



Context

Built, Living and Natural

A SPECIAL ISSUE ON
**Cultural, Economics
and Livelihoods**

Vol IX Issue 2 Autumn/Winter 2012

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

.....Sustainable, environmentally sensitive

.....Draws on the contemporary



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.

Share a vision for a better quality of life without foregoing strengths of the traditional



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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Registered Office:

A-258, South City-1, Gurgaon 122001, Haryana, Tel: (0124) 2381067 / 4082081,
Fax: (0124) 4269081, dronah@gmail.com, Website: www.dronah.org



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Cover Design & Layout
SN Graphix
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About the Volume

Over abundance of cultural heritage; be it in the form of monuments, historic cores, crafts or nuances of rites and rituals ingrained in our daily lives has made us almost immune to the value and potential of our own cultural resources. Even though our living experience entails dealing with cultural constructs in myriad forms, we tend to address its conservation and protection as an isolated entity without realising the overall socio-economic impact.

Stefania Abakerli from the World Bank talks about 'unleashing the economic effectiveness of India's vast cultural heritage'. She acknowledges aspects such as the contribution of craftspeople to the handloom industry and employment potential in heritage tourism sector, quoting examples ranging from the iconic Taj to the dynamic historic cores of Indian cities.

This special issue addresses the economics of historic precincts in India through case studies on revitalisation of historic bazaars and urban streets in the cities of Delhi, Hyderabad, Lucknow and Pondicherry. Presented as initiatives which focus on the socio-economics of urban historic centres across India, these provide an insight into various approaches taken by conservation practitioners, researchers, local stakeholders and communities.

The section on sustainable tourism discusses the economic impact and visitor experience through tourism initiatives including examples of urban landmarks or the lesser known rural destinations across Gujarat, Himachal Pradesh, Tamil Nadu and Madhya Pradesh. These diverse initiatives are presented as exemplary examples undertaken by a range of stakeholders involving leading non-governmental, private and public enterprises.

The long term sustainability of cultural heritage essentially rests in addressing livelihood specifically in countries such as India where traditional livelihoods are integral to socio-economic development and need to be recognised for the meaning and values that they bring to the community at large. Designing for marginalised home based artisans by micro Home Solutions as well as efforts made by the Crafts Council of India to include craftspeople in the Census data of India will go a long way in achieving livelihood objectives linked to the culture sector.

The issue additionally covers an article on contemporary culture that refers to 'social media' as the new tool of communication and connection in the society and explores the potential of using this tool as a means for economic sustainability of our cultural heritage.

-The Editorial Team

Disclaimer: All articles included in this issue express personal view of the author and not of any organisation. All photographs are contributed by the authors unless specified otherwise.

Stefania Abakerli is a development planner and architect trained in Brazil and UK. As a staff member of the World Bank since 2002, she has led the design and management of multi-sectoral development programmes in the developing world. Stefania has focused on advancing the Bank's thinking on culture as an asset for inclusive economic growth and development effectiveness. Prior to joining the Bank, she managed distinctive local development programmes; undertook policy and action oriented research on urban poverty reduction linked to inner-city revitalisation; and managed her own firm devoted to planning and management of culturally-sensitive regions and low income urban settlements in Brazil.

Crafting India's Economic Growth and Development

STEFANIA ABAKERLI

ABSTRACT

The role of culture in development thinking and practice has evolved from being a marginal manifestation, to the recognition that culture can be a means to and an end in development effectiveness. India is a nation with perhaps the greatest wealth in terms of cultural heritage, but it remains one of the poorest in terms of mobilising these assets for economic growth and lasting development. Hence it becomes essential to discuss the opportunities to unlock the country's vast cultural heritage potential for development as well as the challenges of linking cultural heritage with economic growth and development effectiveness in a practicable manner.

CULTURE IN DEVELOPMENT: AN EVOLVING APPROACH

At a time when India is facing increased economic volatility and persistent poverty, the need to diversify and foster latent endogenous and inclusive sources of growth becomes all the more prominent. India's vast untapped cultural assets, both tangible and intangible, if managed, protected and regulated effectively can contribute significantly to curbing the vicious circle of poverty, especially in lagging regions, while reducing the country's development gap.¹ Experience shows that

properly incorporating culture in development efforts and valuing the intrinsic assets of the ‘poor’ can be transformative for not only economic growth, but the achievement of the ultimate development goals of increased self-esteem and quality of life. Whether culture is understood as one of the few assets the poor possess or the matrix of shared collective identity, it is an essential reference in shaping anti-poverty policies and in the achievements of lasting development outcomes.

Culture in development thinking and practice has evolved in the last decades from the narrow notion of being a marginal manifestation, to the recognition that culture, more often than not, is a means to and an end in development effectiveness. Until recently, most development practitioners and economists assumed that culture would inhibit entrepreneurship and constrain development. Culture was often associated with backwardness and needs to be replaced by ‘modern’ values and practices for a given society to ‘advance’. Often, cultural norms and traditions were perceived as separate from, and unaffected by, development values.

Debates on the role of culture in development intensified in the 1990s on measures and tools towards attaining development effectiveness. Slow progress and failed development policies and actions called for an expanded approach to development as well as behavioural changes in order to stem persistent social and economic deprivation. Social and economic research persuasively demonstrated the limitation of using real income as the core metrics to measure welfare comparisons or to gauge progress in human and social development. There was a realisation that non-market goods such as access to public services, as well as issues of equity and distribution of goods within the households also play an important role. In addition, personal capabilities, know how, aptitude and circumstances of race, gender, birthplace, and parent’s educational level deeply affected peoples’ choices and their capacity to break intergenerational poverty cycles.

The multidimensional aspects of poverty were articulated at the core of this debate. The definition of poverty expanded beyond the notion of low consumption of market commodities by a household. In order to be relevant and sustained over the time, anti-poverty and development strategies for the 21st century ought to be based not only on improved consumption or income measures, but also on the collective capacities, strategies and aspirations of the poor. Although operational experience with culture in development, at the time, was sparse and mostly experimental in nature, the ongoing debate emboldened decision makers in expanding the articulation of analytical terms of the role of culture in development.

Expanding on the earlier work of other respected economists² on the linkages among economics, art and culture, David Throsby presented an influential argument on the values and the role of cultural factors in economic performance and the relationship between culture and economic development. According to Throsby (2001 pp. 1-10),

Despite its intellectual imperialism, neoclassical economics is in fact restrictive in its assumptions, highly constrained in its mechanisms and ultimately limited in its explanatory power [...] If a broader view of discourse of economics is taken [...] in common with all great areas of intellectual endeavour, economics comprises not a single paradigm, but a number of schools of thoughts (sic) offering alternative or contestable ways of analyzing the functioning of the economy or the actions of individuals. This could be regarded as a sufficient condition in order for this interpretation of culture to apply to a given activity. So, for example, the art as traditionally defined—music, literature, dance, and so on—easily qualify.

As part of this debate, Amartya Sen presented a compelling argument in defence for the advancement of the poor’s capabilities as the single most important condition for

development. In Sen's (1999, p. 18) words, 'we should evaluate development in terms of expansion of the capabilities of people to lead the kind of lives they value and have reason to value.' Unlike increase in real income, the expansion of people's capabilities is predicated both on the elimination of oppression and the access to social goods and services; and ensuring human rights, particularly women's rights. For him, in the democratic imperative 'it is not possible to evaluate economic outputs without such full fledged discussion and exchange.' Focus on understanding economic needs, their content and their force, becomes essential if we accept the capabilities perspective, rather than the standard real income measure of satisfying subjective preference of individuals or social groups. For him, the significance of culture becomes clearer under the idea of 'collective action', defined as 'the freedom to do things that we have reason to value is rarely something we can accomplish as individuals' (Sen quoted in Evans 2002).

Robert Chambers presented another challenge to development practitioners and policy makers, particularly from a livelihood perspective. For him, the often ignored 'realities of the poor', the complex knowledge, skills, values and strategies among poor rural and urban communities ought to receive greater recognition for lasting development outcomes. In Chambers words (1998, p. 11), the poor are 'often more strategic, engaging in multiple enterprises and performing different tasks in different seasons, whereas the better off often rely on one major life support activity.'

This debate was further promoted through the inclusion of culture as a key element in the cooperation strategies of many development agencies³ and the adoption of conventions. One such example is the 2005 'Convention on the Protection and Promotion of the Diversity of Cultural Expression', through which UNESCO reaffirmed that 'cultural diversity' is a defining character of humanity (European Commission 2007):

The mobilisation of communities around the management of their unique and diverse cultural assets involves greater self-esteem and self-empowerment and the promotion of creativity, fostering mutual understanding and social networks that constitute the basis for positive community action and lasting development outcomes.

CULTURAL LIVELIHOODS IN INDIA: OPPORTUNITIES AND LOSSES

India is a nation with perhaps the greatest wealth in terms of cultural heritage, but it remains one of the poorest in terms of mobilising these assets for economic growth and development effectiveness. The vast cultural heritage of India, understood as both tangible and intangible assets, includes 5,000 years of history, 22 official and more than 1,000 of minor languages, 200 million craftspeople (Crafts Council of India 2011) and 29 World Heritage Sites. Additionally, there exist tens of thousands of monuments, historic areas and sacred sites spread across its vast landscape. There are also invaluable traditional knowledge and skills, cultural practices, performing arts and rituals, the ultimate example of the diverse cultural wealth enjoyed by the country.

The origin of today's knowledge of science and technology is partially attributed to India's cultural wealth and creativity. Indian society has developed not only the Sanskrit language, known as the 'mother of all languages', but also mathematical concepts and other innovations widely adopted by western civilisations. The economic implications of such wealth are undeniable. From subsistence practices⁴ to precision engineering, India's economy relies essentially on its cultural legacy expressed through the hands and creativity of its millions of artisans. Handloom industry is the nation's second largest employment source after agriculture. India's indigenous metal industry has being the source of its worldwide reputed steel industry (Crafts Council of India 2011), one of the key aspects of India's economic growth.⁵ Tourism that relies heavily on the India's tangible and intangible cultural

heritage employs about 9% of the country's workforce. Tourism in India creates an estimated 78 jobs per million rupees of investment, compared to 45 jobs in the manufacturing sector (Ministry of Tourism 2011). In 2011, tourism generated a total of US\$ 100 billion, accounting for about 7% of India's GDP (Bricdata 2012). In 2008, worldwide international trade in crafts totalled US\$ 32 billion, with India in the top 10 exporters of such goods amongst developing economies (UNCTAD 2010).

Despite such production levels, the country's millions of artisans and craftspeople, the custodians of this legacy and whose products sustain great part of India's economy, largely belong to the poorest and most excluded groups. They benefit only marginally from the services and billions in revenues generated by the selling of their unique living skills and majority of handmade products through failed policies and a commoditised market in which a disproportionately large share of their value is captured by intermediaries, dealers and retailers. Millions of weavers, potters, painters, embroiderers, carvers and others who possess unique skills are systematically bypassed by India's economic boom and enjoy few of the fruits of their talents and labour (Leibl & Roy 2001). At the other end of the spectrum, some of the greatest historical, archaeological and living built assets in India are not only in a state of complete disrepair, but they are also either surrounded by or home to some of India's poorest communities.

In Tajganj, Agra, more than 20 slums are located close to the emblematic Taj Mahal, India's premier tourist destination that attracts one third of all international and five million domestic visitors annually. In general, India's historic neighbourhoods and inner city areas are becoming pockets of entrenched poverty. This is particularly worrisome considering that by 2050; the urban population is expected to represent more than half of India's population, constituting about 875 million people.⁶ As thriving economic hubs, historic neighbourhoods and cores usually represent one of the first places in which an array of diverse people converge and merge in search of temporary or permanent employment. These also constitute some of the few available choices for the poor to live affordably close to employment (UNESCO 2010). Without the necessary planning and investments in services, however, most residents are condemned to the lowest living standards.

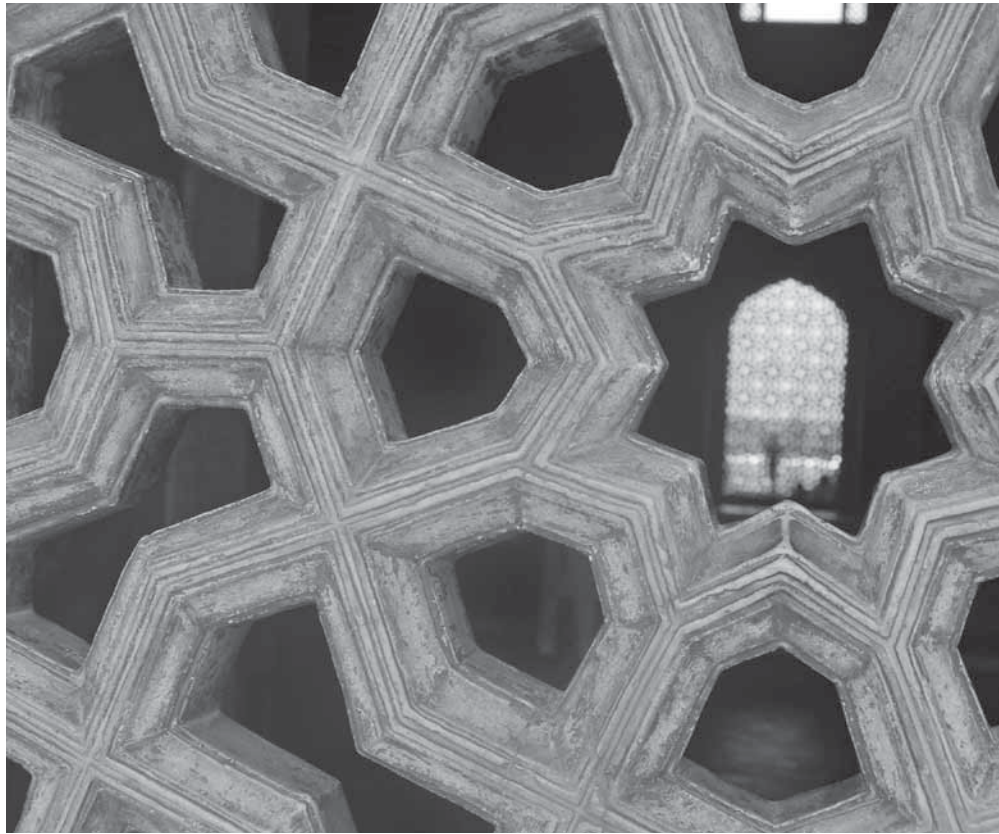
This paradox provides a compelling rationale for the urgent need to properly value and promote the multifarious cultural assets of India, from the inherited capabilities of its highly skilled but economically poor craftspeople to its unique built heritage as socioeconomic drivers of growth and development. These socially valuable assets have vast development potential and if well promoted, adapted and managed, can provide a reliable source of income and security, generating socioeconomic benefits for generations. Culture can play a pivotal role in steering economic growth and development. Effectively valuing and leveraging the traditional capabilities, skills, creativity and heritage assets of India has the potential to contribute towards the achievement of several key developmental objectives.

