011, in some ways it did impact the evaluation of the nomination for Hill Forts of Rajasthan that was submitted in February 2011 and was in the process of evaluation during this phase of change in the Operational Guidelines.

APPROACH FOR SELECTION OF COMPONENTS

The selection of components for the serial nomination 'Hill Forts of Rajasthan' is explained as a process that

starts from screening of the most significant forts of Rajasthan to arrive at the final forts qualifying the following parameters:

- Outstanding military adaptations of the physiographic terrain for defence and shelter by the Rajputs
- Additional attributes identified for the OUV of the series

BEGINNING WITH A BASIC INVENTORY OF FORTS OF RAJASTHAN

An initial list of Forts of Rajasthan was prepared based on all significant forts protected by the Archaeological Survey of India (ASI), forts protected by the State Department of Archaeology, Rajasthan and all public as well as private forts included in academic research on the subject.

PRIMARY CHARACTERISTICS OF RAJPUT MILITARY ARCHITECTURE

Since Rajasthan has more than hundred forts, fortresses, castles and watch posts of varying scale, proportion and significance; it is important to establish the key characteristics of Rajput military architecture that are integral to the making of a Rajput Fort for further selection:

- Rajput military architecture recognises the forts located on hills or 'Hill Forts' as the most superior mode of defence. This key concept of Rajput military architecture is evident in the location of maximum forts in Rajasthan on hills, hilly terrain, outcrop or an elevated mound. The landscape of Rajasthan is dotted with fortifications on almost every hill as quoted by several authors (Misra 1985; Sarkar 1984). This fact applies even to the typology of few ground forts observed in a particular physiographic region of arid plains in Rajasthan such as Nagaur, Junagarh, Fatehpur and Lachmangarh which are located on the highest mound or elevation available in the surrounding flat terrain.
- Rajput rulers built several forts with the purpose to control the conquered kingdoms, for which the monitoring from hill top fortifications, often interconnected served to be useful and to serve as a citadel and protect local inhabitants of surrounding settlements during need. Though important as strategic military centres, these forts also served as residential headquarters of the rulers as well as towns with markets and houses of civil population. Hence, a typical Rajput Fort primarily comprises of four parts:
 - Royal quarters for the ruler and the ladies

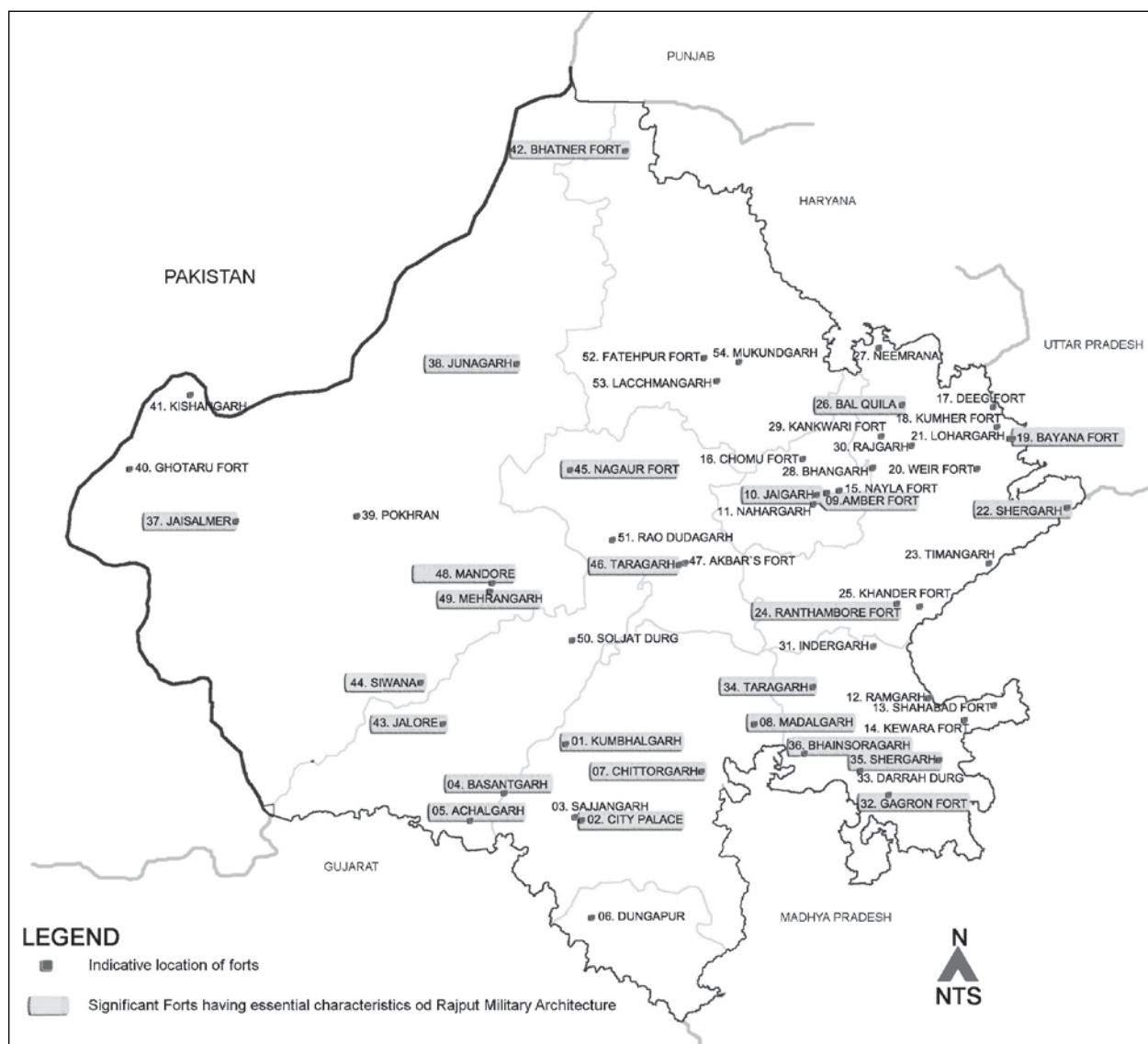
- Sacred structures or temples
- Soldiers' quarters, houses, bazaars, temples and public spaces for fort residents associated with the maintenance and functioning of the fort and royals
- Defence mechanisms including fort walls, bastions, gateways, armoury, water-systems and granaries for long term sustenance during siege, emergency, droughts or floods
- Exclusive ground area for shelter of inhabitants from surroundings during siege, emergency, droughts or floods

The initial list of 54 forts was further examined considering the presence of key characteristics of Rajput military architecture *i.e.* a selection of primarily hill forts that are designed as citadels for defence and shelter. This results in exclusion of a number of forts from the initial inventory such as Sajjangarh which was temporary abodes for pleasure, Nahargarh which was an extended fortification for Jaipur, few 18th century forts not belonging to the Rajput clan such as Kumbher, Wier, Deeg and Lohagarh in Bharatpur, Akbar's Fort in Ajmer, Fatehpur under Kayamkhani Nawabs and few forts of smaller fiefdoms that do not have characteristic elements of a citadel as formed in major Rajput Kingdoms and capitals. Thus the list is filtered to 24 of the most significant forts of Rajasthan that have all key characteristics of Rajput military architecture.

ADAPTATIONS TO THE PHYSIOGRAPHIC TERRAIN FOR DEFENCE

The earliest Hindu treatise of Arthashastra by Kautilya, written between fourth century BC and second century AD, prescribes four primary types of forts, namely, hill fort, water fort, forest fort and desert fort. The textual treatise in later periods in Indian history further extend these four basic types into more types based on addition of earthen embankments and human elements to include-earth fort, *i.e.*, fort on ground or plain and human fort, *i.e.*, fort protected by an army of men. The hill fort has been considered as a significant defended typology of forts as per ancient Indian treatises such as Arthashastra by Kautilya and Manusmriti by Manu from 350 BC onwards.

Reinterpreting these ancient treatises, the 15th century text Raj Vallabh that was prevalent in Rajasthan also specifies four basic types, of which the hill fort is categorised as the best typology of forts. The four basic types of forts are also equated with a parallel categorisation of forts based on physiographical terrain and manmade features. For example, a water fort as



Map showing location of significant forts in Rajasthan, India

prescribed in the texts is a fort surrounded by sea or river/s as a defence mode yet, it can also be a manmade fort using moats filled with water on all sides. Similarly, the hill fort type variations (in textual treatise and in practice) are recognised by the location of fort on a summit of a hill, on the hill slope or in the valley showing adaptability to various forms of hilly terrain (Nossov, p. 8-9; Sarkar, p. 146).

While it is useful to refer to the prescribed models in the treatise to some extent, the Rajput fort typology needs to be recognised as per its adaptation of the physiographical terrain as its first mode of defence. The Rajasthan region is roughly divided into two parts by the Aravalli mountain range; the eastern, that is, hilly, fertile and semi-humid and western arid and

semi-arid desert region. The Rajput fort typologies as per adaptations to the physiographic terrain can be categorised into seven types:

- hill summit fort
- hill slope fort
- hill valley fort
- hill forest fort
- hill water fort
- hill desert fort
- ground fort (elevated)

In total about seven primary typologies of Rajput Forts are observed in the seven physiographic zones of Rajasthan. The most outstanding adaptations to the terrain of a type for defence in a particular physiographic zone are observed in 13 of the 24 forts.

DISCUSSIONS WITH THE ADVISORY MISSION: NOVEMBER TO JUNE 2012

The State Party presented an overview of the process for the selection of component sites for the series of Hill Forts and the criteria selected, based on the original nomination. It explained how from an initial listing of all major forts in Rajasthan, a group of 24 had been chosen for further study, shortlisted to 13, and how from this list five to seven were selected for nomination based on the identified OUV of the series.

The members of the ICOMOS mission held to the view that while it was likely that all of the forts included might contribute to a series that could demonstrate OUV the manner in which OUV was defined and justified in the nomination was not convincing.

This was followed by a joint discussion on the identification of the outstanding attributes of the hill forts in Rajasthan. While the discussion drew on ideas and information already contained in the original proposal for nomination and accepted all values of all five forts in the nomination, it also suggested new approaches and altered emphases that would more clearly and emphatically highlight the potential OUV of a series of sites, and how a selection could be made that fully reflected all the key attributes and where each of the sites contributes reflected one or more of the attributes in an exceptional way.

The key attributes that distinguish Rajput hill forts were deemed to fall into four main overlapping categories and to reflect different geographical areas.

- *Physiographical:* The forts are adapted to and optimise various kinds of hill terrain, including the summit and the slope of semi-arid hills, forested hills, desert hills and hills protected by water. There are several aspects to the adaptation and optimisation of the sites, which include military matters, strategic planning and the collection, storage and distribution of water.
- *Centres of power:* The forts have strong associational values as centres of Rajput power and control, as centres of Rajput courtly culture and patronage, and as former centres of learning, art and music. The forts, together with the palaces and other buildings they contain, all embody this power and courtly culture in Rajput architecture. The vocabulary of architectural forms and of ornaments shares much common ground with other regional styles, such as Sultanate and Mughal architecture, so it might be an exaggeration to call the Rajput style

‘unique’. But the particular manner in which Rajput architecture was eclectic together with its degree of influence over later regional styles, such as Maratha architecture, do make it distinctive.

- *Sacred:* It was observed that many if not all the selected sites include temples or other sacred buildings, not merely as adjuncts to the palaces and other settlements but often predating them, and outlasting them in use. The fact that Rajput hill forts are also sacred sites was deemed to be another distinctive feature.
- *Urban settlements:* Most forts were designed to protect the populace and not only the court and military guard. Many were of enormous size, with walls extending to over 20 kilometres. Most had had extensive settlements within the walls, some of which have persisted to the present day. These residential and sacred elements went beyond the expected military functions of forts. In some cases there was also a mercantile element, as the forts were centres of production and of distribution and trade that formed the basis of their wealth.

The combination of these four attributes was seen as the basis of the potential OUV of Rajput hill forts, through the identification of a series of sites that satisfied all the attributes and where each site reflected one or more of the attributes in an exceptional way.

The main discussion was a review of the five existing and several potential sites including Jaisalmer, Mehrangarh, and Jaigarh as possibilities for inclusion in a serial nomination in order to ascertain whether and how they each fulfilled the attributes. Final selected sites were deemed to do, albeit in differing ways and to varying degrees. As important to the structure of a serial nomination was to establish what each site brought uniquely to the series or brought to an exceptional extent, to establish the necessity for its inclusion as an essential addition rather than merely a replication of attributes already found elsewhere.

The main conclusions and proposals for re-focusing the nomination dossier were that the following forts satisfied all the attributes and each also contributes to at least one of the five attributes in an exceptional way as follows, taking each fort in turn:

- *Chittorgarh:* The extent to which it fulfils attribute 2 makes it distinctive from the other forts. As the former capital of the Sisodia clan and the target of three famous historical sieges, the site is strongly imbued with associational values attaching to Rajput history and folk lore. Furthermore the sheer number

Fort typologies and adaptations in the physiographic terrain

S. No.	Name of Fort	Strategic location for defence	Physiographic Zone
1	Kumbhalgarh	Hill Slope (on several hill ranges) Outstanding use of the concentric circles of hill ranges to locate and control the fort. Structures inside are spread on natural contours and slopes across the terrain	Aravalli Range and Hilly Region
2	City Palace, Udaipur	Hill Valley with Water (lake)on one side	
3	Basantgarh*	Hill Slope Impressive use of the Hill slopes for laying of the fort walls	
4	Achalgarh*		
5	Chittorgarh	Hill Summit One of the most strategic fort location on an isolated rocky plateau of monumental scale with an area of 340 hectares on the summit	Eastern Plain
6	Mandalgarh	Hill Summit (Plateau)	
7	Amber-Jaigarh	Hill Valley Outstanding use of the hilly terrain to locate palace areas of Amber and the town completely protected with watch posts on surrounding hill ranges and Jaigarh on summit for protection	
8	Bayana, Bharatpur	Hill Forest	
9	Shergarh, Dholpur	Hill Summit	
10	Ranthambore	Hill Forest Outstanding use of the steep and almost vertical hills of Thambor as precipices for defence, additionally protected by one of the thickest forest areas	North Eastern Hilly Region
11	Bala Kila	Hill Forest	
12	Gagron	Hill Water Outstanding use of the hilly outcrop completely protected on three sides by rivers with creation of a water moat on the fourth side	South East Rajasthan Pathar
13	Taragarh, Bundi	Hill Valley Outstanding use of the hill ranges and lower valley areas with palace areas of Bundi and town in the valley completely protected with watch posts in surrounding hill ranges	
14	Shergarh, Baran	Hill Water (one side)	
15	Bhainsoragarh	Hill Water (three sides)	
16	Jaisalmer Fort	Hill Desert Outstanding use of a triangular hilly outcrop on the desert to create an impregnable desert fort	Sandy Arid Plains
17	Junagarh, Bikaner	Ground (elevated)	
18	Siwana, Barmer*	Hill Summit (Impressive use of the Hill crest for laying of the fort walls)	
19	Bhatner Fort	Ground (elevated)	Ghaggar Plains
20	Jalore, Pali*	Hill Summit (Impressive use of the Hill crest for laying of the fort walls)	Semi Arid Transitional Plains
21	Nagaur	Ground (elevated)	
22	Taragarh, Ajmer*	Hill Slope (Impressive use of the Hill crest for laying of the fort walls)	
23	Mandore, Jodhpur	Ground (elevated)	
24	Mehrangarh	Hill Summit Outstanding use of the steep and almost vertical hills as precipices for defence	

The most outstanding adaptations to the terrain of a type for defence in a particular physiographic zone are observed in 13 of the 24 forts as indicated in bold. *Though these forts exhibit excellent adaptation to the terrain, they are not as extant as other forts marked for their outstanding adaptations and thus fall short in terms of integrity of individual component in specific cases.

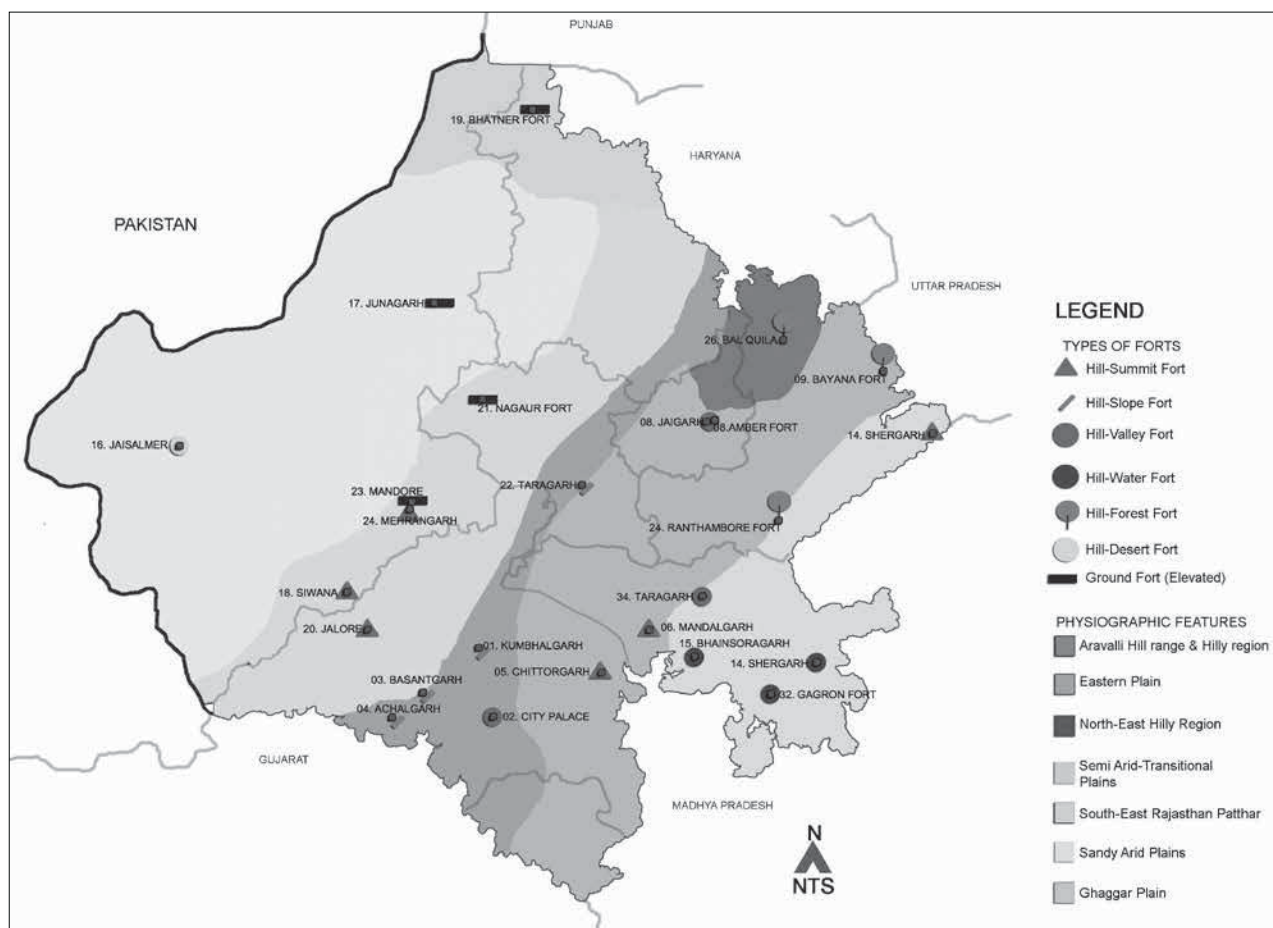
It is observed that specific fort typologies emerged pertaining to particular physiographic features and some general conclusions can be made in this regard. The Western Plains (desert region) have hill fort on rocky outcrops or ground elevated forts. The Aravalli Hill Ranges in Central Rajasthan that divide the State into two distinct geographical regions have best examples of hill fort adaptations on slopes. The Eastern Plains area in Rajasthan has hill forts in valley locations and hill forest forts while the South-eastern Pathar shows predominance of hill water forts. It may also be noted that ground elevated forts do not exhibit any outstanding adaptations for defence to the terrain as these forts primarily depended on military architecture of the fort and the manpower of army.

and variety of architectural remains of early date, ranging from the eighth to the 16th centuries, mark it out a site of exceptional importance, with only a few Indian forts that are comparable.

- *Kumbhalgarh*: Its distinctive contribution arises

from it having been constructed in a single process and (apart from the palace of Fateh Singh, added later) retains its architectural coherence. Its design is attributed to an architect known by name-Mandan, who was also an author and theorist at the court of Rana Kumbha in Chittor, another fort in the series. This combination of factors is highly exceptional.

- *Ranthambore*: Its distinctive contribution arises from it being the only forest fort included in the nomination. In addition, the remains of the palace of Hammir, if taken to be authentic, are among the oldest surviving structures of an Indian palace.
- *Gagron*: Its distinctive contribution to the series arises from it being the only river-protected fort included in the nomination. In addition its strategic location in a pass in the hills gave it enhanced significance in the control of trade routes.
- *Amber-Jaigarh*: Fulfills the attributes, assuming that Jaigarh is included as part of the complex, as that part performed the major military and protective role. Its distinctive contribution is the representation of a key phase, *i.e.*, 17th century, in the development



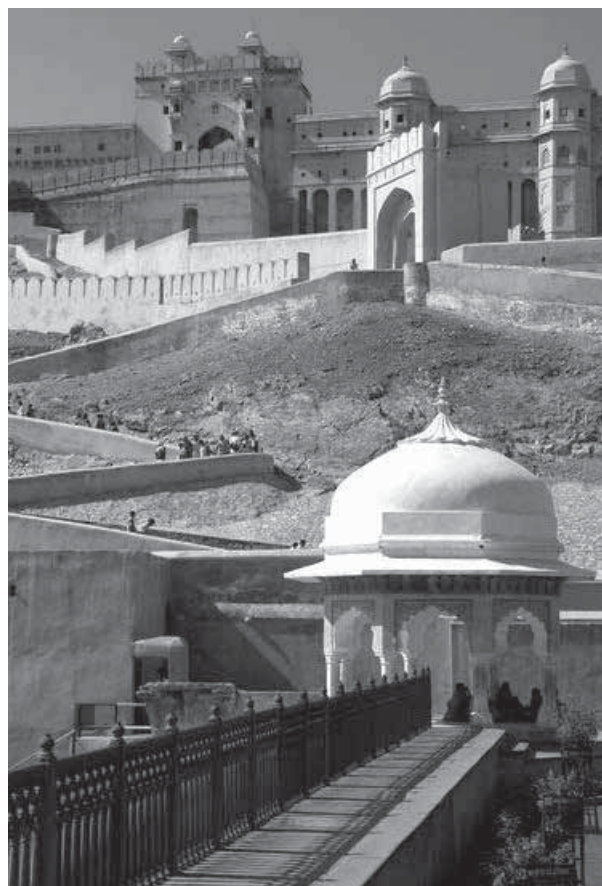
Map showing distribution of forts with outstanding adaptation of physiographic terrain for defence and shelter



Gagron



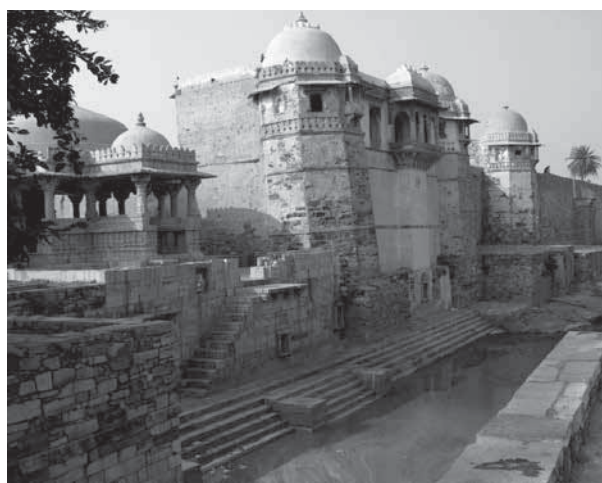
Ranthambore



Amber



Jaisalmer



Ratan Singh Kund at Chittorgarh

of a common Rajput-Mughal court style, embodied in the buildings and gardens added to Amber by Mirza Raja Jai Singh I.

- *Jaisalmer*: To be added to the nomination. It is the only example included in the nomination of a hill fort in desert terrain. The extensive township

contained within it from the outset, still inhabited today, and the group of Jain temples, make it an important, even unique in some respects, example of a sacred and secular urban fort.

The discussion also covered some other conspicuous forts in Rajasthan which by virtue of their fulfilling some or all of the attributes might have merited inclusion. It was felt that if they were not to be included, the reasons for their exclusion should be clear and apparent. Thus, the forts of Junagadh in Bikaner and Ahichhatragarh in Nagaur may be excluded as they are built on level terrain and are not hill forts. Mehrangarh (Jodhpur) is built on a hill but unlike those suggested for the revised nomination it never included a substantial settlement for a section of the civilian population, being essentially a citadel for the protection of the court and its guard.

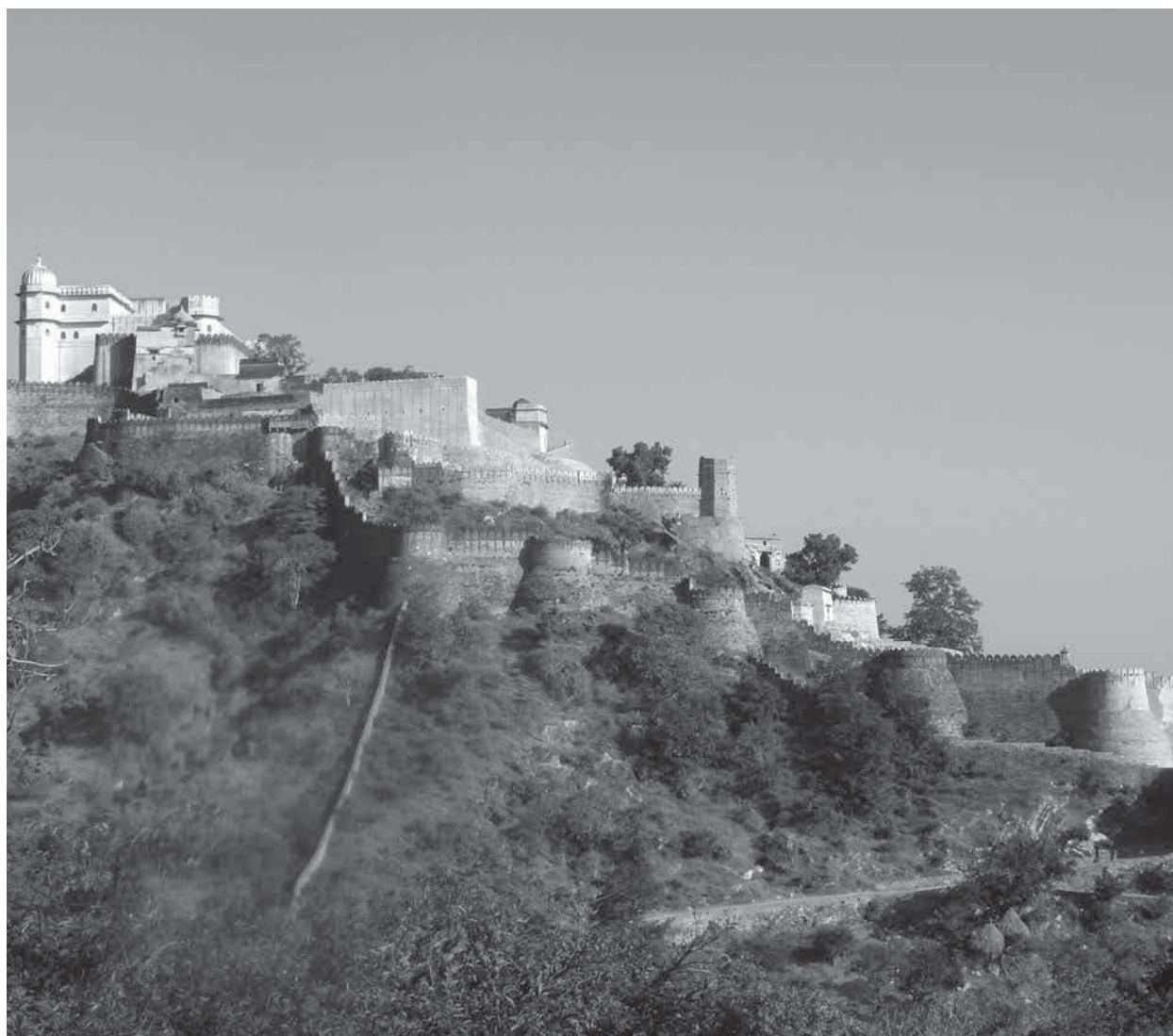
The six forts proposed or recommended for inclusion in a revised nomination thus were considered to form a complete and coherent group that had the potential to demonstrate OUV as a series through representing

all the essential attributes of Rajput Hill Forts in an exceptional way. The mission considered that there would be no reason to exclude Jaisalmer from the series if conservation work was incomplete, provided a clear programme of work could be set out. Indeed it was preferable that this work was undertaken with sufficient time.

The six sites selected during the discussion could be seen to reflect all the key attributes of Rajput Hill Forts and to cover all the main physiographical terrains of hill forts. Furthermore the mission considered that each of the six sites demonstrated at least one of the key attributes in an exceptional way and thus justified their inclusion in the series. Overall all the six sites were together necessary to demonstrate the potential of a series to justify OUV.

MANAGEMENT FRAMEWORK FOR THE SERIAL NOMINATION

The overall management of the six properties is steered by the State Level Apex Advisory Committee, which was established through Order A&C/2011/3949 on May 11, 2011. It is chaired by the Chief Secretary of Rajasthan and comprises members of the concerned ministries, namely Environment & Forests, Urban Development and Housing, Tourism, Art, Literature & Culture, Energy and various representatives of the heritage sector including the ASI. The Apex Advisory Committee meets on a quarterly basis and is designed to constitute the overall management framework of the serial property, guide the local management of the six serial components, coordinate cross-cutting initiatives, share research and documentation, share



Kumbhalgarh

conservation and management practices and address the requirements of common interpretative resources.

In order to implement the recommendations of the Apex Advisory Committee, the Amber Development and Management Authority (now Rajasthan Heritage Development Management Authority), acts as an overarching authority for management implementation. This was legalised through notification by the Chief Secretary of the Government of Rajasthan dated October 14, 2011.

There are management plans designed to cover the period 2011 to 2015 for five of the six sites. For Jaisalmer, the management plan for the property along with sub-plans including visitor management,

risk preparedness, and livelihood generation for the local population, will be completed by end of 2013. The management plans are currently in the process of revisions and further detailing through six District Level Committees.

CONCLUSION

The Hill Forts of Rajasthan was inscribed as a World Heritage Site in June 2013 and the World Heritage Committee asked for a State of Conservation Report to be presented for the World Heritage Session in 2015. This was specifically in consideration of the additional sixth fort of Jaisalmer that is facing serious conservation issues which are currently being addressed by the State Party.

Acknowledgements

This is to acknowledge the contribution of members of the Working Group of the Advisory Committee on World Heritage Matters including Amita Baig, Jyoti Hosagrahar, Janhvi Sharma, Yaaminey Mubayi besides the authors of this article who contributed to the finalization of selection of components for this serial nomination. Representatives of ASI including SA, ASI Jaipur Circle and Government of Rajasthan including Principal Secretary, Art and Culture and Chief Secretary among others, Archaeology among others who supported this process of dialogue with the Advisory Bodies. Special Thanks to the DG, ASI; Secretary and Joint Secretary, Ministry of Culture, India and Permanent Representative of India for supporting this nomination.

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An aerial, high-angle photograph of an ancient archaeological site, likely Mohenjo-daro. The image shows a grid-like layout of massive stone walls and pillars. A central path is filled with many people, some walking and others standing, providing a sense of scale to the monumental structures. The scene is captured in a high-contrast, almost black-and-white style, emphasizing the textures of the stone and the shadows cast by the buildings and people.

Evolving models of site management in the Indian Subcontinent

'An effective management system depends on the type, characteristics and needs of the nominated property and its cultural and natural context. Management systems may vary according to different cultural perspectives, the resources available and other factors. They may incorporate traditional practices, existing urban or regional planning instruments, and other planning control mechanisms, both formal and informal. Impact assessments for proposed interventions are essential for all World Heritage properties.' (Para 110, *Operational Guidelines for the Implementation of the World Heritage Convention*, 2013)

Managing World Heritage properties in a complex network of multiple jurisdictions within growing Indian and South Asian cities, is a daunting task. The articles included in this section cover a range of approaches to management such as documentation, research, interpretation, conservation and monitoring, recognition of traditional continuity, involvement of community in management, buffer zone issues related to real estate, risk management, impact assessments and, preparation plus effective implementation of management plans.

Chhatrapati Shivaji Terminus, Mumbai

Managing a World Heritage Site

VIKAS DILAWARI

ABSTRACT

Getting a World Heritage site nominated is a moment of pride and joy, but it also brings in the responsibility of commitments for its long term protection. The Chhatrapati Shivaji Terminus (CST) station is an excellent case study, which reveals the opportunities and threats that an individual site is exposed to in an urban setting with high real estate development pressures and being one of the most functional World Heritage site in the world. It also illustrates that if the plans and commitments laid out during the process of World Heritage nomination are carried out as promised, then the site can be looked after well.

INTRODUCTION

The World Heritage site nomination process is an emerging specialised discipline in the conservation field. It is very interesting from a point of view of the varied challenges and opportunities it offers in context of developing nations. This is different from the perspective of developed nations where conservation has been integrated into main stream urban policies and there is provision of specialised funding as well as legal

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frameworks to encourage its implementation. In India, slowly and steadily the government is also involving itself in the nomination of World Heritage, as seen from the support of nomination of World Heritage cities including Ahmedabad, Delhi and Mumbai. However, at the same time, other government departments, particularly those responsible for Urban Development have been drafting policies for redevelopment that are often detrimental to the efforts of nomination itself.

India like so many other South-east Asian countries is at a cross-roads where it has to choose between the path of conservation and sensitive development in place of insensitive redevelopment. In this aspect, World Heritage site nominations can help in achieving the balance. World Heritage sites if integrated within the master plans and planning process of cities can be used as asset and capitalised accordingly. Varying protection can be ensured to the main site and its buffer zone like the proverbial 'carrot and stick'. This way, citizens can take pride, bring awareness and capitalise on the cultural potential of World Heritage sites and at the same time facilitate development. Getting World Heritage site status helps in building an international pressure to ensure that commitments given by the State Party are not diluted as was seen with CST Railway Station previously known as the Victoria Terminus (VT) Station.

The nomination dossier for the CST Station was prepared in 2003 and in 2004, the same was declared as a World Heritage site. A decade is nearly over and it is time to reflect on the opportunities and challenges that it faced. This is the only other individual 19th century Gothic Revival building apart from Westminster Palace to be listed as a World Heritage Site.¹ This would also perhaps be most frequented or used World Heritage site in the world since it is a functional railway terminus building, located in one of the most expensive real estate areas in the world. Hence the challenges and opportunities for this site are very different from other World Heritage sites.

BACKGROUND OF THE NOMINATION PROCESS OF CST

The Indian Railways became amongst the early patrons of conservation in India and undertook the decision to self-nominate the CST Station as a World Heritage Site. The Railways had been inducted in the process of World Heritage sites due to the inscription of the Mountain Railways of India as a World Heritage site in 1999. However, the attempt of nominating the CST

failed since it initially lacked professional inputs. Thus, the Indian National Trust for Arts and Cultural Heritage (INTACH) Mumbai Chapter was recommended by International Council on Monuments and Sites (ICOMOS) along with an expert team to undertake this work. On the behest of the Central Railways the team helped in preparation and submission of the nomination dossier to UNESCO World Heritage Centre at Paris. INTACH Mumbai Chapter had previously prepared the Elephanta Caves Management Plan. The CST main building had undergone restoration and repairs several times in the past two decades and its conservation has raised several important questions regarding varying philosophical and scientific approaches and also raises the issue regarding independent monitoring of conservation work.

THE CHANGING CONSERVATION SCENARIO IN MUMBAI

The conservation scenario in Mumbai has also changed drastically in the past decade. Mumbai, which was the city that pioneered heritage regulation in the country in 1995, diluted its own laws in 1999 through a notification. Furthermore, with the assistance of a circular in 2009 from the Urban Development (UD) Department all Cess Properties (buildings built prior to 1969 and which pay cess or tax to the government) and Cess Grade III Properties in the buffer zone of the CST could undergo redevelopment.² These were also removed from the purview of Mumbai Heritage Conservation Committee (MHCC) and redevelopment could be approved by the Municipal Commissioner's permission for heights above 24 metres. This change in legislation resulted in a lot of redevelopment, which was a direct threat to landmark heritage sites such as the urban context of CST. Eventually, the buffer zone guidelines of the CST as a World Heritage site came to its rescue. Now, only operational buildings are allowed in the area and the building height of a new structure cannot be greater than the height of the concourse roof ridge, thereby retaining the urban setting and the landmark quality of the site.

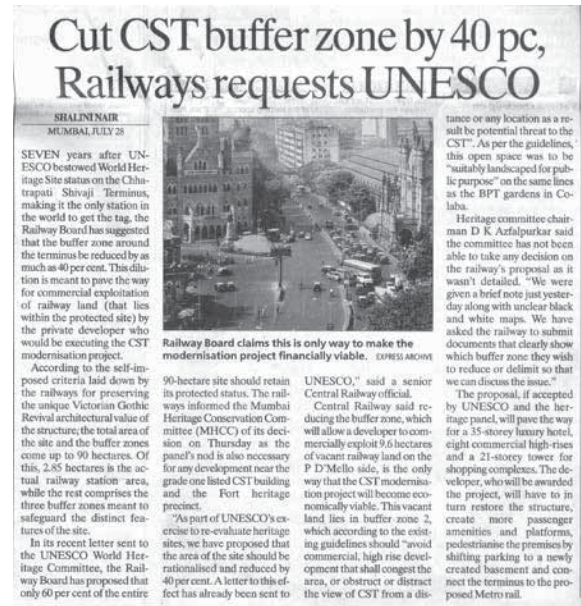
The State Government did not initially gazette the additional listed buildings and precincts despite the studies being prepared and the list was finally notified only last year (2012) by the Brihan Mumbai Municipal Corporation (BMC). This clearly reflects the ongoing conflict between heritage conservation and development, especially from the perspective of governance. It is here that World Heritage site nominations and inscriptions can assist the site's

conservation through building international pressure via UNESCO.

CST AS DESCRIBED IN THE NOMINATION DOSSIER

The CST Station is the first railway terminus building in the Subcontinent and the first in Asia too. It is one of the finest Victorian Gothic buildings in Mumbai both in grandeur and in detailing as compared to other Gothic Revival buildings in the city and the country. Its Outstanding Universal Value (OUV) is encapsulated in both in its exteriors and interiors and it still has its authenticity preserved to a large extent. The CST is a commercial palace that epitomises the glory and romance of the railways. It was a commercial venture that was extremely profitable, both for the West and for India. The building represents British architectural skills combined with unique Indian craftsmanship, which is evident in the abundant carving and other stylistic embellishments. It was seen at the time as a statement of Indo-British endeavour. Rudyard Kipling's father, Lockwood Kipling, who was responsible for much of the sculptural embellishments, was actively promoting Indian craftsmanship. The statue of Progress on top of the dome is a tribute to the vision of those

who built it. It expresses the confidence of the local community that commissioned and contributed to this magnificent building.



Newspaper coverage on the Railways requests to UNESCO to reduce the extent of the buffer zone of CST



The location of Chhatrapati Shivaji Terminus in Mumbai

COMPARATIVE ANALYSIS

CST is rated as one of the six best railway terminuses in the world; the other being St. Pancras Station in London, Penn Station in Philadelphia, Helsinki Railway Station, the Gare (now Musée) D'Orsay in Paris and the Amsterdam Main Railway Station. It is amongst the three best buildings designed by the British in India, namely the Victorian Memorial in Kolkata and the Viceroy's Residence in Delhi. With the development of air travel, railways were affected all over the world and many stations in the United States, such as the Union Terminal-Cincinnati and others in Europe like the Musée D'Orsay, Paris, declined due to fall in railroad passengers.

This led to the disuse of the terminals and their modification for other uses. However, even after 125 years the CST is very much a bustling station and in constant use as a station and head office of the Central Railways. In comparison with other railway stations of Europe and United States it is still one of the grandest stations and perhaps the only one to have a dome. The covered station caters to the one of largest commuter populations in the world, ranging from 3 to 3.5 million a day.

PRESENT SCENARIO

Over the past few years, CST Station has been in the news as the Railways are keen to develop the buffer zone for commercial activity with an iconic tower. Proposals for this were submitted to the local heritage committee but these were not granted permission. This brought up a dilemma for the Railways to either retain World Heritage status and curb development or forgo the coveted World Heritage inscription. Furthermore, a few of the repair and restoration works undertaken also came under criticism as these had not been carried out scientifically; such as introducing copper foil stained glass in place of the authentic lead light stained glass and so on.

Being a functional building, housing an important lifeline of the city, the CST's main function is to cater to the users. With the increase in population, several other modes of transport are likely to be integrated to the main station including the metro and mono-rail services. These are most likely going to further add to the challenges facing the Station.

The recent terrorist attack on 26th November, 2008 in which several people were killed and another iconic



CST in its urban context

heritage building in Mumbai- the Taj Mahal Hotel was damaged, exposed a new threat that needs to be addressed. These terror attacks were the first one on any World Heritage site in India. Though the CST was not damaged, the threat of terrorism is one that needs to be examined critically.

The nomination dossier that was prepared for CST addressed many of the issues and concerns of site management as stipulated in the Operational Guidelines. It is interesting to see that the protection management did address several issues, but was unable to safeguard the likely threats of development pressure because of weak implementation. Had the systems and recommendations been implemented the situation would have not have become so complicated. While Railways and local authorities were contemplating new development in the buffer zone and proposed reduction in the buffer zone boundary, they were subsequently advised to withdraw this proposal of boundary modification by the Ministry of Culture in 2012. It is recommended that Railways should constitute a stakeholders committee.

The nomination dossier had clearly stated formation of the following committees:

- *High Powered Steering Committee (HPSC):* The formation of the HPSC is essential for reviewing any mega-plans around the CST, including its buffer zones and outlining the broad principles and policies to protect the building and the context within which it is situated.
- *Formation of an inhouse Maintenance Committee:* The committee will consist of Senior Deputy General Manager, Chief Engineer– Works, Chief Electrical Engineer – General, Chief Signal and Tele-communication Engineer, and Chief Public Relation Officer who would be the coordinator. This committee will also include a trained conservation architect as a permanent invitee. Depending upon the necessity, an architectural historian, urban designer and a structural engineer can be consulted to monitor the work. The Railway authorities have agreed that a qualified and experienced conservation architect will carry out any major works or interventions.
- *The Executive Committee for day to day maintenance:* The day to day maintenance of this building is also a major activity. This committee will undertake periodic inspection every two months. To ensure proper conservation during day to day activities a list of ‘do’s and don’ts’ shall be circulated for the guidance of the executive committee.

These committees are essential to ensure the smooth implementation of the management plan for CST. It is essential to learn that all procedures of the commitment given while nominating are followed.

GUIDELINES FOR BUFFER ZONES

Various guidelines to regulate the land-use and building heights of the buffer zones have been identified.

Buffer Zone I (Sub-precinct 11): is defined by Dadabhai Naoroji Road on its West, W. Hirachand Marg on South, P D’Mello road on East and the railway tracks on the North. The approximate area of this sub-precinct is 17.5 hectares. This zone includes many significant heritage structures such as the General Post Office (Serial Number 258) which is a Grade I building, Fort St. George Hospital (Serial Number 210) which is Grade III and Fragment of Old Fort Wall, (Serial Number 240) which is also Grade I. This area has been identified as precinct with the prima facie objective being to protect the CST from haphazard insensitive developments from the East side, specifically within Fort George Hospital complex which has abundant open space for development.

The guidelines are as follows:

- The Development Plan of 1981-2001 has earmarked the CST area as C1 as commercial area this needs to be changed to an operational functional zone and not a commercial. No commercial activities are permissible
- This should be ideally a no development protective zone. However, if there is any proposal for public use then it is proposed to be restricted as low rise development only (not higher than the ridge top or till the ridge level of the adjoining residential quarters of the hospital whichever is lower). Strict monitoring is essential for all proposed construction
- Grading of Fort St. George Hospital is to be changed from grade III to Grade IIB and the whole complex is to be included in the grading as its present delineation is unclear whether the hospital or the complex building is listed.
- All encroachments abutting the heritage structures on P D’Mello Road and on rear side of General Post Office are to be removed if illegal or rehabilitated in another location if they are legal and footpaths are to be restored back to its original condition. Grade I heritage site are to be free of any encroachments.
- Removal of all hoarding in these precincts. No new hoarding permissible.

- Colour scheme of non-listed buildings are strictly controlled, neutral colours like white or matching stone colour of adjoining heritage structures are permissible subject to permission from Local Stakeholder Committee and MHCC.
- Any new development shall be predominately tiled roof top 75% of the floor area with a minimum gradient 25 degrees and partially flat terrace 25%. The new development is to be sensitive to existing heritages structures in mass, scale, architectural fenestration, and typology.
- New finishes if proposed are to be visually matching in appearance, colour and texture.
- Greens open space is to be retained, no cuttings of old trees allowed.
- Unified street furniture and signage required for this zone. This is to be designed by professional designers and is to be approved by MHCC
- Listed buildings require skilful repairs with respect to authenticity.
- Any development or construction in this area requires Local Stakeholder Committee's approval and then approval from MHCC.

Buffer zone 2 (Railway land): This belongs to the railways, the proposed guidelines are similar as those of sub-precinct 11 (described above). The idea is to avoid commercial, high rise development that shall congest the area, or obstruct or distract the view of CST from a distance or any location as a result be potential threat to the CST. The present barren open space on the East can be suitably landscaped for public purpose rather than leaving it barren and unattended.

OPPORTUNITIES

A blessing in disguise was the decentralisation of the Central Railway Headquarters from Mumbai with

the setting up of another centre in Jabalpur, leading to a significant reduction of the load on this building. The Central Railways have been fairly effective in removing the unwanted encroachments in its veranda and the additional blocks including the covered car park canopies in its front façade.

This helped in regaining the lost visual linkages of the building. The Railways have opened a Rail Museum open to public and guided heritage walks have also been organised. These are small but positive step in bringing awareness and taking pride in maintaining the OUV of the site.

CONCLUSION

During the nomination process, there is a commitment to the long term management of the heritage site which needs to be maintained even after the site's inscription. It is hoped that the commitments given in the World Heritage site nominations are adhered by all parties, more so by the Railways since this will go a long way to preserve this extremely important icon of the city and can add and improve the quality and infrastructure of the city.

It is also hoped that the serial nomination proposed in CST dossier is reviewed for any future nominations on extensions of this area. The growing needs of the city such as improved transportation in different forms like additional metro line need to be integrated in a manner that would not diminish the OUV and security threats should be analysed carefully well in advance. World Heritage site nominations are an excellent opportunity and can be tapped to spread awareness and protect our universal heritage in absence of strong protection mechanism.

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Notes

¹ As mentioned in his email to the author

by Dr Colin Cunningham – Architectural Historian, UK.

² Heritage regulations for Greater Bombay 1995. Govt of Maharashtra UD Department and GR/notification 1999 (applicable to Section 33 (6), (7), (9)) and then in 2009 as per another circular titled revised policy in

respect of redevelopment of plots situated in Heritage Precincts or proposed precincts (Section 33 (6),(7),(8),(9),(10)).

World Heritage and Archaeological Excavations Fatehpur Sikri

K K MUHAMMED

ABSTRACT

World Heritage sites supply large quantum information to an inquisitive researcher. With enough training and initiation into the technical but mute language of architecture, one could make each stone speak about the social, economic and cultural condition of the past. Thus, the dim and distant past would come alive and one would be able to relive the magic of the majestic eras left behind. The scientific process of archaeological excavation and researching literary sources and pictorial representations helped in revealing the Ibadat Khana at Fatehpur Sikri, the location of which had eluded researchers and historians for decades. These kind of revelations strengthen the authenticity and integrity of a World Heritage Site and contributes to its Outstanding Universal Value (OUV).

INTRODUCTION

While walking around landmark monuments that are also World Heritage sites such as Bhimbetka, Champaner, Fatehpur Sikri, Hampi and Mahabalipuram to name a few, little do one realise that the earth around these heritage structures is soaked in history and a major part of this history and its golden moments is still buried under inaccessible

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layers. These buried treasure troves can potentially reveal a wealth of information after being excavated scientifically. A trained archaeologist knows that what he digs out is not simply earth, bone pieces, pottery shreds and antiquities but stories of people themselves and the lives that they lived. Since a major part of antiquities are related to common man, the archaeologist looks at the historic landscape, not only from the perspective of the ruler but also from the eyes of the masses who were the real builders of civilisations. Hence, in order to present a comprehensive picture of any cultural landscape, exploration and excavation should be part and parcel of the attempt of every archaeologist, conservation professional and heritage manager.

Besides this, explorations and excavations often enable an archaeologist to push back the history of the monument and its surroundings by thousands of years. It also enables him to retrieve many missing links that are vital and open fresh vistas of interpretation and understanding. The excavation carried out at Fatehpur Sikri, from 1976 to 1999, jointly by the Archaeological Survey of India (ASI) and the Aligarh Muslim University brings the vital importance of this aspect into sharp focus.¹

EXCAVATION AT FATEHPUR SIKRI

Earlier it was believed that the history of Fatehpur Sikri dates back to the 10th and 11th century, when Sikrawar Rajput's built a fort there. But the exploration of the ASI, initially by JP Gupta and then by JP Srivastava has pushed it back to the Mesolithic period, that is, 7000 BC, when man was a hunter and gatherer. A number of rock shelters with beautiful prehistoric paintings have been located at Bandrauli, Madanpura, Rasulpur, Patsal and Chudiyari; the surrounding villages of Fatehpur Sikri by Giriraj Kumar, Prabhakar and Pradhan. These paintings were executed in dark chocolate pigments consisting of linear human figures and elongated bull-like animals. Hunting scenes provide an insight in to the life of prehistoric man. These sites have yielded few microlithic² tools that might have been attached to wooden handles to serve as points for arrows.

When I inspected these rock shelters and paintings in 1978, most of them were in a fairly good condition. But when the site was inspected the second time in 2002, most of the shelters were destroyed due to the rampant mining in the area. Thus the living evidence linking Fatehpur Sikri with microlithic period was lost forever. The excavators were also successful in locating Ochre

Coloured Pottery from 1800-1600 BC, Black and Red from 1600-1400 BC, Painted Grey Ware from 1400-800 BC and Northern Black Polished Ware from 800 BC-100 BC within the fortified area, near the lake and thus providing much needed missing links in tracing the history of the site.³ In a remarkable excavation, in the year 2000, DV Sharma excavated a Jain temple and 34 Jain sculptures of exceptional significance, near Nagar Village and added another dimension to the history of Fatehpur Sikri. Carrying out the excavations led to outstanding discoveries that added many more unknown chapters to the history of the location. Excavations in the core area have exposed the remains of a number structural complexes such as minor *haramsara* (residence of the emperor's principal wives), houses of noble men, bazaar, *hammams* (bathhouse), stables, *cheetah khana* (shelter of tigers or cheetahs inside the palace area), the Ibadat Khana (meeting house to gather spiritual leaders) and a Christian chapel. Of these excavations, the discovery of Ibadat Khana, the hall of inter-religious discussions and the Christian chapel are the most important. The identification and discovery of the Ibadat Khana has been explained in further detail.

UNFOLDING THE STORY OF THE IBADAT KHANA

The Ibadat Khana, constructed by Akbar at Fatehpur Sikri in the year 1557 has always fascinated scholars and rulers alike (Lowe 1973; Beveridge 1936; Beveridge 1977; Smith 1915; Smith 1917). This was the meeting point and melting pot of divergent opinions on a wide range of subjects, especially religion (Shea & Troyer 1843; Hoyland 1922; Pierre/ Du Jarric 1979; Afonso 1980). Akbar, possessed of voracious appetite for learning, was a keen and appreciative student of comparative religion.⁴

The question of the location and the identification of this historic structure has always evaded a final answer. Most of the scholars favoured the location of it among the standing buildings at Fatehpur Sikri, of course, differing widely in the identification of it. Scholars such as Smith (1894, p. 22), Percy Brown (1968 p. 96), HG Keen and HR Nevill (1905, p. 255) considered the single pillared chamber as Ibadat Khana while others like Saeed Ahmad Mararavi, Athar Abbas Rizvi and VJA. Flynn (1975, p. 42-44) debated its existence between Jama Masjid and the Haramsara. The latter theory was based on fact that it was near enough from the Imperial Palace to allow the emperor to come and go without much inconvenience and was close to

the new *khankah* (building designed specifically for gatherings of Sufi saints) of Shaikh Salim Chishti. The question of the location was an intriguing one. The probable location of Ibadat Khana could be deduced on the basis of literary descriptions given by contemporary historians like Abul Fazl, Badauni and Nizamuddin. But literary descriptions have their own limitations. They can be interpreted differently and sentences can yield different meanings. Moreover, no amount of study of recorded version of texts and meditation on all the meanings that sentences are capable of yielding could ever take us anywhere near the solution of the problem. So, it was decided to give more emphasis on an extensive archaeological exploration and excavation of the place and use the literary data with caution. The use of literary references with modern archaeological techniques has not only solved the present problem, but holds out the promise of having immense potential in solving many of the apparently enigmatic questions in medieval archaeology.

A careful reading of two different passages from Badauni and one passage from Nizamuddin helped in ruling out the places identified as Ibadat Khana by Smith, Percy Brown, Keen, Nevill, Nath and the local guides and also identifying it with the one pointed out by Mararavi. Badauni's views (Lowe 1973, p. 200) that Ibadat Khana was near the new palace, not within the palace and that after prayers the emperor would go from the new chapel of *Shaikh ul Islam* (Lowe 1973, p. 204) inside Jami Mosque and hold meetings in the Ibadat Khana. This indicated that the Ibadat Khana was housed at a place that was not far from the Jami Masjid where the king could conveniently attend the proceedings and Nizamuddin's opinion of Ibadat Khana placed by the side of the noble palace, not within the palace, together narrowed down to a site between the palace boundary and the Jami Masjid.

The next stage in the process of the discovery was the exploration followed by the excavation of the site. It took me two seasons' work, 1981-82 and 1982-83, to complete the excavation of the mound. When the site was explored, a boundary wall on the north, along with Qibla⁵ wall on the west was noticed. The Qibla wall originally had five arches but only three were extant at the time of exploration. During the exploration, Prof. Rizvi and Flynn could also see only three arches. Since the third arch was bigger than the two, as per the architectural vocabulary of medieval period, it is certain to have two more arches on the other side also. A close inspection of the wall revealed the traces of the two arches that had fallen down. On the southern side,



Ibadat Khana before excavation. It was in the shape of a mound with ten trees growing over it

few rooms have been made against the southern wall. The wall was completely missing on the eastern side and only an excavation could expose its buried parts. Away from all the four sides of the walls, in the centre of the quadrangle, a conical mound with ten full grown trees could be seen. Prof. Rizvi and Flynn noticed it, took its measurements and wrote about it as the probable place of Ibadat Khana. The fallen concrete roof of the structure along with few brackets that originally supported the roof could be seen. On cutting down trees, clearing the over growth of shrubs and removing the fallen debris of fallen roofs, a structure shorn of its roof and walls, gradually started emerging from the earth.

The final excavation exposed the remains of a square pyramidal structure of three terraces, diminishing in size as it went up, with sitting arrangements on all four sides of each terrace. The lower terrace measured 21.5 square metres, the second 13.35 square metres and the third one, 4.65 × 2.90 metres. Behind the top terrace there is an ante chamber of 5.00 × 1.60 m, accessed through a door. The structure was surrounded by a boundary wall made of rubble and lime covering an area of 48 square metres. The western portion of this wall that originally had five arches, indicating the direction of Qibla, with only three arches extant now, has the word *Allah* written in Arabic in stucco plaster on both sides of spandrels of the central arch. Above this, there are decorated mouldings and beautiful interlocking tulips, picked out in white. The southern side of it had a number of rooms of various sizes



When an area of 5x5 metres was excavated over this mound, part of a platform could be observed

built against the boundary wall, of which five are extant now. These rooms were allotted to important Ulemas, Shaikhs and Sufis⁶ whom the King invited to participate in the discussions at the Ibadat Khana. Badauni mentions the stay of Shaikh Zin Allah, son of Shaikh Muhammad Gauz in one of these rooms (Lowe 1973, p. 204).

We had already noticed that the eastern side of the boundary wall had collapsed and the area levelled up. However, it was felt that the foundation of the eastern wall could be encountered, if the area is excavated. Here, as expected, the buried remains of the extinct wall could be unearthed. The exploration and excavation exposed the following structures:

- The boundary wall along with its Qibla arches on the western sides and buried part of the eastern wall.
- A step to go to the terraces.
- A pyramidal structure of three terraces, diminishing in size as it goes up, with sitting arrangements on all the four sides.
- An antechamber on the third terrace with two fixed stones which supported the door that provided access to the chamber.

But the question was how to go to the top of these terraces. After closely observing the topography, when the area in front of the terrace was excavated, the original steps that enabled the participants to go up to the terraces were exposed. The excavated steps measured 2.40×1.70 metres.

EXAMINING THE LITERARY DESCRIPTIONS

We had already seen that the excavated structure was a four sided pyramidal structure one of three terraces, diminishing in size as it went up with sitting arrangements on all four sides. This was extremely helpful in verifying the veracity of the discovery. All the contemporary historians who participated in the debates at Ibadat Khana stated that it was a building with four sides and during the discussion each group like Sayyids, Shaikhs, Ulemas and Amirs was allotted a side by the Emperor. Badauni (Lowe 1973, p. 205) says (...) so his majesty ordered that the Amirs should sit on the east side, the Sayyids on the West, the Ulemas on the South and the Shaikhs on the North. His Majesty would also go from time to time to these various parties and converse with them and discuss philosophical subjects.

Abul Fazl (Beveridge 1977, p. 58-59) states:

To the delightful precincts of that mansion founded up on truth, thousands up on thousands of enquirers from the seven climes came with heartfelt respect and waited for the advent of *Shahina*. In the eastern chamber were the great leaders and high officers, in the south the keen sighted investigators, in the west those of lofty lineage and in the North *Sufis* of clear heart.

The excavated remains fit well with the literary data provided by Badauni and Abul Fazl, two historic characters who were regular participants in the discussions at Ibadat Khana.

ANALYSING THE CHRONOLOGY OF THE STRUCTURE

In addition to the above mentioned points, Badauni described the Ibadat Khana as a pre-Akbari structure constructed by Shaikh Abdulla Niyazi Sirhindi, to which Akbar had made some new alterations and additions, to facilitate the discussion. This offered us another parameter to cross check if the identification of the excavated structure as Ibadat Khana was correct or not. If the construction of the two structures of the same place belongs to two different periods, as said by Badauni, there would be a corresponding difference in the orientation of the two structures also. To verify it, I laid a cross trench between the pyramidal structure and the boundary wall. On excavation, it was found that the orientation of the pyramidal structure was different from the boundary wall, the Qibla arches and the cells near the southern side of the boundary wall. A study of the foundation trenches of both the structures further confirmed the point that the boundary wall, Qibla arches and the cells belong to the group of pre-Akbari structures by Shaikh Abdulla Niyazi and the pyramidal structure was constructed by Akbar.

AKBAR NAMA PAINTING AND EXCAVATED REMAINS

Were the evidences so far enumerated by us such as a pyramidal structure, four sides, two structures made at two periods enough to identify the structure as the Ibadat Khana? These were peripheral and supportive evidence, but not definitive and conclusive. Conclusive evidence was still needed to clinch the issue. The search in this respect was met with success. The direct evidence comes from the paintings of 'Akbar Nama'. This point requires little bit of digression and elucidation.

The paintings of Akbar Nama (Arnold & Wilkinson 1936, p. 6),⁷ a visual record of the Mughal reign, drawn and painted under the personal supervision of the king, who himself presided over various events depicted therein, is a valuable source not only for the understanding of Mughal society and culture (Smith 1917; Wellenz 1952; Verma, 1978; Qaisar 1982; Sen 1984; Nizami 1989) but also for the location and identification of various structures hitherto unknown, unidentified or misunderstood. In Akbar Nama paintings, artists painted events that many of them had witnessed. Even where the artists had not witnessed the incidents themselves, they were well familiar with the premises and surroundings in which the subject of depiction had taken place. This period witnessed a change in Mughal painting for the depiction of scenes and settings from 'generic' and 'stylised' to architectural and scenic realism.

Many of the structures at Fatehpur Sikri and Agra like Darbar-i-Am, Hathyapol and Hiran Minar are painted in Akbar Nama painting with architectural realism. In Hathyapol Painting of Fatehpur Sikri, many of the architectural elements that are even now insitu at the site such as the stone paved pathway, waterwheels that raised water to the top of the tanks from the adjacent *baoli* (step well) and the two elephants that guarded the main entrance gate, have been painted with remarkable architectural realism. The painting of Darbar-i-Am referring to Diwan-i-Am of Fatehpur Sikri where prisoners from Gujarat have been paraded is another example of architectural realism. In this, the Diwan i-Am *jharokha* (overhanging enclosed balcony), where the Emperor is sitting on the flight of steps to provide access to the *jharokha* have been shown with much accuracy.

Anyone familiar with the architectural styles of Diwan-i-Am of Agra, Delhi, Lahore and Fatehpur Sikri can easily identify it as that of Fatehpur Sikri. The painting of Akbar's victorious return to Fatehpur Sikri after the conquest of Gujarat is another such painting where one can easily identify it as Fatehpur Sikri. The depiction of Hiran Minar in this painting with its lower platforms and the elephant tusks embedded into the body of the minar, which no other Mughal city could boast of, immediately helps to identify it as Fatehpur Sikri. Fortunately the structure still stands in one piece. But one should not mistake the accuracy of this architectural realism with the later day architectural realism of Daniel's etchings or Mazhar Ali Khan's paintings. However irrespective of its limitations,



Left: Ibadat Khana when the full mound was excavated. Compare components in the photograph with those in the painting

Right: Painting of Ibadat Khana

1. Boundary wall, 2. Step, 3. Lowermost platform, 4. Middle platform, 5. Top platform, 6. Door of antechamber, 7. Arches, 8. Dome
Emperor Akbar is sitting on the top platform (5). The middle platform (4) is shared by Abul Faizal and Faizi, dressed in white and Father Rudolf Acquaviva from Italy and Father Monserrate from Spain, dressed in black. The lowermost platform (3) has been occupied by priests belonging to other religions
Source: © The Trustees of the Chester Beatty Library, Dublin



they are sufficient to provide the desired clues to a researcher so that one can clearly identify the location and the structure.

This architectural realism got a further fillip with the development of human portraiture. Portrait makers have painted Akbar in remarkable range of moods and expressions. We find him calm and composed and sometimes breathing fire and brim stones. We also discover him in vacant and pensive moods. Such portrayal of minute details of a personality and his inner turmoil which calls for immense accuracy and precisions had its direct positive impact on the further growth of architectural realism in Mughal paintings.

One such painting from Akbar Nama⁸ presently housed in Chester Beatty Library, Dublin, painted by Narsingh, the court painter, depicting a heated debate in the hall of Ibadat Khana between Christian priests, headed by Rudolf Acquaviva and Muslim scholars, remarkably tallies with the structure we excavated. The similarity was so much that even the worst critic would not ask for more proof. The painting shows a pyramidal structure of three terraces, exactly like the

one excavated, diminishing in size as it goes up. In the lower terrace, scholars can be seen in the thick of animated debates, some holding books while others keeping it nearby. The matching excavated portion of the terrace measures 21.58 metres. The second terrace is shown being shared by Abul Fazl, Faizi, Father Rudolf Acquaviva and Father Antonio de. Monserrate, the last two clothed in black soutanes⁹ and clocks, wearing flat topped head gear similar to the lamb skin of Persia, the corresponding excavated portion of this terrace measured 13.34 square metres.

The third and top terrace is occupied by the Emperor Akbar who is in the gesture of receiving something from Abul Fazl. The parallel excavated portion of the terrace measures 4.65 x 2.90 metres. Behind this terrace is shown a door that gives entrance to an ante chamber, relating to the excavated portion of this ante chamber that measured 5.00 x 1.60 metres. A step is visible to provide access to the terrace and the excavated step measures 2.40 x 1.70 metres. The painting shows a boundary wall beyond which there are two horses, three men and a small boy. This boundary wall measuring 48 square metres is still extant, but the eastern part has

fallen down. When an excavation trench was laid down there, the foundation of the fallen wall was exposed. The painting depicts three arches on the back side. Of these three arches, two in full and one half broken are still extant. Thus the similarity of the painting, with the excavated remains has helped us in solving an elusive problem that was defying solution and, in identifying the nursery of Indian secularism.

CONCLUSION

The understanding of layers of built fabric below ground in case of significant historical contexts pertaining to World Heritage sites, require processes

that rely on multiple sources of information, in parallel to the physical excavations. The case of Ibadat Khana at Fatehpur Sikri exemplifies such a process that took references from literary sources, chronology as well as paintings from the Mughal period in which the structure was depicted. The net result compels us to review our opinion about Akbar Nama paintings and look at them from fresh angle. This brings into sharp focus the potential of Mughal paintings, as a powerful tool in medieval archaeology. The ultimate physical revelations and the richness of meanings that the literary and pictorial representations add to these are significant additions to the authenticity, integrity and OUV of a World Heritage site.

Acknowledgement

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Notes

- ¹ Although the work was started from 1976 and continued up to 1988-1989, the author participated in it from 1978-1987.
- ² Microlith is a small stone tool usually made of flint or chert and typically a centimetre or so in length and half a centimetre wide

- ³ Ochre Coloured Pottery culture is a Bronze Age culture of the Indo-Gangetic Plain (Ganges-Yamuna plain); the black and red ware culture is an early Iron Age archaeological culture of the northern Indian subcontinent; the Painted Grey Ware culture (PGW) is an Iron Age culture of Gangetic plain, lasting from roughly; the Northern Black Polished Ware culture of the Indian Subcontinent is an Iron Age culture, succeeding the Painted Grey Ware culture.
- ⁴ Max Muller calls Akbar as the first student of comparative religion (Nizami 1989). This opinion does not seems to be borne out by facts as there are evidences for the comparative religious, studies from the period of Muawiyah (661-680 A.D.) and Abdul Malik. During Abbasid period many books on the subjects were written both by Muslims and Christians. Before the close of 10th century both the Old Testament and New Testament were translated in to Arabic in more than one version.
- ⁵ The direction that should be faced when a Muslim prays during *salat*, that is the ritual prayer of Muslims, performed five times a day.
- ⁶ Ulema is a body of Muslim scholars who are recognised as having specialist knowledge of Islamic sacred law and theology. Sheikh is a leader in a Muslim community or organisation. Sufis are Muslim ascetics and mystics.
- ⁷ Three sets of *Akbar Nama* paintings are available in various Museums and Libraries all over the world. The earliest copy seems to be the one housed in Victoria Albert Museum. The authenticity of it is unquestionable as it bears an autograph of Emperor Jahangir. Perhaps this might have been completed by the end of the year 1600 A.D. The second set housed partly in British library or. 12988) and partly in Chester Beatty Library, Dublin

(IInd. Ms. No. 3) is probably the one carried off to Persia by Nadirshah from the Royal Library of Delhi .Arnold and J.V. Wilkinson, The library of Chester Beatty, A Catalogue of Indian Miniatures, 1, p. 6) A third set in Naskh script exist partly in City Palace Museum, Jaipur and 12 miniatures in Gulistan. For more information on second and third illustrated series, see Norah Titley, Miniatures from Persian manuscripts, Catalogue and subject indexes of paintings from Persia, India, Turkey in the British Library and the British Museum, London, 1977, 11, pp. 4-5, Sir Thomas Arnold. The Library of A. Chester Beatty : A Catalogue of Indian Miniatures, Rev, and ed. J.V.S. Wilkinson, London 1936, Vol. 1, pp. 1-12, Vol. 11, pp. 16-37, Ashok Kumar Das, Treasures of Indian Paintings from the Maharajah Sawai Mansingh II Museum, Jaipur Series, Two, Pl. 1, and Ashok Kumar Das, Dawn of Mughal painting, Bombay 1982.

- ⁸ Miniature of the Jesuits, Rudolf Acquaviva, a young man with clean shaven face and Father Monserrate or Henriquez had been painted by Narsingh. The court painter. Above the picture is the sentence in Akbar Nama describing the presence of Christian priests 'Padre Radolf, one of the Nazarene sages was making points in the feast of intelligence._ About the presence and influence of Christians in the court Badauni says "Learned monks from Europe advanced proofs for trinity. He firmly believed in the truth of the Christian religion and wishing to spread the doctrines of Jesus ordered prince Murad to take few lessons in christianity under good auspices and charged Abul Fazl to translate the Gospel. Instead of the usual Bismillah Irrahman-Irrahim_ the following lines was used Ainami *vay Gesuchristu* (Lowe 1973, p. 267).
- ⁹ Type of cassock worn by Roman Catholic priests.

Notions of Interpretation and Management

Cultural heritage of Taxila, Pakistan

USMAN ALI

ABSTRACT

Pakistan has a vast diversity of cultural heritage, including six world heritage sites that are currently facing various national and international challenges. These include non-supportive attitudes of stakeholders to promote cultural tourism and sustainable cultural development, need of adequate cultural policies and strategies and organisation of research activities and training programmes. There is a necessity to apply interpretation as a tool for heritage management of cultural heritage in Pakistan. Issues and challenges presented by the Taxila World Heritage Site demonstrate this requirement.

INTRODUCTION

In recent decades, the requirements for planning in the conservation and management of cultural heritage have suffered from various global challenges. These challenges can be mitigated through the adoption of improved strategies and planning methods with clear aims prescribing and regulating the integrated management system for cultural heritage. The integrated management process consists of incorporating various facets of conservation and management. One of these elements, and certainly

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not the least important, is the interpretation and representation of cultural heritage. The main purpose of this element is to express, evoke and narrate the significance of cultural heritage, allowing accessibility to the appreciation of values associated with it. Interpretation planning consists of a mechanism with primary focus on the promotion of understanding and awareness of cultural heritage among local and foreign people. Interpretation should take into due account the requirements of the time and space of the particular cultural region.

According to the UNESCO Lahore Charter for the Conservation of Islamic Architectural Heritage, 1980, concerning heritage:

The participant felt that it was important to underline that the architectural heritage of Islam embraces not only great monuments, individual buildings and sites of exceptional qualities and their settings but also the ordinary dwellings of Muslim people in the village and town, such as vernacular architecture that forms a physical environment of exceptional coherence, well adapted to the specific character of Muslim society and to the exigencies of nature. Indeed, the symposium noted that the harmonious interaction of the man and nature is still to be admired in many traditional settlements of the Islamic world.

Thus, cultural heritage is a joint combination of the physical setting and spiritual experiences that are not only concurrent with visual attraction but also attributed directly and indirectly with the identity of a human being.

As a resource, interpretation presents heritage in a manner that it becomes possible for the audience to understand the sense and theme of cultural heritage. Interpretation can also be used as a tool to filter out false information and represent and narrate authentic information of cultural heritage to the stakeholders. In addition, interpretation highlights the cultural significance associated with the indicated community and public. Heritage interpretation is not only connected with tourism but also has potential for further research, supporting protection and conservation, cultural activities, allocation of economic and social resources and lastly involvement and participation of various stakeholders in the conservation of heritage resources.