TO ESTABLISH AN ENDOGENOUS ECONOMIC DRIVER AND FOSTER INCLUSIVE GROWTH

Cultural-based and creative economies have shown to generate Micro, Small and Medium Enterprises (MSME) that are nimble and flexible enough to prosper and remain competitive in today's global economy. This sector of the economy is the largest provider of employment in most developing countries, especially of new jobs and a major source of technological innovation. MSMEs also tend to absorb poor and low-income workers, often serving as the only source of employment in backward regions and rural areas. Two rapidly emerging fields in this sector are the crafts sector and the cultural tourism sector.



Millions of weavers, potters, painters, embroiderers, carvers, and other craftspeople who possess unique skills form a vibrant and essential part of India's economy



Built cultural heritage is a rich resource, with the potential of enhancing economic opportunities for the poorer communities living in and around heritage rich areas

- Although dispersed and unorganised, the crafts sector has huge potential to become once again a reliable and dignified income generating resource for craftspeople, thereby increasing household incomes and diversifying the economy especially in lagging rural and peri-urban areas. Proper promotion and management of the crafts sector as an indigenous socioeconomic driver can lead to firstly, proper valorisation of craftspeople's unique skills and products and increased production. It can also provide improved access to capital and means of production, and therefore, entrepreneurship. Additionally, it can enable improved services and infrastructure, leading to improved quality and standards along with safeguarding of dying skills through the adaptation of traditional knowledge into contemporary products.
- Improved management and conservation of cultural assets can further expand the cultural tourism sector, creating more jobs for poor communities living in or around heritage rich areas, attracting more visitors and resulting in increased direct and indirect foreign exchange earnings at the national level (Richards 2007). In addition to creating strong incentives for conservation of historic sites and support for living culture, cultural tourism, if well managed, has major pro-poor potential. Given that if consumed at the point of production, cultural tourism is labour intensive and capital tight, it creates linkages with other industries, diversifies the tax base, strengthens the social capital and skills especially of poor women and youth and promotes small scale entrepreneurship. The infrastructure associated with cultural tourism development, such as roads, water and energy supply systems also provides essential services for local communities, particularly in remote areas, that might otherwise be excluded from general investments (Roe & Urquhart 2001).



The empowerment of women not only expands livelihood opportunities but also plays a vital role in increasing their inclusion and generating economic vitality in their households and villages

TO OVERCOME SOCIETAL AND INDIVIDUAL CIRCUMSTANCES AND POVERTY CYCLES

Evidence shows that at the local level, development is best built on a foundation of strong positive cultural identity and dignity and the resulting group contract, solidarity and supportive interactions. Recognising and supporting the heritage of poor and excluded individuals can bring about profound improvements in self-esteem, energise communities and new ways to improve their livelihoods (World Bank 2002). The revival of traditional artistic and creative skills has shown to change the status of miscalled ‘unskilled’ artisans and craftspeople, leading to deep transformations in their lives and their role in promoting economic development.

- Artists, artisans and craftspeople worldwide, whose talents have been nurtured and supported, have not only overcome their impoverished conditions, but also become change agents of their villages and neighbourhoods. Once fully-fledged and earning an income, they tend to reinvest their income more broadly within their localities, leading to improved local living conditions. In addition, this increased income generally leads to more positive attitudes towards local development. For example, household expenditure on sanitation and enrolling children in school has increased from less than 5% to almost 95% of income in many historic villages in rural West Bengal. A much greater sense of pride and increased self-esteem has also led to the retention of youth in rural villages, where migration to the slums of Calcutta and other cities to search for jobs would normally prevail.⁷
- The promotion of crafts as a shared, sustained alternative economic activity among poor communities in rural and peri-urban areas has also shown the potential to bring local

artisans together, regardless of their caste, religion, gender and social standing, thereby overcoming societal stigmas and poverty traps.⁸

- The empowerment of women through the valorisation of their capabilities not only expands livelihood opportunities but also strengthens and sustains social capital, thereby increasing their inclusion and generating economic vitality in their households and villages.

IMPROVED LIVING CONDITIONS OF THE URBAN POOR

Historic areas, traditional neighbourhoods, streetscapes, and heritage properties are valuable socioeconomic endowments. Their symbolic reference provides identity of a place and can inspire new town development patterns. Provided that the built patrimony and the intangible expressions that give meaning to buildings and places are properly managed, it can generate lasting benefits to communities.

- Conserving cultural heritage endows a place with a renewed sense of identity and can inspire new city and town development patterns, investments in the rehabilitation of historic neighbourhoods and areas involve the upgrading of basic services such as potable water, sanitation and transportation, as well as the restoration of traditional low-income housing and the adaptive, productive reuse of historic buildings where the poor tend to live. As a result, local living standards are raised and private investments are increased.
- Cities and towns that have undergone regeneration of their historic districts containing significant ensemble of cultural heritage assets often became more competitive in attracting new investments and have expanded their institutional capacity.⁹ For most cities struggling to deal with growth of poverty and lack of economic opportunities, rehabilitation works have also demonstrated to be a reliable source of job creation. Rehabilitation of historic cores and their buildings is labour intensive and creates about 50% more jobs than new construction. The use of traditional construction materials and techniques implies the purchase of local goods and services and more extensive circulation of money in the local economy than is the case with new construction (Rypkema 2009). Retrofitting existing dwellings also reduces environmental impact because it generates less waste materials arising from demolition debris and its transportation to landfills with significant cost effectiveness. The centrality offered by historic cores provides an excellent location for small businesses, especially high value added creative industries, often lending cultural appeal and generating economic vitality in those neighbourhoods, thereby creating additional livelihood opportunities.

CONCLUSION

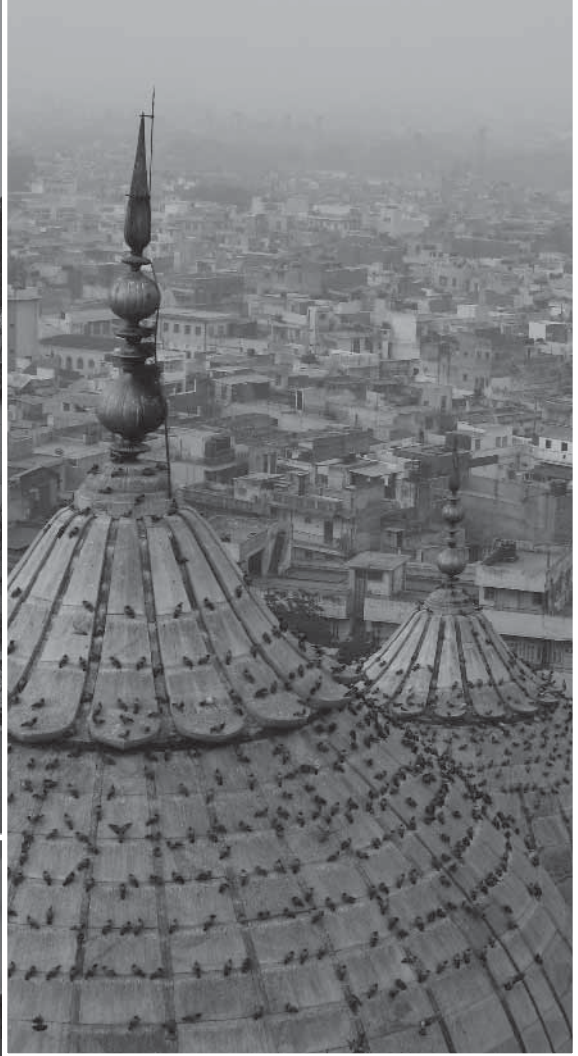
In India, an opportunity presents itself to unlock the country's vast cultural heritage potential for development. Despite the advances and well established policies for the conservation of monuments in India, the linkage between cultural heritage, economic growth and development effectiveness remains largely unclear in practice. The symbiotic relationship with manifestations of poverty and the undervalued assets of the poor often get overlooked in the current Indian context. As a reflection of an apparent ambiguity between tradition and modernisation, there is a growing consensus that new approaches and practices are urgently required. This may help improve the stewardship of the country's unique inheritance. These can be the means to mobilise this potential as an endogenous socio-economic driver of contemporary India's inclusive growth and development.

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Notes

- ¹ India's poverty rate, although declining, remains at 29.8%, with the majority of India's poor living in the country's lagging areas, resulting in pockets of severe poverty that are both geographically and economically separated from leading areas, despite being endowed with a wealth of are natural and cultural assets. (World Bank 2002)
- ² According to Throsby, these include, John Maynard Keynes, Lionel Robbins, Alan Peacock, Mark Blaug and John Kenneth Galbraith, William Baumol, Tibor Scitovsky, Kenneth Boulding and Thorstein Veblen.
- ³ See, for instance, Finland's 'Navigating Culture: A Road Map to Culture and Development' (2000), Denmark's 'Culture and Development: Strategies and Guidelines' (2002); Switzerland's 'Culture is not a Luxury: Culture in Development and Cooperation' (2003); Norway's 'Culture and Sports Co-operation with Countries in the South' (2005); Sweden 'Culture and Media in Development Cooperation' (2006); Spain's 'Strategy for Culture and Development Cooperation' (2007); and the World Bank 'Comprehensive Development Framework' (1999).
- ⁴ For instance, traditional livestock owners have used superior environmental and behavioural knowledge to assess rangeland and livestock conditions, to decide where and when to settle, and when to provide supplementary feeds and minerals, all of which are important influences in livestock and rangeland productivity (Shiva 1992).
- ⁵ According to Vadde and Srinivas (2012, p.177):
The level of per capita consumption of steel is treated as an important index of the level of socio-economic development and living standards of the people in any country. All major industrial economies are characterised by the existence of a strong steel industry and the growth of many of these economies has been largely shaped by the strength of their steel industries in their initial stages of development.
- ⁶ Cities and towns of India already contribute nearly 70% of the country's GDP.
- ⁷ See awarded Banglanatak's work in support to performing arts and artists in Bihar and West Bengal at <<http://www.banglanatak.com/>>.
- ⁸ See, for instance, Seva Mandir work with weavers in rural Rajasthan at <<http://www.sevamandir.com/>>. See also Vishwas NGO low cost model for the economic empowerment of women through the making of recycled crafts for local consumption and daily use (grocery bags). Despite simple in approach, the results are instantaneous and many, remarkably women economic independence and increased household investment in childcare, education and health related issues, women improved socio-cultural status, and positive inter-caste relations established, to mention a few.
- ⁹ The unique characteristics of historic cities and cultural landscapes are becoming rarer and more highly prized as a public good. In the larger context of a globalised world the sameness prevails in architectural design and production, the imprinted character of buildings and mode of transportation tends to reinforce the homogeneity of the urban form everywhere.



The Business of Heritage

Hazratganj, Lucknow

ASHIMA KRISHNA

ABSTRACT

Economics and commerce are increasingly playing an important role within the preservation and conservation discourse on urban centres. The contested nature of their relationship, encompassing 'business' and 'heritage', is also coming under scrutiny, often stemming from differing agendas and priorities of the wide spectrum of participating stakeholders. However, a different kind of relationship can also be examined between business and heritage. A several months long project of revitalising one of Lucknow's most iconic market streets, Hazratganj, was undertaken in August 2010 in an effort to boost local businesses and revive the commercial precinct while celebrating its bicentennial heritage. The project was hailed a success by the government, locals, project stakeholders and the media, culminating in a coffee table book celebrating the history of Hazratganj, cultural events, a heritage walk and countless newspaper articles. Yet, there is a need to look beyond the nostalgia and euphoria to examine the after effects of the project's planning and execution. Has the revitalisation project made a difference to foot traffic in Hazratganj? Are 'businesses' and 'heritage' enough to retain clientele?

Ashima Krishna is currently a doctoral candidate at Cornell University in Ithaca, New York, USA and is in the process of writing a dissertation that examines the challenge of heritage management in rapidly urbanising Indian cities with Lucknow as its focus. She received her Bachelor's Degree in Architecture from the School of Planning and Architecture, New Delhi in 2005 and Masters in Historic Preservation Planning from Cornell University, USA in 2008.



*View of Hazratganj in the early 20th century
Source: Commemorative stamp cover, Indian Postal Service*

THE REBIRTH OF HAZRATGANJ

The city of Lucknow has seen tremendous industrial, residential and commercial growth and development in the past few years (Lucknow Nagar Nigam 2006; Majumdar 2004). Following India's economic liberalisation in 1991, commerce and the way in which it was carried out experienced a paradigm shift in the country. The advent of privatisation brought with it a new and 'westernised' way of shopping (Voyce 2007). Metropolitan cities like Chennai, Mumbai and New Delhi, were some of the first to begin experimenting with the enclosed, private commercial spaces now known as shopping malls (Voyce 2007). Much like the phenomenon that occurred in the American cities in the 1960s and 1970s and in metropolitan Indian

cities in 1990s and early 2000s, Lucknow's urban development trajectory in the past several years has included a rise in suburban expansion and sprawl along highways. This outward expansion has resulted in independent pockets of commercial precincts that serve the outlying large suburban neighbourhoods. There is a widely expressed belief, especially amongst scholars that commercial precincts and indoor shopping malls serving such residential areas provide all the local shopping needs, often negating or reducing the trips to 'downtown' market streets like Hazratganj. While this holds true for everyday household and shopping needs, surveys conducted have shown that residents still have a distinct predilection for Hazratganj when it comes to shopping and socio-cultural interactions.

Hazratganj's timely revitalisation, while not surprising or unique, has been and must be celebrated for its multi-stakeholder cooperative process. Hazratganj has followed an approach of garnering community cooperation and building consensus amongst a diverse group of stakeholders such as the Hazratganj Traders Association (HTA), Connect Lucknow and the Lucknow Development Authority (LDA). This was carried out by improving the street's physical appearance with key urban design interventions such as pedestrian plazas, benches, street lights, new parking areas, signage and wider sidewalks, projecting the redevelopment within the ambit of the street's bicentennial and reinforcing a positive image of the



General view of Hazratganj street. Vehicle owners continue to flaunt rules and park on the street, despite large parking structures at both ends of the market street



A view of the new plazas with public seating outside the Sahu Theatre. The theatre is slowly transforming into a commercial space, while the plazas outside form spaces for people to stop and rest or simply engage in a variety of social interactions

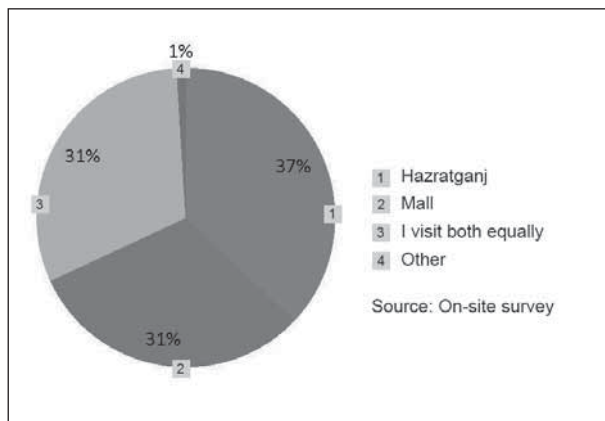
market street with a nostalgic look back. Support was provided not only for existing businesses to expand but attracting new businesses to come to Hazratganj as well (Dane 1988, 1997; National Main Street Center US 2000). However, while the execution was successful, there needs to be an assessment of how the precinct has fared in its post completion stage and if all these interventions have affected the market street's popularity with the city's residents.

THE BUSINESS OF SALE

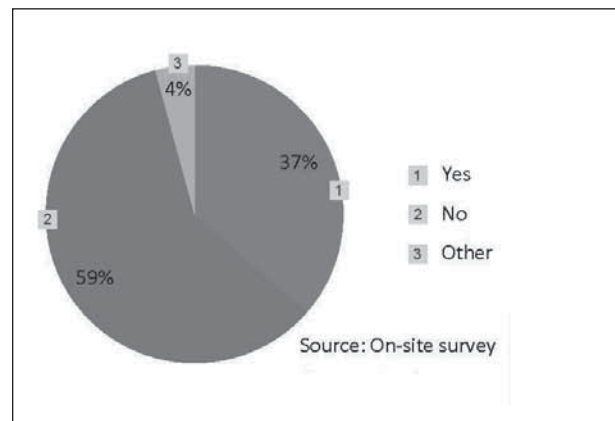
Lucknow's foray into the culture of shopping malls began in 2005 with the grand opening of the Saharaganj Mall (*Times of India* 2005). Since then, there has been a surge of mall development across the city, especially in close proximity to its residential suburbs. Wave, INOX and Fun Republic Malls in Gomtinagar and Phoenix Mall in Aashiana Colony are just some examples of the large indoor malls attracting Lucknow's shoppers today. Hazratganj, a prime cultural, social and commercial attraction in its heyday (Majumdar 2004; Taqui 2011), increasingly began to feel the effects of the convenience of parking and shopping provided by indoor malls. Slowly dwindling foot traffic in the market precinct was a cause of great concern to the traders, further compounded by the rapid

commercialisation of the erstwhile primarily residential Shahnajaf Road once Saharaganj Mall was open for business (Bhambhwani 2012). In the past decade, several long-standing establishments like Ram Lall Bros at the intersection of Ashok Marg and Mahatma Gandhi Marg have closed their doors or revamped their original functions; they could not escape the economic forces, finally bowing to changing market trends and demands (*Times of India* 2003). Several establishments in Hazratganj have revamped their original function in an effort to cater to an ever changing clientele. But not every trader is in a position to follow suit, leading to fears of economic hardship amidst the traders in Hazratganj in the past few years.

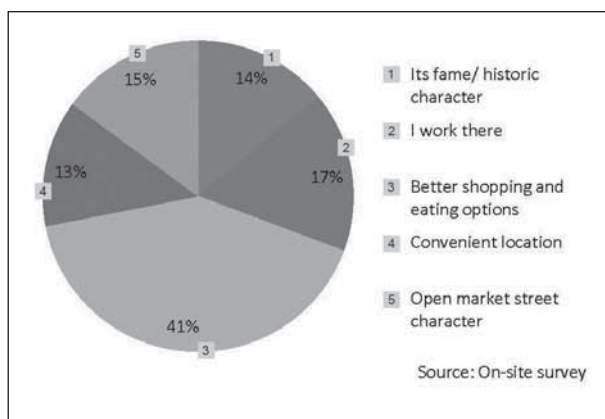
However, preliminary results from a pilot survey carried out in Lucknow have been surprising. The residents of Lucknow have shown a distinct predilection for Hazratganj despite an ever increasing presence of indoor shopping malls, both before and after the market street's revitalisation. In a pilot comparative study between post renovation Hazratganj and shopping malls, respondents were nearly equally divided in having a preference for Hazratganj or a mall or both. While this result is surprising, it bodes well for Hazratganj as a commercial precinct. Out of these, a majority (41%) of those who preferred Hazratganj



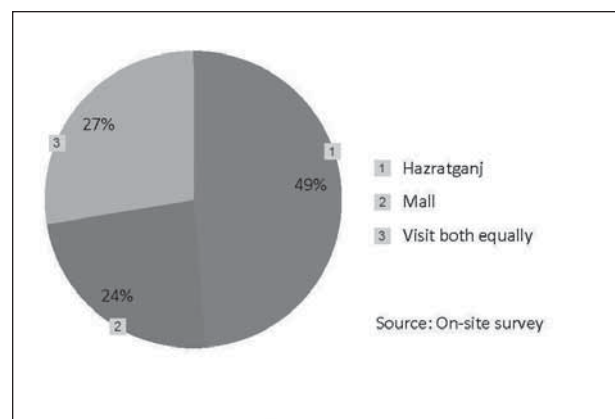
Residents' preference for shopping destinations
Source: On-site Survey



Do residents tend to visit Hazratganj more after its revitalisation?
Source: On-site Survey



Why do residents prefer Hazratganj over malls?
Source: On-site Survey



Between Saharaganj Mall and Hazratganj, which do you visit more often? Source: On-site Survey

did so because it offered better shopping and eating options. Thus, it is evident that while the rejuvenation or a lack thereof would not have made a difference to the visits made by existing customers, it did encourage about 37% of surveyed residents to visit the market more. These are encouraging figures, justifying the revitalisation project. The legacy of Hazratganj as an erstwhile 'elite' market street (Taqui 2011), coupled with its contemporary avatar as a vibrant urban mixed use precinct has gone a long way in maintaining its popularity. Additionally, by breathing new life into the market street, the city government through LDA, Connect Lucknow and HTA have all managed to ensure the market street's longevity and boosted its popularity. The project also brought the area, its history and the significance of the street to the foreground. This can have long term impacts in saving the street from losing any more of its architectural integrity, given the strong role Hazratganj plays both socially and commercially in the lives of Lucknow's residents.

HISTORY, SOCIETY AND CULTURE IN HAZRATGANJ

Hazratganj, though historically initiated by one of Lucknow's most prolific erstwhile rulers, Nawab Amjad Ali Shah, got its commercial and socio-cultural impetus during the colonial occupation of the city (Majumdar 2004; Taqui 2011). As a centrally located commercial and cultural hub, Hazratganj and its establishments enjoyed an elevated status amongst the higher echelons of Lucknow's society throughout much of the 20th century (Taqui 2011). However, the market street was also a public street that drew crowds from various economic and social strata in both the pre and post Independence periods (Majumdar 2004). Culturally, the market street offered Lucknow's residents with a plethora of performance arts, cinematic and gastronomic experiences through dance halls, film theatres and restaurants (*Times of India* 2003). This trend continued until recently, when most of the



The erstwhile Mayfair theatre, is being adaptively reused for various commercial purposes. This Art Deco theatre was once an epitome of Lucknow's cultural and entertainment destination. Rejuvenating the theatre, similar to what PVR Cinemas did with the Regal Theatre in Connaught Place can breathe new life into the socio-cultural milieu of Hazratganj

film theatres such as Mayfair and Sahu Theatre either closed down or experienced a change in popularity with the advent of the multiplex movie theatres often housed within the aforementioned shopping malls.

By most established main street studies, Hazratganj should have felt a distinct reduction in its popularity in the aftermath of the shopping malls in Lucknow, despite its revitalisation. The pilot survey again showed more optimistic results than expected in socio-cultural aspects of the market street. While shopping and eating continue to be why most people visit Hazratganj (56% cumulatively), the recent revitalisation has also contributed to an increase in visitors who specifically enjoy the newly designed open plazas and benches for a variety of social interactions (26%). In comparison to shopping malls, most respondents preferred Hazratganj to any other shopping and eating destination because it provided better options (41%), while a smaller percentage preferred it for its historic character (14%) and for its public, open market street character (15%). These are encouraging figures that show that despite the glitz and glamour of the indoor shopping malls, a variety of residents from across the city still prefer Hazratganj for their social experiences.

Culturally though, today Hazratganj has little to offer. This may be a contributor to why there has been some, but not a significant increase in foot traffic after

Hazratganj's revitalisation. While auditoriums and large halls elsewhere in the city play host to cultural events throughout the year, Hazratganj lacks the one magnet that can make it an interactive space and give it a new cultural dimension. Research has indicated that initial designs for the street's revitalisation included creation of periodic and weekly cultural spaces to draw people's attention back to Hazratganj (Prakash 2012; Srivastava 2012); however, it did not translate into actual events, despite the project's inauguration over a year ago. The only major cultural event that the street hosts is the annual Republic Day Parade, which received additional fillip in 2011, having taken place only a few days after the street's inauguration (*Times of India* 2011a). This is a gap that can be filled by event planning, traffic management and the cooperation of HTA and city agencies. Given the central location of the market street and its connectivity by various means of public transport, it would be an ideal location for large cultural events like the Lucknow Mahotsav that is hosted by the city every year. It would also bring much needed bonus revenue to existing traders by incorporating such mixed use events at the venue.

The revitalisation of Hazratganj has also been timely in bringing attention to its inherent historicity and importance in Lucknow's social, cultural and architectural history and the threat to these from developmental pressures. Over the past several years, the street has been losing some of its original building stock to newer retail and commercial spaces. While the process of demolishing key structures of historic value along the street had begun as far back as the 1970s with Begum Kothi (Taqui 2011), more recent developments like Tej Kumar Plaza, Best Western Hotel and the Shalimar Complex have brought to light distinct dangers to Hazratganj's architectural and historical integrity. In fact, the century old Kotwali building was torn down to make way for a new parking structure (*Times of India* 2010 b). Unless city level developmental and management controls are implemented, the market street will remain susceptible to demolition, leading to an erosion of its architectural character. As a result, much may not be left in the future for residents to visit or celebrate.

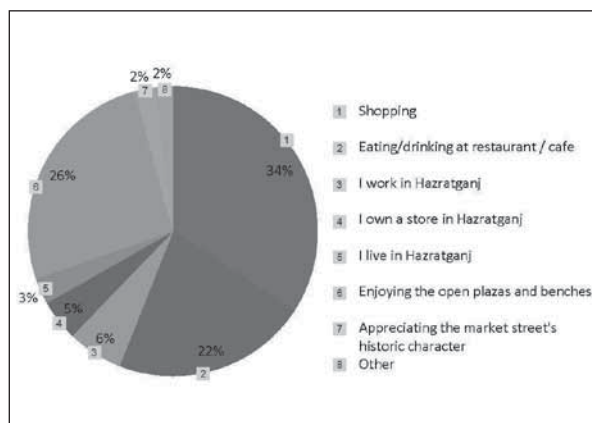
MANAGEMENT AND MAINTENANCE

The success of any project is predicated on its post-completion management and maintenance. This has been sadly lacking in the case of Hazratganj. The very idea of several stakeholders coming together to envision, manage and implement the project so



The new, architecturally incongruent Shalimar Plaza in the centre of Hazratganj's streetscape, breaks the continuity of architectural character and encourages other establishments to do the same

successfully and in a short period of approximately six months, has led to confusion in the post completion stage and can have long term impact on foot traffic in the precinct. There is some dissonance amongst the various stakeholders regarding the maintenance and upkeep of Hazratganj (Bhambhwani 2012; Srivastava 2012). The Lucknow Municipal Corporation (LMC) was handed over the maintenance of the precinct by LDA upon completion of the project. LMC had anticipated maintaining the street through revenue generated from the new parking lot. However, low revenue generation and general mismanagement of the parking lot, coupled with congestion at its entry and exit points has yielded revenue lower than expected, leading to lapses in upkeep, maintenance and regular cleaning (*Times of India* 2012 a). The LMC has



Reasons why survey respondents visit Hazratganj
Source: On-site Survey

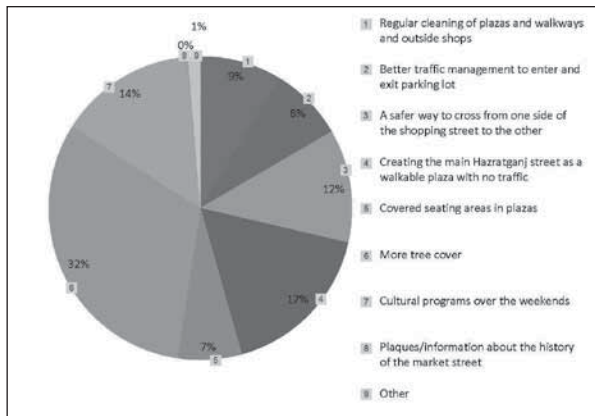
another point of view, laying the responsibility of the street's maintenance with the HTA. While the HTA traders have taken up responsibility for maintaining and cleaning the areas immediately surrounding their individual businesses, lack of any kind of policing and general public apathy makes their tasks difficult (Bhambhwani 2012; *Times of India* 2011 b). If this tussle continues for long, it will lead to gradual disintegration of the public spaces and walkways along the precinct, spaces that have had millions of rupees invested in these. Surveys have shown that residents and shoppers are concerned about a wide variety of maintenance and management issues at Hazratganj. While cleanliness may not be of the highest priority to residents (only nine percent) it will lead to a gradual decay of the urban fabric of the street, ultimately



The newly constructed parking structure built where the century-old Kotwali building once stood. Despite some policing as evident in this photo, vehicles continue to not only flaunt rules on the street, but in the parking lot as well



While the spaces outside individual shops remain clean, the small and inadequate garbage bins do not have enough timely collection, often leading to overflowing trash. If LMC and the HTA, if they come to an understanding, can help with Hazratganj's maintenance and upkeep



What can be improved in Hazratganj?

Source: On-site survey

adversely affecting foot traffic. The situation is ironical; while city residents may prefer the market for shopping and social interactions, its lack of maintenance and cleanliness may eventually compel them to visit the malls instead.

LOOKING AHEAD

The aftermath of the Hazratganj revitalisation project has shown a definite increase in retail and social use of Hazratganj. However, looking ahead, the precinct is in dire need of a unified vision for the future. In order to avoid Hazratganj's current situation, the creation of a form of local cultural governance is proposed:

an agency accountable and responsible for the overall project and its post-completion maintenance. Such a quasi-governmental agency called for example, Hazratganj Area Management Agency can have the potential to avoid the dilemma that the various stakeholders of Hazratganj are faced with today. This agency can be comprised of key personnel from government agencies that are directly involved, such as LDA and LMC, representatives of HTA and several community members, who though not directly related, can see to the management and maintenance of the project in its post completion stage to ensure a sustained perpetuation of the Hazratganj's historicity. Elected on a term basis for about three to four years, this group can have the power to vote and coordinate various aspects of all that comprises the multi-functional, diverse and dynamic urban space that is Hazratganj.