Pakistan is a country with an indigenous culture and a strong national identity, expressed in the form of tangible and intangible heritage, contributed by the passing of different cultures in its history. The tangible

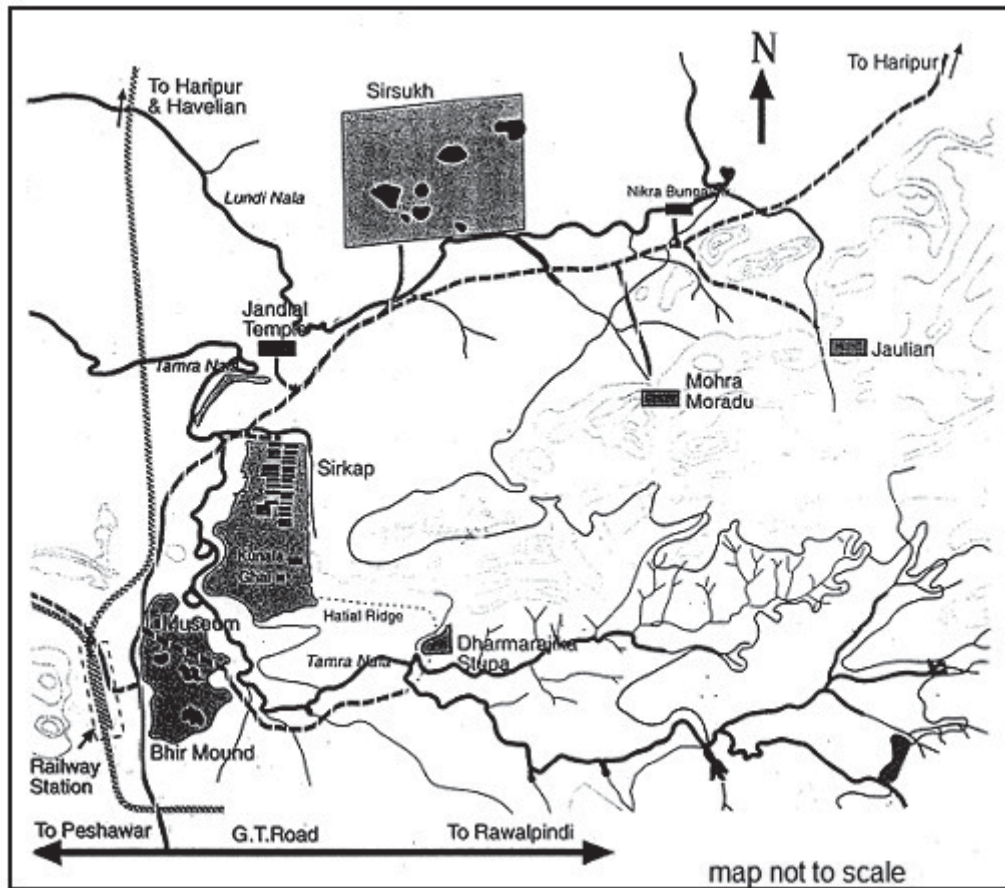
cultural heritage of Pakistan is preserved in a large number of ancient sites and historic structures that are inscribed in lists of protected monuments by the Department of Archaeology and Museums (DOAM) of Pakistan. In addition to these, Pakistan has important intangible heritage consisting in various cultural expressions, representations and activities of the native population. Unfortunately, no successful scientific surveys have been conducted by concerned authorities so far to document and preserve the valuable cultural tradition of Pakistan.

The interpretation plan is a device that accelerates educational activities of the local communities and tourists in the broader sense. There are many organisations adopting various strategies for promoting the education activities' in different regions, especially in cultural districts, where there is need to promote comprehensive awareness. Nevertheless, education is a tool to sustain the significance of heritage through utilisation of interpretational strategies and planning. The analysis and evaluation of research activities related to cultural heritage are an integral part of interpretation planning. Heritage interpretation is also a source of sustainable development for local stakeholders who are living in cultural districts.

NEED FOR HERITAGE INTERPRETATION IN PAKISTAN

Pakistan is one of those countries where cultural territory is extremely fragile. It comprises of social, historic, scientific, religious, political and aesthetic clusters that have continued to evolve and find diverse expressions over time. Therefore, strategies for appropriate planning, intended for the sustainability of cultural heritage in Pakistan as well as mitigating the impact of natural and human disasters on heritage resources should be adopted. In this context, many organisations; national and international, have been making special efforts to allocate resources for sustaining and maintaining the cultural heritage in Pakistan. This is also endorsed in national and international legal documents. The strategies should be validated in the long term, guaranteeing the implementation of an appropriate process of conservation management, taking into account the specificity of each region and heritage concerned.

At the national level, the DOAM, Pakistan is responsible to carry out activities for protection and management of cultural heritage. There are 392 legally protected sites and monuments in Pakistan,



Map showing archaeological sites in Taxila

including 10 monuments listed as national monuments and six inscribed in the World Heritage List. At the moment, more sites are under consideration to be listed for protection. As part of the task to protect and preserve sites and monuments, the DOAM has established collaboration with national and international organisations, in order to obtain assistance and support, where necessary, for the protection and management of cultural heritage in Pakistan. For instance, steps have been taken to organise international conferences, seminars, workshops and exhibitions and research activities have been made possible with the help of international assistance to strengthen protection and management. The process requires allocation of multiple human resources including scholars, technicians, professionals and economists. Unfortunately, the lack of academic, cultural and financial resources has limited their full implementation.

The distinct cultural identity of Pakistan has a direct impact on its social systems and vice versa. This cultural identity is central to identification, assessment and analysis of the values of its cultural heritage.

Development of sustainable tourism in Pakistan is a part of the current challenges for policy makers and researchers especially when Pakistan is suffering the brute actions of terrorism. Tourism activities are a source of income for the country and heritage interpretation has the potential to support tourism over a long term period.

Pakistan is also suffering due to the negligence of concerned authorities in the development of appropriate strategies and suitable planning for motivating and promoting cultural sense in local communities and visitors. In addition, there is a need to reduce the lack of awareness and disregard about protection of cultural values in local communities and visitors.

Multiple values are associated with cultural heritage of Pakistan. A key contributor to the significance is the political value of heritage. Politics is a prominent feature of the social change of human beings over time and is closely linked with the cultural identity and emotions of the people. It is this identity and emotions that make heritage a symbolic entity. As a result, it has a strong influence on the cultural districts



Sirkap at Taxila

of Pakistan and their on-going political activities. As stated by Aplin (2002), 'heritage interpretation is often quite clearly used as a political tool, reinforcing the belief and stances of the hegemonic a group, which is clearly shown in the use of national monuments, and icons, and in the very visible place they occupy in national heritage lists'. Various political parties have had a strong influence on cultural decisions especially concerning the conservation and protection processes. These political decisions play a critical role in protection and presentation of cultural heritage, including the nomination process of the cultural heritage to World Heritage List.

FORMULATING AN INTERPRETATION PLAN FOR TAXILA

Taxila has several different layers of history dating back to the Neolithic time. This cultural region is situated in the Rawalpindi District of Punjab Province of Pakistan and between the rivers, Indus and Jhelum. Taxila is located about 32 kilometres to the north-west of Islamabad Capital Territory and Rawalpindi in Punjab, just off the Grand Trunk Road. It lies 549 metres above sea-level. Boundaries of the ancient city of Taxila can be assessed by archaeological remains that are spread over an area of about 20 square kilometres from the main city. It has developed over centuries and is influenced by different foreign civilisations that flourished in Persia, Greece and Central Asia. In particular, the contribution of Alexander the Great helped to redefine and create a holistic vision for the City. Additionally, Taxila City is associated with the reign of Ashoka, who was the Indian emperor of the Mauryan Dynasty in second century BC, responsible for the dramatic spread of the

Buddhism in the Subcontinent. Taxila World Heritage Site contains various residential and religious sites that represent different historic and cultural layers. Most of the prominent sites in Taxila region are Saraikala, Bhir, Sirkap and Sirsukh, Dharmarajika Complex and Stupa, the Khader Mohra grouping, the Kalawan grouping, the Giri monasteries, the Kunala stupa and monastery, the Jandial complex, the Lalchack and the Badalpur stupa remains and monasteries, the Mohra Moradu monastic remains, the Pipplian and the Jaulian remains.

Taxila was inscribed on the World Heritage List in 1980 under the following cultural criteria:

Criterion (iii): The ruins of four universally meaningful settlement sites at Taxila (Saraikala, Bhir, Sirkap, and Sirsukh) reveal the pattern of urban evolution on the Indian subcontinent through more than five centuries. Taxila is the only site of this unique importance on the subcontinent.

Criterion (vi): The Bhir mound is associated with the historic event of the triumphant entry of Alexander the Great into Taxila.

In the context of management of cultural heritage of Pakistan, there is an essential requirement to highlight that the main purpose of management is promoting and generating cultural values for the local community and visitors. The aim of an interpretation plan is to initiate the process of assessing the significance of cultural places and differentiate true information from bogus. The World Heritage Operational Guidelines specify two important aspects of significance as 'authenticity' and 'integrity'. Therefore, the interpretation plan needs to incorporate these elements in the form of statement of significance within its mandate.

The scope of the Interpretation Plan for Taxila World Heritage Site is outlined as follows:

- Identification and representation of the thematic cultural stratum that should or would be considered significant for representing cultural heritage.
- Developing a conceptual management approach for the site, using various appropriate techniques and methods of interpretation planning.
- Extending the cultural expression and diversity of the cultural districts to the rest of the surrounding regions.
- Integration and involvement of different stakeholder to share the potential development of the Interpretation Plan such as academic institutions, administration and concerned authorities, private and public organisations and especially the local community.



Dharamajika Stupa, Taxila

- Determining the role of cultural heritage in the context of social and economic development of the society.
- Generating and accelerating the attribution of cultural values in the public with the help of stakeholders whose involvement and participation is vital for these actions.
- Promoting sustainable cultural tourism in the cultural districts through mutual dialogue with the local development authorities.
- Determining priorities of cultural policies and strategies for heritage in the specific regions.
- Analysis and evaluation of conservation and preservation decisions about cultural heritage determined through interpretation planning. This will be a central element to mitigate risks to site.
- Increasing opportunities of allocation of resources

in cultural districts involving the collaboration of national and international stakeholders.

CONCLUSION

Heritage interpretation is not only about providing guidelines to understand and promote awareness of cultural heritage, but also to extend, sustain and protect the significance of cultural heritage. Heritage interpretation is one of the major components of protection and conservation. It aims to offer access to managers and stakeholders for the analysis, evaluation and review of the level of performance of cultural heritage. Moreover, to attain an appropriate cultural approach required to improve assessment and interpretation will be one of the future challenges to the heritage of Pakistan.

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Paradigms for Structural Conservation

Observations and approaches for the Sun Temple, Konarak

SAPTARSHI SANYAL¹

ABSTRACT

The ongoing efforts for structural conservation of the Sun Temple, Konarak, a pinnacle of Indian monumental architecture and an inscribed UNESCO World Heritage site is a useful case to highlight how it is essential to view conservation of monumental structures as a continuous process, not just in theory but also in practice. Through this case, critical analysis of history of this structure as well as the history of interventions on it is seen to have an influence on conservation priorities today. Permanent intervention in the past, resulting in peculiar site conditions, makes the process of collecting data to quantify these stresses numerically, a significant practical difficulty. However, by combining some crucial site observations with experts' recommendations made over time, it has been possible to anticipate likely nature of these threats and pressures on the temple's superstructure. The approach helped to prepare definite proposals for investigation and conservation with regard to the Sun Temple. This is an ongoing process for Indian built heritage, continuously available for rediscovery and introspection on the way heritage conservation is viewed and practiced.

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INTRODUCTION

In today's conservation practice, it is considered essential to critically evaluate the history of a structure and information sources on prior interventions. The analysis is both qualitative and quantitative. The qualitative studies, that comprise research and visual inspection, inform specific quantitative investigations. These precede any decisions regarding current or future course of structural and material treatment.

The Sun Temple, Konarak, situated in Odisha, India is considered a pinnacle of the Kalingan architectural typology of temples. Recognition of its outstanding architectural and artistic attributes elevated this monument to World Heritage status in 1984. At the time of its inscription on the World Heritage List, the structure was in partially ruinous state and several decades of repair work and conservation measures had already been carried out. The recent task of the Archaeological Survey of India's (ASI) technical team, comprising conservators, archaeologists and engineers, with the author as a part of it; has been to study certain interventions critically in order to ascertain the current approach for structural conservation. Since 2010, assimilation of vast sources of information found through literature and evaluation of recommendations by external experts has been a painstaking but indispensable exercise. Quite significantly, combining such research with the team's detailed visual inspection of the structure brings forth complex and challenging problems of structural conservation that provide clues for quantitative analysis.

One particular problem may have serious implications on the safety of this monument and contributes to an uncertainty in approaching conservation treatments currently. This is an important part of the discourse in advancing knowledge on conservation theory and its practical application. Crucial observations that help estimate factors that endanger the monument's structural safety and the ways in which further investigation can be carried out are highlighted. The analyses presented below synthesise historical survey, material and structural studies as well as on-site inspection of the structure.

ARCHITECTURAL AND MATERIAL OVERVIEW

The Sun Temple merited inscription on the World Heritage List based on its representation of a unique artistic achievement (criterion i), an outstanding

testimony to the 13th century kingdom of Odisha, previously known as Orissa (criterion iii) and as a link in the diffusion of the Tantric cult of Surya (Sun) Worship (Criterion vi) (UNESCO 1984). Its Outstanding Universal Value (OUV) is embodied predominantly in the formal rendition of concepts in architecture and sculpture.

Architectural form, design and artistic value

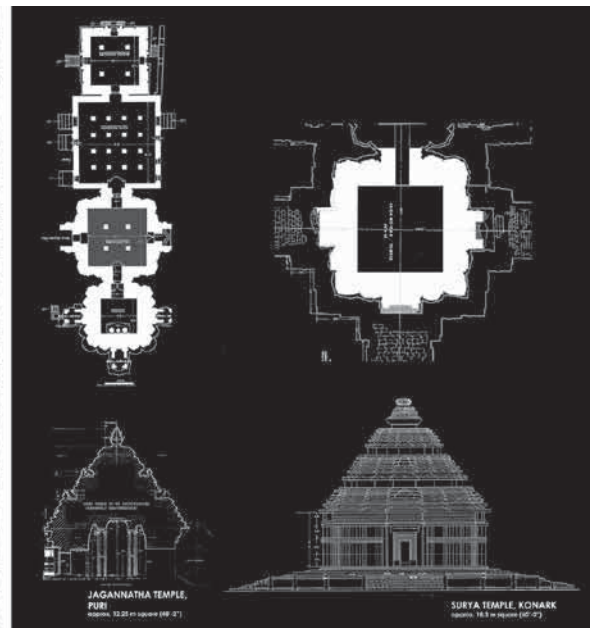
The Sun Temple is an anthropomorphic cultural embodiment in architectural form. It represents the culmination of Kalingan temple architecture in complete and perfect rendition of a chariot of Surya, the Sun God. The temple is 'mounted' on 12 pairs of wheels driven by seven horses with all iconographic features and paraphernalia. Its architecture is unique by virtue of creative deviation from contemporary construction trends, while also conforming to elements from the Silpa Sastras (Behra 1996) and other texts that formed the ancient design canon. For example, placement of independent *natamandira* (dance hall) at a considerable distance from *jagamohana* (prayer or audience hall) and *rekha deula* (sanctuary), to accommodate *aruna sthamba* or pillar as integral architectural component of its overall design, with Surya's charioteer surmounted on it (Donaldson 2005) is a significant spatial innovation.

This monument also represents perfection in classical Indian art as evident in its sculptural representation. Contemporary society is depicted prominently on the exterior of the temple, through daily activities both secular and religious, exemplary erotic art along with celestial creatures. These artistic narratives in sculptural manifestations are of high degree of excellence in workmanship and represent the widest assortment of themes and subjects. Apart from what remains today, the architectural and artistic excellence of the Sun Temple has been uncovered through several historical textual records at various stages dating since the 16th century. These also indicate the descriptions of the temple in its complete state as well as the many stages of its ruin (Mitra 1976). These are supplemented by visual records in the form of paintings and later, as photographs from the 19th century onwards.

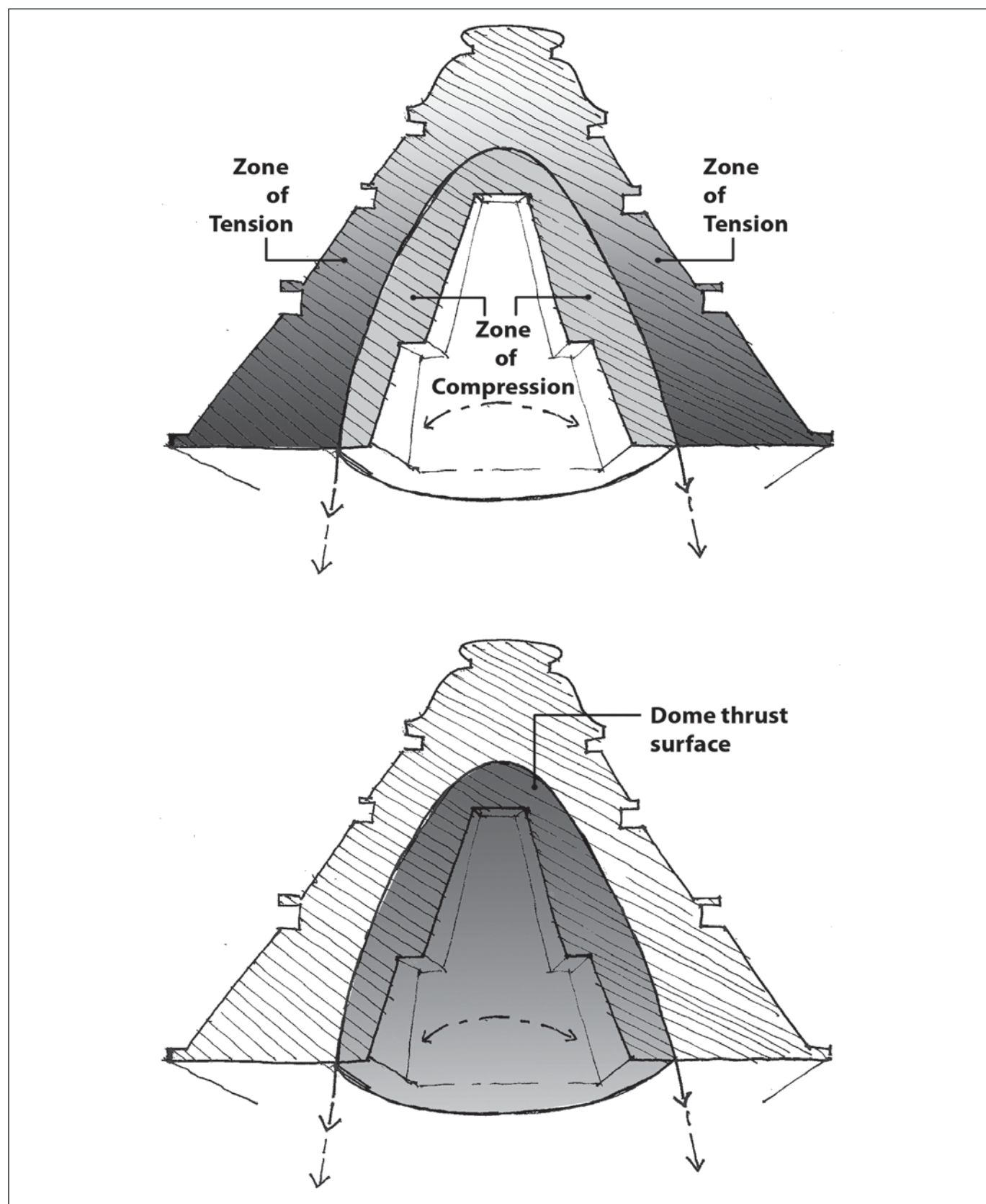
Presently, the remains of the original temple that survive are its audience hall or *jagamohana*, the base of its sanctuary and the roofless remains of the dance hall. Several historical and material causes have been assigned for the ruin and destruction of the temple (Sharma & Sanyal 2010). The *jagamohana*, measures 30 metre a side externally, square in plan, and is 37



View of the remains of the Sun Temple in the beginning of the 20th century.
Source: Archives of the National Library, Kolkata: Asutosh Collection



Carvings on the plinth of the Sun Temple (left) and its comparison in scale with similar temples
Source: Author's drawings and photographs for ASI



Behaviour of Jagamohana roof: arch effect (left) and domical thrusts (right) as per previous analyses. Source: Illustrations by author

metre high from the plinth level, which is another 4.6 metre in height. The roof forms a square hollow stepped pyramid in three stages that is 36 metre across at its base and 18 metre in height. Its circular crowning element, the *amlaka*, is 13 metre in diameter and eight metre high.

Construction and material properties

- *Description of materials and construction:* The conservation issues within the scope of this paper are with respect to those of the *jagamohana*. The wall construction is of three-leaved dry constructed masonry with laterite stone for core and khondalite stone for external and sculptural surfaces. Its foundation is primarily of laterite and important carved elements like doorway jambs and deities are constructed in chlorite stone. Iron is an important structural element and is used for cramps and dowels to hold the masonry as well as in tensile² structural members such as lintels³. Apart from those resting in-situ over doorways, several large iron beams resting on stone columns were also used for supporting the corbelling⁴ of the superstructure, but are now dislodged.
- *Structural attributes and inherent stresses of original design:* From studies on the approximate density of stones used, Prof. Bernard Feilden in his report on the structure in 1987 had estimated it's mass to be 46,000 tonnes above the plinth with a pressure of 460 kilonewton per square metre on its foundations. He states that this could be considered high for a

rapidly constructed modern building, although for the Sun Temple, which was built over at least 12 years, gradual consolidation of the soil, which is granular laterite, would have taken place over its construction period (Feilden & Beckmann 1987). Further modelling of the structure has been done with the Finite Element (FE) analysis. This was based on the assumption of a homogenous and elastic material of the building structure. Though anisotropic (directionally dependent) in reality, Prof. G Croci's team (1997) considered this for computational purposes and analysed the structure in terms of its dead load⁵ as well as step-by-step building phases. It was found through this study that compressive stresses⁶ reach the maximum value at the internal corners, which are of the order of 1.0 newton per square millimetre. Tensile stresses are much lower and are around 0.25 newton per square millimetre over the doors and 0.125 newton per square millimetre in the inside of the roof. Overall, the roof's behaviour is domical, or likened to the 'arch effect'. The stresses below this arch line are vertical compressive and horizontal tensile, which are even lower at 0.05 to 1.0 newton per square millimetre. This indicates that such a pattern is critical for local stability, because in corbelled dry masonry, the horizontal tensile strength is provided by shear⁷. It depends on the vertical stresses and friction angle⁸ between individual block (stone) surfaces (Croci 1995).



Loose stones on the left facade of Jagamohana roof. Source: Photograph by Author for ASI

BEHAVIOUR AND DAMAGE DUE TO DESIGN AND NATURAL ACTION

Local failure of masonry

A significant problem in the *jagamohana*'s structure has been the loosening of the masonry blocks in its pyramidal form. From historical records of descriptions and structural repairs, the problem was identified even as far back as the 19th century (Bose 2009). Today, the structural behaviour of the monument, the damages it sustained and its inherent stresses help illustrate the causes of such failure.

Due to the overall domical behaviour of the pyramidal roof as noted above, compressive stresses are concentrated around its corners. It may be inferred that there is a predominance of tensile stresses in the masonry while moving away from the corners of the square form. Such a condition makes it evident that sections of the corbelling that are away from the arch-effect or dome thrust-line⁹, do not participate in the global stability, even as per original design. The resultant tensile forces cause the blocks in these areas to break loose. Rust related expansion of iron cramps due to penetration of moisture, not only on the exterior but also interiors, adds to the problem and causes splitting and local failure of masonry blocks. Vertical cracks observed in individual stones and loose projecting stones in the projected sections of the exterior substantiate this. Due to most of the corbelled masonry being projected stones in the interior, the problem would be significantly more serious. Though the interior is inaccessible at present, a watercolour painting with a view of the interior dated to 1812 and cross sectional drawings prepared in 1902-03 (Swarup 1997) are important visual records that prove the observations made above are also true for the interior of the *jagamohana*.

Hypotheses on global stability of jagamohana

From FE modelling studies, it was understood that in the original structure, supported by iron beams, the inner corbelling masonry does not contribute to the global stability. The collapse of the supporting columns and beams, however, make the local masonry vulnerable to disjoining (Crocì 2006). While the local failures have been occurring, the delineated structural behaviour indicates that due to the thickness of the pyramidal form of the roof, a large inner volume of masonry does not participate in its overall stability. This dome or arch effect, in three and two dimensions respectively, is sustained along its thrust line irrespective of the loosening of masonry blocks.

With the knowledge from available historical records, verified with current observations from Kalingan temples of a similar scale, such as the Lingaraja temple in Bhubaneswar and Jagannath Temple in Puri, it is expected that the iron beams that have collapsed would have played a decisive role in upholding both the global and local stability. These conditions lead to the conclusion that while the overall structure of the *jagamohana* may be stable today, this can only be confirmed after detailed investigations of the interior. However, such inspection is prevented by the fact that the interior is currently inaccessible. Thus an evaluation of this major structural intervention that led to the current conditions with regard to this monument.

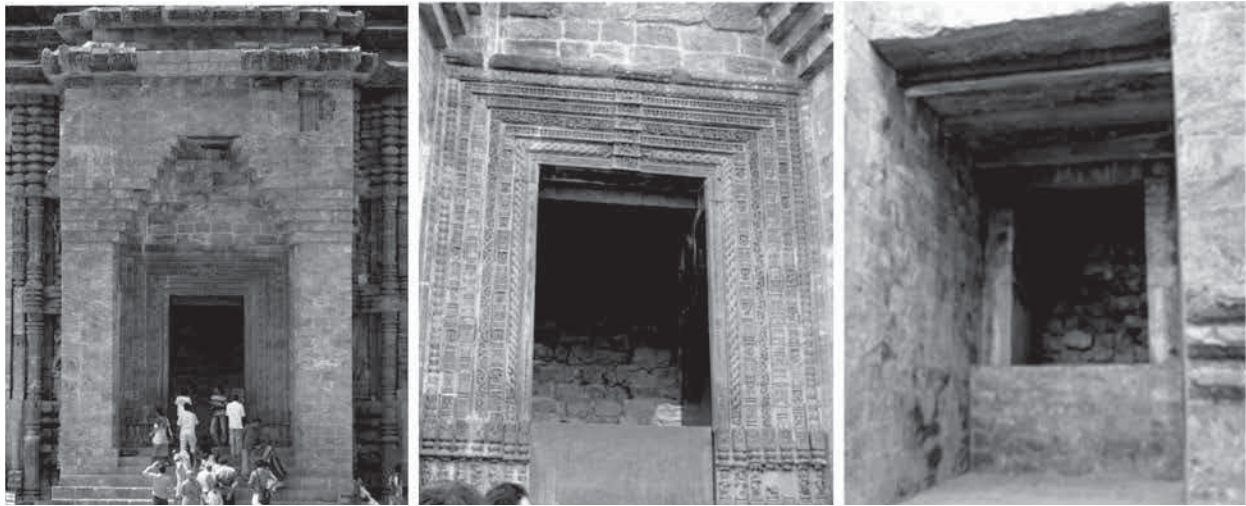
FILLING OF JAGAMOHANA STRUCTURE AND RESULTING ISSUES

With regard to its structural stability, the most significant intervention that may have an impact on the Sun Temple *jagamohana*'s safety is the filling of its interior in beginning of the 20th century. Some recent observations in monitoring of continuous vertical cracks on its northern and western faces indicate a need to question this intervention critically. The forthcoming subsections here will describe the actual intervention, and analyse to what extent it serves its intended purpose; with above knowledge on the inherent pressures in the structure.

Brief description of work and its justification

Between 1903 and 1908, the interior of the *jagamohana* structure was filled up with sand. This was contained within a dry stone casing: about five metre in thickness and 15 metre in height from the bottom to the top. Historical records on this repair work indicate that the total volume of stone weighs about 2000 tonnes (Chauley 1997). The dry stonework was extended to all doorways, blocking any openings from which this filling could slide out. The remaining portion of the interior was filled with sand by means of drilling a hole from the top of the crown and each of the sides of the vertical walls.

As stated earlier, the collapse of masonry from the internal portions of the roof of the *jagamohana* was perceived as a threat to safety. The splitting and falling of stones due to local stresses and chemical action would have, in turn transferred the load to neighbouring blocks and this catenation¹⁰ of stresses may have eventually caused the supporting iron beams and stone pillars to collapse, as evidenced in its latest visual records.

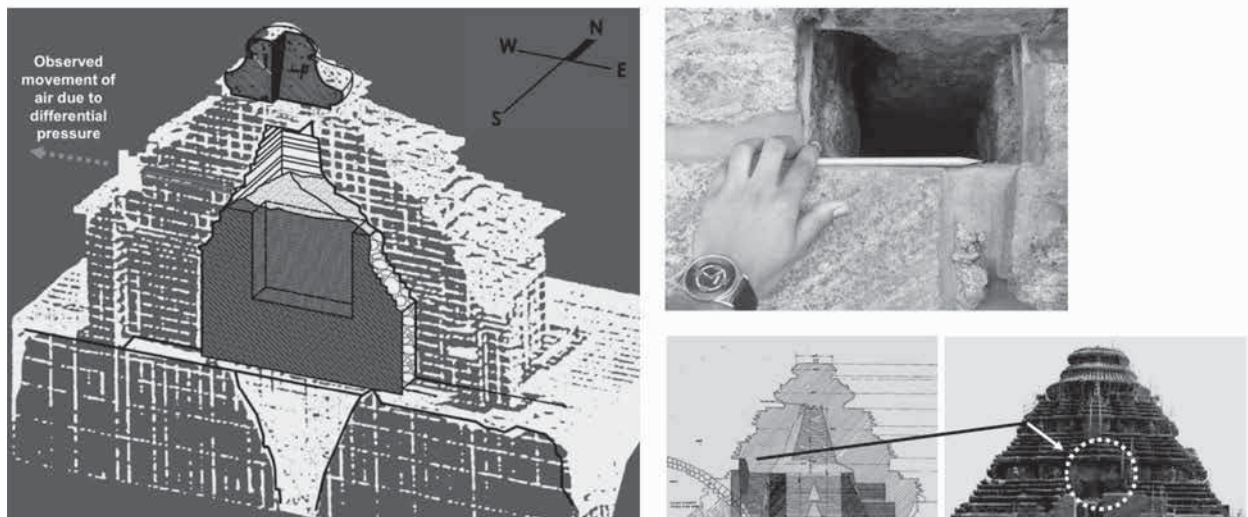


View (left) and detail (centre and right) of stone filling visible at the eastern and western portals of Jagamohana
Source : Photographs by Author for ASI

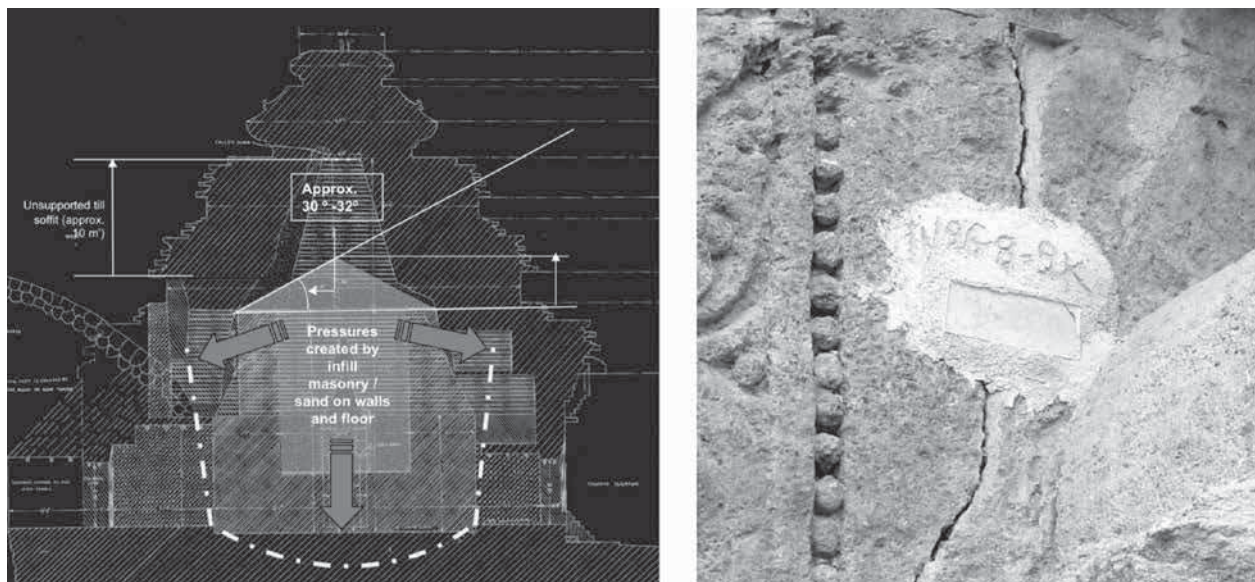
Implications on structural safety today

The sand filling as described above was intended to support the masonry that was vulnerable to failure and dislocations. The resulting outcomes of this repair work based on structural understanding of *jagamohana* and detailed inspection of its exterior have been described in detail:

- ***Support to collapsing stones:*** The inspection of the structure has indicated that the sand-filling intended to originally support the inner corbelling has sunk. This was observed at the vents that were left after closing openings used to originally load sand. Currently, there is passage of air through these openings, which indicate a differential pressure in the interior and exterior. Moreover, the passage of air is only possible because the space at this level of the structure is hollow from the inside. This suggests that the sand filling today rests below this level. There are two very plausible explanations for the sand being depressed. Firstly, at the time of filling, in spite of the best measures being taken at the time the sand could not have been compacted fully since the *jagamohana* was already a covered space. Secondly, with a combination of time and moisture ingress, the self-load of sand filling would have increased. Both these situations caused the sand to sink; therefore compaction occurred under its own weight. From available architectural documentation showing the soffit¹¹ of the structure and an assumption of the angle of repose¹² of sand as lying approximately between 30°-32°, it was gathered that the sand now rests in a pyramidal form lower than the soffit of corbelled roof. This implies that the sand is not serving its original purpose of supporting the falling stones in the interior.
- ***Effect on global stability:*** Two major observations relating to global stability were made in the investigations of 1987 but their causes were unclear. The first relates to ‘dishing’ of the platform, that is, the centre being lower than the edges due to differential settlement. While the plinth did not show any cracks, the possible reason for this may be the renewal of the surface stone after their development. The second was that of continuous vertical cracks at certain locations of the lower part of the structure. It was decided in the recent investigations that the latter vertical cracks would be monitored qualitatively by the fixing of tell-tale glass markings. Over time, the breakage in glass indicates that these cracks are expanding. With above understanding of the depressed condition of sand, it is quite likely that the thrust on the walls is both vertical and lateral. These observations raise concerns on the masonry and sand filling’s effect on global stability.
- ***Reversibility:*** The very nature of the sand filling and masonry is irreversible unless a major intervention to remove them is made. This has formed a continuous debate since the past four decades regarding whether the structure will be further affected by such a removal or will benefit from it. In either case, the irreversibility of the intervention gives rise to another important problem as noted below.
- ***Access for future qualitative and numerical studies:*** Several significant studies on the structure have been carried out over time, but these are based only on inspection of the exterior and conjectural idea of the interior. It is important to note that the actual condition of the interior is unknown till date. This knowledge is, however, critical to inform any definitive decisions that can be based on numerical



Compaction of sand as indicated by passage of air from the interior. Source: Author's drawings and photographs for ASI



Possible reasons and signs of distress on structure as an effect on stability. Source: Author's drawings and photographs for ASI

and quantitative assessments on structural stability and safety. With the interior being totally cut off from access, the studies so far have been based on earlier documentation of the interior and only, thus, based on partial information. This necessitates the access to the interior to be created as a priority. This is critical to enable the collection of photographic, graphical and numerical information that would help the analyses that are needed to inform structural conservation treatment in the future.

Inferences

The original intent of the intervention in the monument by filling it with sand was to protect the masonry stones from collapsing. But today, its behaviour has altered the overall configuration of the structure and induced new

stresses. Its irreversibility and prevention of access to the interior only compound the problems that already exist. In the light of this situation, the first logical step is to facilitate access to the interior to study its exact condition and the effect of the filling on the structure. It would also enable the carrying out of structural strengthening measures using the latest available technology. The ASI team prepared a proposal to address such an issue in three major stages starting with the making of a passage into its interior.

CONCLUSIONS AND FUTURE ACTION

The intervention that forms the focus of this paper is over a century old and was not according to contemporary conservation principles. It raises several

important concerns and issues, all of which are today in favour of changing paradigms of structural conservation. Some questions will continue to remain, and some will be addressed in near future through proposed action. It is, nevertheless, very important that structural conservation related to complex problems like those of the Sun Temple be addressed very cautiously to avoid permanent damage to irreplaceable cultural heritage.