Second, this agency can also have the potential to regulate the commercial, social and cultural events that can be held at Hazratganj, thus leading to a successful fruition of the revitalisation by reenergising the street's functions. Survey has shown that cumulatively, 31% of residents give importance to cultural events and turning the street into a pedestrian plaza. Therefore with an agency like this to coordinate such events, Hazratganj can occasionally turn into a large pedestrian plaza with street fairs, *haats* (traditional markets) and cultural events that can rival those that take place at Dilli Haat

and Connaught Place in New Delhi. This would be an ideal location for such events as well as Lucknow Mahotsav, given the location of large parking structures at its extreme ends, allowing for the pedestrian plazas to take place in between.

Third, the agency can regulate economic and commercial activity in the area, allowing only registered street vendors to set up shop in the area and deter any further historic structures from being

demolished to make way for newer buildings. This can assist in maintaining the architectural integrity of the market street. Working on the lines of a heritage commission that regulates historic sites and precincts in Indian cities (Chainani 2007), this group can assist in a comprehensive management and protection of Hazratganj, with focus on revitalising and re-energising the heart of Lucknow while ensuring its continued use and popularity.

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Note

This research is an on-going project as part of the author's doctoral dissertation (in progress) at Cornell University, Ithaca, NY (USA). Any unattributed references to elements /ideas/ suggestions from this article are not permitted. Copyright: Ashima Krishna, 2012

Sense and the City

Dynamics of economics and culture

G S V SURYANARAYANA MURTHY AND ABDUL BARI

G S V Suryanarayana Murthy is currently heading KSHETRA, a firm specialising in Space for Architecture, Hyderabad. He is practicing as a professional in the fields of architecture, conservation, planning, research and training.

GSV Suryanarayana has a master's degree in Conservation from School of Planning and Architecture, Delhi. He follows 'layers technique' in design involving multi tasking and multi directional reality of 'culture of object environments', specific to architecture and human settlements.

Abdul Bari is currently a consulting Architect Urban Designer at Design Atelier Urbis, New Delhi. He has gathered hands on experience in arenas of building conservation, urban and public space design, engaging closely with the government sector. Abdul's main focus is on place making in built up environments, with a flair for adaptive reuse projects.

ABSTRACT

Close interaction with the people, administrators and political leaders of historic precincts in Hyderabad and Shahjahanabad, Delhi, revealed a great enthusiasm amongst all to improve their general standard of living. But the notion of 'space' as perceived by the public officials is radically different from that of the public itself. The former habitually sees it as a commodity; while the latter freely lets the socio-cultural forces dictate its usage. This difference in perceptions often hinders redevelopment due to a deficiency in understanding the cultural economics and evolution of the city core. As a result, most livelihoods become vulnerable to these deficient perceptions. Conceptual approaches derived from existing and proposed regulatory and planning tools may offer solutions for sustaining the resources of historic city cores effectively.

INTRODUCTION

The traditional Indian city functioned as an organism with an ecology of its own that was disturbed by the introduction of regulatory reforms enforced by colonial powers, primarily to achieve their own ends (Hoysagrahar 2005). Owing to the high adaptability of the populace, the

organism evolved a lifestyle around these regulatory reforms until national independence brought the imposition of modern western planning principles. Subsequently, economic liberalisation exposed the irrelevance of those principles on the already withering historic urban fabric (Singh 2010). This spelt doom for the physical quality of the city core, but admirably the socio-cultural vibrancy endured. The age old custom of mixed use spaces still held good for the city core. In their own indigenous way, the local populace sustained the cultural economic continuum amidst pressures from increasing density, loss of public space to automobile infrastructure (Doxiadis 1971) and lack of basic urban services. However, the historic urban fabric has disintegrated significantly and there is general consensus on the need for redevelopment, with added challenges of complex urban issues accumulated over the course of more than a century and the expectations of the public for resolution in an equitable manner.

Moving towards the future, sustainability is the only ideal to which a diverse population can and should, align to. But in the drive for redevelopment, the very people for whom it is proposed tend to get left out of the planning process, leading to speculation. Going by the experience of working in historic city cores, this 'speculation' has emerged to be the main obstacle to the redevelopment process.¹



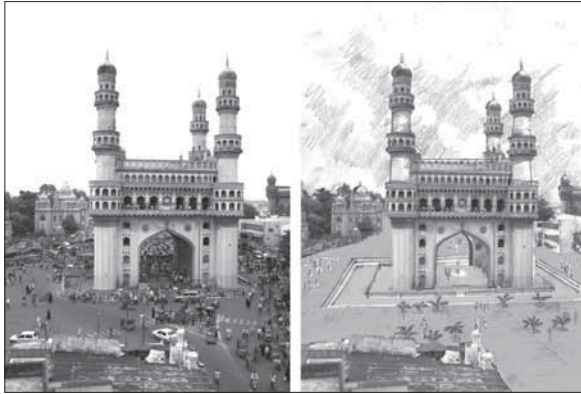
Shahjahanabad, Delhi. People shaping their city in response to external pressures, 2008

TWO CITIES, ONE CULTURE

Most historic core problems have design solutions. For the Charminar precinct in Hyderabad to become a quality urban public space, there is a proposal in place to pedestrianise it. There are schemes such as ring roads, metro rails, pedestrian friendly streetscapes, parking complexes and a host of other proposals to support and sustain that pedestrianisation. There is government sanction to the project and conditional political leadership, yet the project has met with very strong public resistance. The idea of disallowing vehicle movement in the 2,000 square metres of land around the monument is not appealing to the business and residential community of the area. These businessmen are used to having their own vehicles and vehicles of their customers come right up to their shop fronts, at the expense of inconveniencing the pedestrians and public transport vehicles. This is in addition to the irreparable damage that this vehicular movement is causing the historic structure as a consequence of the environmental air pollution and ground vibrations.²

The case of the Jama Masjid precinct in Shahjahanabad, Delhi is similar. A large tract of precious public land is in a state of misuse between two of the most iconic places in India, the Jama Masjid and the Lal Qila. The poorly maintained Meena Bazaar hugs the main ceremonial entry path to the Masjid and a number of gated parks and large water basins currently serve refuge for homeless migrants and garbage dumps. There is strong resistance to the idea of shifting the bazaar in a new complex to one side of the precinct away from the ceremonial entrance path to the Masjid. The other advantageous ideas of consolidating all the segmented parks into one unobstructed pedestrian public space and rationalisation of essential urban services tend to get lost in the ongoing debate surrounding the issue of the bazaar relocation.

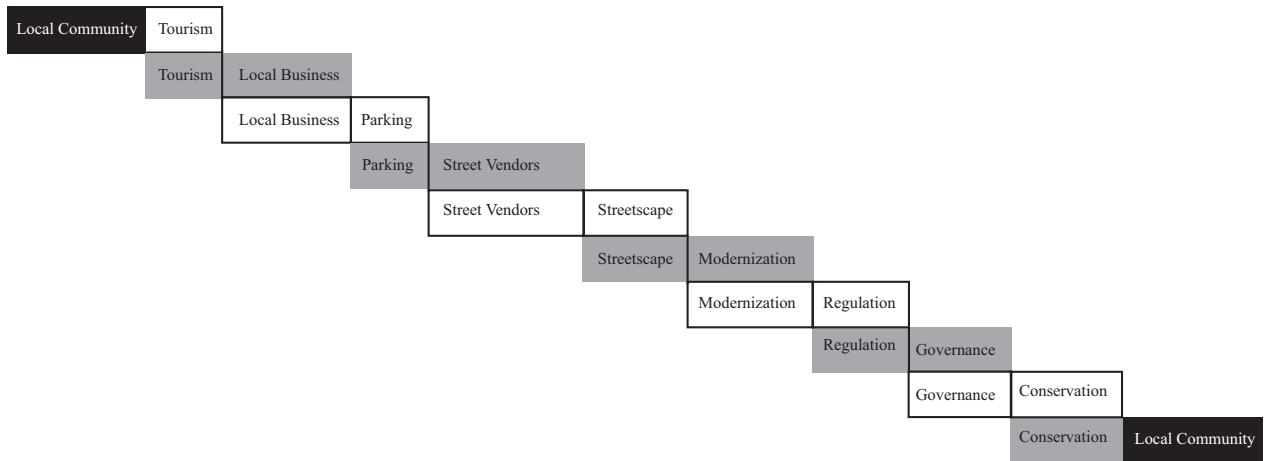
The end users, residents, businessmen and other stakeholders of these areas are such a diverse group of people that the urgency of these ideas is overshadowed by vested interests and lack of faith in the government. While this diverse group does want change, the meaning of change differs for each. There is an overwhelming historic cultural economic force at work that requires not only design solutions but an indigenous effort to dig into the system, understand its dynamics and bring out an economically sustainable solution tenable to all.



A View of Charminar, Hyderabad and the pedestrianisation idea, 2010



The ceremonial entrance path to the Jama Masjid with Meena Bazaar and water basins hugging it, 2008



The interrelationships series

AN INDIGENOUS EFFORT: ECONOMY AND CULTURE

A precinct is a complex set of time and activity layers that are not simple to interpret. It helps to analyse these in a series of inter-relationships and bring out their inter-dependencies to identify or isolate what needs to be planned, instigated, hoped for or predicted. Keeping space and its perception as the common factor, an experiential explanation of these interrelationships in the two city cores mentioned above follows, along with notes on improvement.

Local community and tourism

The idea that tourism in historic city cores is essentially ‘monument’ driven is a layman’s perception. Unfortunately, majority of the public officials seem to share this perception. On closer observation and analysis, the fact emerges that it is not just the built heritage that generates tourism, but also the local community itself through its economic and cultural

activity. This is where the perception of the community differs from that of the public officials. The fact that Charminar area gets a footfall of 80,000 per day, while only 8,000 of them actually visit the monument supports this argument. Similarly, the Jama Masjid is a ‘living’ cultural monument seamlessly integrated and built into the very lifestyles of the local business as well as residential populace.

Tourism and local businesses

Local businesses³ have evolved over the decades to cater to the growing tourism in addition to their regular customers. This has been a good trend since a good amount of money is retained in the local economy that would have otherwise gone outside had there been national chains in place of these local businesses⁴. This indicates good economic growth locally, as a result of which a large number of residents in these areas now own cars and have adopted a lifestyle which is highly dependent on automobiles.

Local businesses and parking

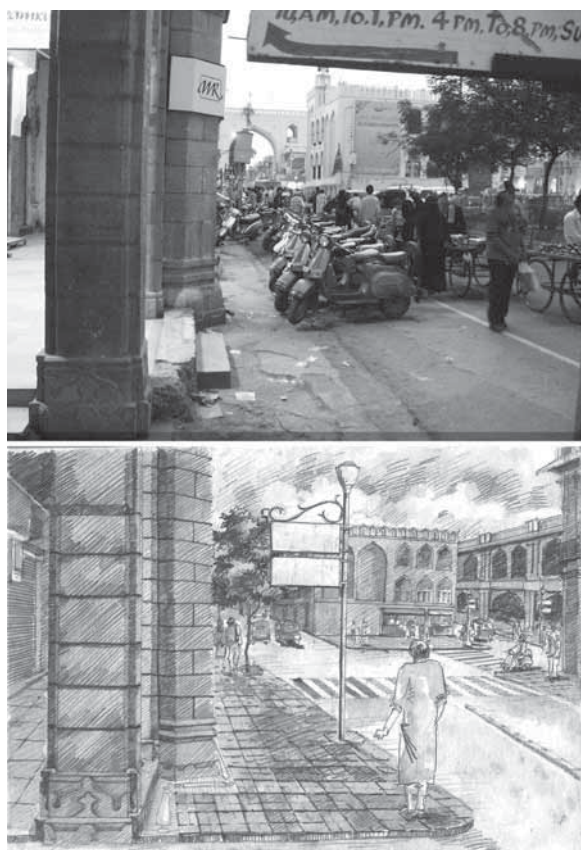
In such a scenario, parking becomes a priority issue. A large inflow of customers from outside, in addition to a large outflow of residents from inside, chokes the narrow streets and pollutes a highly dense area. More than that, it changes the entire perception of public space. The statement that these areas do not have enough space is unjust, simply because these city cores were never designed for motorised vehicles. Cars and parking have become a nuisance because appropriate technologies and policies were never adopted. The total parking requirement for the Charminar Precinct was projected to be a figure of 1,425 Equivalent Car Space (ECS), while a proposal put forward using an intelligent mix of technology, development models supported by legislation such as Transfer of Development Rights (TDR)⁵ and street design, achieved a figure of 2,411 ECS. This should silence any argument against a city core not having enough space. In Shahjahanabad, a major portion of the problem has been addressed by the introduction of the Delhi Metro, opening up access to the area. Still, one of the major obstacle stalling both the Charminar Pedestrianisation

project and Jama Masjid Precinct Redevelopment is lack of adequate parking infrastructure. To put things in perspective, at present only 1.5% of the Indian population owns a car (Hiro 2007) that has managed to choke even the better designed urban streets. This only indicates the potential of non-motorised transport in city cores.

Parking and street vendors

The informal business community that gives a lot of colour and vibrancy to the city core environment, currently shares space with automobile parking resulting in a chaotic urban environment. Urban street vending is not only an important component of the traditional Indian bazaar and an essential urban service provider, but also a contributor of 30-40% to the national economy (Mitra 2006). Yet, for all its ingenuity, it is perceived as an encroachment on public space. The situations in both the city cores are alarmingly identical. The local business owners are divided on the status of urban street vendors. Some wish them away because they occupy precious parking space while others have economic tie-ups with them.

The National Policy on Urban Street Vendors⁶ gives due recognition to this community is yet to be implemented to its full extent. In case of the Pathergatti, street vendors in the Charminar precinct, the authorities after great persuasion decided to take the first step prescribed by the policy and enumerate the hawkers on the street. But in the circumstance of not having any mechanism to bring that enumeration to identification and registration, the initiative couldn't go beyond the on-site survey. However, the answer to the street vending problem does not lie so much in enumeration as in designation. Any undesignated street space is deemed by a street vendor to be a potential location for his business, and this creates a chaotic environment since there is no culture of regulated space designation on Indian streets. Surveys showed that Pathergatti street has an arrangement between the local business owners and the street vendors wherein street vendors occupy the street space in front of closed shops till 11AM, and that very space is used for shop owners or customer parking post 11AM. This arrangement leaves no option for the pedestrians but to share space with motorised vehicles on the carriageway. Thus it is ironic that in a city built on the human scale, the humans have no space. The Jama Masjid precinct presents another extreme of the same issue. The street vending activity goes on largely unchecked and unmanaged as it's a 'free for all' situation in a large tract of land lying undesignated in prime location.



Existing on street parking along the Pathergatti Arcade in the Charminar Precinct and the streetscape idea, 2008



Street vendors on the Madina-Pathergatti Stretch before and after redevelopment in the Charminar Precinct, 2010. The tree pit in the foreground with the tree grate was designed for providing shade to the street vendors and pedestrians. The bollards were designed as segregation for motorised vehicles, five metre carriageway and as furniture for street vendors



The model push-cart prototype made by the Greater Hyderabad Municipal Corporation, 2006

Street vendors and streetscape

Public officials are uncertain on the status of street vendors while the political leadership is absolute on their right to do business. The municipal authorities in Shahjahanabad have traditionally issued licences for the *tehbazaari* (street vendors), while those in Charminar took on the task of making a prototype heritage kiosk, both mobile and stationary, for the street vendors. This task was undertaken in a bid to make the street vending activity physically coherent with the built heritage of the area. But the common factor with both

these situations was that there was no space designated for the street vendors. Due to which the *tehbazaari* still doesn't have a place to conduct business, while the heritage kiosks have never been distributed since there has been no enumeration. In fact, one of the major counter arguments to the pedestrianisation of the Charminar buffer zone and the Jama Masjid Precinct apart from parking was the assumption that street vendors would swarm the area unchecked if it were pedestrianised. The local business owners were united in their stand against pedestrianisation on this account.

Yet, for all their unity, the month of Ramzan by its own virtue authorises unchecked street vending activity, with police protection on almost the entire street space at Pathergatti, Charminar and in Jama Masjid Precinct. The fact emerges that the people who swarm these city cores during festivals, do so on account of the diversity that the street vendors offer on their wares, products and prices. This reasserts their importance to the street, the city and the economy at large.

Streetscape and modernisation

In trying to address the issue of making street vending activity coherent with the built heritage, the actual built heritage issues remain unresolved. Commercial signage of the various shops in the Pathergatti Arcade was starting to come up in vastly diverging sizes and colours. To curb this, a uniform signage system was designed and a sample put up in the year 2000. A modestly sized and designed signage in single language understandably didn't appeal to the local business owners. Another attempt with uniform size and colour but three languages and relevant graphics in 2007 also did not find decisive acceptance. Simultaneously, most local business owners started renovating their shop fronts unchecked, with flashy new materials in a bid to outdo each other resulted in further visual chaos. A bold contractor, appointed for the conservation of the stone facade, pulled down all the commercial signage of a considerable length of shop frontages off his own accord. But in the absence of any consensus over the design of the new signage and the unwillingness of the shop owners to use uniform signage, the old signage patterns came back up as soon as the conservation work was over. A more pro-active municipal setup would have taken advantage of the help offered by the local contractor to reduce the visual chaos.

Modernisation and regulation

Most construction activity in city cores is carried in stealth and is legalised by the municipal corporation during 'regularisation'. An owner of a commercial property in the Charminar Buffer Zone had to shell out an amount of around ₹200,000 to make a newly constructed modern facade of his coffee shop coherent

with the built heritage. Though there was legal sanction to the construction by the municipal corporation; it was only when a committee submitting a report to UNESCO for the consideration of Charminar as one of the Qutub Shahi monuments in Hyderabad for World Heritage Site status pointed out the modern facade right next to Charminar that the authorities dug up regulations to make a case for re-design⁷. There is no apparatus within the municipal structure by which the construction activity can be checked in a heritage precinct. As a result of this, citizens suffer unnecessarily and the administration loses a lot of credibility. The local populace also perceive their spaces and properties as having less economic potential due to the heritage tag. This makes them resistant to any reform that is done for the greater good of the built heritage.

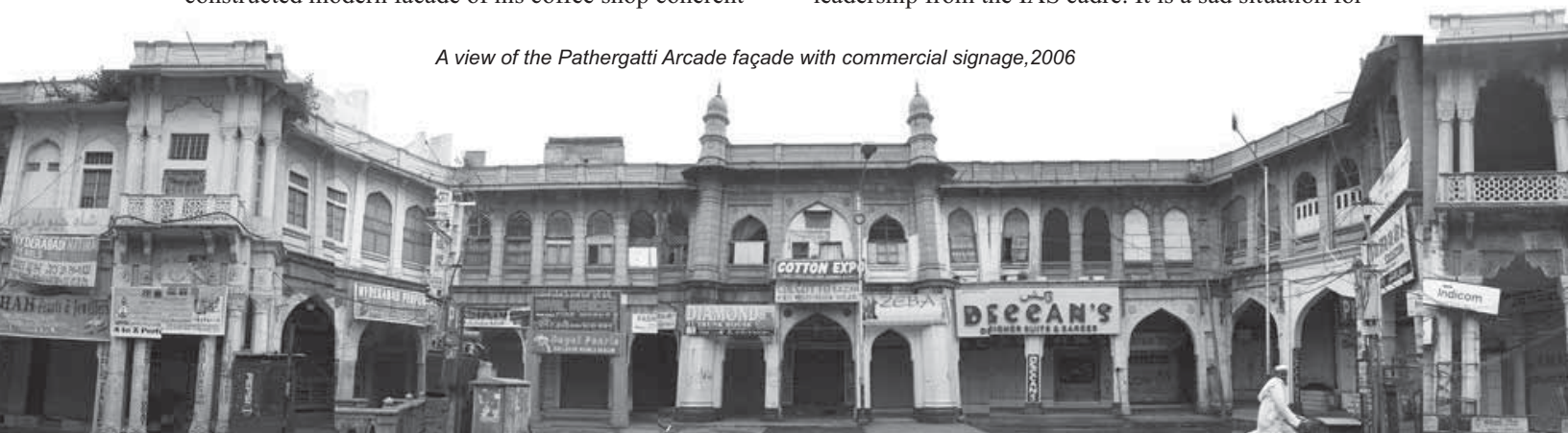
Regulation and governance

There are regulatory tools in place for a pro-active institution to facilitate redevelopment. The TDR provision for parking infrastructure in the building regulations and the constitution of a state urban arts commission in the zoning regulations⁸ are good examples in the case of Hyderabad. But there seems to be a serious lack of dynamic planning professionals who can think about innovation in this field. A responsible planner would first formulate a set of problems and then try to understand the specific political, economic, technical and institutional challenges each problem poses. As such planners strategise how to formulate and sequence specific tasks for specific problems, they cannot rely upon one particular planning style. The choice of planning style should be determined by the nature of anticipated resistance to planning efforts and institutional strategies for overcoming such resistance (Sanyal 2005).

Governance and conservation

In almost a decade of experience with redevelopment planning in the two city cores under observation here, the only phases in which the projects saw any considerable progress was when there was dynamic leadership from the IAS cadre. It is a sad situation for

A view of the Pathergatti Arcade façade with commercial signage, 2006





An example of historic façades being 'modernised' by local business owners, Pathergatti, 2010

the world's largest democracy, but the bureaucratic machinery is highly dependent on one operator as far as redevelopment is concerned. The answer to this does not lie in introducing new institutions (Sanyal 2005), as in the case of Shahjahanabad Redevelopment Corporation proposing to take over the Jama Masjid Redevelopment Project from the Municipal Corporation of Delhi, but in reforming the existing institutions through anticipatory and participatory planning and delegation of power from the state-level ministry to a city level empowered administrative leader. Such leadership is essential in cases where the community is unresponsive to para-legal measures. The argument that there can be no conservation without legislation seems to hold true in the current context. But in a democratic context where people are involved, 'legislation' is to be seen in a broader context, beyond its punitive aspects. There are various examples of 'para-legal' measures that have been successfully adopted for conservation of heritage/urbanism through participatory process. These require concerted actions by the government, local bodies and the community (Jain 2007).

Conservation and local community

The local community is generally the most passionate and eager to see their city restored. But their livelihood concern under an uncertain and indecisive planning policy by the government impedes their abilities and initiative capacities. There is a tremendous amount of

mistrust in the community towards the government regarding conservation of built heritage. A local business owner at Pathergatti, Charminar questioned the survey team as to why would the government pay for the restoration and repair of a commercial private building? Where is the revenue in it? But, the perception of the government that funds conservation is entirely different. It is the restoration of the public façade of a private building⁹. This ownership paradox¹⁰ is a direct result of the regulatory reforms enforced during colonial rule. The days of the *firmaan* (royal mandate) are long over and the ruler-subject dynamics have changed. Sixty years is a long enough time for both to get accustomed to freedom. It is hence high time the government and the community came on the same page, though the current planning tools do not seem to be capable enough to facilitate this.

The most common reason for preserving old buildings, leaving aside historic interest, is that these are useful resources. This might seem rather obvious, but is often forgotten. A building usually reaches the end of its 'natural life' as a result of external economic forces and operational obsolescence rather than because it has ceased to be capable of repair (Sarin 2010). An old building not being 'listed' in the protected heritage list does not validate demolition for quick solutions to urban problems. The Khazana Building near the Chowmahalla Palace in the Charminar Precinct is one such unlucky structure left out of the heritage



The land and the people waiting for a dynamic leadership and institutional reform, 2009

list. Both the local authorities and the community are unanimous in their will to demolish it and construct a parking complex which is expected to decongest the area. The fact that the building is still of sound construction and has space within its compound that can accommodate a parking complex independently does not make any impact on their will to demolish it. By what sensibility can its demolition be justified, when there are numerous other such opportunities for parking complexes? Why don't the communities or the authorities own up their own heritage and why do they adhere to regulations and laws more than their association with their own past? Why doesn't their sense of belonging to their own place drive them to stop their building and knowledge traditions from vanishing into extinction?

In the zealous attempts to develop 'modern' cities and the 'property' oriented approach of development initiated by the colonial powers, the treasure of our traditional urbanism is being trampled upon. Beyond the hackneyed reasons of population growth, changing life styles, urbanisation and the forces of economic



The inter-relationships series after analysis forms into a loop which starts with the local community and ends with it. Space remains a bone of contention in the centre of all things

growth, the malaise is much deeper. It includes the lack of awareness, sensitivity and concern for the traditional values, incapacity of institutional framework, non-responsive organisations, flaws in planning, design and development control process, legal and enforcement inadequacies and deficiencies in implementation and maintenance (Jain 2007).

TOOLS FOR AN ECONOMICALLY SUSTAINABLE SOLUTION

Space is never a constraint in place-making. It is the utilisation of that space, which makes a place or un-makes it. There is enough evidence to support this argument in the current global trends of urbanism. The sustainable urbanism (Farr 2008) movement with its approach of learning from traditional urbanism may have solutions to the complexities we find our historic urban fabrics in. It postulates a responsive urban design, where the question of sustainability is reframed, not in terms of efficiency, form or policy, but in terms of human well being, social improvement and social hope (Adhya, Plowright & Stevens 2010). Though

Government Level	Local Authority	Community Level
<ul style="list-style-type: none"> Remove regulatory barriers Simplify programme rules Co-ordinate programme Invest broad resources 	<ul style="list-style-type: none"> Invest state resources/funds Decentralise Devolve & Decontrol Co-ordinate programme and agencies Simplify procedures and approvals 	<ul style="list-style-type: none"> Involve the entire community Plan comprehensively Leverage private resources Streamline planning, monitoring, implementation processes and ensure accountability

What redevelopment requires at all levels (Jain 2007)



Map of the Hyderabad old city core showing the proposed pedestrianisation and other interventions hoping to enable it

form is of specific interest when historic city cores are concerned and the form-based code tool (Rangwala 2012) with its approach of reversing the 'form follows function' methodology of planning seems to be worthy of an Indian application (Singh 2010).

More often than not, urban designers and public officials imagine the city as a map with access grids, landmarks, various land use zones and some urban form with a tag to it while citizens perceive it as a formless space. But witness Pathergatti Street on the day of Ganesh immersion during monsoons, or walk

through the Urdu Bazar to Jama Masjid on the eve of Eid during peak summers and what you see is a city that is very different from the one on the map or in the minds of its residents. The city is an organism which is living on account of the ecology that it is a part of. When a community is given ownership for their livelihood within the capacity the physical form and the natural habitat offers, it will by its own virtue assume the role and responsibility of maintaining the balance. Redevelopment needs as much physical intervention as socio-economic acknowledgement, derived out of the sense that the city's nature offers.

Acknowledgement

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Notes

- ¹ This conclusion is drawn out of the authors' observations during the many interactions with the community and stakeholders regarding redevelopment projects in Hyderabad Old City and the Jama Masjid Precinct, Shahjahanabad, Delhi.
- ² The Charminar Pedestrianisation Project was commissioned due to the damage the traffic vibrations were causing to the monument as per a report given by NGRI (National geophysical Research Institute) in 1998. Over the years a lot of measures have been taken to reduce vehicle movement around it, and pedestrianisation is the last of those measures to be implemented.
- ³ A socio-economic survey of the shops in the Madina-Pathergatti stretch of the Charminar Precinct suggested that 53% of the premises were locally owned and 86% were engaged in retail business. Both factors are thought to be good for the local economy.
- ⁴ After reviewing the finances of the locally owned businesses and comparing them to benchmarks for their national competitors, it was determined that for every \$100 spent at the local businesses, \$45 stayed in the local economy. When the same methodology was applied to the national businesses, only \$13

remained local. (Farr 2008)

- ⁵ TDR means an award specifying the built up area an owner of a site or plot can sell or dispose or utilise elsewhere, whose site or plot is required to be set apart or affected for a community amenity or development for public purpose. The award would be in the form of a TDR certificate issued by the Competent Authority. GO Ms No.86, 2006 Hyderabad Building Revised Rules encourage provision of parking in built-up and congested areas by giving certain incentives to the property owner like the TDR.
- ⁶ National Policy on Urban Street Vendors entitles street vendors to provisions of solid waste disposal, toilets, aesthetic stalls/push-carts, electricity, drinking water, protective covers against different weather conditions and storage. Apart from this it encourages ULBs to register street vendors without any numerical or quota restrictions.
- ⁷ The coffee shop is within the 200 metre radius of Charminar. See The Amendment and Validation Bill, 2010 for the Ancient Monuments and Archaeological Sites and Remains Act, 1958 Government of India.
- ⁸ See Section 39: Constitution of Arts Commission for the state, HUDA Zoning Regulations 1981.
- ⁹ Department of Tourism, Andhra Pradesh has been actively engaged in accessing funds under the JNNURM Scheme and from the Ministry of Culture for built heritage in Hyderabad, with the revenue model based on heritage tourism generation and promotion. Privately owned structures present in the public domain are also funded along with tourism potential cases which are completely private owned.
- ¹⁰ Form-based codes go a long way in resolving this 'ownership paradox' by regulating form in relation to form apart from function.

Achieving Economic Goals through Heritage Conservation Pondicherry Experience¹

INTACH CHAPTER, PONDICHERRY

ABSTRACT

As a part of the Asia Urbs Programme, two European towns, Urbino in Italy and Villeneuve-sur-Lot in France, came forward to share their experiences and knowhow with Pondicherry. Based on the learning from the experience of the two partner cities, the Asia Urbs Programme in Pondicherry focused on conserving Pondicherry's heritage, not only to enhance the town's heritage character but also contribute to the local economy by attracting more national and international tourists. Through a continuous process of interaction and sustained awareness campaigns, some of the heritage buildings in Pondicherry have been successfully restored by INTACH in close collaboration with the building owners and the Government of Pondicherry. The project has had a visible impact in generating economic growth for the area despite several challenges.