Diagnostic action and periodic reporting

The case of the Sun Temple's *jagamohana* helps us appreciate that a thorough appraisal of a structure is as important as the conservation treatment that follows from it, in contemporary practice. This appraisal is possible only through a continuous process called monitoring. The latest periodic report on the Sun Temple (2012) to the World Heritage Committee, amongst other issues that relate to visitors and planning in the site, acknowledges the sand filling as an important structural issue. In this respect, continuous monitoring of the cracks has since been initiated. However, the quantitative indicators for measuring the exact structural status can only be finalised after investigation of the interior state. It is found that factors affecting local and global stability are linked but not necessarily co-dependent (UNESCO 2003).

Continuity and reversibility of actions

A fundamental aspect of conservation action is that it is continuous. This means that at any point in time, the action is only as good as the available knowledge and technical capabilities of human and material resources respectively. It also implies that future action could possibly address issues that cannot be addressed today. To leave scope for such continuity, physical interventions on the structure should be reversible.

In repair works of Indian monuments that originated under the British colonial government, it was common to use modern construction methods such as brick or stone buttressing, shoring and construction of new elements like pillars and columns to support weakened historic masonry or structural members. Such physical

elements, while introduced to ensure stability, significantly alter the original structure, while having impact on global and local structural properties. This happens due to nature of the materials used, as well as changed formal configurations that result from such intervention.

Authenticity versus structural safety

The most striking debate that sand filling in the Sun Temple raises is that of whether the permanent intervention of the 20th century is a part of its history or not. If viewed in this line of argument, any change to it would mean altering the history of the structure. However, if analyses such as those comprising above discussion reveals that it a) does not serve its intended purpose of ensuring stability and b) endangers the stability of the structure today, should it be allowed to remain? This question can only be addressed by facilitating access to the interior and getting a more comprehensive and definitive understanding of the current state of conservation.

Proposal for investigation of interior

For this purpose, a proposal for penetrating into the structure with a workable sized tunnel was prepared from the first terrace of the pyramid on the western side. This proposal, which is currently under discussion, addresses the concerns for current intervention by:

- Using a previous opening that was made to fill sand; therefore, with minimal damage to the artistic and sculptural works.
- Application of chemical methods for dissolution of mortars to create tunnel for access, thereby reducing any risk from vibration or mechanical stresses.
- Progressive strengthening of passage by dry and reversible methods using Fibre Reinforced Plastic (FRP) or steel portal frames.

In such methods for actual action, the intervention within the structure is minimal and the conservation benefits are very high. Access to the interior is a necessary and urgent need for planning any future conservation works, and is the first step in the process.

Acknowledgements

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- The constant and unwavering guidance of Dr. DV Sharma, (Director, retired, ASI) has contributed to the project work. In addition, the following members of ASI shared their valuable inputs over the course of the project and analyses: Dr. Gautam Sengupta (then Director General), Praveen K Shrivastava (then Additional Director General), AK Patel (Superintending Archaeologist), late Dr. Subash Khamari (Deputy Superintending Archaeologist), Dr. JK Patnaik (Deputy Superintending Archaeologist), T Lakshmi Priya (Conservation Architect), RS Jamwal (Superintending Archaeological Engineer) and Rakesh Kumar (Draughtsman). In addition, the author is indebted to the discussions and inputs from Prof. (Ing.) Giorgio Croci at the Seminar for Conservation of the Sun Temple, Konarak, Bhubaneswar (2010).

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Notes

- ¹ This article draws from the author's presentation prepared for the International Conference on Structural Analysis of Historic Constructions (SAHC-2012, Wroclaw, Poland, 2012)
- ² A tensile structure is a construction of elements carrying only tension and no compression or bending.

- ³ A lintel can be a load-bearing building component, a decorative architectural element, or a combined ornamented structural item. It is often found over portals, doors, windows, and fireplaces.
- ⁴ In architecture a corbel or console is a structural piece of stone, wood or metal jutting from a wall to carry a superincumbent weight, a type of bracket.
- ⁵ A constant load in a structure (as a bridge, building, or machine) that is due to the weight of the members, the supported structure, and permanent attachments or accessories.
- ⁶ Compressive stress is the stress on materials that leads to a smaller volume.
- ⁷ A shear stress, is defined as the component of stress coplanar with a material cross section. Shear stress arises from the force vector component parallel to the cross section.
- ⁸ The angle of a plane to the horizontal when a body placed on the plane will just start to slide.
- ⁹ In an arched structure, the line of action of the resultant compressive force.
- ¹⁰ An operation in which a number of conceptually related components are linked together to form a larger, organisationally similar entity.
- ¹¹ The underside of an architectural structure such as an arch, a balcony, or overhanging eaves.
- ¹² The angle of repose or the critical angle of repose of a granular material is the steepest angle of descent or dip of the slope relative to the horizontal plane when material on the slope face is on the verge of sliding.

The Great Living Chola Temples

SATHYABHAMA BADHREENATH

ABSTRACT

The period from 10th to 11th century in India witnessed the culmination of architectural skills of craftspeople and crystallisation of ethics and principles of architecture in stone. The optimum utilisation of raw material, free flow of artistic talent, sound economy and stable political conditions all contributed to the creation and erection of gigantic edifices. The nationally and internationally inscribed 'Great Living Chola Temples' fall into this category. Being revered continuously since their construction, the maintenance and management strategies for the temples required sensitivity towards the religious sentiments and rituals involved. A balanced approach towards conservation and continuity of the traditions has resulted in a successful model built upon incorporating simple solutions through public awareness and devising appropriate management strategies.

INTRODUCTION

In the heartland of the fertile plains of the River Cauvery, an empire had emerged by the 9th century and blossomed into the great Chola Empire that held sway over large parts of South India from the ninth to the 13th century AD. Nurtured in the art of temple building, the Chola Emperors expressed their prowess in temple edifices of unparalleled magnitude. Numerous temples even today dot the entire Cauvery Valley, boldly

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The Brihadisvara Temple in Thanjavur



The Brihadisvara Temple in Gangaikondacholapuram

authorised by their architectural style, inscriptions and donations. Of all these, the outstanding ones are undoubtedly the three Chola temples: Brihadisvara Temple at Thanjavur, constructed by the visionary Chola Emperor Rajaraja I; Brihadisvara Temple at Gangaikondacholapuram constructed by his son and successor Rajendra I and the Airavatesvara Temple constructed by Rajaraja II. Each of these temples were conceived and built by the emperors and patronised by them with exclusive and expensive gifts and donations.

BRIHADISVARA TEMPLE, THANJAVUR

Thanjavur was chosen as the capital of the Chola Empire and the capital revolved around the temple. The Brihadisvara Temple at Thanjavur is a masterpiece of Chola architecture. The Chola temple has perfect symmetry and each of its components can be drawn in a perfect geometrical pattern complementing each other. Towering over a height of approximately 60 metres, the temple is situated in a rectangle 240 x 120 metres. Standing on a high platform of two storeys, in the *garbhagriha* (sanctum) is the main image the 'Adavallan' that is 3.66 metres tall. It is linked with the massive pillared *mandapa* (hall) of the Chola period by an *antarala* (vestibule). Two *mandapas* of the Nayaka period from 15th or 16th century precede this. The *pradakshinapatha* (circumambulatory) has exquisite paintings of the Chola period depicting scenes of Siva as Tripurantaka, Rajaraja worshipping at the Nataraja Temple of Chidambaram with his three queens and the

narrative story of Sundaramurti Nayanar. The upper circumambulatory depicts in bold relief, the *karanas* (108 key transitions in the classical Indian dance) as enumerated in Bharata's 'Natyasastra'. The other temples in the complex include the Chandesa shrine built coeval with the Amman shrine, a contribution of the Pandyas in 13th century, the Subrahmanya shrine of the Nayakas in 15th or 16th century and the Ganesa shrine of the Marathas from 17th or 18th century. The whole temple complex is enclosed by a high *prakara* (compound wall) and is pierced by three gateways, two of the Chola period; the Rajarajan Tiruvasal and the Keralantakan Gopura and one from the Maratha period. The most significant aspect of this temple is that the spatial disposition of the subsequently constructed shrines honoured the spatial concepts of Rajaraja. The temple was built entirely of stone that is not available in the area. It must have been quarried and brought from a distance of nearly 40 kilometres. The temple is replete with inscriptions on the walls of the temple that speak about the gifts and donations made by the king, his sister, his queens and commandants. These have been meticulously recorded. The inscriptions also highlight the management skills of the king in managing such a huge temple complex.

BRIHADISVARA TEMPLE, GANGAIKONDACHOLAPURAM

The Brihadisvara Temple at Gangaikondacholapuram was built by Rajendra I the illustrious son of the great



The Airavatesvara Temple in Darasuram

Chola King Rajaraja I who chose this location to build a new capital city for the Chola Empire most probably during the first quarter of 11th century. To commemorate his conquest over northern territories, he built a great temple dedicated to Siva also known as Brihadisvara. The Brihadisvara at Tanjavur had influenced this temple in many ways; for instance, the vast conception of the lay out and massive proportion of the elevation.

The layout of the sanctum with its axial units, the Chandikesvara shrine, the cloister *mandapa* with the subsidiary shrines and a *gopura* (gateway) is similar to Tanjavur. The location of two smaller shrines, the South and North Kailasa, now the Amman shrine, are different. The earliest inscription in the temple is not of Rajendra I, but that of his son, recording the donations of his father.

The temple has sculptures of exceptional quality such as the dancing Ganesa, Ardhanari, Dakshinamurthi, Harihara and Nataraja on South wall niches;

Gangadhara, Lingodhbhava, Vishnu, Subrahmanya and Vishnu-anugrahmurthi on the West wall and Kalantakamurthi, Durga, Brahma, Bhairava, Kamantaka on the North wall. But the most outstanding sculptures are found in the niches by the side of the northern entrance steps to the sanctum. These are the Chandesanugrahamurti and Sarasvati. The bronzes of Bhogasakti and Subrahmanya are masterpieces of Chola metal icons. The *saurapitha* (solar altar), the lotus altar with eight deities is considered auspicious.

AIRAVATESVARA TEMPLE, DARASURAM

The Airavatesvara Temple built by the Chola King Rajaraja II in the 12th century is also a gem of Chola architecture. Though much smaller in size when compared to the Brihadisvara Temple at Tanjavur and Gangaikondacholapuram, this temple is different as it is highly ornate in execution. The temple consists of a sanctum without a circumambulatory path and an axial *mandapa*. The front *mandapa* known in the inscriptions as 'Rajagambhiran tirumandapam', is unique as it was

conceptualised as a chariot with wheels. The pillars of this *mandapa* are highly ornate. The elevation of all the units is elegant with exquisitely sculptures dominating the temple's architecture.

The sculptures of this temple are the masterpieces of Chola art and include the Nagaraja, Agastya, dancing Martanda Bhairava, Sarabhamurti and Ganesa, among others. The labelled miniature friezes extolling the events in the lives of the 63 *nayanmars* (Saiva saints) reflect the deep roots of Saivism¹ in this region. In fact, the king made donation for the singing of hymns from 'Thevaram', the Saivite sacred book in Tamil, in this temple. The construction of a separate temple for Devi², slightly later than the main temple, indicates the emergence of Amman shrine as an essential component of the South Indian temple complex.

The temples were maintained by both royal benefactions and public patronage. The Thanjavur temple inscriptions deal with all aspects of the management of the temple. The king's sole objective was to 'leave no want of the temple unsupplied'. For the proper management of the assets of the temple, he appointed 196 staff consisting of treasurers, temple servants, accountants and sub accountants. Security was taken care of by watchmen and the dancing girls were appointed as temple dancers. For services like garland weaving, keeping the temple clean and tidy, staff were appointed. The other two temples do not carry such detailed inscriptions on the day to day management of the temple. The three temples dedicated to Siva are under continuous worship since the day of their consecration. A systematised set of rules as prescribed in the ritual treatises, the *agamas*, are followed in all the temples.

MAINTENANCE AND MANAGEMENT STRATEGIES ENABLING CONTINUITY

The temples were brought under the protection of the Archaeological Survey of India (ASI) as far as their structural maintenance is concerned. The ritual aspects and the finances are managed by the Hindu Religious and Charitable Endowment Board, while the two temples at Thanjavur and Darasuram are under the ownership of the erstwhile Maratha ruler of Thanjavur.

All the three temples are in a good state of preservation and only minor interventions have been undertaken. The stucco works in the *vimana* (tower) and the *gopuras* of the temple were conserved and the leaks in the *vimanas* of all the three temples were plugged.

The *mahadvara* (entrance gateway) of the temple at Gangaikondacholapuram was in a bad state of repair as some of the stone members were utilised during the British period for the construction of a dam. With the documentation available in the ASI and with the available stones, the *mahadvara* was conserved. The paintings in the Thanjavur temple are preserved by the Science Branch of the ASI. As the temples were neglected for a long period of time, they required regular maintenance and minor repairs to bring it back to prominence.

Since the temples are centres for worship they attract a large number of people. When compared to the other pilgrim centres in South India, the worship in these temples was comparatively less. The *mahakumbhabhishekam* (reconservation ceremony) as prescribed by the *agamic* treatises after conservation/renovation works, undertaken in the 1970s and again in 1990s changed the inflow of devotees and pilgrims and also aided in the revival of several of the *pujas* (prayer ceremonies) and festivals. Amongst the important *pujas* that were revived was the *pradoshapuja* (performed fortnightly to the huge Nandi bull, the vehicle of Siva), in the Thanjavur temple, the *annaabhishekam* (offering and bathing the deity with cooked rice) performed annually at Gangaikondacholapuram and the *saraba puja* (worship to a concept of Siva) performed every Sunday at an appointed hour in the evening. Each of these occasions attract nearly 40,000 to 50,000 people in respect of Thanjavur and Gangaikondacholapuram and around a few hundred for the *puja* at Darasuram.

The *puja* at Thanjavur that involved the *abhishekam* to the *Nandi*, thousands of litres of milk and honey is offered by the devotees and all this is utilised for bathing the deity. Two repercussions were noticed due to this. The drain would get choked with liquid and the overflow would not dry up immediately, leaving behind a pungent odour that continued to linger over several days. Moreover, as the liquids are offered to the deity, they acquire religious sanctity and one cannot tread over it. To ensure that the religious sentiments are not hurt and to maintain the hygiene and aesthetics of the temple premises, the drain was widened allowing a free and better flow of the ablutions.

In the temple at Gangaikondacholapuram, a net was spread around the Linga so that the cooked rice would be held within a specified area and that the remaining portions could be kept clean. The cooked rice was offered to all the devotees thereby causing a lot of spillage all around the temple premises. A voluntary

body and ASI are involved in bringing the place back to clean levels. The burning of *ghee* (clarified butter) lamps is an act of piety in the temples. As the number of devotees have increased manifold, the number of *ghee* lamps have also increased. The issues associated with it are that the lamps are sold close to the places where the lamps are lit. The devotees lighting the lamps smeared the oil on the wall nearby, either on the plain surface or the sculptures and also lit the lamps at places identified by them. As this issue became rampant, the agencies involved deduced a simple solution through public awareness. In the first instance, the lamps were sold at appointed places and the places for lighting the lamps were identified. This controlled the smearing of oil on the wall surfaces. The oil stains were removed chemically and the public were constantly made aware of the problems associated with such an action. The results were very fruitful and the devotees understood!

While the devotee is accorded utmost importance, the visitor is not left behind. To improve the aesthetics of the temples all the overhanging electrical cables have been laid underground. The lighting in the temple has been sensitised. The area in between the *prakara* wall and the temple has been landscaped and is dotted with several flowering plants.

As per the norms of the temple, all are not permitted to view the paintings in the circumambulatory passage. It is also not advisable to expose the paintings to constant light. To enable all the visitors to view the paintings, life size pictures of the paintings have been exhibited in the Interpretation Centre along with the Nayaka

period paintings that were stripped from the painting chamber to expose the Chola ones. Information about the temple and pictures of the conservation activities are also exhibited. Signage, with information about the different shrines in the temple has been displayed. A proper visitor management plan greets the visitor at the entrance. To control the large rush of devotees, temporary barricades have been provided. A touch screen detailing aspects of Chola history, architecture, sculpture, painting, bronzes of the temple has also been installed recently.

An area of 100 metres around the protected limits of the temple and a further 200 metres have been identified as 'prohibited' and 'regulated' areas where only repairs and construction with permission are permitted.

CONCLUSION

The management strategies adopted have been evolved over a period of time drawing a tenuous balance within the requirements of traditional continuity and priorities of the devotees, pilgrims and the visitors. Heritage management in these temples are a combination of the technical management of the structures, ensuring the sustenance of all the Vedic or *agamic* principles of a 'living temple', allowing the visitor to enjoy the 'experience' of the site and finally nourishing and promoting the arts which is an inseparable component of the temple. In all these endeavours there has been a concerted effort to maintain a balance, but it is an ongoing process.

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Notes

- ¹ Saivism, is one of the four most widely followed sects of Hinduism, which reveres

the god Shiva as the Supreme Being. Followers of Shiva, called 'Shaivas' and also 'Saivas' or 'Shaivites', believe that Shiva is all and in all, the creator, preserver, destroyer, revealer and concealer of all that is.

- ² Devī is the Sanskrit root-word of Divine. It is synonymous with Shakti, the female aspect of the divine, as conceptualised by the Shakta tradition of Hinduism. She is the

female counterpart without whom the male aspect, which represents consciousness or discrimination, remains impotent and void. Goddess worship is an integral part of Hinduism.

Management of Living Urban World Heritage Kathmandu Valley

KAI WEISE

ABSTRACT

The unique culture of Kathmandu Valley was created due to its location within the geological and geo-political setting in the foothills of the mighty Himalayas. The historic buildings were maintained through traditional community based systems. The need for cyclical renewal due to recurring earthquakes and the impact of climate on construction materials has recently led to discussions on authenticity. Seven monument zones within the Kathmandu Valley were inscribed on the UNESCO World Heritage List in 1979, but management frameworks and processes were established only after these sites were notified as World Heritage in Danger in 2003. The concern today is to achieve a fine balance between safeguarding historic cities while keeping them vibrant and bustling. There are several lessons may be learnt from the decade long experience with establishing and reviewing the management of the Kathmandu Valley World Heritage Property.

INTRODUCTION

Living cultural heritage is dependent on ensuring that the community that created and maintained the heritage over centuries continues to do

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The tiered temples on Taumadi Square, Bhaktapur

so while adapting to changing circumstances. Over the past decades, the definition of what constitutes cultural heritage has changed dramatically. The understanding of conservation began with a clearly monument centric concept of heritage. This approach has slowly changed with importance being given to community and related intangible aspects of heritage, including the concept of cultural landscapes, historic towns, routes and even industrial heritage. The discussion on tangible cultural heritage has been linked to the discussions on intangible heritage and cultural diversity.

Kathmandu Valley was inscribed on the UNESCO World Heritage List in 1979 as a single site with seven monument zones. The property was inscribed under criteria (iii), (iv) and (vi), which means that the value of these sites is based on their living culture, the architectural ensembles themselves and the association to the belief, art and other intangible attributes of the urban heritage. Due to uncontrolled growth and loss of historic fabric, Kathmandu Valley was inscribed on the List of World Heritage in Danger in 2003. By this time, an entirely new approach was needed to address the management issues arising from an urban site

under great pressures of development. After redefining the boundaries and buffer zones and establishing an Integrated Management Plan (IMP), the property was taken off the Danger List in 2007. However the work on improving and augmenting the Management Plan is currently still ongoing.

CONTEXT AND HERITAGE OF KATHMANDU VALLEY

The Himalayan region is characterised by a mosaic of diverse landscapes, climates, ethnicities and cultures. The creation of this fascinating landscape is due to the collision of the Indian and Eurasian tectonic plates. As the mountains were formed, a climatic barrier was created with the northern areas drying up and the southern flanks being eroded away by high levels of precipitation. Several lakes were created within the valleys and the lake of Kathmandu Valley is believed to have drained out over the past 30,000 years. The fact that the valley used to be a lake has had a great influence not only in creating the natural environment within the Valley, but also the culture of the inhabitants. It has been recorded in the ancient texts of the Svayambhu Purana¹

that the Kathmandu Valley was the kingdom of the water serpents Naga-Vasa-Hrada. Legend has it that after the Bodhisattva Manjushri² cut through the hills to drain the valley, the infuriated water serpents whose habitat had been destroyed brought about alternate periods of floods and droughts.

Over centuries, people migrated to this fringe area between the ancient cultural spheres of South Asia and East Asia. They came either to flee from persecution or in search of new prospects. The Himalayas have been both a climatic barrier as well as a cultural barrier where the amalgamation of cultures has taken place on the fringes of the settlements in India and China. They brought with them their religion, language, craftsmanship and enterprise. Where the economy allowed, forms of settlement and shelter developed expressing the more complex character of a civilisation. This process can be observed in the Kathmandu Valley where economic surplus was achieved through intensive farming of the fertile land and trans-Himalayan trade. The compact urban structure was defined by trade routes and courtyard units that originated from Buddhist *viharas* (monasteries).

The indigenous Newari³ culture was defined by the contradiction between a highly developed urban culture and a highly developed farming culture. The amalgamation of Hinduism and Buddhism into their social structure was also a unique feature. The religion and festivals of Newars, based primarily on an agrarian lifestyle were manifested in the urban setting. The traditional setting of compact settlements was created on the *tars* (elevated land), leaving the *dolchetra* (low land and flood plains) for agriculture. A ring of protective deities defined the boundaries of the settlements, beyond which were terraced fields. Narrow streets were lined with three to four storeyed buildings forming a distinct street façade. The central area was usually an open space where the temples and a pond were situated.

During most of the period between the 14th and 18th century, there were three cities within the valley under the Malla⁴ dynasties that competed with each other to build elaborate palaces and temple complexes in the surrounding squares. The tiered temple architecture with intricate wood carvings developed as a unique style within the valley. In addition to the complex



Chusya Bahal, an original courtyard monastery in Kathmandu

systems of ornamentation, Newari craftspeople developed ingenious methods of seismic design.

Under the Shah⁵ dynasty, especially in the 18th and 19th century, some examples of a new style of architecture emerged influenced by the Mughal style of northern India. In the late 19th century the Rana⁶ prime ministers took over power and introduced huge palaces in white stucco and European designs, imitating British colonial architecture in India.

TRADITIONAL COMMUNITY BASED CONSERVATION

The strong social integrity within the Newari community was largely due to the socio-religious organisations called *guthis*. A *guthi* is essentially a common interest group with collective responsibilities and privileges devised to enable the individual or group of the society to fulfil his many socio-religious obligations through group action. The founders of a *guthi* usually donate some property as an endowment and the revenue generated from tilling this land would

go towards the maintenance of that particular building and the continuation of other rites and rituals associated with it. The conservation practiced through *guthi* system is at the root of the large inherited culture of the Katmandu Valley.

According to Bista (1967, p.27), '*guthis* are of three types: religious, functional and social'. All community work and activities were organised in the form of *guthis* and the social networks formed by these organisations ensured the upkeep of religious, social and cultural activities and traditions. 'The network of such *guthi* institutions bound the Newars together at the three levels of caste, patri-lineal grouping and territory' (Nepali 1965, p.191).

The patronage to the *guthis* was often performed by the royal families, even during the Malla period. However, during the late 19th and early 20th century, a separate office was established to maintain records of *guthi* land. The Guthi Corporation was established in 1964, consolidating all *guthis* to a centrally organised unit. The Guthi Corporation's role has been to preserve cultural heritage, monuments, religious buildings, ancient ornaments and articles of religious and cultural importance along with the task of ensuring that religious rites and festivals are performed. The legislation also prohibits sale of land belonging to temples or spaces for public festivals and worship.

Traditionally, the *guthis* were run by the community. After being nationalised as part of the Guthi Corporation, they lost their traditional identity and have become non-operational to a large degree. The income from the land became insufficient to run the Corporation due to encroachment and illegal sale of *guthi* land, lack of adjustment of taxes to inflation, increased overhead costs and expenses for special materials and labour required for festivals. For example, during the Macchindranath festival special rope is needed to construct the chariots that is not available in Nepal any more. The community members responsible for the construction of the chariots have a monopoly and demand high remuneration for their work. Additionally, when the chariot is pulled around the city, it often topples over, damaging nearby buildings. Traditionally this was considered good luck. However, today even for minor damages compensation is demanded.

The lack of clarity in function and ownership has raised concerns. The Guthi Corporation has taken over certain community responsibilities but is not in a



Swayambhu Mahachaitya



Hanuman Dhoka Durbar Square, Kathmandu

position to raise the required resources to implement their duties. On the other hand, *The Ancient Monument Preservation Act 1956* has empowered the Department of Archaeology, Government of Nepal to take over responsibilities for any building or ensemble that is over 100 years old.

ADAPTING TO AN EARTHQUAKE PRONE AREA

The Kathmandu Valley is especially prone to disasters caused by earthquakes due to its geophysical formation and its soil conditions. On average, an earthquake of magnitude greater than eight on the Richter Scale has been recorded in the Valley in the past centuries. In spite of this impediment, the Valley has flourished. There is much to learn from the response of the inhabitants over the centuries to this hazard, both in terms of how the traditional buildings developed as well as the ‘cyclical renewal’ of significant buildings.

In terms of structural construction, the Newari buildings are designed to perform well during smaller earthquakes. Smaller movement is taken care of by running the wooden beams through the walls and fixing it in position using wooden wedges on either

side. Horizontal wooden beams placed within the wall usually separate the brickwork of each floor allowing for certain movement. However, photographs from the 1934 earthquake show that earthquakes of greater intensity led to the total collapse of these buildings.

In the late 19th century, a new style of architecture was introduced with an eclectic mix of Neo-Classical European architectural language, today referred to as the Rana Style. These buildings did not fare very well during earthquakes. However, being the architecture that was in vogue at the time, most of the reconstruction that took place after the 1934 earthquake was carried out in this style.

Assessing the ‘cyclical renewal’ efforts undertaken after the 1934 earthquake gives an idea of the scale of the destruction that ensued, as well as the need for resources and preparedness to carry out restoration works. The examples of the 55-Window Palace, the Fasi Dega Temple, the Hari Shankar Temple and the Chyasilin Mandap in Bhaktapur illustrate the difficulties that reconstruction works posed after the 1934 earthquake. The 55-Window Palace was reconstructed soon after the earthquake using the original wood elements, however these were often laid

in the wrong manner or position. This was rectified in a later restoration project. The Fasu Dega Temple, located to the east of the palace was completely destroyed leaving only the massive five stepped plinth. Due to the religious significance of the monument, a simple dome shaped structure was built on the historic plinth to protect the deity. The Hari Shankar Temple was also completely destroyed and only the entrance sculptures remain. Though there was photographic evidence of the temple, this structure was never reconstructed, probably due to the fact that the statue of the main deity was also lost. On the other hand, the octagonal Chyasilin Mandap was reconstructed by a German company using concrete and steel, half a century after its destruction, to restore the integrity of the square.

The great earthquakes that have ravaged the city over the centuries have been followed by a period of reconstruction. This process of cyclical renewal has been an integral part of the development process of the cultural heritage of the Kathmandu Valley. It has also taken care of the requirement for regular restoration of monuments. Efforts in conserving the built heritage within the Kathmandu Valley must therefore take the concept of cyclical renewal into account, without necessarily strengthening these structures using modern technology to achieve a greater earthquake resistance. The close link between heritage and disaster risk management defines the culture of the Kathmandu Valley and needs to be maintained.

MANAGEMENT SYSTEM TO SAFEGUARD OUV

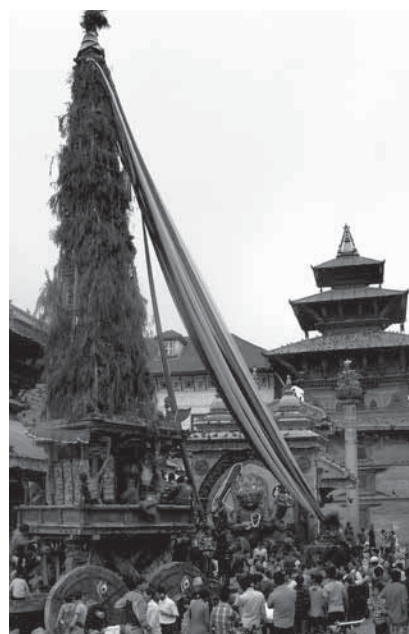
Kathmandu Valley was inscribed on the World Heritage List in 1979, as a 'multiple resource nomination', referring to the seven monument zones: three Durbar Squares of Hanuman Dhoka, Patan and Bhaktapur, two Buddhist Stupas of Swayambhu and Baudhdhanath and the Hindu temple complexes of Pashupati and Changu Narayan. The monument zones of Kathmandu Valley were considered to be of Outstanding Universal Value (OUV) based on three criteria that were defined as follows at the time of inscription:

- (iii) Be unique, extremely rare, or of great antiquity, (iv) be among the most characteristic examples of a type of structure, the type representing an important cultural, social, artistic, scientific, technological or industrial development and (vi) be most importantly associated with ideas or beliefs, with events or with persons, of outstanding historical importance or significance (Department of Archaeology 1979).

With uncontrolled urban growth within the Valley, concerns arose for the preservation of the monument zones. Already in 1992, the possibility of endangered listing was contemplated. After years of discussing the status of the Kathmandu Valley, at the 27th session of the World Heritage Committee in 2003, the property was inscribed on the List of World Heritage in Danger, due to 'partial or significant loss of traditional vernacular heritage since the time of inscription



Musical procession in Bhaktapur



The Seto Macchendranath chariot in Kathmandu Durbar Square



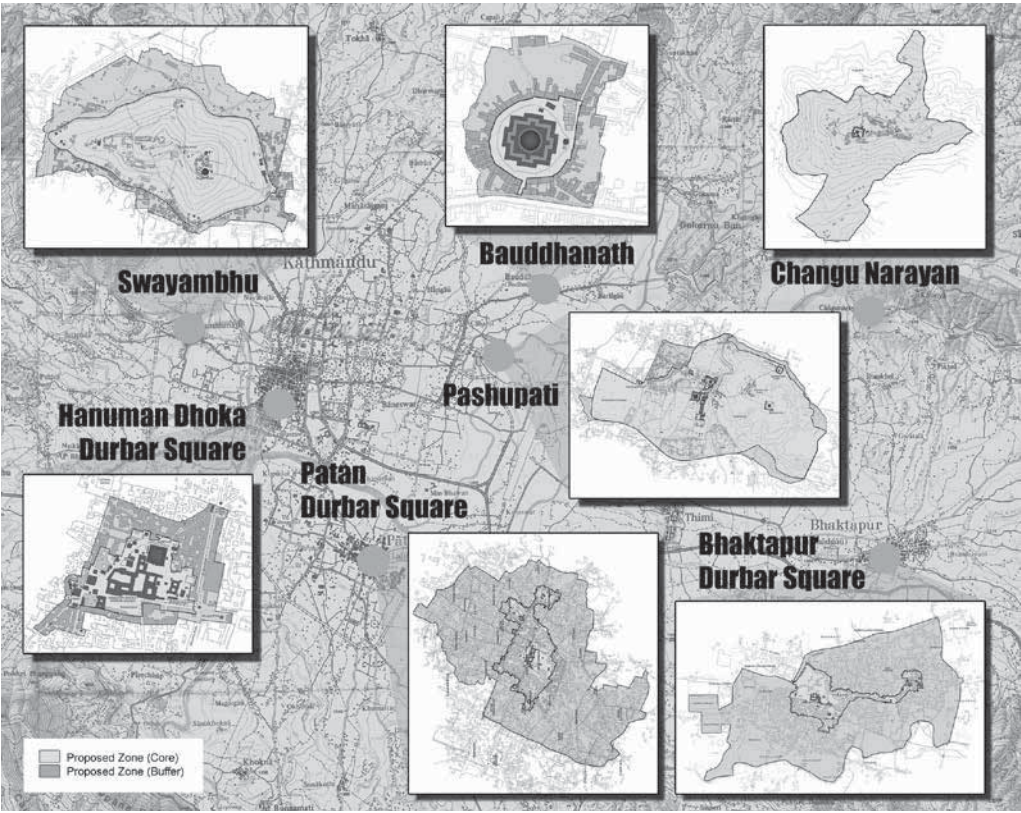
After the 1934 only the lions protecting the entrance steps of the Hari Shankar Temple remain. In the background the sanctum of the Fasu Dega Temple was protected with a simple structure

resulting in a general loss of authenticity and integrity of the property as a whole'. As a precondition for the removal of the property from the List of World Heritage in Danger, the State Party was recommended to legally redefine the core and supporting buffer zones of all monument zones based on the remaining OUV, accompanied with management mechanisms to adequately conserve the remaining World Heritage values of the property in the long term. The State Party was also recommended to consider new criteria and an appropriate name (World Heritage Committee 2003).

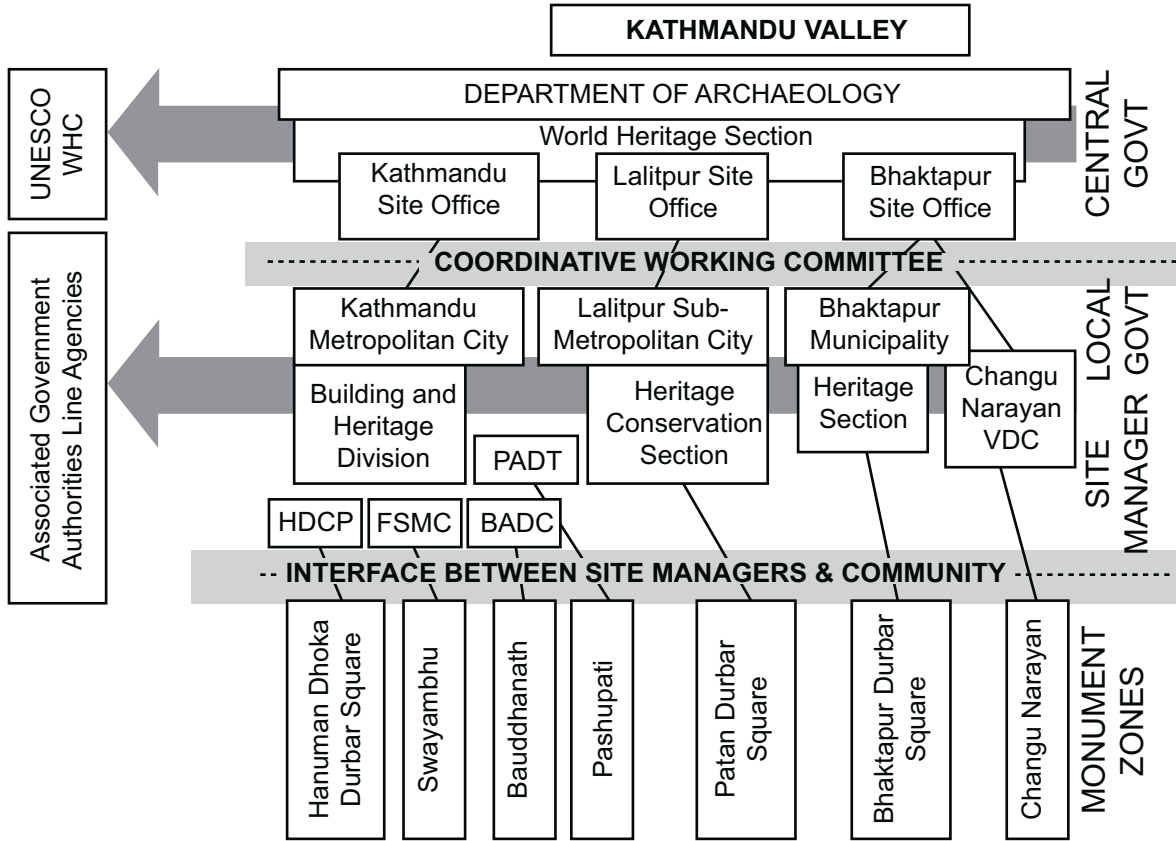
The World Heritage Property within the Kathmandu Valley is probably one of the most complex sites in

the world, comprising of seven monument zones, each with specific management requirements. Each monument zone contributes to the OUV of the World Heritage property, though the threat to each monument zone is different in form and degree. The aim of the IMP was to develop a framework for the integration of the seven monument zones within a single system, taking into account each of their specific management requirements.