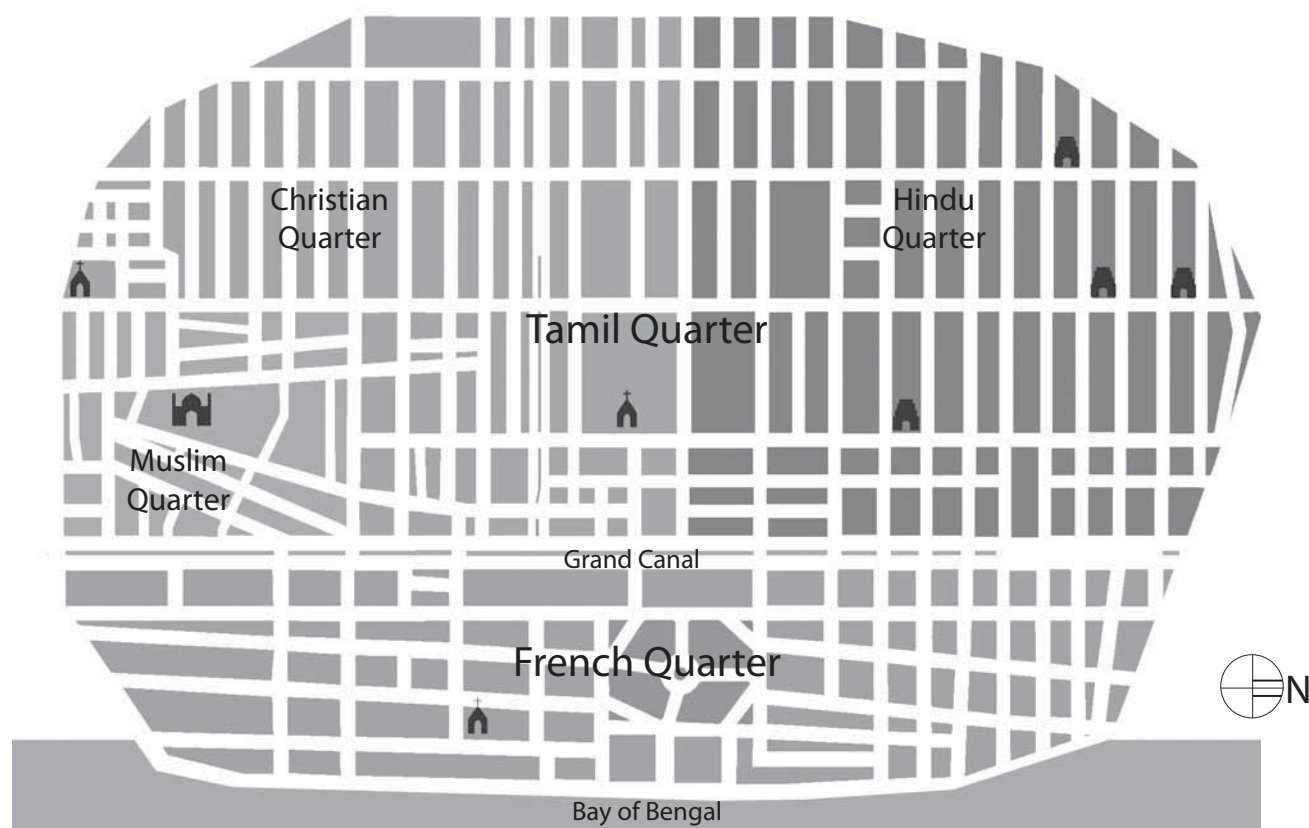
INTRODUCTION

Pondicherry is a heritage town with a rich cultural diversity, mainly due to the cross-cultural 'Indo-French' influence. The boulevard town has

The INTACH chapter was started in Pondicherry in 1984. The INTACH Conservation Cell was set up in 1998 with an initial grant-in-aid from the Town and Country Planning Department. Since then, it has been working to conserve the architectural heritage and townscape of Pondicherry. INTACH works in coordination with the Public Works Department, Town and Country Planning Department, Pondicherry Planning Authority, Department of Art and Culture, Department of Education, Pondicherry Tourism and Transport Development Corporation and individual heritage building owners.

inherited a significant architectural heritage that can be evidenced from its well planned grid layout comprising of two distinct settlements, French and Tamil. French streets are characterised by mansion type houses with garden courtyards behind ornate gateways while Tamil streets are characterised by *thalvaram* (lean-to tiled verandas on wooden posts) and *thinmais* (open platform

are called ‘talking streets’ due to their intimate scale and interactive nature. A synthesis of these two styles has resulted in a town that has a unique ‘Franco Tamil’ architectural identity. The quality of these streetscapes is presently threatened by the widespread demolition of traditional houses, especially in the Tamil part. If this heritage is to be protected, then it is important to



The old part of Pondicherry is known as the Boulevard Town since it is bounded by four boulevards that once constituted the outer limits of the city's fortification. The Boulevard Town presents two distinct architectural styles in the Tamil and French quarters that are separated by a canal and unified by a rectilinear grid plan



A view of Rue Cazy that has typically Tamil style buildings



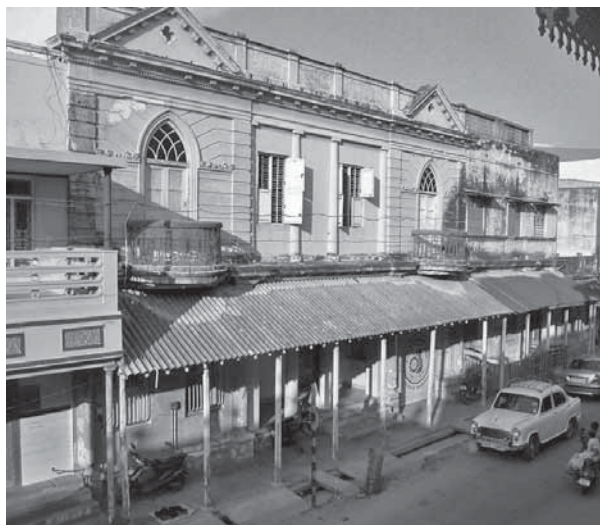
A view of Rue Saint Gilles that has predominantly French style architecture

With the passage of time, Pondicherry has become highly urbanised, with over two-third of the population living in urban areas. The increase in urban population density during the last two decades has led to severe stress on the infrastructure facilities and urban amenities, shortage in housing, traffic congestion, degraded socio-economic conditions and deterioration of the environment and the quality of life. Integrating the past with the rapid rate of urban growth, against the limitations imposed by the shortage of land for

further growth of the town, poses a serious challenge to planners and policy makers. Moreover, the present generation is less appreciative of the unique architecture and townscape so well conceived by their forefathers, especially in the Tamil part of the town. As a consequence, there has been a rapid loss of the heritage building stock while the new buildings replacing them are standard concrete structures, which fail to complement the traditional charm of the streets.



The rich built heritage in Pondicherry had degraded significantly due to lack of resources and awareness among house owners



House on Vysial Street before conservation



House on Vysial Street after conservation



Students participating in a heritage walk organised in the Vysial Street

The Asia Urbs Programme was an initiative of the European Commission to develop Europe-Asia partnerships for urban development. The Programme was aimed at improving the quality of and access to, information and expertise in sustainable urban development in Asia. The Programme encouraged promotion of Europe-Asia partnership for urban good governance and project implementation at local levels. Typical themes supported by the Asia Urbs Programme included economic prosperity and employment in towns and cities, urban environment issues, and regeneration in urban areas, good governance and local empowerment and lastly, improving decentralised cooperation practices. The Programme offered financial support to local governments for the development of urban related projects with the goal of fostering mutual cooperation between Europe and Asia. The Asia Urbs Programme was closed for further proposals in 2005.

PONDICHERRY'S APPLICATION TO THE ASIA URBS PROGRAMME

As a part of the Asia Urbs Programme, two European towns, Urbino in Italy and Villeneuve-sur-Lot in France, came forward to share their experiences and know-how with Pondicherry. Urbino was well placed to guide Pondicherry in its goal of heritage preservation because of its UNESCO World Heritage City status and its approach to include cultural activities, heritage preservation and tourism in its economic development agenda. On the other hand, Villeneuve-sur-Lot is a historic walled city that was keen to share with Pondicherry its considerable urban environment management efforts aimed at combining modern facilities with its past heritage and boosting tourism oriented economic activities. With the European Commission contributing up to 65% of the overall project cost, the three partner cities covered the remaining shortfall in the overall budget. Since Pondicherry was the main beneficiary of the project in terms of infrastructure development for heritage preservation and urban environment management, the share of its financial contribution was also the highest among the partners.

Under the Asia-Urbs Project, the Pondicherry Municipality wanted to address urban issues in order to improve the quality of life and the local economy through the following targeted activities:

- Improving the local environment and employment opportunities through heritage preservation projects.
- Initiating participatory decentralised planning and management practices.



Entrance to the battery charging station for battery operated vehicles as part of a non-polluting transport initiative which was introduced under the urban environment management initiatives of the Asia Urbs programme

- Sharing the approach, process, experience and information related to the project with various stakeholders.

The ongoing loss of built heritage is mainly due to the lack of awareness, biased advice by builders who prefer to demolish and rebuild and lack of financial support for restoration, as most heritage property owners in the Tamil quarter belong to medium to low income groups. Emphasis was therefore given on strengthening partnerships between different stakeholders, such as the Municipality, residents, the private sector and civil society. These partnerships are crucial not only for coming up with effective and practical solutions, but also for ensuring that the activities initiated are sustainable after the project ends.

HERITAGE PRESERVATION

The following heritage preservation initiatives were undertaken as a part of the programme:

- Model street restoration was carried out where façades of about 20 heritage houses were restored on a section of Vysial Street in the Tamil Town that is one of the few remaining stretches where one can experience the traditional streetscape lined with verandas. The work included undertaking the restoration and painting of

How do owners perceive heritage in Pondicherry?

In October 2002, a 'heritage perception survey' was conducted by the Asia Urbs Programme within the Boulevard Town of Pondicherry. The main purpose was to evaluate the importance given to heritage preservation by owners of heritage buildings, to get a clear idea of the conditions and status of heritage preservation in Pondicherry, and to understand and formulate strategies for heritage preservation. Sixty heritage building owners were interviewed: 82% living in the Tamil Quarter and 18% in the French Quarter. Results showed that heritage building owners gave importance to preserving heritage in Pondicherry, as they felt demolition of such buildings would result in loss of street character and that heritage preservation will boost tourism. They expected some incentives to be granted to heritage building owners for preserving their buildings and more public awareness to be carried out on heritage and its preservation. The Model Street restoration, Matching Grant and Heritage Walk activities proposed in the Programme were a direct response to these wishes.



Ongoing conservation work at Vysial Street

- the building façades and improvement of general municipal services.
- A heritage walk was initiated along the interesting street stretches of the town to highlight the rich heritage of the city to tourists and create better awareness among the local residents.
- A Heritage Fund system was conceived to help restore and modernise privately owned heritage buildings, from among the 1,300 buildings listed by INTACH. Following an important awareness-raising campaign on the issue of heritage among the owners of heritage buildings, a matching grant of an amount equal to that contributed by the owner was provided to restore 10 buildings (up to a maximum of ₹25 million).
- Plaques providing brief description of historic importance were fixed on 20 heritage buildings within the boulevard town. Tourist maps were also provided at certain locations.

URBAN ENVIRONMENT MANAGEMENT

Pondicherry has the potential to increase the share of tourism-related economy and employment for the poorer section of the society. A planned improvement of the town would not only assure better tourist inflow but also provide relief to the inhabitants. Three sub-activities focused on improving the quality life of locals and rendering the town more tourist-friendly:

- *Grand Bazaar revitalisation:* The entrance gates of the Central Market were redesigned and the central clock tower repainted, helping to revive the charm



Completed work at Vysial Street

- of Pondicherry's traditional marketplace. Civic amenities such as public toilets and garbage disposal were upgraded.
- *Non-polluting transportation:* A battery charging station was created to charge 'Bijlee' electric tempos that ply carrying 8-10 passengers. But this stopped functioning sometime in 2009 as the manufacture of 'Bijlees' was discontinued.
- *Solid waste management and urban greening:* Pilot demonstration projects for waste management were initiated in collaboration with various NGOs and with the active participation of local residents.

While renovation remained an important goal, the project also focused on creating awareness amongst heritage-building owners of the importance to preserve their buildings.

At the beginning of the project, various initiatives were undertaken. These included documentation concerning Pondicherry's heritage which was prepared and distributed among the potential players. These included leaflets on the Asia Urbs Programme and on the Heritage Walk. A heritage perception survey was conducted with a sample of 60 heritage building owners and individual and group interactions were carried out with owners of heritage buildings. Participatory meetings were held periodically throughout the project. Finally, a public invitation for restoration of privately owned heritage buildings within the Boulevard town was launched and around 10 heritage buildings were restored under the Matching Grant scheme.

MODEL STREET AND FAÇADE RESTORATION

The Tamil quarter of the city gives a fine impression of collective culture. Sadly, there are very few streets left today that still retain the typical traditional streetscape. With assistance from the French Government, an initial streetscape restoration project was undertaken by INTACH in 1993 at Ishwaran Dharma Raja Koil Street, which proved to be a success. In the framework of the Asia Urbs project, another street stretch in Rue Calve Supraya Chetty, also known as Vysial Street (between Mission and Gandhi Streets) was selected. Restoration work was carried out on the façades of about 20 heritage houses. The work comprised of restoring the building façades, re-modelling some modern infill buildings so that they blend harmoniously in the traditional streetscape, as well as improving the general municipal services like relaying the road and providing street lighting. This project was awarded the UNESCO Asia Pacific Heritage Award in 2008.

A Heritage Walk along the interesting streets of a town is recognised worldwide as an effective way to highlight the rich heritage of the city and encourage economic activity in the area. It is currently being offered on request to tourists as well as local residents interested in the Walk, who call INTACH or Government Tourism Office for an appointment. The walk covers both the French and Tamil streets. Ultimately the aim is to have a guided Heritage Walk along a pre-determined route every day, starting from a particular place, for example the Mairie, and finishing at the Manakula Vinayagar Temple. It is essentially to create awareness about Pondicherry's heritage. The Heritage Walk leaflet shows interesting and well preserved heritage streetscapes and buildings so that tourists, if they so wish, can explore on their own. The response so far has been very positive.

About 300 buildings in the French town and 900 buildings in the Tamil town have been identified and listed by INTACH as heritage buildings. These buildings are regarded as valuable for understanding the architectural evolution and should be preserved for posterity. The costs involved in maintaining and renovating such buildings are high and the building owners alone do not always have access to traditional technologies or sufficient financial means to carry out the work on their own. In this context, the Matching Grant scheme proposed under the Asia Urbs project is an integrated effort to preserve the urban heritage. Restoration of the façade and modernisation of interiors

of about 10 heritage buildings has been carried out. This has resulted in an overall improvement of the building and sanitary services. To restore each building, a matching grant - an amount equal to that contributed by the owner, up to a maximum of Rs. 250,000 was allotted. Assistance was provided to the building owner in preparing the restoration scheme and estimates as well as supervision of the work.

ECONOMIC IMPACT OF THE ASIA URBS PROGRAMME

Following the completion of the Asia Urbs Programme, the idea of heritage preservation got reinforced as an



Brochures and publications highlighting the heritage of Pondicherry are widely circulated to generate interest amongst locals and tourists



Awareness programme held for students in the Mairie, Pondicherry

official policy in the local government. Although today there are no heritage regulations in place yet, a Heritage Committee has been formed by the Government. This group includes members from the government and NGOs like INTACH, with a mandate to formulate heritage laws in the form of a Detailed Development Plan (DDP) for the French and Tamil Quarters. INTACH works closely with the Pondicherry Planning Authority to scrutinise building applications and monitor constructions in the historic city area.

A number of proposals have been made for the restoration of Government buildings as well as the improvement of public spaces and streets. Designs proposed for the revitalisation and landscaping of the Bharathi Park, the Gandhi Thidal and the Beach Promenade were taken up after the official conclusion of the Asia Urbs Programme. Work on the Bharathi Park was completed in January 2007 and Gandhi Thidal and Beach Promenade in 2011. The Park has now become an even more popular destination for residents as well as tourists, and provides a haven of peace and quiet amidst the hustle and bustle of traffic. These three projects create an important 'pedestrian priority' area and help in improving the quality of life of the town's residents.

ACHIEVEMENTS

Some of the good practices learned through the Asia Urbs experience in Pondicherry continue well after the official conclusion of the programme. Through a continuous process of interaction and sustained awareness campaigns, some of the heritage buildings in Pondicherry have been successfully restored by INTACH in close collaboration with the building owners and the Government of Pondicherry. These restoration works often are adaptive reuse of the buildings to accommodate necessary functions such as schools, administrative offices or residences. Such interventions respect the existing architectural style of the building and are harmoniously integrated into the streetscape.

Economic viability is an important aspect in heritage preservation works. Following the example of Hotel de l'Orient (recipient of UNESCO Heritage Award in 2000), a number of boutiques, restaurants, and hotels have come up in the town. The commercial success of these projects has shown the way and given a new lease of life to many other heritage buildings. The government is encouraging such commercial ventures in restoring heritage buildings by providing financial

incentives. INTACH has also designed many new buildings which blend with the streetscape, taking inspiration from the traditional architecture. The design of these buildings meets the modern requirements of comfort and respects the historic urban landscape.

The project was instrumental in creating direct jobs related to increased restoration and construction activity. Indirect jobs were also created through increased tourism, retail and hospitality uses that have increased several folds since the conclusion of the Asia Urbs programme in 2004. In the last eight years, Pondicherry's tourist population has nearly doubled, from 0.59 million in 2004 to 1.1 million in 2011 according to Pondicherry tourism statistics, due to the city's unique characteristics, French ambience and heritage protection initiatives. There has been a direct increase in business opportunities as a result of the project. However, the business opportunities are limited to tourist related activities such as heritage hotels, retail trade and informal sector jobs such as bike rentals, tour guides and tourism publications. Pondicherry has witnessed a significant increase in its property values, especially within the heritage precinct. For example, residential property value in the French Precinct was about ₹ 400 per square metre in 2004 and at present it is about ₹ 1,500 per square metre.

Some issues still need to be addressed in the area. Urban growth management issues related to traffic

congestion, waste management, overpopulation, lack of enforcement and other issues faced by growing cities continue to hamper the urban environment in Pondicherry. Institutional mechanisms to support a well defined heritage management plan and appropriate regulatory and enforcement strategies were not addressed in the scope.

Overall, it has increased the economic activity for the local and regional population. The Asia Urbs Project was successful in bringing together different governmental agencies, non-profits, local businesses and residents to look for urban management solutions. Through the project's success, Pondicherry has become one of the positive examples for India's heritage preservation efforts. The partnership with two European cities also helped in improving the image of the area. The Pondicherry Asia Urbs Project was showcased in the Urban Best Practices area of Shanghai World Expo, 2010 for six months.

Looking back, this project, with its broad palette of urban improvement initiatives, was a good model to tackle much neglected area of urban heritage preservation and improving quality of life. The idea was that this project would inspire local initiatives, both governmental and private, to continue and expand on the basic principles. In this it has fallen short of its goals. It is still a valid model waiting to be revived, expanded and tried in other cities of India.

Acknowledgement

¹ This article is based on excerpts from 'Achieving economic and environmental goals through heritage preservation initiatives: Pondicherry Experience, Asia Urbs Programme: 2002-2004' published by INTACH Pondicherry.



Heritage Tourism for Economic Development



Sandeep Munjal is the Associate Dean at Institute for International Management and Technology, Gurgaon and also heads the School of Hospitality and Tourism Management at the institution. A hospitality industry professional, he has over 18 years' international and Indian experience. Sandeep has also undertaken wide ranging consultancy assignments in the tourism and retail industry. He is especially interested in research related to economic sustainability of heritage tourism assets.

Gaurav Tripathi is Assistant Professor at Institute for International Management and Technology, Gurgaon. He has worked in the financial services industry for one year and has been pursuing academics since 2005. Gaurav specialises in statistical analysis of data.

Heritage Tourism Management

Service enhancement and sustainability

SANDEEP MUNJAL AND GAURAV TRIPATHI

ABSTRACT

Across the developed world, heritage tourism destinations are seen as assets and are reinforced by appropriate support systems such as physical conservation, interpretation, visitor facilities, marketing and management. In the Indian context there is still scope for significant improvement; both from a perspective of supporting infrastructure as well as the quality of services available, in order to realise the real tourist potential that our heritage attractions are capable of generating. The two cases of the City Palace Complex, Udaipur and the Qutub Minar Complex, New Delhi that are under private and public custodianship respectively, have been analysed for the services offered and visitor satisfaction, to establish a sustainable model for heritage tourism development that may be mutually beneficial for the heritage assets and the stakeholders involved.

INTRODUCTION

India is a country with growing tourism potential encompassing domestic as well as international travel. With the rich natural and cultural heritage resources that the country possesses, it is understandable that it is primarily perceived as a 'heritage tourism destination'. While across the

developed world, heritage tourism destinations are seen as assets and are reinforced by appropriate support systems such as physical conservation, interpretation, visitor facilities, marketing and management, Indian heritage tourism locations still have a long way to go. In India, there is huge scope for improvement, both from a perspective of supporting infrastructure as well as the quality of services available, in order to realise the real tourist potential that the heritage attractions are capable of achieving. Further, in the Indian context, or for that matter any developing country that has its share of issues to deal with regarding provision of basic facilities for the growing population, it is all the more critical that such assets be sustainable in economic, socio-cultural and environmental terms.

Hence, it is important to identify gaps in service quality in terms of what the visitor expects and what he experiences; understand the relationship between visitor satisfaction and potential revenues generated from a heritage site and establish an economically sustainable model for tourism development.

The focus here is on establishing the existence of a service expectancy gap and visiting the issue of sustainable management of a heritage asset through the financial resources. These can be mobilised by making investments in services and facilities, that would, on one hand, help close the service gap and on the other, render financial sustainability. Financial sustainability is recognised as a prerequisite to the larger goal of sustainable development as seen through the socio-cultural lens. These aspects will be reflected upon with respect to the below enlisted case study heritage tourist destinations:

- *The City Palace Complex, Udaipur:* A remarkable heritage site, under the custodianship of Maharana of Mewar Charitable Foundation (MMCF), a private trust. The site is visited by 90-95% tourists visiting Udaipur.
- *The Qutub Minar Complex, Delhi:* A central government protected world heritage site, under Archaeological Survey of India (ASI) custodianship. It is a must visit destination for any tourist visiting the city.

The City Palace Complex at Udaipur, lit up for the Sound and Light Show





Visitors approaching the Qutub Minar Complex at New Delhi

The two chosen case study sites, given the difference in their custodianship status; one is government held, while the other is under private control, provide interesting parallels.

TOURISM: A SERVICE WITH SOCIO-ECONOMIC UNDERPINNINGS

Tourism can be seen as a collection of various activities that are involved in creating necessary services for the tourists in areas such as accommodation, transport, entertainment, shopping and interpretation. According to World Tourism Organization (WTO), international tourists' movement is expected to reach one billion in year 2012, with the recorded growth of overall 4% in year 2011 (UNWTO 2011). For developing economies, it is one of the prime sources of earning foreign exchange and fulfilling the needs of employment and development. This showcases tourism as one of the top four export categories after software services, gems and garments or apparel products (UNWTO 2011). Tourism pressurises government and local bodies to build infrastructure and provide basic amenities, which helps in improving quality of tourist experience. Hence, it increases the socio economic progress of any area through increase in infrastructure investment, jobs creation and export earnings growth.

Tourism in India is the largest service industry, with a contribution of 6.23% to the national Gross Domestic Product and 8.78% of the total employment. In 2011, total Foreign Tourist Arrivals (FTA) in India were 6.18 million and it generated about 20 billion US\$ in foreign exchange earnings and that is expected to increase to 37.5 billion US\$ by 2018 at a 9.4% annual growth rate. Domestic tourism in the same year was 740 million tourists generating revenues in excess of ₹ 200 billion. Though tourism is clearly playing a very crucial role in the Indian economy, its true potential is still not being harnessed (Poonia 2011).

SUSTAINABLE HERITAGE TOURISM

Heritage tourism is based on visitors experiencing the rich culture and heritage of a destination in the form of monuments, landscapes, festivals (Zeppel & Hall 1992). According to Peterson, the major reasons for travelling to heritage sites are to understand the different times or eras that these represent, enjoy intellectual analytical experiences and to share whatever has been learnt from these sites with upcoming generations (Peterson 1994). Heritage tourism offers benefits to different stakeholders like government, tourists and local people who are attached with heritage destinations. It helps in protecting and maintaining the heritage

sites through the economic gains that it brings. People who are involved feel associated with the culture and spread the stewardship among tourists and other communities. This also helps in building a strong bond and association between communities (Fennell 2010). Delhi and Rajasthan are among the top five tourist destinations for foreign tourists in India (FICCI 2010). From a tourist's perspective one needs to see a good combination of both heritage and contemporary facilities and attractions. In spite of all the services available, there continues to be a need to enhance the quality and quantity of services to meet the expectations of tourists. The thought of sustainable tourism has been extensively developed by WTO in the framework of the United Nations' sustainable development process. It refers to tourist activities 'leading to management of all resources in such a way that economic, social and aesthetic needs can be fulfilled, while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems' (UN 2001, cited in Dhiman & Dubey 2011). Hence sustainable tourism indicates the expectations to develop the facility and quality of range of services without affecting the physical, geographical and human conditions. It presents the challenge to maintain the balance between economic decisions with respect to policies and revenue enhancement, while simultaneously not affecting the natural resources and local communities involved in it.

CHALLENGES IN SUSTAINABLE HERITAGE TOURISM

Sustainable heritage tourism development cannot be successfully implemented without strategic, communicative and realistic long term planning with established goals, objectives, plans, processes and techniques. These criteria need to be monitored closely and regularly within a zone of flexibility after reviewing the tourists expectations.

There is also a need to identify and appreciate the unique differences in dynamics of tourism in developed and developing economies. Tourism in developing economies is identified as an economic activity with social consequences (Timothy 1999). In the context of developing economies like India, Timothy (1999) and Kumar (2010) have identified certain broad challenges which include lack of an effective master plan, poor funds availability, encroachments by local community, irresponsible visitors and increasing environmental pollution. Though India is rich in terms of tourist destinations that can cater to all kinds of preferences of

tourists with different backgrounds, the Confederation of Indian Industry (2003) has identified many issues impacting optimal heritage tourism growth such as lack of professional marketing, poor hygiene and cleanliness, lack of facilities and services with respect to ticketing, tour guides, effective signage and food-beverage retail points at heritage sites. Sustainable tourism is all about whether our country has a strategy and is prepared to receive diverse types of tourists and meet their expectations. It is about successful management and increasing revenues thus reducing and eventually eliminating any challenge to the viability and sustainability of our heritage assets.

Tourism industry research focuses attention on quality of service experienced by customers. The tourists who are satisfied are profitable assets and create a larger base of tourists with consistent cash flow, through positive word of mouth (Fornell *et al.* 2006; Gruca & Rego 2005). Narayanan *et al.* (2009) in their study developed a 10 factor structure to represent dimensions in tourism which are core tourism experience, information, hospitality, fairness of price, hygiene, amenities, value for money, logistics, security and food. All these dimensions constitute the total quality experience. In order to maintain the continuous flow of tourists, an organisation must identify service dimensions expected from tourists.

IS THERE A SERVICES GAP?

- The question that arises from the discussion above is whether there exists a gap in the expectations and the actual services and facilities made available to visitors across various heritage sites in India. The key stakeholder to seek an answer to this question is the 'tourist' visitor. It is with this intent that a survey focused on documenting visitor satisfaction with services and facilities was conducted, securing feedback from respondents at the 'City Palace Complex, Udaipur' and the 'Qutub Minar Complex, Delhi'. The choice of these sites was based on the fact that while both are prominent heritage tourism sites and located in cities that are leading tourism destinations in the country; these are differentiated by custodianship and world heritage status.
- In addition to measuring satisfaction levels, this research helps in identifying the real time issues faced by domestic and international tourists while visiting cultural heritage sites. The survey posed questions to respondents in six different categories and was positioned to measure visitor satisfaction levels with both the quality and quantity of services

available at the two sites. The responses were sought on a seven point Likert scale¹. In all, 323 usable responses for City Palace Complex, Udaipur and 214 usable responses with respect to visitors to Qutub Minar Complex, Delhi were documented through the primary research effort.

The objectives of the research were:

- Measuring ‘visitor’ satisfaction with the actual services available at heritage sites in India.
- Establishing relationship between quality of service and potential revenue generation at a heritage site, by testing the hypothesis that the visitors are willing to pay more for the ‘right’ to visit, provided the services available are able to match expectations.

INTRODUCING THE CASE STUDY SITES

City Palace Complex, Udaipur

As the centre of the 16th century lake city of Udaipur in the state of Rajasthan in India, the City Palace Complex is a major destination for domestic and overseas tourists. The city’s architectural and cultural heritage combined with its unique geographical setting of lakes and the Aravalli mountain range attracts 800,000 tourists per year where the local population is about 500,000. The City Palace Complex, Udaipur is under the ownership of MMCF since 1969, when the most historic core of the palace complex was converted to a museum. The foundation utilises its resources in maintenance of the Palace spread over an area of 26,620 square metres along with other philanthropic activities (MMCF 2009).