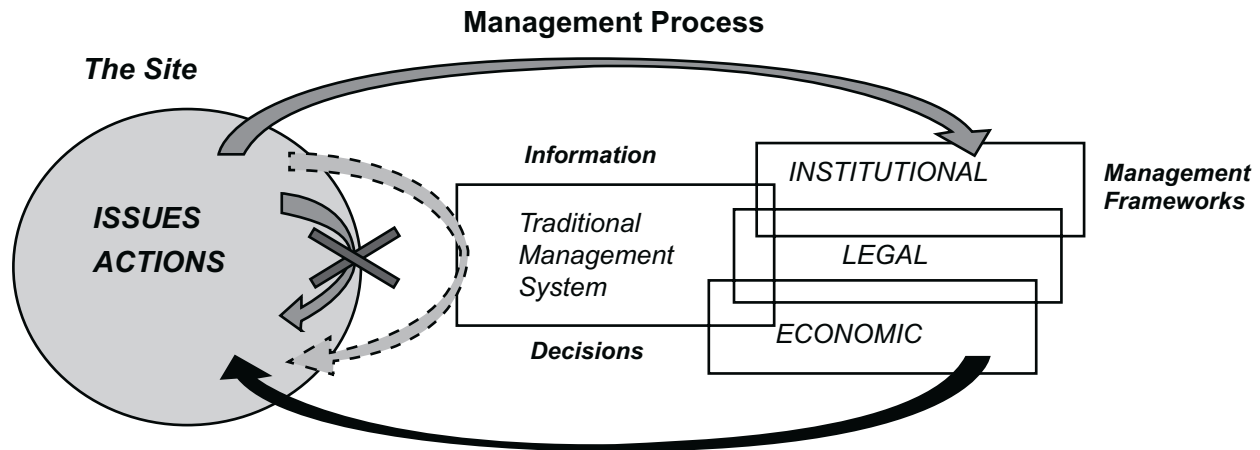
Management Plans of World Heritage properties are frameworks and processes with the objective to safeguard their OUV. Management systems are based on two components; processes that are a series of



The seven monument zones of Kathmandu Valley



The institutional framework



Management Processes

actions, decisions and controls based on a flow of information and frameworks that are pre-established institutional, legal and economic parameters for the processes.

The process of preparing and establishing the management system was carried out between 2004 and 2007, leading to the removal of the Kathmandu Valley from the List of World Heritage in Danger in 2007. According to the evaluation report (Okahashi & Stovel 2006, p.4)

In brief, the establishment of the IMP of the Kathmandu Valley could be seen as a model process for all World Heritage Management Plans. It is not a study document to describe the site or to provide ideals for the site-management, but has gone through a thorough process of site-based information gathering and commitment by the concerned site-management authorities and the draft has incorporated the viewpoints and realistic possibilities of the complex management structure.

This model process of establishing the IMP can be broken down into clear stages and components. The first stage focused on defining the heritage property by understanding the attributes that express the value of the property, by documenting these attributes and by compiling site specific management issues. Based on this information, in the second stage of analysis, a conservation approach was developed, along with a graded inventory and clear objectives of the required management system. This was the basis for the third stage focusing on establishing the management system comprising of frameworks and processes along with establishing linkages between the all related stakeholders. The fourth stage focused on integrating this system into the overall governance structures of the area, especially focusing on urban planning, disaster

risk management and tourism planning. The fifth stage focused on the actual management of the heritage site, fine-tuning the system, implementation of annual action plans, along with capacity building and training. The final stage ensures periodic review of the entire management system that has been fixed at five years for the Kathmandu Valley World Heritage Property. The Integrated Management Framework (IMF) for the Kathmandu Valley was passed by the highest authority, the Cabinet of the Government of Nepal (Government of Nepal 2007, p. 13), stating that:

The primary objective of the Integrated Management of the Seven Monument Zones of the Kathmandu Valley is to protect the Outstanding Universal Value of the World Heritage property as well as the locally recognised heritage values, while taking into account the standard of living, safety and economic viability of the community living within the World Heritage property.

The principles that were to be observed in achieving the management goals were:

- Significance driven
- Integrated approach
- Process oriented
- Bottom-up approach
- Promote local empowerment
- Socially and economically sustainable.

KEEPING HISTORIC CITIES ALIVE

As per the requirements of the IMF, the entire management system of the Kathmandu Valley needed to be reviewed after five years. This process was begun in 2012 with meetings of the Coordinative Working Committee (CWC) at each of the monument zones. Each of the monument zones had their own list of issues that needed to be addressed. This

could only be possible if the system ensured that the management allowed for the local site managers to communicate directly with the community, monitor activities regularly and determine a realistic approach to addressing such issues. To make sure that such activities are appropriate for a World Heritage property and as per the approaches laid down in the IMF, it is an imperative that site managers discuss this during the CWC meetings together with the national authority, the Department of Archaeology as well as the site managers of the other monument zones.

The issues raised were often linked to appropriate means of carrying out development works, restoration

of specific monuments, awareness building and improvement of management processes. The financial implications of conserving a heritage property have always been an important factor. This initiates discussions on sustainable development and culture for development. Conservation must take into account the practicalities required by living heritage. A fine balance is required between allowing life in the city to continue functioning without being smothered, while ensuring that the main attributes conveying the value of the heritage are safeguarded.

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Notes

- ¹ Swayambhu Purana is a Buddhist scripture about the origin and development of Kathmandu valley. Swayambhu Purana gives detail of all the Buddhas who came to Kathmandu.

- ² Manjushri is the Bodhisattva of

Transcendent Wisdom. His name is a compound of the Sanskrit words Man-ju (charming, beautiful, pleasing) and Shri (or Sri, meaning glory, brilliance). The combination of both these words conveys the kind of intelligence and wisdom Manjushri represents.

- ³ The Newa people or Newars are the people of the Kathmandu Valley in Nepal and the creators of its historic civilisation.

- ⁴ The Malla Dynasty was a ruling dynasty of Nepal from the 12th to the 18th century. It was during their reign that the people living in and around the Kathmandu Valley began to be called 'Newars'.

- ⁵ The Shah dynasty was a ruling dynasty of the small Gorkha kingdom until 1768 and the ruling dynasty of Kingdom of Nepal from its inception in 1768 to the end of the monarchy in mid-2008.

- ⁶ The Rana dynasty was a Hindu Rajput dynasty that ruled the Kingdom of Nepal from 1846 until 1951, reducing the Shah monarch to a figurehead and making Prime Minister and other government positions hereditary.

Managing World Heritage Properties in Madhya Pradesh

VISHAKHA KAWATHEKAR

ABSTRACT

With recent efforts towards nominating more Indian heritage sites to the World Heritage List, it is imperative that these be appropriately managed, in order to maintain their Outstanding Universal Value (OUV). Quite a few challenges in managing these properties are generic across the country, including issues related to holistic definition of heritage, legislation, missing use of customary laws and practices in heritage management. Efforts are in progress towards effective management, with increased emphasis on documentation and putting management systems in place. The perception of protection has evolved, having expanded to maintenance of values of the property and management that ensures that the OUV of the property is not compromised. Hence, tools like heritage or cultural impact assessment are becoming mandatory. An examination of these evolving models of World Heritage management through examples of World Heritage properties in Madhya Pradesh enables a better understanding of the scenario.

INTRODUCTION

The representation of cultural heritage sites inscribed as World Heritage from a particular country contributes to the strengthening of its national

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identity and marking the presence of the country on the global map. In turn, the nation must share the responsibility of ensuring that their OUV is maintained and the sites are safeguarded and managed through appropriate frameworks.

There is no special legal provision for World Heritage sites in India. The current legislative provisions are geared towards protecting single or collective monuments without taking into account the context or the extant built environment, thus making management of the values of the World Heritage sites difficult. Identification, demarcation and protection of conservation areas is not yet a standard practice many a times heritage legislation and planning laws tend to be in conflict. The recent amendment and validation of the pre-existing Act¹ governing monuments and sites of national importance is geared to address this gap, though a successful example of its implementation is yet to be seen. The other factors that threaten World Heritage sites in India include environmental pressures,

uncontrolled urban development, communal conflicts, poverty, lack of political will, lack of awareness of the value of heritage, low levels of funding, inadequate expertise and equipment and lack of inventories.

The challenges of management of WHS in Madhya Pradesh have been discussed through the case of Buddhist Monuments at Sanchi, Rock Shelters of Bhimbetka and the Khajuraho Group of Monuments.

BUDDHIST MONUMENTS AT SANCHI

The World Heitage Site of Sanchi comprises of a group of Buddhist monuments: monolithic pillars, palaces, temples and monasteries. Most of these date back to the second and first century BC and are in different states of conservation. The oldest Buddhist sanctuary in existence, it was a major Buddhist centre in India until the 12th century AD. The site has a potential of being a cultural landscape due to dotting *stupas* (mound-like or hemispherical structure containing Buddhist relics)



Rock painting similar to the Rock Shelters of Bhimbetka in a cave shelter near the Buddhist Monuments at Sanchi. More explorations, research and protection of these shelters required as technical studies on these paintings. Source: Shri Ajoy K Bhattachary

in its immediate vicinity and its close relationship and proximity to River Betwa, the town of Vidisha, rock cut industry, rock shelters and rich vernacular architecture. Another significant association is the strong connection to Sri Lankan Buddhist pilgrimage circuit. The inscriptions, sculptures and panels have been extensively interpreted for the depiction of mythology and Jataka tales². Yet, the value in terms of human record of life style, architecture, plant species and landscape features during the Vedic times depicted on the panels still needs to be explored. There is a potential to work on additional contributions to the value and knowledge about the site, beyond what it has been nominated for.

In order to preserve the richness of the property, the management strategy must look into regional settings and site level management. While there is ample signage at the site, there is a stark requirement for a state of the art interpretation centre at the site. Appropriate approach towards physical conservation of the carved figures on panels that are losing their sharp edges needs to be put in practice³. Extensive efforts have gone into involving community into the management of the site, yet formal platforms of engagement need to be developed. With respect to control and developments in the buffer area, legal provisions of acceptable architectural practices must be formulated and disseminated to the people residing in the nearby villages.

ROCK SHELTERS OF BHIMBETKA

The nominated Rock Shelters of Bhimbetka lie within the Vindhyan Hills, comprising of an area of massively sculpted sandstone rock formations clustered around Bhimbetka Hill near Bhopal. The area has abundant natural resources, perennial water supplies, natural shelter, rich forest flora and fauna. These conditions of plenty seem to have been conducive to the development of sustainable and persistent societies and the creation of notable rock art. The cultural traditions of the inhabitants of around 21 villages adjacent to the site bear a strong resemblance to those represented in the rock paintings.

The site includes five clusters of rock shelters, with one large complex in the buffer zone. The rock shelters display persistent traditions of rock painting, spanning periods from the Mesolithic⁴ to the Historic. They display richness and variety of mural subjects and form one of the densest known concentrations of rock art, as a collection. The Rock Shelters of Bhimbetka comprise



The carvings depicting a royal person passing through the city gate in a chariot followed by a retinue, while citizens watch at Bhimbetka

of three major components: ecology and environment, cultural content and tribal settlements or villages. The management of the site is an imposing challenge, as the ownership of the nominated area and the buffer zone is in the hands of multiple agencies and their standards of protection vary. The core of the nominated area has been declared as protected and managed by Archaeological Survey of India (ASI), while the other areas are largely with the State Government of Madhya Pradesh. The buffer areas fall within the boundaries of reserved or protected forest of Ratapani Wild Life Sanctuary. The Government of Madhya Pradesh is a major partner in management of ecological and environmental aspects through the Department of Forest and in the management system with respect to Revenue lands, through the Department of Revenue.

Monitoring of the site is the key tool for management. Some models like monitoring of garbage during one of the major festivals, opening of a community museum and making different rock shelters accessible to the public at different time periods to enable preservation and prevent deterioration of the caves and paintings are being worked out.⁵ There is a community residing in around the 21 villages, with its living cultural practices that include customary laws and management of ecology and the site that is overlaid with the official management systems and controls for protection.



Site plans showing the mitigations proposed for the Eastern and Western Group of Temples
Source: HIA Khajuraho World Heritage Site, ASI, Bhopal Circle

As soon as restrictions on usage of the landscape are imposed, the interdependence of nature and the community starts dissolving, creating an imbalance.

KHAJURAHO GROUP OF MONUMENTS

It consists of temples in three groups, namely Western Groups of Temples with 13 temples in 11.31 hectares of protected area and 120.58 hectares regulated area⁶, Eastern Group of Temples with nine temples in 1.73 hectares of protected area and 164.88 hectares of regulated area and Southern Groups of Temples with two temples in 1.82 hectares of protected area and 77.82 hectares of regulated area. Apart from the protected area the World Heritage Site should include archaeological mounds and landscape features like water tanks as an integral part. The three different group of Temples lie between living community areas and areas of commercial expansion that comprise of the service industry including high end hotels. This gives rise to multiple layered problems and needs cooperation from local authorities as well as decisions at the local, regional and national level for the overall management. For example, impact of vibration caused by aircrafts due to increased movement of air traffic and location of airport needs to be closely monitored. This site needs a comprehensive management plan and explicit monitoring at various levels of management.

Due to popularity of the site, huge investments poured in, as in case of the Proposed Tourist Infrastructure Development of Khajuraho, a project under ASI-National Culture Fund and Indian Oil Foundation. This project includes provision of a visitor facility centre for Eastern and Southern group of temples and other visitor requirements such as parking along with upgradation of existing visitor utilities like the toilets. Other focus areas are development of main access to the core area, preparation of a signage plan and evacuation plan for the Western Group of Temple in case of emergencies. Fortunately, a Heritage Impact Assessment (HIA) was undertaken before decisions for implementations were taken, to address the potential impacts of the proposed tourist infrastructure facilities upon the built heritage and archaeological and historic landscape features contributing to the OUV of the Property⁷.

The HIA evaluated if the OUV of the site would be impinged upon and how the interventions would impact the World Heritage Site. It analysed the visual impact of the proposed development and physical impact as a result of provision of access to the people and risk preparedness measures, on the OUV of the site, along

with indicating the mitigation measures that would ensure its protection. The HIA also sets out criteria that have been recorded as the basis for the inscription, hence contributing to its OUV⁸. General principles of mitigation for heritage features were to evaluate the location of various infrastructure facilities on the site and to suggest the reduction or avoidance of the potential effect by mitigating the effect through better planning. The means would be reduction or adjustment of tourist infrastructure away from resources and investigation of features, primarily archaeological, to better establish their real survival or signification, informing further mitigation.

Given that the site and its OUV comprise the sum of its component heritage features, the assessment of individual impact is valid for the purposes of this assessment. However, consideration is given to impacts upon the OUV of the site as a whole. The final report was submitted on September 14, 2012 after consultations and is now legally adopted. The case of HIA for Khajuraho Group of Monuments was presented by N Taher, 'Superintendent Archaeologist, ASI Bhopal Circle at the course on HIA organised by the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) and World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP), Shanghai and the proposed mitigations were highly appreciated.

The HIA for the Khajuraho World Heritage Site is a rare example with potential to become trend setter. It has given an opportunity to mitigate and reduce the probable impact. As a result, it has been possible to take corrective measures before any irreversible damage to the OUV of the site could take place.

THE WAY FORWARD

Management of World Heritage sites in India has catalysed the notion of heritage protection to two main aspects of maintenance and management, inclusive of change and development till the OUV of the site is not hampered. The adequacy of the efforts is questionable towards their effective implementation. There is a lack of constant research on the philosophical and theoretical frameworks for redefining heritage and its protection, ensuring maintenance of values and physical structure of heritage and management. The need is to look back at the ancient knowledge and bring forth the traditional as well as architectural knowledge systems to deal with the maintenance and management of built heritage.

The three examples from Madhya Pradesh point towards specific issues as well as potentials in the management of World Heritage sites in the Indian context. The cases of Sanchi and Khajuraho press the need for a holistic definition of the site and expansion in defining the area of protection for the site. The Bhimbetka World Heritage Site illustrates how customary laws and practices need to be incorporated into current management of surrounding areas through community involvement and increased physical and intellectual accessibility. Bhimbetka and Khajuraho present the case for multiple agencies of implementation and coordination required at all levels of management from local to national. For Bhimbetka, there is an emphasis on the need for calculating carrying capacity and impact assessments. To manage impact, there is strong need to monitor traffic and waste

management related policies and their implementation at Bhimbetka and Khajuraho. All three World Heritage sites illustrate the need for a good interpretation centre and adequate visitor facilities.

The model presented by the HIA for Khajuraho World Heritage Site presents a way forward, where interventions are guided by a scientific framework including of impact studies for any form of mitigation possible that enables the continuity of the OUV of the site. Lessons can be learnt from the cited examples and applied to similar cases across the country, as long as the main concern remains on understanding of the OUV and maintaining the same through development of frameworks that are compatible with the local conditions and cultures.

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Notes

- ¹ *The Ancient Monuments and Archaeological Sites and Remains Act 1958* (AMASR) is the legislation for safeguarding nationally protected heritage sites in India, till *The Ancient Monuments and Archaeological Sites and Remains (Amendment and Validation) Act 2010* came into existence.
- ² The Jātakas refer to a literature concerning the previous births of the Bodhisattva. These are the stories that tell about the previous lives of the Buddha, in both human and animal form. The future Buddha may appear in them as a king, an outcast, a god, an elephant-but, in whatever form, he exhibits some virtue that the tale inculcates.
- ³ The conservation of the loss of sharp edges of the figures of the panels to be done with no or minimal use of chemicals or abrasive methods of cleaning.
- ⁴ Mesolithic Period, also called Middle Stone Age, ancient cultural stage that existed between the Paleolithic Period (Old Stone Age), with its chipped stone tools, and the Neolithic Period (New Stone Age), with its polished stone tools. Mesolithic material culture is characterised by greater

innovation and diversity than is found in the Paleolithic.

- ⁵ Only one cave cluster is accessible to the public at the moment. The views for future management strategies were shared by Shri S B Ota, Regional Director ASI (Central Region) on the academic platform giving insight to the complexities in heading a multidisciplinary team in the management of World Heritage Site of Bhimbetka.
- ⁶ Protected area as per the provisions of AMASR is the Core area of the Khajuraho World Heritage Site. Regulated area as per the provisions of AMASR is the Buffer area of the Khajuraho World Heritage Site which includes an area of minimum 300 metres from the protected area.
- ⁷ HIA for the Khajuraho World Heritage Site has been prepared by SPA, Bhopal, on behalf of Archaeological Survey of India (ASI), Bhopal Circle.
- ⁸ HIA, Khajuraho World Heritage Site gives details of the planning and legislative background, the assessment and the methodology of assessment and baseline conditions, in so far as these are relevant to the site.

Jantar Mantar, Jaipur Implementing the Management Plan

SALAHUDIN AHMED

ABSTRACT

Jantar Mantar, Jaipur was inscribed as a World Heritage site in 2009, which had been designated as the 'Year of Astronomy' by UNESCO. Since its inscription there has been a concerted effort by the Government of Rajasthan to safeguard the site and its buffer zone and promote its significance. A Management Plan for Jantar Mantar was initially submitted in 2009 with an implementation period of five years and has since been updated and revised. Three secondary plans addressing aspects of interpretation, mobility and site planning and landscaping have been developed, linking to the objectives of the Management Plan and a fourth plan addressing disaster risks to the site is currently being proposed as well. Jantar Mantar, Jaipur is one of the few World Heritage sites in India where the Management Plan is promulgated through the Jaipur Master Plan 2025 and it is being systematically implemented in a phased manner.

NOMINATION TO INSCRIPTION (2009-2010)

The nomination of Jantar Mantar, Jaipur for World Heritage site status in 2009 marked a point in time when methods, policy and funding combined to facilitate this momentous step forward to meet the enlisted objectives by UNESCO for the 'Year of Astronomy'. The statement of Outstanding

Salahudin Ahmad retired as Chief Secretary, Government of Rajasthan in 2012. He is currently the Chairman, Executive Committee Rajasthan Heritage Development and Management Authority and has steered several conservation projects in Rajasthan in his earlier capacity as Principal Secretary, Department of Culture and Chief Executive Officer, Amber Development and Management Authority.

Universal Value (OUV) adopted by UNESCO World Heritage Committee for the inscription of Jantar Mantar in July 2010 summarises the selection criteria as:

Criterion (iii): The Jantar Mantar in Jaipur is an outstanding example of the coming together of observation of the universe, society and beliefs. It provides an outstanding testimony of the ultimate culmination of the scientific and technical conceptions of the great observatory devised in the medieval world. It bears witness to very ancient cosmological, astronomical and scientific traditions shared by a major set of Western, Middle Eastern, Asian and African religions, over a period of more than 15 centuries.

Criterion (iv): The Jantar Mantar in Jaipur is an outstanding example of a very comprehensive set of astronomical instruments, in the heart of a royal capital at the end of the Mughal period in India. Several instruments are impressive in their dimensions, and some are the largest ever built in their category.

Inscription of Jantar Mantar, Jaipur on World Heritage List was the beginning of a tremendous responsibility for the Rajasthan Heritage Development Management Authority (RHDMA) previously known as the Amber Development and Management Authority (ADMA), which was assigned the mandate of protecting the OUV of Jantar Mantar and ensuring an effective implementation of its Management Plan by the Government of Rajasthan, India.

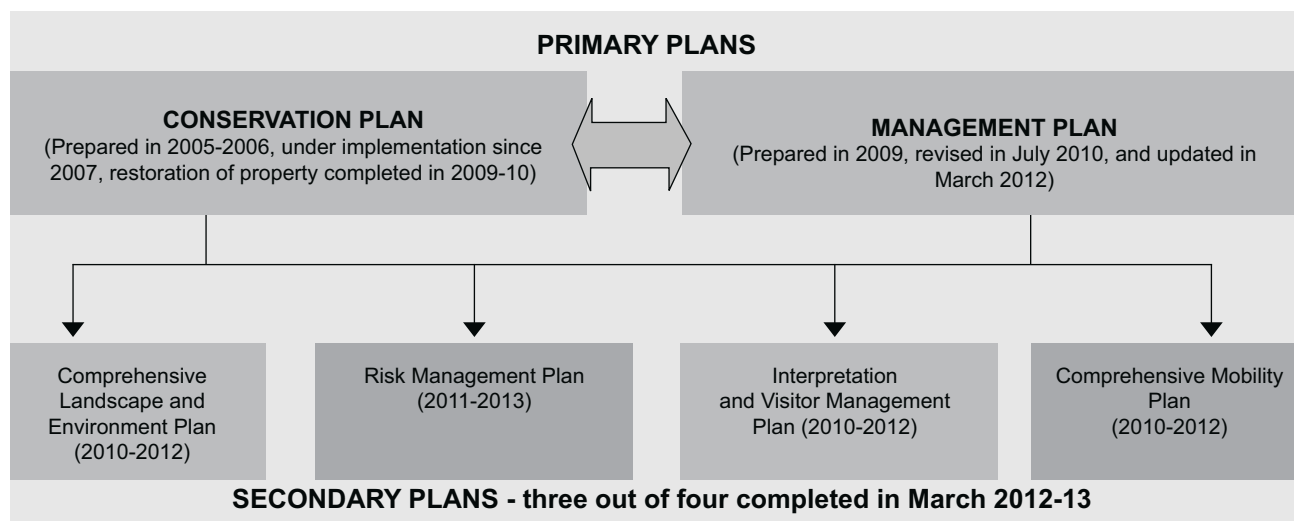
The journey to ensure appropriate conservation of this universally significant site had already been initiated by the stakeholders as early as 2005. A Conservation Plan for the site was prepared in 2005-06 and implemented in 2007-08 by the Department of Archaeology

and Museums, Rajasthan which is responsible for its protection under *The Rajasthan Monuments, Archaeological Sites and Antiquities Act, 1961*. The initial plan identified several management issues and indicated the need of a comprehensive approach for the long term functioning and sustainability of the site that was later addressed through a Management Plan for the site submitted during its nomination. For sustainable and integrated development of the property, the plan was initially formulated for a period of five years from January 2009 to December 2013. It was subsequently revised in July 2009 and in July 2010, to accommodate conditions to be fulfilled and recommendations of the World Heritage Committee for its inscription as a World Heritage site. These included the expansion of the buffer zone, assigning implementation of the Management Plan to ADMA with involvement of Archeological Survey of India (ASI) in order to facilitate coordinated management of the property and its buffer zone as well as revisions to the Action Plan with a framework of proposed secondary plans to be prepared under the aegis of the Management Plan.

IMPLEMENTATION OF THE MANAGEMENT PLAN (2010 ONWARD)

The Management Plan for Jantar Mantar, Jaipur is under implementation in conjunction with other conservation and tourism plans for the site surroundings and the historic core of the city of Jaipur. Along with articulating a vision for protecting the OUV of the World Heritage site, this management plan has the following objectives:

- To identify and resolve all issues relating to the management of the property and buffer zone



Linkage of the secondary plans with the Management Plan



The Jantar Mantar brochure

- To formulate site management policies that will ensure the conservation, protection and enhancement of the OUV
- To promote the property as an educational resource and to provide access to all

In order to assure an effective implementation of the Management Plan, the Government of Rajasthan announced RHDMA as the overarching authority for this purpose by extending its area of work was to property and buffer zone area identified for Jantar Mantar. RHDMA through a stakeholders committee comprising of ASI, Traffic Police Department, Jaipur Municipal Corporation (JMC), Electricity Board, Royal Foundation and other stakeholders in buffer zone has steered further detailing of this Management Plan into various secondary plans and thus ensured systematic implementation of various works in phases.

Since 2010, regular meetings of various stakeholders have been held to discuss the multiple issues identified for the property and its buffer zone and several works have been implemented on site in consultation with all concerned. The completion of all secondary plans and works undertaken through coordination with various departments of State Government, ASI and the Nehru Planetarium are outlined as below.

Interpretation, Use and Visitor Management Plan

Keeping with policies identified for interpretation, visitor access and visitor management in the overall Management Plan, this secondary plan further elaborates on specific projects, activities and programmes outlined for visitor facilitation and knowledge with the intention to engage all visitors and scholars with the significance of the astronomical instruments at Jantar Mantar.

Some of the proposals had already been undertaken by the Government of Rajasthan in 2009 such as introduction of audio guides for visitors, basic facilities and signage. These were further enhanced by introducing the signage highlighting the World Heritage status of the site, more visitor amenities in the property area as well as buffer zone and opening of the interpretation centre which is currently in process of expansion to display historic artifacts and astrolabes from the 18th century that seem to be sourced by Sawai Jai Singh II from Persian countries.

While further research is underway on the historic astrolabes, regular readings are being recorded for all functioning astronomical instruments in the property area. Nehru Planetarium, New Delhi is involved in recording regular readings in order to ensure proper



UNESCO signages at Jantar Mantar

functioning of the astronomical instruments. The final report of these readings will be submitted as part of the periodic reporting to the World Heritage Committee.

Comprehensive Landscape and Environment Plan

This secondary plan on landscape and environment aims to address the physical setting of Jantar Mantar to respond to the site's historic origins and be congruent

with its use and significance. It intends that the property area reinforces strong visual and physical links through sensitive landscape planning and management while adopting an ecologically sustainable approach, minimising the use of non-renewable resources and the impact of tourism on the local environment.

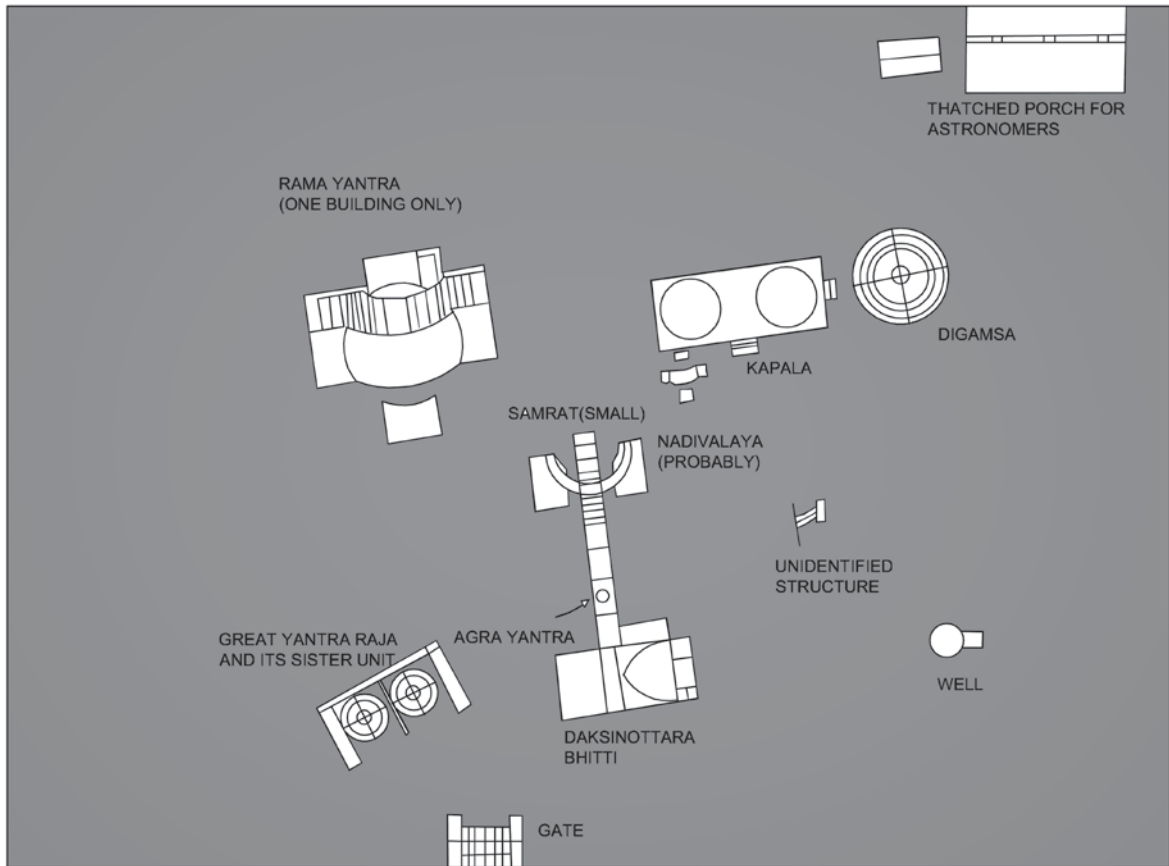
Substantial documentation work has been carried out in preparation of this plan including a complete record of all archival images and maps of Jantar Mantar and its setting, total station surveys and Geographical Information System (GIS) mapping of property area and its context to evolve proposals for landscaping of the buffer zone. Several of these proposals are under implementation including restoration of historic properties and facades in the southern side of Jantar Mantar by RHDMA. Preparation of architectural control guidelines and reframing of byelaws for the buffer zone areas under JMC is also underway. Actions on reducing the impact of the nearby electrical grid sub-station have been undertaken.

Comprehensive Mobility Plan

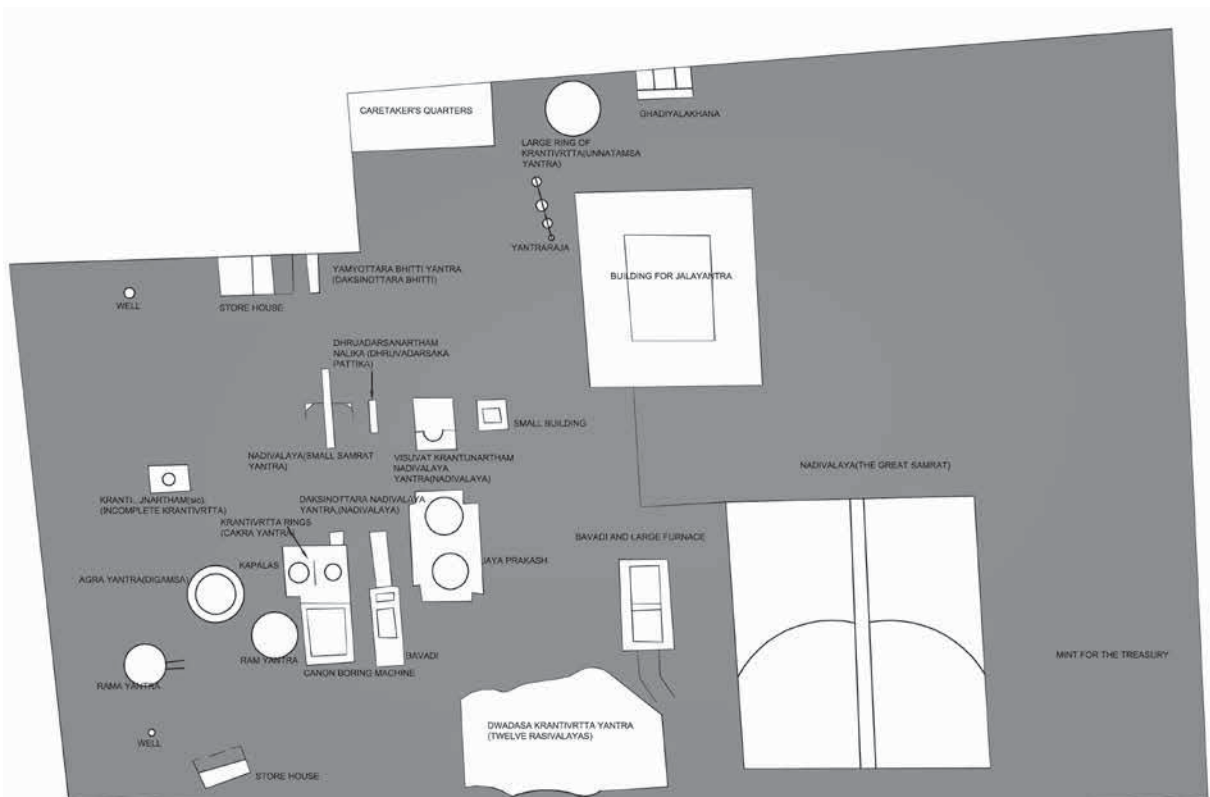
This secondary plan includes detailed surveys of vehicular and pedestrian routes in buffer zone, statistical data, GIS mapping of traffic and parking areas and future proposals for reworking pedestrian and vehicular traffic in the area. This is one of the most challenging plans in terms of its implementation.



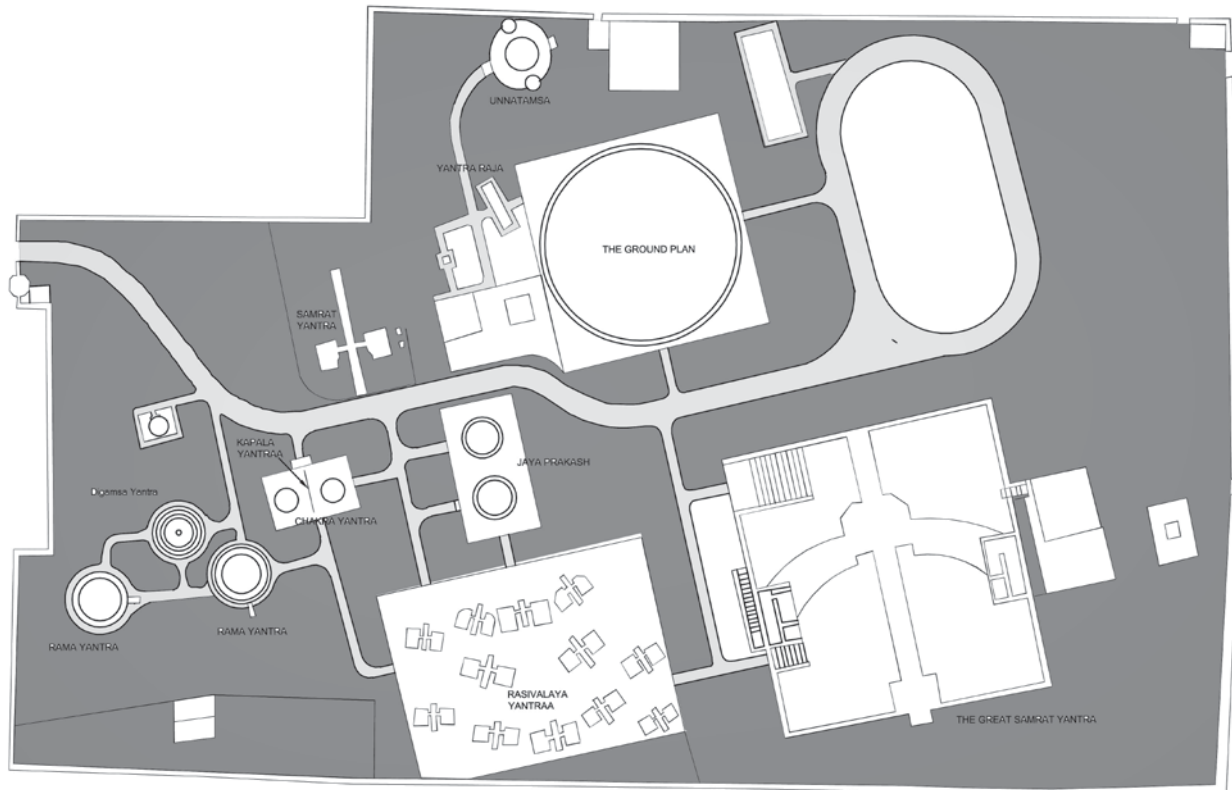
Display of astrolabes in the interpretation centre



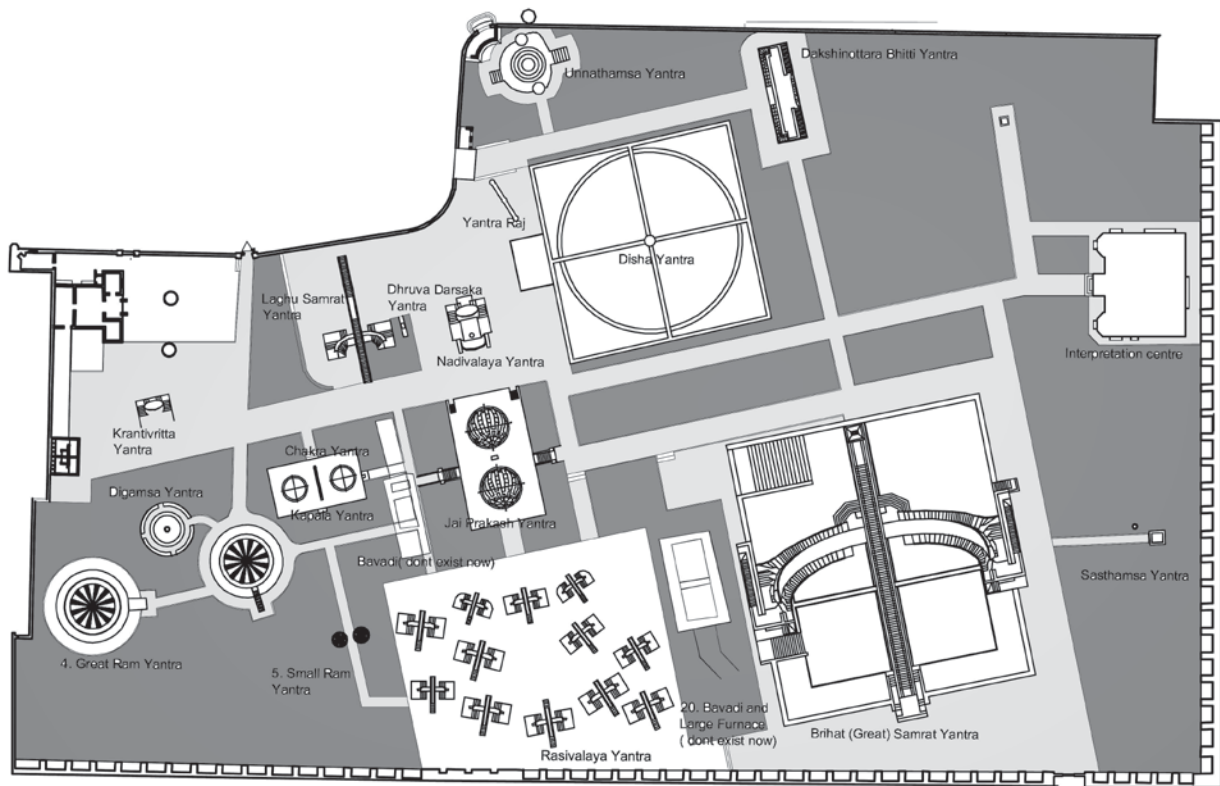
A schematic map of Jantar Mantar as it was documented in the eighteenth century, reproduced from a map courtesy of the Sawai Man Singh II Museum



A reproduced schematic map of the Jantar Mantar by the late nineteenth century, showing addition of various structures and the extension to the site during Pratap Singh and Ram Singh II's reign. Source: VN Sharma, 1997, p.129, Fig. 6-7



A reproduced map indicating the restoration and additions done during Lt. Garrett's posting in Jaipur. Addition of pathways can be observed in this stage. Source: Garrett and Guleri, 1902, Plate 1



A present day map of Jantar Mantar indicating the instruments and the present day landscape of the site



A view of Jantar Mantar, with the Brihat Samrat Yantra in the background and the Rasivalaya Yantras in the foreground

Certain experiments to implement parts of this plan such as restriction on four wheelers in buffer zone are in its trial period currently. Identified parking areas such as the existing police headquarters are proposed to be relocated in future when it will be feasible to implement this plan in totality.

Risk Management Plan

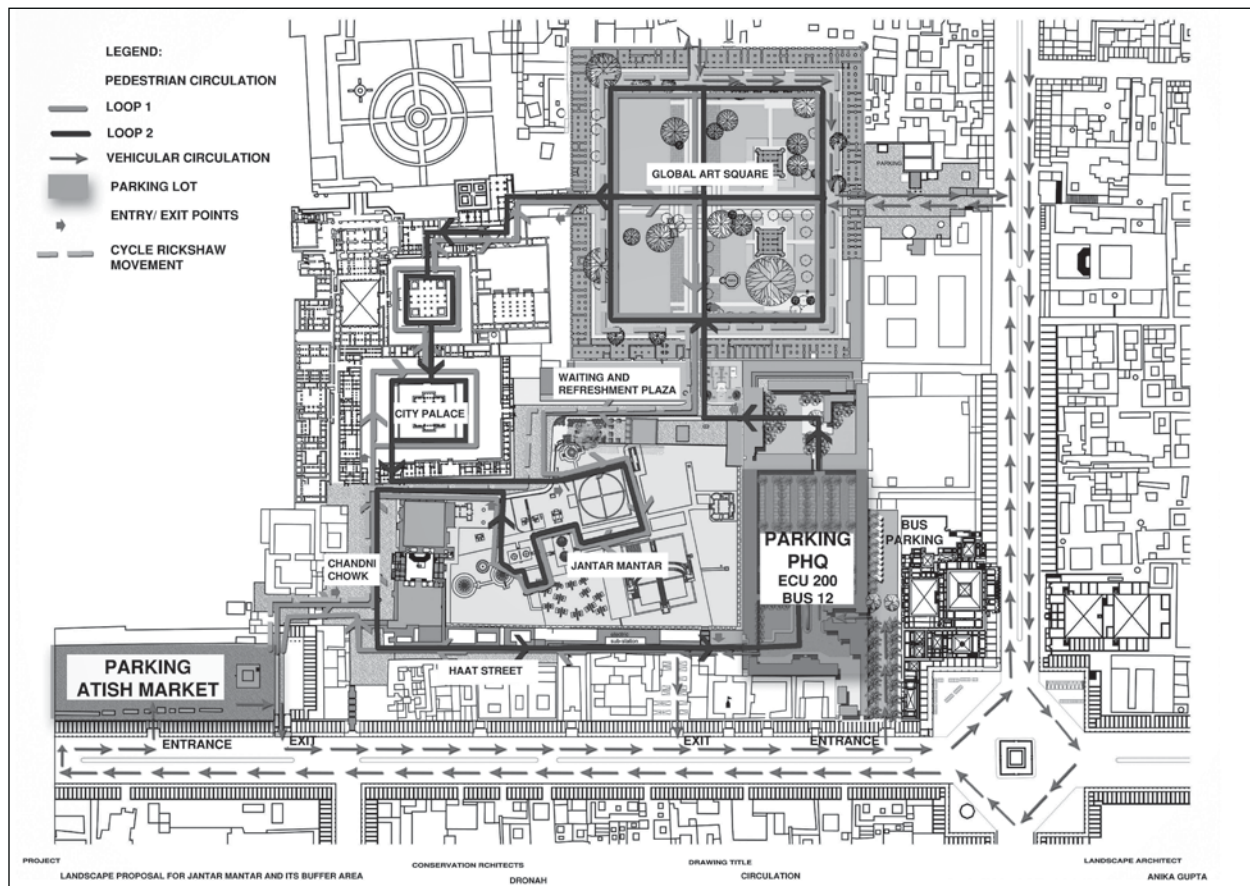
The Risk Management Plan is still under preparation and it will cover assessment of risks to the site, especially to the visitors and the OUV of the site. Catastrophic risks resulting from natural and human induced hazards such as heavy rainfall, fire and terrorism will be addressed in this plan through various prevention and mitigation measures at policy, planning, management and technical levels for protecting the site. The Plan will also elaborate on emergency preparedness strategies such as evacuation routes, signage and necessary equipments for response during a disaster. Post disaster recovery procedures for the site would also be formulated as part of the plan. This Plan will be completed by June 2014.

FUNDING MECHANISM FOR THE MANAGEMENT PLAN

One of the most significant achievements by the Government of Rajasthan for implementing the Management Plan of Jantar Mantar is a sustainable funding mechanism. Since handing over the property for management to RHDMA, Government of Rajasthan passed an order in 2011 that two-thirds of the fee from Jantar Mantar will be handed over to RHDMA for regular maintenance and management of the property and buffer zone. This is a very effective way of ensuring long term maintenance of Jantar Mantar.

CONCLUSION

Jantar Mantar, Jaipur is one of the few World Heritage sites in India where the Management Plan is promulgated through the Master Plan of a city and is being systematically implemented in a phased manner through an overarching authority created by the Government of Rajasthan. This was the first



Proposed circulation through buffer zone of Jantar Mantar

Cultural World Heritage Site in India protected by a State Department of Archaeology, while others are under the ASI. This has instilled a great sense of pride and responsibility in the State Government with

a commitment to ensure long term protection and management of this property in conformation with the Operational Guidelines of the UNESCO World Heritage Convention.

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City Development Planning in Mandu

Evolving city conservation and management strategy

PARUL G MUNJAL AND PALASH SRIVASTAVA¹

ABSTRACT

The process of preparation of City Development Plans (CDP) initiated under the Jawaharlal Nehru National Mission for Urban Renewal (JNNURM) was picked up by the Madhya Pradesh Government as it commissioned the Plan preparation for all urban areas in the State. Mandav, better known as Mandu, is one such town of Madhya Pradesh that is also on the UNESCO World Heritage Tentative List since 1998 as 'Group of Monuments at Mandu'. The process of plan preparation has given impetus to documentation, stakeholder consultations, analysis of proposals for the small town. It also provided an opportunity to understand the context in a holistic manner, bringing up a number of aspects related to World Heritage conservation and development through the course requiring in depth contemplation and prioritisation.

INTRODUCTION

The case of Mandu is unique in offering an example of a small town undertaking the process of CDP preparation². It boasts of multiple layers

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Palash Srivastava is an infrastructure professional with more than 17 years experience in structuring urban infrastructure projects including public private partnerships across roads, ports, railways, airports, special economic zones, tourism, information technology and healthcare sectors. He has contributed to the formulation of the 12th Plan for the Planning Commission as a Member of Working Group for Financing Urbanisation.

of historical associations and group of monuments that are on the World Heritage Tentative List of India since 1998. The earlier village of Mandav has combined with surrounding villages in 1997, to be defined as a town, now governed by a municipal body or Nagar Parishad (NP) versus the earlier Village Panchayat. The population of the town as per the Census of India is 10,657 (Government of India 2011) with the current municipal boundary of Mandav, spread over about 25 square kilometres³. The administrative boundaries almost coincide with the fortifications of the historical fort of Mandugarh, built atop the plateau. This provides the opportunity to deal with the administrative area that is historically and naturally defined as an entity in a comprehensive, rather than fragmented manner.

A common ground between appropriate conservation and management strategies for heritage and various developmental interventions is possible in the case of Mandu. This is on account of many factors; for instance the town hasn't seen large scale interventions till now, has a predominantly indigenous tribal population with its own living heritage, an undisturbed picturesque natural setting and still has a number of historic structures intact, quite a few of which are protected at the State and Central level. Established as a tourist destination, the Dhar District Administration also has a strong interest in the place. The consultative process involved during CDP preparation has opened a dialogue on heritage management with the local population, so that the stake shifts from external organisations to the

local level, providing possible solutions for effective heritage conservation and management. This can also have an impact on the subsequent nomination of the 'Group of Monuments' on the Tentative List or the more holistic entity of Mandu as a World Heritage site.

IDENTIFYING THE HERITAGE COMPONENTS OF MANDU

Mandu is very well known as a tourist destination, especially for the natural settings, protected monuments and religious institutions. Located on top of an offshoot of the Vindhyan Range separated from the main Malwa Plateau by a deep gorge known as Kakra Khoh. The town is enveloped in the Mandu Reserved Forest and the River Karam, a tributary to Narmada River flows to the east of the town. It overlooks a lush green valley, drained by a small river. Along the South, the land is surrounded by rolling hillocks and offers a distant view of River Narmada. The natural heritage of the town is a unique feature due to the topography that defines it as a distinct entity, the system of water bodies within and an overlay of flora and fauna indigenous to the place. The present Mandu town was historically a fort, with a citadel known as Songarh situated at the most secure and inaccessible part of the plateau along the western edge. Remains of various archaeological and architectural layers of physical fabric are present in Mandu, dating from the 10th to 17th century AD. The physical components include defence elements such as fortifications and gates along with caves,

Centrally protected monuments in Mandu

Typology	Name of Monuments under ASI
Gates	Alamgir Gate, Bhagwanika Gate, Bhangi Gate, Delhi Gate, Gadi Darwaza, Lohani Gate, Jahangirpur Gate, Hathi Pole Gate, Rampol Gate, Songadh Gate, Tarapur Gate, Tripolia Gate
Baodis, tanks and other water structures	Ancient Hindu Baodi, Andheri Baodi, Ujali Baodi, Champa Baodi, Hammam, Kapoor Talao and the ruins on its bank, Hammam, Somavati Kund
Tombs and mosques	Hoshang Shah's Tomb, Chor Kot Mosque, Darya Khan's Tomb, Dilawar Khan's Mosque, Jama Masjid, Mahmud Khilji's Tomb, Malik Mughith's Mosque, Mosque near Sopi Tank, Mosque north-west of Darya Khan's Tomb, Mosque near Tarapur Gate, Nameless Tomb west of Shila Tank, Mosque opposite Rampol Gate, Tomb & Mosque between Chor Kot mosque & Chhappan Mahal, Tomb north of Darya Khan's Tomb, Tomb north of Alamgir Gate
Palaces	Ashrafi Mahal, Baz Bahadur's Palace, Chisti Khan's Mahal, Dai ka Mahal, Dai ki Chhoti Bahan ka Mahal, Ek Khamba Mahal, Gada Shah's Palace, Hathi Mahal, Hindola Mahal, Jahaz Mahal, Jali Mahal, Nahar Jharokha, Royal Palace in the west of Champa Baodi, Roopmati's Pavilion, Taveli Mahal, Water Palace
Caves and temples	Lohani Caves, Neelkantha (Nilkantheswar), Sat Kothari Caves
Others	Nahar Jharokha compound, Chor Kot, Dharmashala in the compound of Hoshang's Tomb, Gada Shah's Shop, Lal Bagh, Lal Bungalow, Caravan Sarai, Ruins on the west of Rewa Kund, Tower of Victory

State protected monuments in Mandu

Name of Monument under MP Department of Archaeology	Period	Monument Category
Chappan Mahal	16 th century	B
Kothri Sarai	16 th century	B
Madankui Sarai	16 th century	B
Phuta Mandir	16 th century	B
Roja Ka Maqbara	16 th century	B
Roshan Bagh Mahal	16 th century	B
Adar Gumbad Mahal, Sagar	15 th -16 th century	B
Jamnya Mahal	16 th century	C
Bodhiya Mahal	16 th century	B
Sumrawala Mahal	16 th century	B
Nagariawala Mahal & Masjid, Sagar	16 th -17 th century	B
Dkania Mahal, Jamania	16 th century	C

temples, mosques, tombs, palaces and water bodies such as ponds, tanks and *baodis* (stepwells). Along with historical associations from the sixth century AD⁴, Mandu is indispensably linked to the legendary love of Baz Bahadur and his queen Rupamati. How significant this association is in drawing tourists is evident from the fact that of the three separate groups of historic monuments under Archaeological Survey of India (ASI) at Mandu, the Rupamati Pavilion draws the maximum number of visitors.⁵

The town has a dominant tribal population of 84.3% (Government of India 2011) residing here through generations. Yet, this aspect of the town had been neglected through the years, while tourism was increasing. During the documentation and analysis of the heritage of the town for the various stages of CDP, the focus was brought on to the local tribal population and their distinct living heritage including music, dance, arts, crafts and traditional knowledge systems about the indigenous flora and fauna. The link that ancestors of the indigenous population may have had with construction activity of the massive enterprise at its prime is another aspect that needs exploration and can further strengthen the associational value.

Beyond the actual limits of the town and the fortifications, there are many aspects that connect it with its surroundings. View points from the hill fort in to the valley were significant strategically, to help guarding the fort. These view points, such as the view of River Narmada towards the South and



Picturesque view of the fortifications and the valley beyond, extending to River Narmada from the Roopmati Pavilion



The water bodies, heritage structures and natural setting around, depict an inherent interdependence and overlay

the road connecting Dhar with Mandu towards the North and others that provide picturesque views of the valley and gorges around connect the hill fort with the surroundings visually. The presence of historic structures and a water tank in Nalchha, a village that lies at the foothill, along the road from Dhar, Budhi or old Mandav, an archaeological site that lies a few kilometres away from the town and others at the immediate foot of the plateau that became evident in satellite imagery analysed as part of the CDP, point towards other interrelationships that may have existed between the hill fort and its surroundings.

The entry of 'Group of Monuments at Mandu' to the UNESCO World Heritage Tentative List includes '61 monuments including fort wall protected and declared as monuments of national importance' (ASI 1998). However, the remaining State Protected and unprotected heritage structures, historical associations, natural heritage, link with surroundings, culture of the indigenous population and the relationship they

share with the entire ecosystem are multiple layers that contribute to the overall significance. The confining of the 'Group of Monuments at Mandu' as defined in the Tentative List goes against the holistic view as laid out through the Historic Urban Landscape (HUL) and cultural landscape approach over the recent years. A more inclusive attitude is called for, while preparing the nomination dossier, as and when the same is taken up for further action.

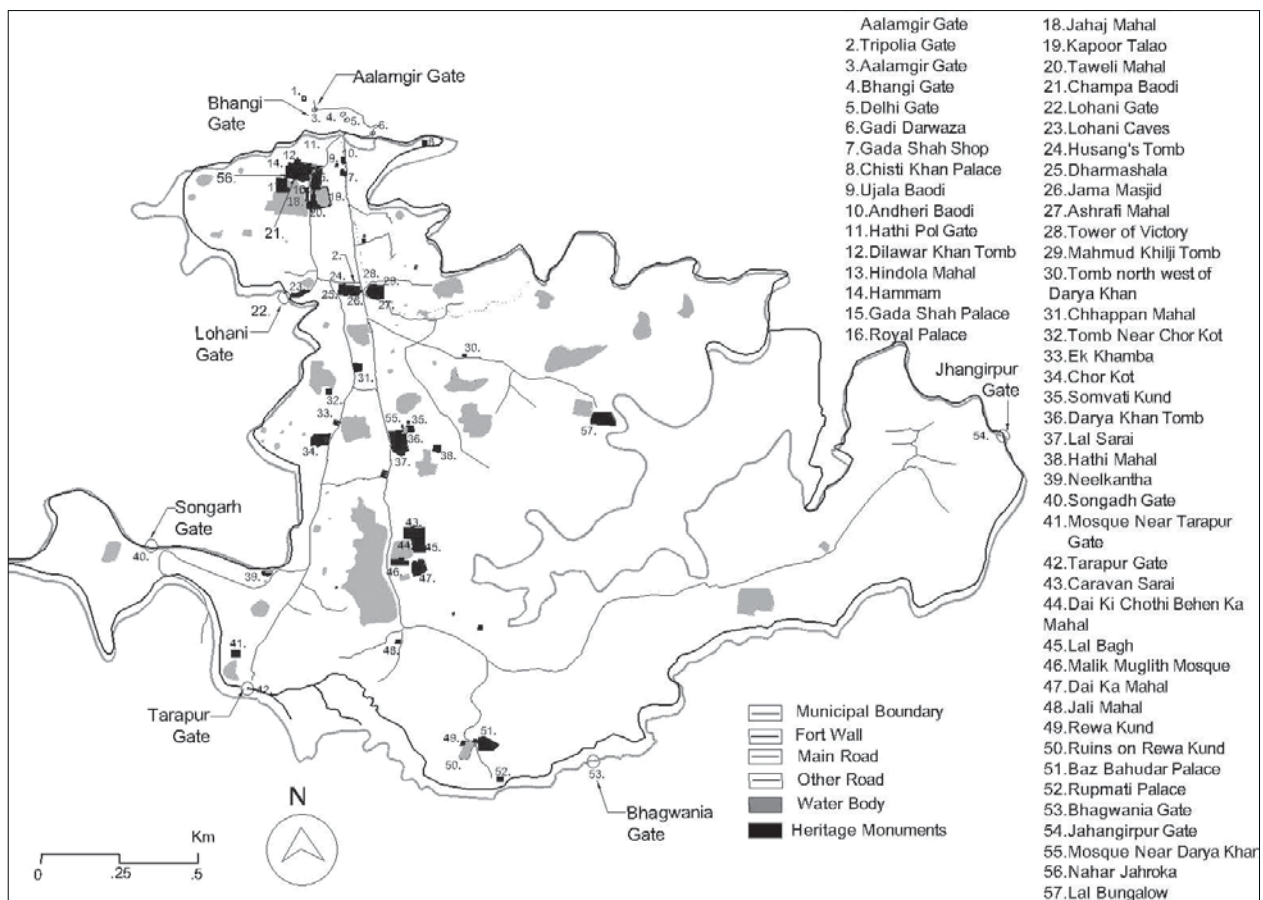
SIGNIFICANCE OF CONSULTATIVE PROCESS

The framework for World Heritage management (UNESCO 1972; UNESCO 2012) brings into focus the role of local communities in protection of natural and cultural heritage and establishes the significance of stakeholders engagement in conservation, management and planning as a requisite for inscription as a World Heritage Site. A number of researchers across the world have studied the issues and potentials with respect to World Heritage and involvement of local community. Landorf (2009, p. 66) discusses the case of



Water bodies such as Maarghat Kund fulfil the water requirements of people living around, in a decentralised manner. Traditional solutions that need to be valued and continued

World Heritage Sites in UK where a 'lack of grass roots consultation' and 'limited assessment of local economic characteristics and tourism infrastructure capacity' are challenges that are evident from the six cases studied. According to Landorf, 'the implication of this is the isolation of World Heritage sites from their local



Protected monuments at Mandu are spread within the fortifications of Mandugarh and municipal boundary of Mandav

Stages and activities involved during city level consultation during Mandav CDP Preparation

Consultation Held	Activities involved	Integration into
Kick Off Workshop, November, 2011	<ul style="list-style-type: none"> Introducing attendees to scope, process and coverage of CDP Briefing them on onsite observations Inviting citizens to give their views on the key issues 	Inception Report
Stakeholder Workshop, February 2012	<ul style="list-style-type: none"> Presentation on sectoral analysis, Strengths Weaknesses Opportunities and Threats (SWOT) Analysis and understanding of town Formulation of vision for the town Discussions on existing and proposed landuse 	City Profile, Report on Vision and Goals
Stakeholder Workshop, September 2012	<ul style="list-style-type: none"> Presentation of sector wise proposals and projects Presentation of City Investment Plan and Financial Operating Plan Feedback and suggestion given by all attendees 	Draft CDP

economy and an associated impact on the equitable distribution of the benefits of a sustainable approach to tourism development'. Marcotte and Bourdeau (2012, p. 89) emphasise on the potential of using the World Heritage label for 'sustainable tourism activities that respect the integrity of the site, favouring profit sharing and the promotion of local culture and traditions'. These reflections point towards the inseparable link between World Heritage designation and development of economy and tourism in a manner that includes the local stakeholders and benefits them along with maintaining the values of the World Heritage site.

The multi-stage CDP preparation process, with each stage of development linked with stakeholder consultations as outlined in the prescribed Toolkits (UADD 2012) sets the stage for participatory planning and its implementation. During the Mandav CDP preparation, besides presentations and discussions at District and State levels, three formal consultative workshops were organised at the city level over a period of one year. In these workshops, representation from all stakeholder groups was sought that included NP officials, prominent citizens, farmers, tribals, journalists, traders, councillors, senior citizens, women's groups, government officials including archaeology department, taxi drivers and journalists. Suggestions and feedback from these workshops were integrated in the various stages of the CDP preparation. At the outset of the process, there was a clear consciousness amongst all stakeholders about the heritage and tourism focus in any development initiatives that had been carried out in the past, leaving the other issues of local communities unattended. It became evident that the puritan protectionist and preservationist approach, especially with respect to built heritage, has dominated the existing heritage management framework, alienating the local communities from the resources.

The stakeholders expressed that excavations for new construction undertaken in the past have resulted in finding of red soil, indicative of a layer of historic structures below the ground, due to which any further activity is put on hold. A completely extreme situation has also been anticipated by some local stakeholders, wherein the entire population would be moved out of the town because of the attempt at inscribing it as a World Heritage Site. These apprehensions justified their perception that heritage protection and management are anti development.

Over the consultative process, the local stakeholders were made aware of the holistic approach that combines the interests of the local community with the heritage resources. Heritage appeared at the heart of discussions across all critical sectors such as:

- *Livelihood generation*: a major area of concern since 59.2 % of the population is unemployed at present (Government of India 2011). The potential of natural and cultural heritage based livelihood strengthened the relationship of the local community with the heritage resources. It was emphasised that the use of local agricultural produce, crafts, raw materials and manufactured goods in any form or format can produce a multiplier effect in the local economy through direct, indirect and induced economic activities.
- *Water supply*: solutions devised by integrating revival of traditional water systems.
- *Environment*: with focus on planting indigenous species and revival of water bodies that would in turn benefit the indigenous tribal population that has an intrinsic relationship with these for their sustenance.
- *Roads*: significant due to poor connectivity of quite a few settlements that can benefit by roads constructed to access the heritage resources and promote rural and ecotourism.



The Adansoni digitata (baobab) is unique to this area. Locally called Khurasani Imli it is supposed to have been introduced into Mandu from Africa, during the reign of Mahmud Khalji

- **Tourism:** based on natural and cultural heritage ensuring that the economic benefits are extended to the local population with minimal economic leakage. Another aspect that came forth during the consultative process was, that the visitor carrying capacity of the town is dependent on its tourist infrastructure and resources and the local population has a strong potential for providing these in a mutually beneficial manner after appropriate capacity building.
- **Heritage:** with arts, crafts and knowledge systems of the tribal population highlighted as heritage resources, bringing a sense of pride in them towards their culture along with generating livelihood opportunities based on these.

Hence, the local community was made aware of their wealth of heritage, their role in the heritage management process and the benefits that they could derive in the process. This helped them identify with the heritage as a resource and not a liability that is hindering the growth of the town. The stakeholders

achieved a level of comfort by being identified as a part of the development process that goes hand in hand with heritage conservation and management.

As a result, by the later stages, the local stakeholders themselves came up with heritage cum development oriented suggestions and solutions. This change of attitude from fear and disinterest towards heritage, to acceptance and celebration, has opened up possibilities for engagement of people through the implementation process as participants in detailed research, documentation and interpretation of heritage resources that is being proposed as a part of the CDP.

Further, awareness generation and capacity building of the local population and institutionalisation of the information sharing process can enable the holistic and effective conservation and management of heritage resources of the town. This in turn may strengthen the position of the town with respect to the process of World Heritage nomination.



The local population of tribal settlements such as Sagar is predominantly an agriculture based society

CONCLUSION

The stages of CDP preparation have emphasised that Mandu is a significant heritage tourism destination with a unique overlay of natural, built and living heritage. There is a strong need for a holistic understanding of its heritage resources that go beyond the 'Group of Monuments at Mandu' as a part of the UNESCO World Heritage Tentative List, to the town boundary and further to the surrounding areas.

The suggested management of the resources of the town in context of a much larger planning area keeps in mind the interrelationship between the town and its surroundings in terms of visual, functional and physical aspects. The delineation of this planning area can serve the function of a buffer zone for the maintenance of the heritage values of the Group of Monuments on the Tentative List or the more holistic entity of Mandugarh, Mandu or Mandav, assisting in the process of nomination on the World Heritage List and management of the same.

While on one hand, the frameworks for World Heritage management provide an inclusive orientation for heritage management, on the other hand, the CDP preparation process at Mandu has enabled a platform for exchange of ideas regarding development of the town with heritage as a focal area across all sectors. Several benefits have emerged due to the consultations held at a local level in Mandu such as the inclusion of tribal population and all other stakeholders of the town in developmental decisions and opening their involvement in heritage resource mapping. Additional analysis and management by bringing into effect, a more receptive attitude in the stakeholders towards the heritage resources. The suggestion that the associations that the indigenous population bears with the natural and built heritage resources and the contributions that their cultural richness make towards the overall cultural value need to be explored, has also evolved due to the consultative process.

There is potential for the town that includes a group of monuments on the UNESCO World Heritage List, to

stand out in demonstrating integration of community and heritage based development in the planning process, in a holistic and integrated manner, due to the consultations involved while preparing a CDP for the town. The consultative process has helped in giving the local community a voice and a positive attitude toward heritage resources. This can also contribute positively towards developing management frameworks that are required for inscription as a World Heritage site and their effective implementation on site.

Acknowledgement

The images were taken during the CDP preparation process and the map generated on the basis of collating secondary and primary information on the heritage structures, courtesy IDFC Ltd.

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Notes

- ¹ The views of the authors are their own and do not represent those of the organisation.

² The Plan being prepared by IDFC Ltd. for Urban Administration and Development Department (UADD) is at its final stage currently, having undergone three stages of development since October 2011.

³ Calculated based on satellite imagery, as opposed to the information from Mandav local government or Nagar Parishad that states it to be 42.2 square kilometres.

⁴ The town was noted as Mandapa Durg, a hill fort in an inscription from 555 AD, on the pedestal of a Jaina image, found in Talanpur near Kukshi in Dhar District (ASI 2004).

⁵ As per statistics from ASI, the visitations to Rupamati Pavilion were around 300,000 in the year 2011-12, which is more than those to the other two groups of monuments, namely the Royal Palaces and Hoshang Shah's Tomb. This information is based on ticket sales of the centrally protected group of monuments.

The Role of Communities in Shaping the Management of World Heritage Sites

RAJENDRA SHENDE

ABSTRACT

The 40th anniversary of the World Heritage Convention of UNESCO in 2012 has seen renewed efforts to mainstream local communities and indigenous people in conservation of World Natural Heritage sites. A small but inspiring experiment has been undertaken by local communities with the help of Technology, Education, Research and Rehabilitation for the Environment (TERRE) Policy Centre and other NGOs in the northern most and the smallest of 39 sites of the Western Ghats- which are inscribed by UNESCO as World Natural Heritage in 2012; the Kaas Plateau of Wild Flowers. The initiative demonstrates how the fifth 'C', that is, Communities along with four other aspects stipulated by World Heritage Committee, namely, Credibility, Conservation, Capacity-building and Communication can potentially create a working model of preserving heritage for present and future generations.

INTRODUCTION

The inscription of 39 sites including Kaas Plateau in the Western Ghats of India has been a prolonged process followed by one year of the

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post-inscription activities in and around the Kaas Plateau. Preliminary community dialogues during the proposal stage created useful debates and helped in developing clarity about the needs of the community. These consultations took significant impetus with a major inclusive dialogue that engaged local villagers, UNESCO, local media, experts, government and Non Governmental Organisations (NGOs). An action oriented consensus among the local village communities was the major outcome based on which, within months of inscription in July 2012, local villagers took up decisive action through Forest Committees to implement the recommendations agreed during community dialogues.

INSCRIPTION OF WESTERN GHATS ON THE LIST OF WORLD HERITAGE

When the president of the World Heritage Committee in its 36th session in Saint Petersburg, Russia, officially announced that the serial nomination of 39 sites of Western Ghats of India were inscribed as World Natural Heritage, there was a burst of celebration in the palatial hall of Tavricheskiy palace. The dedicated team of experts and representatives from the Indian Government and various other institutions were overjoyed by this decision though they quickly realised the responsibility that they now had to shoulder. After the trials and tribulations of nearly seven years, this precious natural treasure had officially been recognised internationally and it was now incumbent on India to protect it for future generations.

The Western Ghats are a mountain range along the Western coast of India, spanning across 1,600 kilometres in the North-south direction. At least 325 globally threatened species may be found in the Western Ghats. It was inscribed as a UNESCO World Heritage Site by the World Heritage Committee in its 36th session in Saint Petersburg after nearly seven years of planning. It was hoped that this recognition would transform into effective management of the sites to safeguard it for future generations.

Early on in the process, it was realised that the 'inscription' of the site is not an end in itself. It is simply an instrument to begin preserving heritage against various challenges. In reality, it is a beginning of deployment of tools to sustain heritage so that future generations would be as proud of it as the preceding ones. Historically, UNESCO has inspired and enabled countries, slowly but steadily, in making communities at the centre of conservation.

GLOBAL INITIATIVE THAT LINKS WNH TO SUSTAINABLE DEVELOPMENT

The World Heritage Convention acknowledged, from the outset in 1972, that securing the support of communities is absolutely crucial to achieve its conservation objectives. Article 5 of the Convention explicitly stipulates this as a management strategy in order to ensure that effective and active measures are taken for the protection, conservation and preservation of cultural and natural heritage situated on its territory. It states that each State Party shall endeavour to adopt an appropriate policy, which aims to 'give the cultural and natural heritage a function in the life of the community' (UNESCO 1972).

The decision by the World Heritage Committee in New Zealand in 2007 resulted into adding 'Communities' as the 'fifth C' under the strategic objectives of the Convention. It reiterated the importance of local values embedded in its traditional culture and practices, as well as the principle of equitable sharing of the benefits arising from World Heritage inscriptions. The role of local communities in ensuring that 'World Heritage Contributes to Sustainable Development' was the central theme for the celebration of the 40th anniversary of the World Heritage Convention in 2012. This theme emphasised the fact that local communities and indigenous peoples are, and have been for centuries, the custodians of many World Heritage Sites and have the traditional knowledge to manage them efficiently. The focus on communities, demonstrates how the Convention has played an important role in using World Natural Heritage as a means of fostering local sustainable development and conserving heritage.

Civil society organisations have been actively promoting this cause, at the same time that the Convention could still do more to identify and recognise the cultural and ecosystem values, as well as the rights of local communities and indigenous peoples under international instruments, including the UN Declaration on the Rights of Indigenous Peoples and UN Permanent Forum on Indigenous Issues (UNPFII). The World Heritage Committee has submitted a number of follow-up recommendations. In particular, the 35th session of the World Heritage Committee in Paris in June 2011, encouraged State Parties to:

- Involve indigenous peoples and local communities in decision making, monitoring and evaluation of the state of conservation of the properties and their Outstanding Universal Value and link the direct community benefits to protection outcomes.

Respect the rights of indigenous peoples when nominating, managing and reporting on World Heritage sites in indigenous peoples' territories.

LOCAL ATTEMPTS TO ENGAGE COMMUNITIES IN KAAS PLATEAU

Noting these global developments and their positive messages, TERRE Policy Centre, Pune, India in coordination with other local NGOs launched a mission to catalyse the community dialogue in a novel approach for Kaas Plateau, the smallest (area of 1,800 hectares) nominated site in the northernmost cluster of the Western Ghats (total area of 16,000,000 hectares). TERRE noted that in the past, in some instances, a risk existed that lack of dialogues could hinder the rights of indigenous peoples under the Convention and inappropriate consultations by overenthusiastic NGOs could result in obstruction of the inscription and delay the inscription. The community dialogue designed by TERRE was based on conservation through development of the local communities. It not only received huge response before the inscription but produced some early outcomes that are inspiring and could provide some positive messages from this northern site.

SITUATION ANALYSIS

The situation analysis was prepared before undertaking the community dialogue programme. The State of Maharashtra, India hosts a niche-treasure of biodiversity in its Western Ghats called 'Kaas - Plateau of Flowers'. Kaas area is characterised by superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance (criterion vii) along with Chandoli National Park, Koyna Wildlife Sanctuary and Radhanagari Wildlife Sanctuary in the Sahyadri Range. Geographically located at 17°42' to 17°45' N and 73°47' to 73°56' E in the Satara district of Maharashtra, Kaas is a lateritic plateau at a height of 1,200 metres above mean sea level. It is spread over about 1,800 hectares of land. More than 450 species of wild flowers bloom here in and after the monsoon season, most of them are endemic herbs. This area has been attracting the attention of tourists, botanists and environmentalists for more than a decade. It is a sensitive hotspot of biodiversity due to its varieties of unique herbs, shrubs and other flora and fauna. Studies have already been undertaken to list its endemism. Kaas Plateau was under threat not only from burgeoning tourism but also of the indiscriminate development processes that did not undertake adequate

environmental impact assessment. The poachers and biotic invasion due to extensive traffic especially during the flowering season had endangered the natural habitat over the plateau. Man-made fires in summer harmed rare flora and fauna. Unfortunately, the old villagers surrounding this plateau are largely illiterate. They were aware of their natural heritage, but did not realise the impact of these threats to their environmental wealth that contributes directly and indirectly to their own livelihood. The younger generations, though literate, had left the area for the better prospects in metropolitan cities like Pune and Mumbai.

OPPORTUNITIES

Conservation and true development must be complementary to each other. Process of satisfying present needs should not compromise the ability of future generations to utilise natural resources for their own needs. Detailed situation analysis showed that, there existed an opportunity within Kaas, to use the local natural resources, where young individuals could be entrepreneurs in eco-tour conductors, drivers, waste recovery and recycling, food package suppliers and guides. In consultation with the local NGOs and also with local communities it was decided that in the intervening period between community dialogue and the declaration of the area as World Heritage Property could be best utilised to kick-start the actions on capacity building and awareness of the local community.

For instance, a one day workshop was organised in Satara, a District Headquarters located 25 kilometres away from Kaas with specific objectives. The seminar was inclusive and was first of its kind on Kaas Plateau. It was complementary to the efforts by the Government of India, Government of Maharashtra, International Union for Conservation of Nature (IUCN) and other NGOs working in this field. It served as link between the arrangements between the Western Ghats Natural Heritage Committee and the Western Ghats Ecology Expert Panel.

The overall objective was to launch the process of the conservation of the natural heritage and leverage it for sustainable development. It was not only for keeping the beautiful colourful carpet of wild flowers with an endless variety of flora for years as an aesthetic exhibition of nature, but also to ensure its utility for the continuity of the agricultural productivity through the enhanced pollination, nutrient cycle and biodiversity. The possibility of a Three Tier Management System including national, state and local level biodiversity

committees was expected to be established based on the model of Valley of Flowers in the state of Uttaranchal.

THE LAYERED AND INCLUSIVE DIALOGUE PROCESS

Several group dialogues with local villagers in their villages and in the nearest city, Satara, where the forest department's office is located, were held. The group of medical doctors, many belonging to local NGO called Ranwata, who were in close contact with the community through their medical camps around Kaas plateau gathered a number of suggestions and recommendations from the local community. All inclusive dialogue events were then devised to include relevant stakeholders. They were brought together on one platform to:

- Deliberate on the status and threats to Kaas.
- Discuss and plan for the early actions for the preservation of the Kaas to mitigate the threats due to indiscriminate development processes and climate change.
- Prioritise the early activities of community development, capacity building and awareness amongst the local villagers, tourists, government authorities and NGOs.
- Identify community based social business opportunities such as eco-tourism for the local youths.
- Plan for the existing and future biodiversity research work.
- Make recommendation of Three Tier Management System including national, state and local level biodiversity committee in line with the similar system successfully established at Valley Of Flowers in Uttaranchal state of India.
- Deliberate on resource mobilisation.

Participants included local communities, youth, researchers, academicians, entrepreneurs, eco-tour operators, transport operators, entrepreneurs of waste recovery and recycling, food package suppliers, guides, trainers and promoters of new ways of agriculture, government representatives, NGOs and the private sector. Hospital Owners Association-Satara, Ranwata Nature and Environment Society-Satara and TERRE Policy Centre-Pune assumed the role of main organisers with support from Biodiversity Commission of Government of Maharashtra, IUCN, Ministry of Environment and Forest (MoEF) and UNESCO.

Importantly, the *sarpanchs* (elected administrative representative of a village) from the villages around

Kaas attended along with Forest Officers to discuss key ground level challenges. They actively and directly interacted with experts from UNESCO, Chief of Forest Department and the technical experts.

The key recommendations from the meetings were: Firstly, biodiversity conservation on public land is a multifaceted and complex matter and management of areas like Kaas is a challenge. A simplified joint forest management approach cannot be applied to the biodiversity conservation area. There is, thus, a need for an integrated focused discussion and dialogues with technical inputs to evolve a strategic action plan and its implementation.

Secondly, there is urgent need to:

- Build scientific data.
- Educate communities.
- Build advocacy as opposed to confrontation.
- Prioritise on what is vitally important and understand that development will happen at a rapid pace.
- Restrict and control tourist traffic.

Thirdly, actions to benefit local people such as medical assistance, education and employment that are supportive to sustainable development of the plateau and surrounding villages, should be made a part of the conservation efforts.

Fourth, in future, there should be continuation of involvement with local people from the villages surrounding Kaas, to build up conservation support at grassroots level. This way a very robust conservation and management strategy could be built.

The local forest committee started holding meetings immediately after the community consultations started without waiting for the UNESCO inscription. It decided to make a governance plan to control the excessive ingress of the tourists and traffic of the vehicles to protect the Kaas Plateau. They agreed to develop a plan for facilitating the visits of the limited tourists based on the carrying capacity of the site and charge the entrance and parking fee.

POST INSCRIPTION ACTIVITIES

After the Plateau got its recognition by UNESCO as World Heritage, the conservation movement gathered speed, mainly because of preparations made during pre-inscription period and community dialogues. TERRE Policy Centre along with Ranwata and the local community took the challenge in association

with the local forest officers to make a small beginning towards leveraging the heritage site for sustainable development.

Within a space of less than one year, small and symbolic progress made by the local community around Kaas goes on to support the doctrine that heritage sites can be leveraged for the sustainable development of local communities.

The series of activities followed under the guidance of TERRE and Ranwata as well as the forest officers. The local forest committees played the key role in decision making and implementation. Without their understanding and enthusiasm the innovative schemes they envisaged would not have resulted into benefitting the local communities and most importantly into giving the hopes that the sustainable development of local communities and nature conservation are certainly possible by leveraging World Heritage.

SPECIFIC INITIATIVES FOR MANAGEMENT OF KAAS

- Website was launched by the State Government to inform the tourists of the plans for the initial management of the site.
- TERRE and Ranwata visited four villages around Kaas and held discussions with *sarpanch* of Kaas immediately after the inscription. Forest guards and local communities took part in discussion for early actions. The discussion focused on the next steps on effective implementation of the management of World Heritage. Though it was the time of heavy monsoon rains and people in the plateau were busy in sowing operations, there was huge enthusiasm to learn more about what can be done to benefit the local community from this new transformation of the Plateau to the global platform of World Heritage.
- A Meeting with elected Member of Legislative Assembly (MLA) along with heads of the local villages held at the Kaas Plateau to discuss with TERRE and Ranwata the plans for post-inscription activity. It was proved to be the key event to take the issue of management of the Plateau at the policy level. It was the opportunity to emphasise the role of local governance and effective implementation various Indian Acts related to Forest and Biodiversity.
- An interactive session was organised at Pune, between Dr. Vinod Mathur, Dean, Wild Life

Building Blocks to Success: Milestones in the nomination, inscription and management of the Western Ghats

- 2005: Efforts began for inscription of the sites in the Western Ghats as World Natural Heritage.
- 2005-2010: Evaluation and assessment by UNESCO World Heritage Committee, IUCN.
- 2010 -2011: The proposal was returned with a number of recommendations; primarily related to the major was related to inadequate community dialogue. Ranwata and TERRE initiated direct dialogues with locals.
- April 2012: The workshop on Community Dialogue organised by TERRE and Ranwata in Satara, not far from Kaas Plateau. It included local village heads, forest officers, government representatives, experts from UNESCO, Bombay Natural History Society and number of NGOs and media.
- July 2012: UNESCO inscribes the Kaas plateau as World Natural Heritage along with 39 sites in the Western Ghats.
- July 2012 to Jan 2013: Implementation of the plans made by the local forest committees and village *panchayats*.
- 12 May 2013: Anyear after inscription, a village meeting was organised in Kaasai Temple with villagers in fromsurrounding areas, forest Forest officerOfficer and other, experts. TERRE and Ranwata will review the progress and chart out next year's plan.

Institute of India (WII), who was leading proponent of the World Heritage sites in Western Ghats, the Forest Officers, village heads, media, NGOs and local communities. It helped to clarify the issues related to the barriers and opportunities of managing the World Heritage.

- In August 2012, during the first flowering and tourist season after the inscription, Minister for Forest, Government of Maharashtra, inaugurated the plan to monitor and control the tourists.
- TERRE and Ranwata launched a web site (www.westernghatworldheritage.org) to promote the understanding of the World Heritage management among other NGOs, interested public and nature lovers.
- The doctors held medical camps in the surrounding villages from Satara belonging to Ranwata, during which importance of the conservation of the World Heritage was explained.
- Series of meetings with local people of villages Atali, Ekiv, Kaas and Kusumbi, were held to provide suggestions on the developmental issues.
- Meetings were also held with forest guards and

- forest officers at Kaas and Bamnoli to raise awareness and to discuss on forest management.
- More than 30 awareness raising meetings and presentations were done in schools and colleges in the villages and town in the buffer zones
 - Japanese wild life experts and botany professors who visited Kaas and presented Japanese experience.
 - Chief Forest Officer, Kolhapur Division made suggestions on eco-friendly tourism.
 - Ranwata participated in series of meetings with Joint Forest Management committee at Satara and Kolhapur to make recommendations.

HIGHLIGHTS OF INNOVATIVE IMPLEMENTATION

The village governing bodies that had formed the forest committee decided to monitor the tourist flow commensurate with the carrying capacity of the plateau and control their visits so as not to disturb the fragile nature. They also agreed to provide guidance to tourists for responsible behaviour to protect the biodiversity.

Charging fees to protect the nature

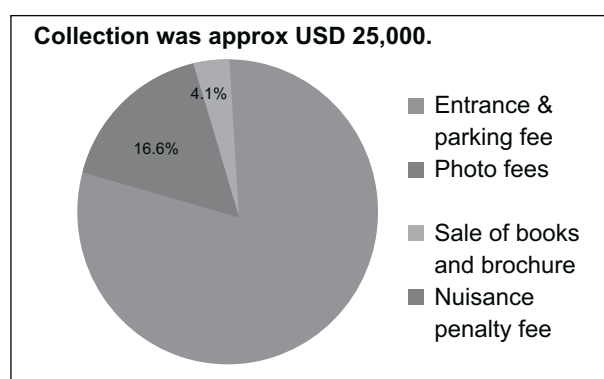
Local village level forest committee decided to charge the tourists for:

- The entry and parking fees for the tourists
- Fees to take photos-commercial, personal and even on mobile
- Penalty fee for creating nuisance, throwing plastics, and rubbish
- Sale of booklet and brochure about Kaas Plateau and guide

Collection over season of wild flowers in three months were as follows:

Utilisation of collected money

The collected fee was used for:



- Maintenance of the plateau
- For printing books and brochures
- For maintaining parking space

The rest of the funds were distributed to four villages around Kaas, in proportion to their area under World Heritage to undertake community development activities such as the following:

- *Cooking gas to poor families to prevent cutting of trees:* All the families in the Kaas village used to cut the trees and stack the logs in their house for cooking. Now all families have started getting liquefied petroleum gas (LPG) cylinders for cooking purposes so that cutting of trees and valuable shrubs is avoided. It also helped to save time taken by women and children to fetch the biomass from forest. This has freed their time so that they can now focus on education and more productive activities like farming and craft making. 25% of the cost of the LPG cylinders is born by the families. (136 families had the provision of LPG cooking gas connections as of June 2013)
- *Helping the neighbours in natural calamities:* The villages decided to help the other villages in the Satara district that were suffering from the shortage of water and famine. The villagers from Kaas, through voluntary efforts have cut the grass and kept ready to provide fodder (grass) from the Kaas Plateau to the cattle in the region facing shortage of water. The state government is running a camp for the cattle that are not getting sufficient fodder. The villagers with the permission of the district authority would supply the fodder of nearly two truckloads to these camps. This action demonstrated the brotherhood gesture. (eight trucks of fodder were donated to famine affected cattle.)
- *Solar street lights for the security of the protected area:* Kaas is connected with electricity lights. The street lamp posts have the provision of the electrical lights. But Kaas village cannot afford to pay the bill of the electricity. Also due to shortage of electricity, Kaas roads are almost always without lights. This also affects the security on the main roads leading to the forests around the area. To tide over this situation solar lamps were installed on priority on the roads and in the temple just outside the village. This has brought light to the temple, as well as enhanced security for the World Heritage Property to a certain extent. 18 solar street lamps were installed as of June 2013.

The local community has started getting the benefits from the inscription of Kaas. They know that if

Achievements

- 136 families provided with LPG cooking gas connections as of June 2013.
- 8 trucks of fodder donated to famine affected cattle.
- 18 solar street lamps as of June 2013

governed well, they could avail resources and means to conserve their own heritage. TERRE and Ranwata will work with them to help them to achieve their goal.

FUTURE PLANS

- Above activities have been carried out in Kaas village. Similar activities are planned in other villages of Atali, Ekiv and Kasani in the near future.
- A proposal is being developed for interpretation centre to provide information to tourists for responsible tourism. Additionally training for local guides and systems for social entrepreneurship are being planned.
- Sanitation facilities for locals and for tourists are being planned.
- Parking place for bicycles, two wheelers and cars will be improved and maintained.
- TERRE and Ranwata would continue to work with the local communities and the forest officers to encourage the development of and

implementation of the plans decided by the local forest committees.

- Extensive plans and project for the sustainable development of local communities and conservation of the World Heritage is under preparation by TERRE and Ranwata including medical help, scholarships for local students etc.
- Enabling resource mobilisation and providing opportunities for the locals to learn from other heritage sites is also being planned.

CONCLUSION

Although protected areas including World Natural Heritage sites cover only 13% of Earth's land, substantial gaps still remain in their coverage of global biodiversity and traditional knowledge. Kaas Plateau provides a potentially effective pilot project to bridge the gaps amidst the beleaguered WNH sites in the face of external threats including indiscriminate human expansion and climate change.

The small project demonstrates how the fifth 'C' of Communities along with four stipulated by World Heritage Committee, namely, Credibility, Conservation, Capacity-building and Communication, can potentially create a working model of preserving the heritage for present and future generations.

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Conventions and Capacity Building

Learning from Unesco Conventions

Finding relevance for heritage conservation

MOE CHIBA

NEW PARAMETERS FOR HERITAGE CONSERVATION

UNESCO's Recommendation for Historic Urban Landscape (HUL) adopted in 2011 made it clear that managing heritage is increasingly about understanding how heritage conservation contributes to people's livelihoods and local development. In this new set of guiding principles, heritage conservation is no more seen as an isolated discipline of just restoring and conserving physical buildings but is considered an integral part of urban regeneration. It is no longer about preserving the past but about managing change to respond to the need of cities to evolve. It is about understanding the site and its relation to local communities, their livelihoods and ways of living. It is about placing 'people's need' first rather than the need of physical conservation of a building. Management and planning is no more the sole prerogative of heritage experts, but begins from the participation of local communities. The Recommendation provides a timely invitation to heritage managers to cast eyes on the other cultural conventions of UNESCO that would assist them in the effective implementation of HUL.

The need for linking conventions is stated explicitly in the Final Report of the Audit of the Global Strategy and the PACT initiative (World Heritage Committee p.80) as Recommendation Number 25 of the External Auditor. It asks to 'strengthen cooperation between the World Heritage Convention mechanism and the mechanisms of the United Nations for sustainable development, and other United Nations conventions in the field of culture and environment'. This article elaborates on two key conventions of UNESCO; the 2003 Convention for the Safeguarding of Intangible Cultural Heritage and 2005 Convention for the Protection and Promotion of the Diversity of Cultural Expressions that provide alternative perspectives of culture sector.

UNESCO CONVENTIONS FOR CULTURAL DIVERSITY

30 years after the adoption of 1972 World Heritage Convention, two new legal instruments joined the UNESCO family of cultural conventions; in 2003, the Convention for the 'Safeguarding of Intangible Cultural Heritage' and in 2005, 'Convention for the Protection and Promotion of the Diversity of Cultural Expressions'. The first one commits the State Parties to implement appropriate measures for

safeguarding of traditional knowledge and skills inherited by communities, while the second one encourages the State to put into place an enabling environment for cultural or creative industries, wherein artists, cultural professionals, practitioners and citizens worldwide can create, produce, disseminate and enjoy a broad range of cultural goods, services and activities. Together with the 1972 World Heritage Convention, these three Conventions are said to be the 'three pillars' of UNESCO strategy towards the holistic promotion of world's cultural diversity. However, little seems to have been done in terms of collaboration amongst these three Conventions, or these three spheres of culture sectors. At the UNESCO Headquarters, the three Secretariats of the Convention work within their administrative setups. Likewise, at ground level, experts and professionals of these respective areas rarely work together. However, as heritage site managers are increasingly asked to be accountable to people's livelihoods and local development, collaboration with the experts of other fields of culture is indispensable as is the integrated implementation of the three UNESCO Conventions.

CONVENTION FOR THE SAFEGUARDING OF INTANGIBLE CULTURAL HERITAGE

Community value first!

Soon after its adoption at the 31st session of UNESCO General Conference (2003), this Convention has become one of the most popular legal instruments of UNESCO due to the appealing nature of its scope¹ and the existence of 'Lists'² similar to that of World Heritage Convention to nominate intangible cultural heritage elements. However, the 2003 Convention differs fundamentally from the World Heritage Convention in that it does not seek OUV to recognise the importance of an intangible cultural heritage element. Rather, it gives emphasis on communities' ownership to decide what intangible cultural heritage they want to safeguard for their future. As such, if the articulation of Outstanding Universal Value (OUV) is one of the key tasks of the World Heritage nomination, intangible cultural heritage nomination format asks how the concerned communities (intangible cultural heritage bearers) have been involved in the process of preparing the nomination dossier and whether there is free, prior and informed consent of the communities for the proposed nomination and to provide the evidence of consent, which is the most time-consuming and challenging part of the nomination preparation process.

In the framework of World Heritage Convention and built heritage management, while the experts today like to talk about 'community participation', it appears to be more of lip service than actual practice, especially in the context of India or South Asia in general where heritage conservation has been, and is still, expected to be largely met by public subsidy. Thus, there has been no real need for heritage conservators to talk to people or to get their consent over heritage conservation work, as the ones they have to negotiate with are primarily senior government officials who would sanction requisite funds. Such an approach may have been valid while dealing only with a limited number of archaeological sites and dead monuments. However, as the notion of heritage has expanded to include cultural landscape and living cities as well as vernacular houses, communities' participation in heritage management is no more an option but a fundamental prerequisite.

Accepting the change

Another difference is that 2003 Convention recognises the evolving nature of intangible cultural heritage, thus does not ask for 'authenticity' or 'integrity' as fundamental criteria for nomination. Instead, it accepts that intangible cultural heritage keeps changing and considers that what matters more is the sense of identity the communities confer to the Intangible Cultural Heritage element. This may be something more difficult for conservation architects to accept, for their professional ethic is to respect as much as possible, the original format of the building, including design, fabric, materials and if possible, management systems, use and function and even meaning, spirit and feelings (UNESCO 2003). However, once again, as the notion of heritage has expanded, there is more than one reason for conservation architects to learn how to cope with changes.

According to the study by UN-Habitat, between 1950 and 2010, the number of people living in urban areas has grown from 730 million to 3.5 billion. Since 2007, over half of the world population lives in urban areas and by 2050, this figure is expected to rise to 68%. By 2030, Asia will account for more than world's population and today Asia account for 60% of the world slum dwellers. In India, for instance, the urban population increased from 17% in 1950 to 30% in 2010 and by 2050, it will exceed 54%. Large cities have witnessed rapid growth and villages are rapidly growing into cities. In this staggering pace of urbanisation and associated social challenges, attempting to strictly conserve the past is a lost battle. Housing is the key priority of urban policy and to secure additional land, demolishing heritage buildings is perceived as a justifiable and efficient solution by most of the decision makers. Heritage sites that are located in isolated places may not be exempted for long with the current rhythm of urban development.³ There will be thus be a constant

need for heritage conservators to find an acceptable middle ground between conservation and the often conflicting needs for urban development, by reviewing the parameters as to what should be maintained and what can be changed. In this respect, the approach of the Intangible Heritage Convention may provide an interesting source of inspiration for conservation architects.

Livelihood matters

The Intangible Heritage Convention shows a flexible attitude to change because the primary objective of the Convention is that traditions be kept alive and remain relevant for the communities. For any tradition to remain relevant, it has obligatorily evolved to suit the contemporary needs and tastes of the people. In the context of intangible cultural heritage safeguarding, ensuring the process of knowledge transmission is seen as far more important than maintaining old style of traditional practices.

Another reason why the Intangible Heritage Convention put no emphasis on maintaining the original format is because intangible cultural heritage bearers are living human beings and as such, their personal fulfilment should be the primary concern. For intangible cultural heritage bearers to continue their practice, they have to have the willingness and good reason to do so. And most of the cases, it implies that their livelihood should be ensured through the practice of intangible cultural heritage. To make traditional skills, be it craft or performing arts, a source of income, adaption is once again necessary to meet the contemporary market and audience. Traditionalist and more conservative scholars may lament such changes as 'loss of authenticity', however it should not be an issue if this gives motivation for ICH bearers to continue their traditional skills. Safeguarding

Economics of Heritage

Apart from heritage sites increasingly being entrenched within living urban areas, there are other reasons why heritage managers should be concerned about understanding their work in relation with the local development process. Heritage conservation and maintenance involves costs, which is often not negligible. In meeting such costs, relying on public subsidy alone is no longer possible but suggests that heritage managers should increasingly go after private investments. In any country of the world, the national budget allocated for culture and heritage is extremely limited and it would remain so. In order to secure funds for heritage conservation project, heritage managers should be in a position to understand and explain the return on investment of a heritage conservation project, as presumably nobody especially the communities and private sectors, would invest funds for conservation, unless their economic gain is clearly understood.

Cost of maintaining World Heritage Sites

The cost of World Heritage nomination and the management of sites have risen considerably over the past decades. This is due to stricter requirements for nomination in terms of planning, consultation and developing management structures. A study in UK conducted in 2008 suggested that a cost of achieving World Heritage status would be up to £ 400,000 (equivalent of US\$763,333) and with additional ongoing management cost of up to £ 150,000 per year. In meeting such cost, relying on public subsidy alone is no longer possible but it suggests that heritage managers should increasingly go after private investment.

One tends to think that the mere fact of World Heritage inscription leads to local economic gain thanks to increased tourism. However, a study in UK (Lake District World Heritage Project 2009) on socio-economic impact of World Heritage nomination, and several similar studies suggest that the impact of World Heritage nomination on tourism gain is often marginal. In fact, positive socio-economic impacts following World Heritage inscription are rarely accidental but rather, the result of coordinated and well-planned efforts to achieve targeted change. This implies that heritage managers today are required to be equipped to understand and create the link between their conservation work and overall development issues.

Intangible cultural heritage should be ultimately synonymous to ensuring the well-being of intangible cultural heritage practitioners through the practice of their traditional knowledge and skills.

For built heritage too, conservation work should be primarily guided by the concern for socio-economic wellbeing of the local community rather than the academic interest of a small community of cultural elites to maintain the original physical fabric of heritage buildings. Ideally, heritage conservators should be in a position to envision how conserving a heritage building would solve some of the development needs of the local area. Interests of a larger public benefit should be thus guiding principle in determining what to maintain and what may be permissible for change in a heritage building.

CONVENTION FOR THE DIVERSITY OF CULTURAL EXPRESSION

Creating synergy between culture and economy

The Convention for the Protection and Promotion of the Diversity of Cultural Expressions adopted in 2005 was born out of observation of a close relation between culture, trade and economic development. Recognising that market forces and international trade are playing a key role in disseminating and promoting cultural expressions; both traditional and modern, the Convention urges the State Parties to put into place appropriate policy measures to support local

cultural and creative industry as a tool for sustainable local development. The 2005 Convention invites State Parties to make a strategic plan that links cultural resources with local industry and economic development. It encourages governments to collect statistical information on the contribution of the culture sector in terms of Gross Domestic Product, employment and export market. It also encourages State Parties to provide enabling environment to support artists and cultural professionals and to mobilise public-private partnership to this end.⁴

The creative, culture-based sector has a steady demand and is more resilient to economic downturns. The United Nations Creative Economy Report 2010 noted that even at the time of 2008-2009 global economic financial crisis, the world exports of creative goods and services continued to grow, reaching US\$ 592 billion in 2008, doubling its level in 2002. Particularly noteworthy is the steady growth of the global South's exports of creative goods to the world between 2002 and 2008. In India, between 2003 and 2008, exports of creative goods have increased from US\$4.4 million to US\$ 9.45 million with an annual growth rate of 15.70%. The same report also indicates that the firmness of the market for creative products is a sign that many people in the world are eager for culture, social events, entertainment and leisure. They are devoting a higher share of their income to memorable life experiences that are associated with status, style, brands and differentiation.

It is, therefore, more and more common for governments to mobilise their cultural heritage as means of local branding, enhancing the quality of living, and attracting visitors (Greffé 2013). A city hosts complete market chains spanning from production to distribution to consumption and has all the necessary actors non-government organisations, private and public entities as well as media and educational institutions, to implement an action plan. A city is small enough to create tangible impact, yet large enough to serve as a gateway to international communities. Thus, several cities have boosted their efforts to use urban backdrops for the holistic promotion of art, culture and heritage, establishing a signature brand as a result.

Mobilising heritage and cultural assets for urban development

In the survey conducted in 2009 by the European Union (EU) on the Perception of Quality of Life in 75 European Cities, 'Satisfaction with Cultural Infrastructure' such as concert halls, museums and libraries constitute an important parameter to determine the quality of life in a city, along with the 'Satisfaction with the Public Space' (market and pedestrian areas), 'Satisfaction with public parks and gardens' as well as the 'Beauty of Streets and Buildings in One's

Cultural Industries

Cultural industries are those industries that combine the creation, production and commercialisation of contents which are intangible and cultural in nature. These contents are typically protected by copyright and they can take the form of goods and services. Cultural goods and services refer to those goods and services that embody or convey cultural expressions, meanings and value. Cultural goods and services include among others goods and services in the following categories:

- Publishing, printing and literature: books, newspapers, periodicals, other printed matter, ebooks, e-magazines *etc.*; services for the publication, distribution, dissemination and promotion of books, newspapers, printed matter, electronic publications *etc.*; library services *etc.*; royalties and licence fees.
- Music and the performing arts: music recordings, musical instruments, musical compositions and publications *etc.*; festivals, concerts, plays and artistic performances, dance, opera, orchestral music, songs, other performing arts (circus, puppet theatre, pantomime, street performances *etc.*); performing arts venues (theatres, concert halls, marquees, *etc.*); music and performing arts production, dissemination, operation and promotion services; royalties and license fees.
- Visual arts: painting (oils, drawings, engravings),

sculpture, photography, photo-engraving, video art, computer graphics, graphic arts, electronic imaging; services for the production, dissemination, promotion and exhibition of visual arts; royalties and licence fees.

- Crafts, design and architecture: ceramics, fabrics, embroidery, basketry, glass, jewellery, leather, wood, wrought metal work, metals, garments and accessories, furniture, interior decoration; designer objects; architectural services; services for the production, distribution and promotion of crafts and designs, *etc.*
- Audiovisual and new media: film, video recording, radio and television programmes, entertainment software (video games, educational programmes *etc.*), Internet creativity sites, virtual reality, broadband video broadcasting (video streaming) *etc.*; radio and television services, radio broadcasting service, services for the production, distribution, operation, dissemination and promotion of film, video recording, and radio and television programmes; royalties and license fees.
- Cultural heritage: antiquities, collectors' items, museum services, archive services (documents, recordings of items of the intangible cultural heritage, *etc.*), preservation services for historic sites and monuments; services relating to the safeguarding and transmission of rituals, narratives, folktales.

Source: Cavallin & Harding 2003

neighbourhood'. Thus in Europe, it is more common to see the municipalities actively investing in the conservation of historical areas and the use of the same for the creation of public spaces for cultural activities as part of their urban renewal strategy. It is also common for municipalities to feature their artistic and creative talents as part of their sustainable urban strategy. Examples include the UNESCO Network of Creative Cities, EU's European Capitals of Europe programme or Korea's development plan to transform Busan into a creative city. In this context, heritage building conservation is not a stand-alone exercise but an integrated part of overall urban regeneration, with clear targeted goals to contribute to the city's development and local wellbeing.

CONCLUSION

UNESCO Recommendation for HUL is an opportunity to reflect on why heritage buildings have to be protected, not in symbolic and romantic terms but in concrete terms, with accountability towards those local communities whose life are directly impacted by conservation work. Traditionally, conservation architects have not been trained to deal with economic development or social issues. Besides, there seems to be a prevailing hesitation on the part of government cultural departments and public heritage institutions in India to consider themselves as part of actors accountable for the

development agenda. Thus, the conventional antagonism between heritage versus development remains the norm with conservation perceived as an obstacle as opposed to an enabler of development.

In turn, those actors working in the spheres of 2003 or 2005 Convention seem to have better embraced the notion of heritage and development through their focus on livelihood and industry development and markets and positive impact of cultural heritage therein. Working with, as well as learning from, these two younger siblings of the Convention would be useful for heritage conservation professionals to redefine their ultimate goals and to find its new role within the development process.

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Notes

- ¹ The Convention defines Intangible Cultural Heritage as practices, The UNESCO

Convention defines intangible cultural heritage as follows:

(...) the practices, representations, expressions, knowledge, skills-as well as the instruments, objects, artefacts and cultural spaces associated there-with-that community, groups and in some cases, individuals recognise as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation is constantly recreated by communities and groups in response to their interaction with nature and their history, and provides them with a sense of identity and continuity (...) " (Article 2.1). The "intangible cultural heritage" is manifested in various domains, such as: "oral traditions and expressions, including language (...); performing arts; social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship (Article 2.2).

- ² Convention foresees two lists: List of Intangible Cultural Heritage in need of Urgent Safeguarding and Representative List. Between 2008 and 2012, nearly 300 intangible cultural heritage elements were inscribed on the Representative List. This is an extremely rapid pace noting that World Heritage List has spent 40 years to have 980 elements on the list. Representative

List of Intangible Cultural Heritage, although apparently similar to the World Heritage List, is different in nature in that it is meant to showcase the diversity of intangible cultural heritage in the country, and not intended to create a hierarchy among those elements which are listed (with OUV) and those which are not (therefore no OUV).

- ³ For instance the case of Pyramid of Giza in Egypt, which is affected by the significant urban expansion of Cairo over the past decades.
- ⁴ Unlike 1972 or 2003 Conventions, 2005 Convention does not have focus on specific types of cultural heritage. The primary purpose of the Convention is to affirm the importance of cultural policy on an equal footing as trade policy and to strike a balance between the two policy spheres so that they are mutually enhancing and promote the diversity of cultural expressions worldwide. It does not have any 'list' unlike the two other conventions, thus it is perhaps the least popular of three. Nonetheless, the 2005 Convention provides an important platform for the State parties to reflect on the link between culture and economic development and how to create synergy between them.

Capacity Building for World Heritage Sites in India

Challenges and opportunities

ROHIT JIGYASU

BACKGROUND

India's rich and varied World Heritage properties need to be efficiently protected and managed so as to pass these irreplaceable resources of humankind to future generations. This places tremendous responsibility on heritage institutions and professionals to develop sufficient capacity through appropriate tools, methodologies and techniques for protecting all those tangible and intangible attributes that contribute towards Outstanding Universal Value (OUV) of these properties.

The importance of capacity building for World Heritage sites has been well recognised globally. The World Heritage Capacity Building Strategy (WHCBS) adopted by the World Heritage Committee in 2011 was a starting point in the development of a six year programme for capacity building, as a joint initiative of International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM), International Union for Conservation of Nature (IUCN), The International Council on Monuments and Sites (ICOMOS) and the World Heritage Centre.

The intended outcome is a programme that will make a strong contribution to capacity building within the overall World Heritage system and will respond to the needs identified within the WHCBS and the periodic reporting process. These needs include better cooperation between the nature and culture sectors, better development and access to information and good practice as well as achieving diversity and regional balance amongst recognised international experts working on World Heritage issues. The programme will also address the need for greater capacity amongst regional capacity building organisations, communities and networks (ICCROM, ICOMOS & IUCN 2012).

In addition, the World Heritage Centre in cooperation with ICCROM, ICOMOS and IUCN have published Resource Manuals on four important themes as guidance tools for State Parties. These include 'Managing Natural World Heritage', 'Managing Cultural World Heritage', 'Managing Disaster Risks for World Heritage' and 'Preparing World Heritage Nominations' (UNESCO 2013).

Several training courses have also been organised by international and regional organisations such as UNESCO, ICCROM and World Heritage Institute of Training and Research in the Asia and the Pacific Region (WHITRAP) on various themes to build the capacity of organisations and professionals. The objective is to enhance their theoretical and practical knowledge on the various themes related to heritage conservation and management. However for greater efficacy, all these international initiatives also need to be complemented with capacity building programmes at the national level so as to better tailor them according to local social, cultural, economic and institutional context and needs. The following section looks at the key thematic areas for capacity building of World Heritage sites in India.

THEMATIC AREAS FOR CAPACITY BUILDING

One of the most important challenges for the State Parties is to prepare nomination dossiers according to the criteria and format set by the Operational Guidelines of the World Heritage Convention, which are regularly updated. The most important aspect of the nomination is the statement of OUV that is the basis of evaluating a nomination by the advisory bodies of the Convention. This requires an understanding of the new categories and approaches in heritage conservation such as 20th century heritage, heritage routes, historic

urban landscapes and also emerging methodologies for assessment of their values while taking into account the sensitivities of the Indian cultural context. Also, methods for undertaking comparative analysis at global and regional level need to be understood well to prepare strong nominations. Serial nominations would deserve special attention in this regard. Formulation of appropriate management systems for World Heritage properties also needs special consideration with regards to capacity building. The management should aim at protecting the designated OUVs through appropriate national and local legislations, maintenance and monitoring procedures, institutional mechanisms as well as available human and financial resources. Accordingly, the capacity of site managers and decision makers for formulating, implementing and reviewing such management systems needs to be developed according to the specific nature and context of various World Heritage properties.

World Heritage is increasingly vulnerable to natural and human induced disasters caused by hazards such as earthquakes, floods, cyclones, armed conflicts and terrorism. Climate change is further exacerbating the frequency and intensity of hydro-meteorological events thereby putting World Heritage properties located on mountainous slopes and the coast at greater risk than ever before.

Recognising these challenges, World Heritage Committee approved a strategy for risk reduction at World Heritage properties in 2007. Undoubtedly, these World Heritage in India that are exposed to multiple hazards and vulnerabilities, need to put in place disaster risk management as part of the overall site management systems. This would necessitate adequate capacity of the site staff to undertake risk assessment and formulate measures for prevention and mitigation, emergency preparedness and response and post-disaster recovery. These must take into consideration the optimum safety level as well as protection of heritage values. Besides this, improved coordination between heritage and civic defence agencies needs to be established and practiced through regular drills and simulations.

One of the critical challenges confronting World Heritage properties in India is the lack of adequate site documentation and inventories. Therefore adequate capacity also needs to be built in this area through use of state of the art technology such as three dimensional laser scanning and analytical tools like Geographical Information Systems (GIS). Other specific thematic areas for capacity building include interpretation and

communication techniques, heritage impact assessment and preventive conservation techniques.

TARGET AUDIENCE AND DURATION

Capacity building programmes need to target audience at multiple levels. While on one end of the spectrum, professionals and site staff responsible for managing these properties need to be trained in various tools and skills, on the other end, communities need to be engaged and trained in various activities for maintenance, monitoring and emergency response. Awareness of decision makers from relevant institutions can also be built through round table meetings so that they can appreciate various principles, tools and practices for better management of World Heritage properties. Depending on the type of target audience, the duration of various capacity building activities can range from half day meetings for decision makers to two or three week long hands-on training courses for the site staff.

Rather than only targeting individual professionals, the capacity building initiatives should primarily aim at building the capacity of the internal staff of the organisations responsible for managing World Heritage so that their collective ability is enhanced through various tools and skill-sets for making appropriate interventions and decisions.

PEDAGOGICAL METHODS

Capacity building activities should use pedagogical methods that are suited for various kinds of target audience. These can range from interactive discussions, classroom lectures based on case studies illustrating challenges, as well as good practices and hands on learning through on site, practical work. Field based training programmes are best suited for the site staff responsible for managing the site on a day to day basis. It is also important to use local languages as the main medium of communication so that these can be easily comprehended and applied by the staff that is responsible for regular maintenance and security.

Moreover, it is critical to encourage multi-disciplinary training that aims at integrated heritage management practices for various types of tangible and intangible as well as movable and immovable heritage. This would also require collaboration between professionals from diverse disciplines ranging from anthropology, archaeology, architecture, collections management, conservation science and social sciences. Also capacity building activities should aim at enhancing collaboration between heritage institutions and professionals and those from other fields such as civic defence, environment, infrastructure and urban planning as this is crucial for effective management of World Heritage properties especially those that are a part of the living urban environment.

Such activities should be organised in close partnership with academic and research institutions that have conservation and heritage management programmes and laboratories for testing materials. Last but not the least, it is important not to consider capacity building activities as merely an end in themselves but as part of a long term process aimed at improving heritage management for World Heritage, so as to pass down the unique heritage of humanity to future generations. These would also serve as best case examples for improving general heritage management practice in the country. For this purpose, the organisations responsible for managing these properties must take ownership of the different activities and regularly engage with the various stakeholders.

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Developing Regional Strategy for Asia and the Pacific

JIAN ZHOU AND PING KONG

World Heritage Institute of Training and Research for the Asia and the Pacific Region (WHITRAP) is taking a leading role in developing a regional capacity building strategy for Asia and the Pacific. It follows on the results of the second cycle of Periodic Reporting and seeks to respond to the specific needs and situation in the region.

Developing the strategy started with understanding the capacity needs for the region in relation to heritage conservation and development. The results of the Periodic Reporting exercise and the analysis of State of Conservation reports of sites in the region helped reviewing critical issues and challenges and served as key references to assess needs. In addition, a questionnaire was designed to gather further insight into the current capacity building situation. The questionnaire was distributed in July 2012 and 32 valid responses were received.

After analysing the collected information, strategic objectives were proposed in response to the prior demands of the region and further refined in consultation with the World Heritage Centre, advisory bodies and regional experts. These are:

- Exchange between cultural and natural heritage is strengthened to develop an integrated approach of conservation and management with emphasis on management effectiveness, sustainable tourism and risk preparedness in view of dynamic local contexts and existing planning systems.
- Awareness of public and key stakeholders on the main concepts and procedures of the World Heritage Convention is raised, which in turn strengthens public supervision of relevant legal enforcement.
- Respecting traditional knowledge, local communities are empowered to participate in tourism development, heritage management and monitoring process and to enjoy benefit sharing and better livelihoods.
- Guidance materials, toolkits and training modules in response to regional emergent needs are developed with the support of regional capacity building

programmes and are widely disseminated to enrich the capacity of a broader audience with regional experience.

- Regional cooperation, networks and information sharing mechanisms are strengthened to enable effective delivery of capacity building materials and opportunities while synergising initiatives with reciprocal benefits.

Based on these strategic objectives, a programme framework referring to the Result-Based Management¹ approach has been developed to collect and upstream available capacity building resources in the pursuit of common goals. In order to mobilize and synergise regional resources, a broad consultation process was launched in August 2013 to invite capacity building providers of the region to share their relevant programmes at regional and sub-regional levels.

The data derived from this consultation process will serve as an updated regional inventory of capacity building activities that will be shared among capacity building providers and other relevant stakeholders in the region. It is expected to enhance mutual understanding of available capacity building resources and promote relevant programmes among a wider range of audience.

The success of this strategy and its associated programmes relies on the input and commitments of State Parties and capacity building providers of the region. In return, it will strengthen information sharing and regional cooperation to better serve various actors of the region in heritage conservation and development.

Jian Zhou is the Deputy Dean at College of Architecture and Planning in Tongji University. He is also the Director, World Heritage Institute of Training and Research for the Asia and the Pacific Region in Shanghai.

Ping Kong is the International Project Coordinator at World Heritage Institute of Training and Research for the Asia and the Pacific Region, Shanghai.

Bibliographic references

- UNESCO 2011, 'Results-Based Programming, Management and Monitoring (RBM) approach as applied at UNESCO', Guiding Principles, UNESCO World Heritage Centre, Paris, viewed November

2013, < <http://unesdoc.unesco.org/images/0017/001775/177568E.pdf>>.

Notes

- ¹ Result-Based Management (RBM) is applied as the central element of UNESCO

reform process, to shift the focus from activities, projects and programmes linked in broad terms to UNESCO's mandate to the achievement of clear expected results derived from that mandate.

30 World Heritage Sites in India



Taj Mahal

Date of Inscription: 1983

Criteria: (i)

Source: Siddhartha



Fatehpur Sikri

Date of Inscription: 1986

Criteria: (ii) (iii) (iv)

Source: Tapasya samal



Agra Fort

Date of Inscription: 1983

Criteria: (iii)

Source: Harsh Vardhan Jain

Hill Forts of Rajasthan

Date of Inscription: 2013

Criteria: (ii)(iii)

Source: DRONAH





Churches and Convents of Goa

Date of Inscription: 1986

Criteria: (ii)(iv)(vi)

Source: Yogesh Kumar

The Jantar Mantar, Jaipur

Date of Inscription: 2010

Criteria: (iii)(iv)

Source: DRONAH



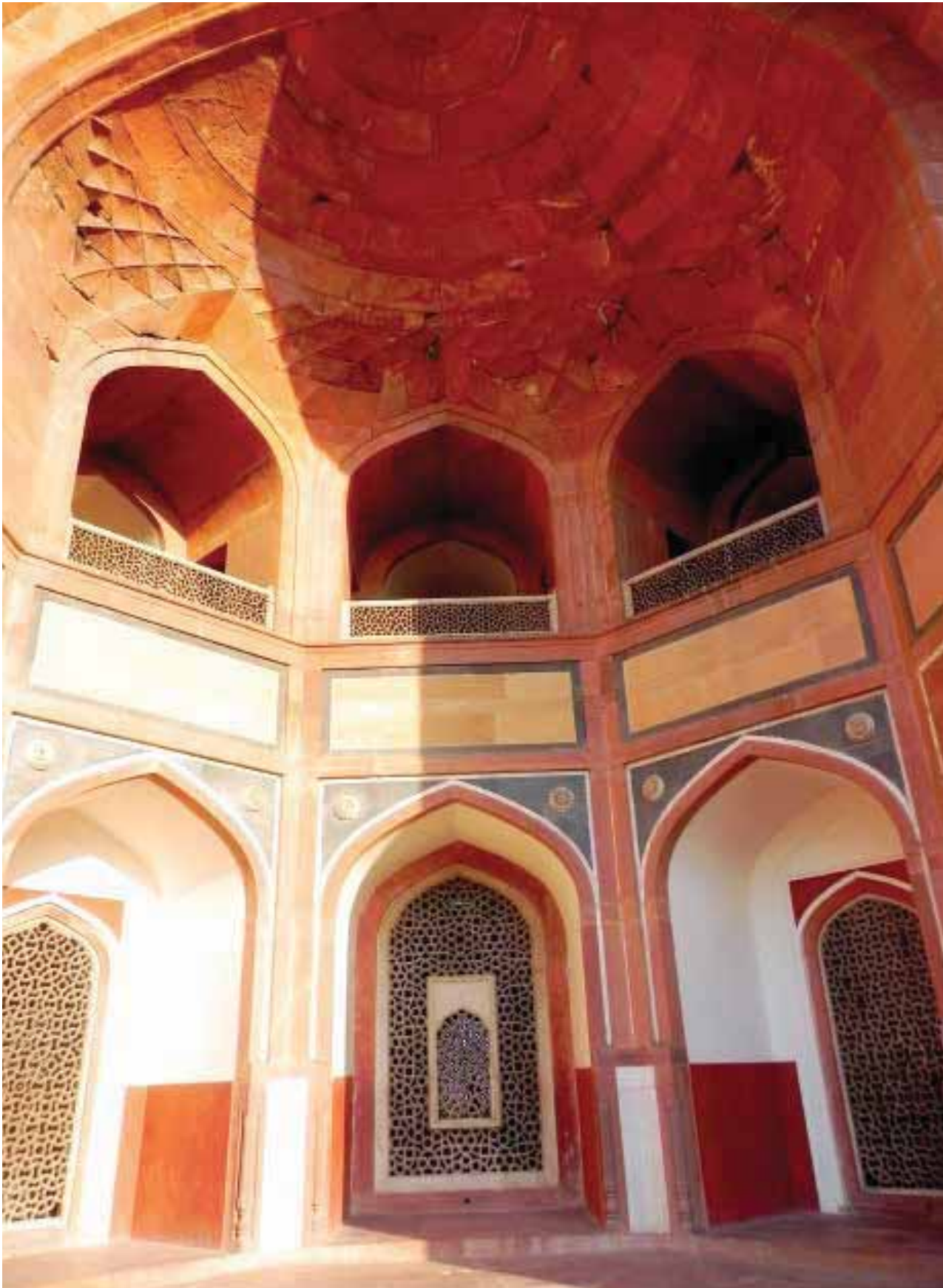
Qutb Minar and its Monuments, Delhi

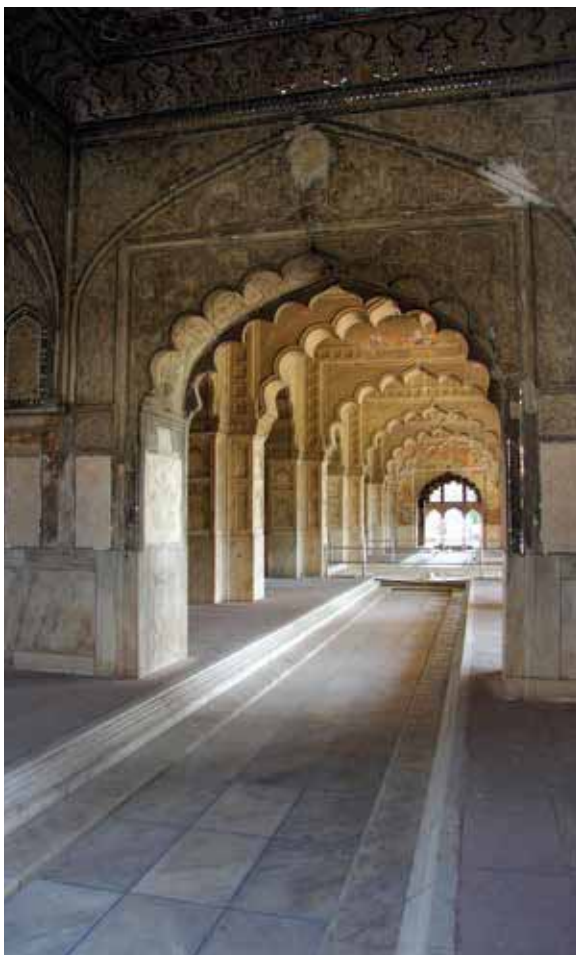
Date of Inscription: 1993

Criteria: (iv)

Source: Johnson Leichombom





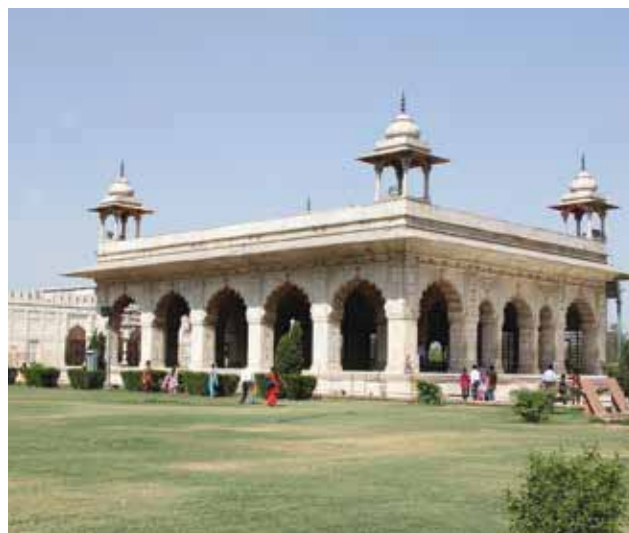


Red Fort Complex

Date of Inscription: 2007

Criteria: (ii)(iii)(vi)

Source: Tapasya Samal



Chhatrapati Shivaji Terminus

Date of Inscription: 2004

Criteria: (ii)(iv)

Source: Ritwik Mathur





Ellora Caves

Date of Inscription: 1983

Criteria: (i)(iii)(vi)

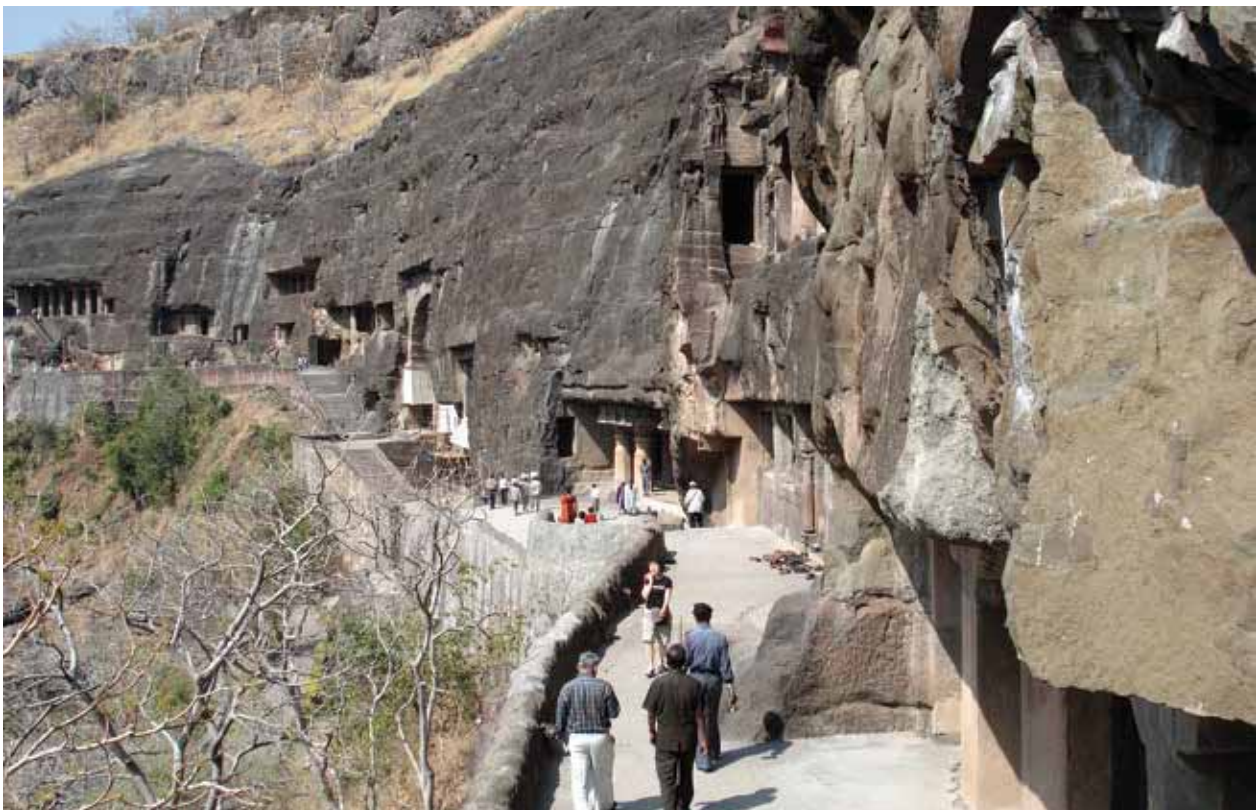
Source: Project Team, CRCI

Ajanta Caves

Date of Inscription: 1983

Criteria: (i)(ii)(iii)(vi)

Source: Rohit Jigyasu

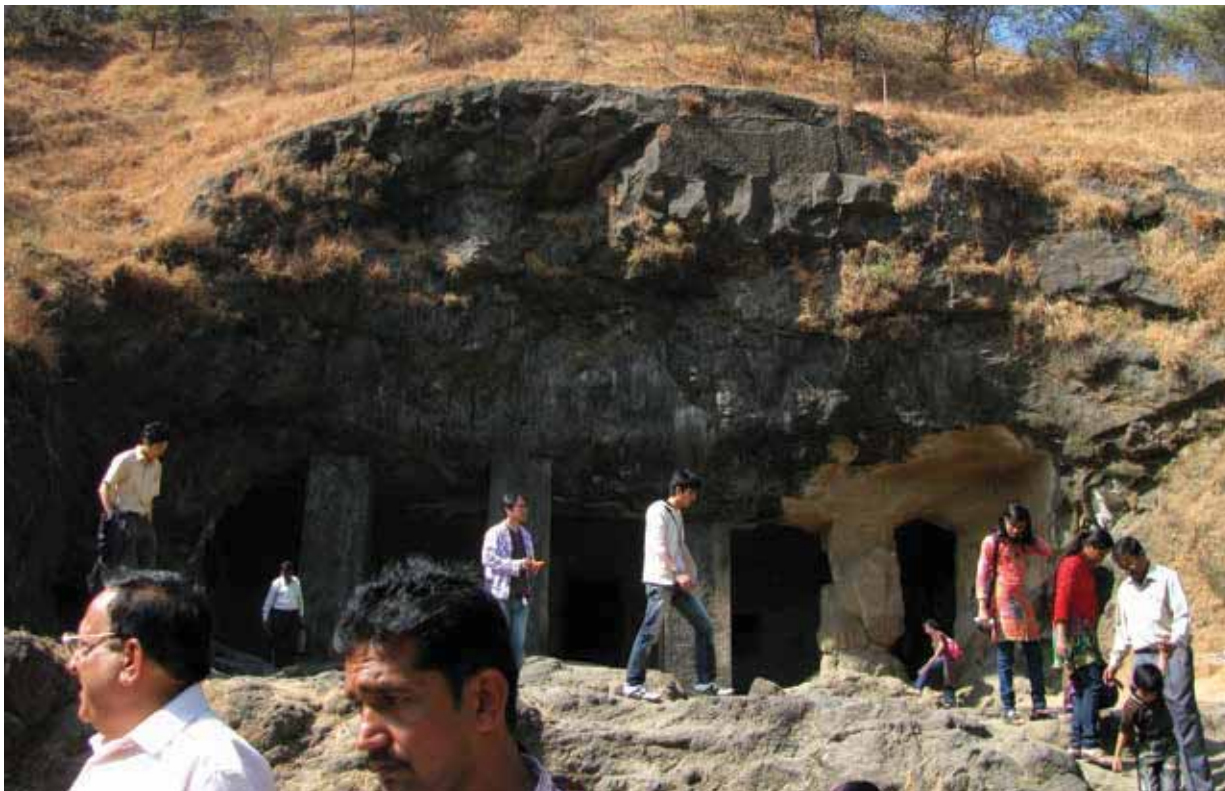


Elephanta Caves

Date of Inscription: 1987

Criteria: (i) (iii)

Source: Parth Sethi



Group of Monuments at Hampi

Date of Inscription: 1986

Criteria: (i) (iii) (iv)

Source: Pranjal Rai

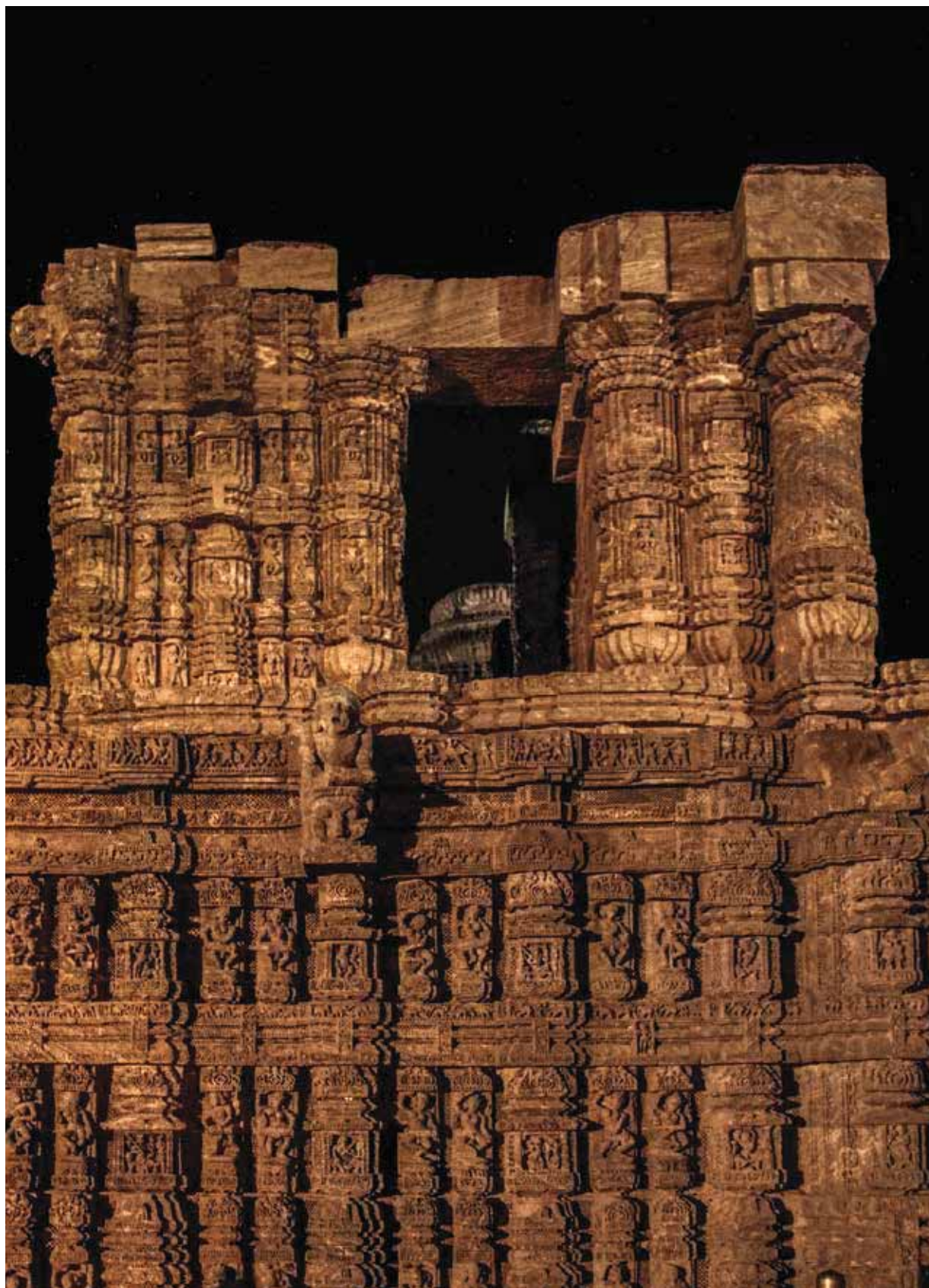


Sun Temple, Konârak

Date of Inscription: 1984

Criteria: (i) (iii) (vi)

Source: Saptarshi Sanyal, c/o ASI



Champaner-Pavagadh**Archaeological Park**

Date of Inscription: 2004

Criteria: (iii) (iv) (v) (vi)

Source: DRONAH



**Buddhist
Monuments at Sanchi**

Date of Inscription: 1989

Criteria: (i) (ii) (iii) (iv) (vi)

Source: Bala Krishnan



Khajuraho Group of Monuments

Date of Inscription: 1986

Criteria: (i)(iii)

Source: Tapasya Samal



Rock Shelters of Bhimbetka

Date of Inscription: 2003

Criteria: (iii)(v)

Source: Parul G Munjal





Mahabodhi Temple Complex at Bodh Gaya

Date of Inscription: 2002

Criteria: (i)(ii)(iii)(iv)(vi)

Source: Pankaj Jain



Group of Monuments at Mahabalipuram

Date of Inscription: 1984

Criteria: (i)(ii)(iii)(vi)

Source: Harsh Vardhan Jain

Great Living Chola Temples

Date of Inscription: 1987

Criteria: (ii)(iii)

Source: Sathyabhama Badhreenath

Heritage Album





Group of Monuments at Pattadakal

Date of Inscription: 1987

Criteria: (iii)(iv)

Source: DRONAH



**Mountain
Railways of India**

Date of Inscription: 1999

Criteria: (ii)(iv)

Source: Kai Weise

Manas Wildlife Sanctuary

Date of Inscription: 1985

Criteria: (vii)(ix)(x)

Source: Bivash Pandav



Nanda Devi and Valley of Flowers National Parks

Date of Inscription: 1988

Criteria: (vii)(x)

Source: V P Uniyal



Sundarbans National Park

Date of Inscription: 1987

Criteria: (ix)(x)

Source: Pradeep Vyas

**Kaziranga National Park**

Date of Inscription: 1985

Criteria: (ix)(x)

Source: Benzing Kumbang



**Keoladeo
National Park**

Date of Inscription: 1985

Criteria: (x)

Source: Bhumesh Singh Bhadouria (right);
Vinod B Mathur (below)





Western Ghats

Date of Inscription: 2012

Criteria: (ix)(x)

Source: Karthikeyan Vasudevan

Selection criteria:

- i. to represent a masterpiece of human creative genius;
- ii. to exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;
- iii. to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared;
- iv. to be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history;
- v. to be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change;
- vi. to 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 preferably be used in conjunction with other criteria);
- vii. to contain superlative natural phenomena or areas of exceptional natural beauty and aesthetic importance;
- viii. to be outstanding examples representing major stages of earth's history, including the record of life, significant on-going geological processes in the development of landforms, or significant geomorphic or physiographic features;
- ix. to be outstanding examples representing significant on-going ecological and biological processes in the evolution and development of terrestrial, fresh water, coastal and marine ecosystems and communities of plants and animals;
- x. to 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.

Events and Conferences

■ INTERNATIONAL CONFERENCE ON USING NATURAL AND CULTURAL HERITAGE IN SUSTAINABLE DEVELOPMENT-SYNERGY FOR DEVELOPMENT

Date: March 24-26, 2014

Location: Bergen, Norway

Detail: The theme of the international conference focuses on the UNESCO Conventions on World Heritage (1972), Intangible Cultural Heritage (2003) and Diversity of Cultural Expression (2005). The overall goal of the conference is to explore synergies between the three conventions, how they can be utilised to realise their related ambitions and how other UNESCO related instruments, regional and national mechanisms and practices can be fruitfully implement as a whole. Target participants include researchers in cultural and natural heritage and sustainable development, practitioners in management of heritage sites and related instruments on the local level and higher levels.

Website: <http://whc.unesco.org/en/events/1124>

■ 17TH ANNUAL US/ICOMOS INTERNATIONAL SYMPOSIUM ON THE VENICE CHARTER AT FIFTY: A CRITICAL APPRAISAL OF THE VENICE CHARTER AND ITS LEGACY

Date: April 3-5, 2014

Location: Philadelphia, Pennsylvania

Detail: 2014 marks the 50th anniversary of the Venice Charter. Contemporary conservation has long held to the principles of the Venice Charter. In recent decades a number of principles and assumptions in the Venice Charter have been critiqued, adapted and superceded. Social, economic, technological, and cultural changes over the last 50 years demand that the Venice Charter and its influences be examined carefully which will be done during the course of this conference.

Contact: Dr. Donald Jones, don.jones@usicomos.org, 202-463-1291

Website: <http://www.usicomos.org/symposium>

■ ARCHIST '14/CALL FOR PAPERS: PERIODS, MOVEMENTS, OUTSIDERS

Date: April 3-5, 2014

Location: Istanbul, Turkey

Detail: History of architecture, tracing the changes in architecture through various traditions, regions and overarching stylistic trends are the themes for the conference.

Organised by: Eastern Mediterranean

Academic Research Centre (DAKAM)

Website: <http://www.archhistconference.org/>

■ INTERNATIONAL SCIENTIFIC CONFERENCE ON PROTECTION OF CULTURAL FROM NARURAL DISASTERS AND MAN-MADE DISASTERS

Date: May 8-10, 2014

Location: Zagreb / Šibenik

Detail: Over the last couple of years the protection of cultural heritage in cases of various emergencies and disasters has been a major issue among specialists and experts in the field of protection and preservation of heritage. The conference is part of a three-year project aimed at the development of guidelines for a strategic plan for the protection of cultural heritage from disasters and the formulation of a proposal for introducing amendments to the existing legislation, as well as at the determining of the key institutions and individuals which will be involved in the development and implementation of this strategic plan.

Website: <http://chp.nsk.hr/en/>

■ ICOMOS-ISCS INTERNATIONAL CONFERENCE 2014 ON CONSERVATION OF STONE AND EARTHEN ARCHITECTURAL HERITAGE

Date: May 20-23, 2014

Location: Kongju National University, Gongju, Republic of Korea

Detail: ICOMOS-ISCS is the International Scientific Committee for Stone from ICOMOS. The ISCS' purpose is to promote the knowledge and the preservation of inorganic porous building materials, such as natural and artificial stone conservation. The International Conference will take place on May 20-23, 2014 in Gongju, Korea and will be hosted by Kongju National University.

Contact: iscs2014@kongju.ac.kr

Website: <http://www.kongju2014.org/main/>

■ MASTER IN CONSERVATION LEADERSHIP 2014

Date: Friday, August 29, 2014;

Wednesday, October 1, 2014

Location: Cambridge

Detail: This course is a full time, one year Masters, aimed at graduates of leadership potential with at least three to five years of experience relevant to biodiversity conservation. The unique feature of the course is its delivery by a collaboration between six University of

Cambridge departments and nine leading conservation organisations based around Cambridge, and its focus on issues of management and leadership. As a result, the first two cohorts have attracted post-experience students from around the world. There is scholarship funding available for the academic year beginning in October 2014.

Contact: emily.chenery@geog.cam.ac.uk

Website: <http://www.geog.cam.ac.uk/graduate/mphil/conservation/>

■ 18TH ICOMOS GENERAL ASSEMBLY AND SCIENTIFIC SYMPOSIUM ON HERITAGE AND LANDSCAPE AS HUMAN VALUES

Date: November 10-14, 2014

Location: Florence, Italy

Detail: The Scientific Symposium will explore the theme 'Heritage and Landscape as Human Values' according to five sub-themes: Sharing and experiencing the identity of communities through tourism and interpretation; Landscape as cultural habitat; Sustainability through traditional knowledge; Community-driven conservation and local empowerment and Emerging tools for conservation practice

Contact: symposium@icomos.org

Website: http://www.icrom.org/eng/news_en/2013_en/field_en/11_04_Callforpapers_ICOMOS.pdf

■ IUCN WORLD PARKS CONGRESS 2014

Date: November 12-19, 2014

Location: Sydney, Australia

Detail: The sixth International Union for Conservation of Nature (IUCN) World Parks Congress will serve as a vital link to achieving IUCN's overall vision of a 'just world that values and conserves nature' and deliver the IUCN Programme 2013-2106.

Contact: Trevor Sandwith, trevor.sandwith@iucn.org

Website: http://www.iucn.org/about/work/programmes/gpap_home/?11730/IUCN-World-Parks-Congress-2014-build-up-underway

Corrigendum

Volume X, Issue 1 Spring/Summer 2013. On page 89, there was an error in print for the caption of image at the bottom. The correct caption is 'Ganga Mandir-Symbol of catholicity of Jat Rulers'.

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Landscapes and Routes

order to improve the representativity of the List, specific criteria
included into the Operational Guidelines to define the historic cities,
heritages and cultural landscapes." (p. 13, Final report of the Audit of
Strategy and the PACT initiative, WHC-11/18.GAINFB, 2011)

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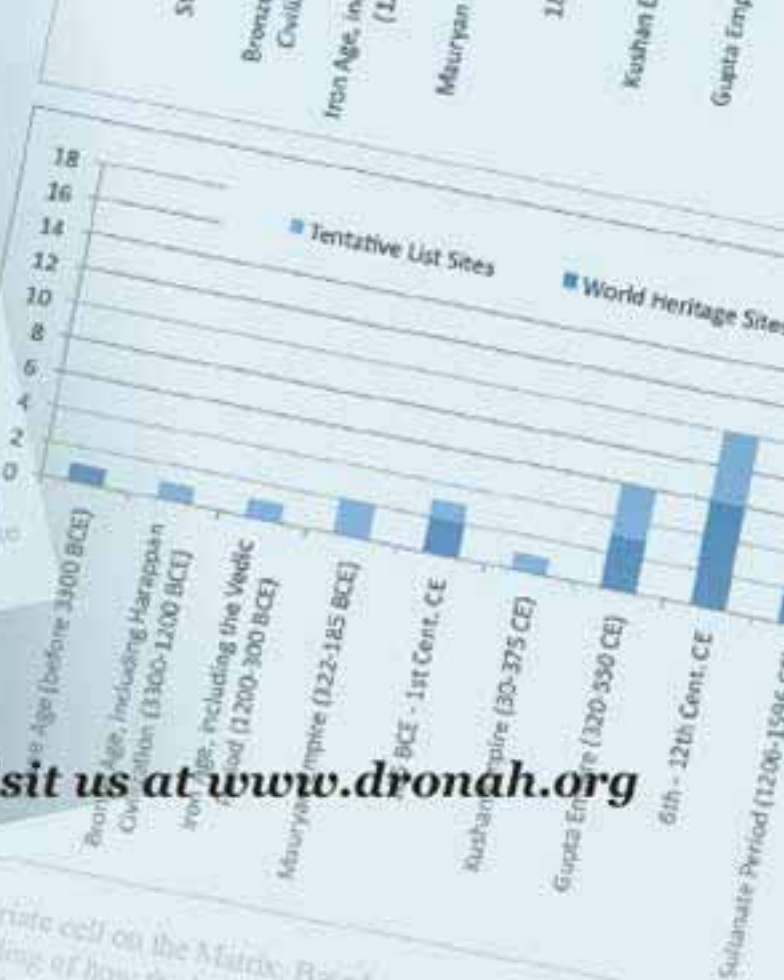
Pranjal Rai

process exerci
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prevailed between ec
culture, roads stand as sym
edness, as several roads have not only
also promoted a synthesis of multiple
ns (Keesing 1974).

and Trunk Road, in the Indian
been a dynamic site for the fusion of
reign social, political, economic and
It is the movement of people and
and the flow of knowledge into this
to the creation of its cultural identity
of the Grand Trunk Road in present
near the town of Ambala via



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appropriate cell on the Matrix. Based on this shared
standing of how the individual proposals stacked
the identified criteria, properties falling in
the red and D. areas block, all were considered
for inclusion in the list.

and Anritser to Lahore, whereas
from Phillaur, across the river Sutlej and meets the
NHI at the Indo-Pakistan border. This segment of
the Grand Trunk Road and Mughal period Imperial
Highway in Punjab is of immense cultural significance
as it was among other aspects, the connector between
the capital cities of the Mughal Empire for over 300
years, connecting Lahore, Delhi and Agra. The location
of the road, through the alluvial plains of the river
Indus and its tributaries, serving as the passage over
land into India can be said to be the primary reason
for its layered history. While the area of movement
remained the same, the alignment of the road changed
over time, responding to the dynamic socio-political
and economic conditions of the land.

this point, for
they could be
listing of other

THE NATH





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