MMCF secured a planning grant from the Getty Foundation, Los Angeles in 2004 and prepared a Conservation Master Plan, to guide future development of the Complex. Today the facilities are being designed on the basis of a set of planning documents developed after conducting detailed research, surveys, documentation and analysis, to balance the concerns for continuity of its cultural significance and achieving financial sustainability. Service enhancement has been proposed at various levels such as world class interpretation in existing galleries, reuse of locked spaces for incorporating additional galleries and visitor facilities, enabling access for the differently-abled, setting up of an interpretation centre, developing heritage merchandise for dissemination of the significance of the site to various target groups and organising outreach events. The Complex that functions as a museum generates annual revenues of 70 million from ticket sales and other services and facilities.



A newly restored exhibition gallery in the Zenana Mahal of the City Palace Complex



Visitor facilities such as seating and shading provided near the information kiosk located in Moti Chowk of the City Palace Complex

Further, it provides multiple opportunities for setting up of food and beverage and retail operations catering to the visitors.

Qutub Minar Complex, Delhi

The Qutub Minar Complex with historic structures and archaeological remains dating from the 13th and 14th century AD such as the Qutub Minar itself, tomb of Iltutmish, Alai-Darwaza, Quwwat-ul-Islam mosque and Alai Minar is part of the UNESCO World Heritage List since 1993.

The Complex has emerged as a top revenue earner by way of entrance fee for 2011, with earnings of ₹ 114.2 million by way of entrance fee. The Tourism Ministry and Archaeological Survey of India (ASI) have shared plans aimed at ensuring quality services are provided to visitors in and around tourist destinations, the Union

Visitor Feedback Survey Format Respondent Information

Age (circle the suitable option):

under 18 18-25 25-35 35-45 45-55 55 and above

Nationality:

Gender:

Occupation:

.....

Household earning (₹. per month) Indian National:

less than ₹ 10,000 between ₹ 10,000-20,000 between ₹ 20,000-30,000
between ₹ 30,000-50,000 between ₹ 50,000-100,000 greater than ₹ 100,000

Household earning (USD \$ per annum) Foreign National:

less than \$ 10,000 between \$ 10,000-20,000 between \$ 20,000-30,000
between \$ 30,000-50,000 between \$ 50,000-100,000 greater than \$ 100,000

Attributes	Satisfaction at chosen site						
Heritage Site Accessibility and First Impression	Scale moves from least satisfied to extremely satisfied (Tick the appropriate option)						
The site is easily accessible through public transport.	1	2	3	4	5	6	7
Parking for private vehicles is easily accessible and available.	1	2	3	4	5	6	7
The ticket counter, parking area and the entry gate are all well within reach.	1	2	3	4	5	6	7
Ticket is easily available and the number of counters is sufficient.	1	2	3	4	5	6	7
The ticketing staff is polite, well groomed and responds professionally.	1	2	3	4	5	6	7
Pricing	Scale moves from disagree completely to agree completely (Tick the appropriate option)						
Ticket price should be a good value offering.	1	2	3	4	5	6	7
I am willing to pay more if the services are enhanced.	1	2	3	4	5	6	7
I am definitely willing to pay more for a better experience.	1	2	3	4	5	6	7
I am willing to go for a packaged price that gives discounts on group and family booking.	1	2	3	4	5	6	7
The foreign visitors should be charged the same fee as Indian visitors.	1	2	3	4	5	6	7
Ambience	Scale moves from least satisfied to extremely satisfied (Tick the appropriate option)						
Authenticity of the site has been maintained.	1	2	3	4	5	6	7
The facility has good lighting.	1	2	3	4	5	6	7
Shelter from hot sun has been provided everywhere/ where possible.	1	2	3	4	5	6	7
Gender specific washrooms are provided and well maintained.	1	2	3	4	5	6	7
Open spaces have been used judiciously.	1	2	3	4	5	6	7
Flow of visitor traffic is managed effectively with no waiting time, no bottle necks to movement.	1	2	3	4	5	6	7
The general cleanliness and upkeep of the facility is satisfying.	1	2	3	4	5	6	7
Greenery is appropriate and adds value to the experience.	1	2	3	4	5	6	7
Waste bins are placed at appropriate distances to curb littering.	1	2	3	4	5	6	7

Communication and Interpretation	Scale moves from least satisfied to extremely satisfied (Tick the appropriate option)						
A site map is provided to me at the ticket counter.	1	2	3	4	5	6	7
Detailed Do's & Don'ts list is provided along with the ticket.	1	2	3	4	5	6	7
The written leaflet provides sufficient information about the site.	1	2	3	4	5	6	7
The facility has good signage and availability of information.	1	2	3	4	5	6	7
The information provided about the property and grounds is detailed enough, including historical facts.	1	2	3	4	5	6	7
The tour guides are easily available, well groomed and knowledgeable on the site history.	1	2	3	4	5	6	7
Audio guide in multiple languages is available.	1	2	3	4	5	6	7
The tour guides are certified and share authentic information on the site history.	1	2	3	4	5	6	7
Food & Beverage and Retail	Scale moves from least satisfied to extremely satisfied (Tick the appropriate option)						
The food & beverage outlet/ counter offer food items in sufficient variety.	1	2	3	4	5	6	7
The price charged at the food outlets is appropriate for quality of product and service.	1	2	3	4	5	6	7
Package deal option which allows me to pay for the food while buying the tickets is available.	1	2	3	4	5	6	7
On site food and general retail points are available at required locations.	1	2	3	4	5	6	7
The souvenir shop merchandise clearly represents the heritage site and offers goods of sufficient variety.	1	2	3	4	5	6	7
The souvenir shop offers goods at reasonable prices.	1	2	3	4	5	6	7
Staff Responsiveness and Service Quality	Scale moves from least satisfied to extremely satisfied (Tick the appropriate option)						
Staffing is appropriate and staff is always available when needed.	1	2	3	4	5	6	7
The opening and closing timings are appropriate and followed by the staff.	1	2	3	4	5	6	7
Visitors feel free to explore and there are no restrictions to access. (Unless required).	1	2	3	4	5	6	7
The destination is safe and secure.	1	2	3	4	5	6	7
The site facilitates movement of physically challenged.	1	2	3	4	5	6	7
Staff is well dressed and neat in appearance.	1	2	3	4	5	6	7
Staff is professional and provide prompt service.	1	2	3	4	5	6	7
The employees demonstrate genuine willingness to look after visitors.	1	2	3	4	5	6	7

Tourism Ministry launched a pilot project under 'Clean India Campaign' at Qutub Minar in the capital to get the initiative going. Under this pilot project, all issues regarding the heritage site are expected to be taken care of, including providing drinking water facilities, renovation of toilets, maintenance of parking lots at Qutub Minar and conversion of Qutub Minar Complex into friendly zone for physically challenged persons (*The Hindu* 2012).

While 'Clean India Campaign' calls for multi-pronged action and a comprehensive strategy to ensure an acceptable level of cleanliness and hygiene practices at tourist destinations for an inclusive and sustainable

development of tourism through ownership and involvement of private and public sector stakeholders, the impact on the ground remains questionable.

SURVEY ANALYSIS AND FINDINGS

The survey data was deployed through statistical analysis to respond to the two research questions asked. The analysis was done to measure performance of the two case study sites on the following aspects:

- Accessibility and first impression
- Pricing
- Ambience
- Communication and interpretation



Ticket counters at the Qutub Minar Complex



Temporary food and beverage stand outside Qutub Minar Complex

Descriptive Statistics					
Accessibility and first impression	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.50	7.00	4.6104	1.01270
City Palace Complex, Udaipur	323	2.25	7.00	5.3930	.73910
Pricing	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.67	7.00	5.0278	1.08872
City Palace Complex, Udaipur	323	1.67	7.00	4.8695	1.06375
Ambience	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.71	6.66	4.3537	1.14028
City Palace Complex, Udaipur	323	2.29	7.00	5.0747	.63623
Communication and Interpretation	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.29	7.00	4.2972	1.21373
City Palace Complex, Udaipur	323	2.80	7.00	4.7710	.72933
Food and Beverage - Price	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.00	6.67	3.9992	1.32277
City Palace Complex, Udaipur	323	1.00	6.00	2.7033	1.11365
Service Quality	No. of respondents	Minimum	Maximum	Mean	Standard Deviation
Qutub Minar, Delhi	214	1.83	6.67	3.2699	1.04076
City Palace Complex, Udaipur	323	3.17	6.83	5.3683	.67347
Food and Beverage- Facility	No. of respondents	Minimum	Maximum	Mean	Std. Deviation
Qutub Minar, Delhi	214	1.00	5.67	2.9992	1.32277
City Palace Complex, Udaipur	323	1.00	6.00	3.7033	1.11365

Observations drawn from the survey results

Aspect under consideration	Interpretation of Survey Data Analysis	
	City Palace Complex, Udaipur	Qutub Minar, Delhi
Accessibility and first impression	Positive response from visitors, no issues emerged.	While response was positive, it was weaker than City Palace Complex, Udaipur. Metro Rail enables public access.
Pricing	No issues with ticket pricing, but visitors have expressed dissatisfaction with pricing of goods at the souvenir shop. A strong willingness to pay more for enhanced services.	High level of satisfaction on price, value for money. Clear indication for willingness to pay if more services are made available and facility is upgraded.

Ambience	Visitors expressed high level of satisfaction with the overall ambience at the complex. Tourists were satisfied with the no. of ticket counters, ticketing staff, general cleanliness, exploration opportunities and the cleanliness of the site. However, the visitors found the timing to be restrictive.	There is scope for improvement. The respondents were neutral towards the service response of the ticketing staff and with the gender specific washrooms.
Communication and interpretation	Higher satisfaction. However an audio guide in multiple languages would drive higher satisfaction for foreigners of non-English speaking countries.	Need for improvement. Respondents dissatisfied with audio guides in multiple languages and tour guide services
Food and beverage pricing	Strong dissatisfaction with pricing of food and beverage products, it may imply a need to have retail points that offer products suitable for budget traveller.	While there is dissatisfaction, the larger issue is the width of offering and not really the pricing as of now.
Service quality	The site enjoys superior level of visitor satisfaction with services rendered and responsiveness of staff. Gender specific washrooms and their cleanliness emerged as an area of concern. Handicap access received a neutral response on the survey in terms of overall satisfaction.	Dissatisfaction with services rendered by staff is apparent, sharp contrast with City Palace Complex, Udaipur. Negative response towards staff behaviour and their grooming. Handicap access received a neutral response on the survey in terms of overall satisfaction.
Food and beverage facility	A neutral response, indicating a need to take a look at what services are available. More food and beverage options retailed at lower prices may the way out	Dissatisfaction with what is available at the site is apparent from survey findings.

- Food and beverage price
- Service quality
- Food and beverage facility

The statistical findings are shared below and the same are interpreted to draw conclusions and recommendations as well.

WAY FORWARD

The interpretation of the survey brings out some aspects that need to be addressed by the custodians of both the locations. While there is clear evidence that a more proactive and planned approach towards services enhancements at the City Palace Complex has resulted in greater satisfaction levels among visitors, there are areas to work on, as highlighted above. The Qutub Minar Complex needs to respond to visitor dissatisfaction with both services and facilities at many levels. True to the Indian context, the investments made to upgrade and maintain our heritage sites and locations remain a challenge, the purpose here is not to criticize the government or its organs on their performance in managing our heritage resources, but to look beyond that obvious handicap and see if there is a way around. Is it possible that services enhancements can yield higher revenues which can fuel more investments

and complete the fiscal sustainability loop? Some key pointers to that effect emerged from the survey results:

- Ticket prices can be raised; these have not kept pace with the inflation that has impacted costs at all levels. A very large majority of visitors found ticket prices to be great value for money. Some dilution of this value will result in higher revenues.
- This is extremely true of foreign visitors, where despite differing ethical stands, there is a clear case



Universal accessibility should be a priority in all cultural heritage sites to ensure a satisfactory visitor experience



A lack of public infrastructure in the Qutub Minar Complex such as benches for seating has a negative impact on how visitors perceive a heritage site

of separate and much more realistic ticket pricing for such remarkable heritage sites.

- Food and beverage offerings at budget as well as premium segments can be a driver of revenue growth. There is clear evidence that this is also a service failure point.
- Additional facilities like audio guides in multiple languages, retail points for souvenirs and other cultural goods remain poorly deployed resulting in wasted revenue opportunity.
- Bulk of revenues come from ticket sales alone, this needs a tactical shift where in more diversified revenue stream is achieved through services enhancements.

The prominent heritage resources of the nation must be deployed sensibly, ensuring that their true revenue generating potential is realised, this economic focus will assist the custodians to invest in conservation, maintenance and upkeep of these and many other such assets across the country, and not be limited by the

support in the form of government funding alone. In the true sense, sustainability at a financial or economic level is the real precursor to sustainability in other forms. Dependence on public funding must give way to new approach that recognises the revenue potential of our heritage and takes steps to tap the same.

Services enhancements on one hand will result in higher levels of visitor satisfaction and on the other hand justify higher pricing and spending by the visitors. The detractors of the above school of thought will definitely cite social constraints in signing on the 'free market economy' ideology that the above forward path embraces. The big question here is whether maintaining status quo is an option, for a nation where social spending alone may not have the answer. Our heritage will not wait, we must learn from success stories in other parts of the world, adapt the same to our context and ensure that our coming generations do not rue loss of heritage assets, simply because we were too dogmatic to seek and accept real solutions.

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Note

- ¹ A psychometric scale used in research.

Gastronomic Tourism in Old Delhi

SANJAY SHARMA

ABSTRACT

The street foods of India form an integral part of its living heritage, with family owned restaurants offering food prepared using authentic recipes passed on over generations. Despite the popularity of international and fusion cuisines in India in recent years, the regional street foods are extremely popular amongst the local residents as well as tourists. It is important to explore how this living heritage resource can drive regional development and revival of the local heritage and culture. A case study of the street foods of Old Delhi has been undertaken to analyse these interrelationships and suggest possible sustainable approaches.

INTRODUCTION

Gastronomy¹ is culinary art that entails exploring the association of culture and food. Invariably a union of food with beverages, it is a science that enlightens on aspects of history, culture, sociology, chemistry, psychology and literature. Hence, it can be argued to be a very multifaceted activity. Traditional culinary practices have been handed down over generations, making them a living heritage resource that must be protected in order to boost the local economy.

Sanjay Sharma is currently associated with Institute for International Management and Technology, Oxford Brookes University, Gurgaon as an Assistant professor. He has experience of hotel operations as well as teaching. Sanjay has a Masters in International Management from Birmingham City University, Birmingham and is a certified hospitality educator from Oxford Brookes University, Oxford, UK.

The 'Slow Food Movement' was initiated in Rome in 1986. It drew up the objectives of protection of local gastronomic traditions, building networks among small scale producers and consumers and imparting the wisdom of local food as well as safeguarding the local community and environment (Parkins & Craig 2006). The cultural movement came in to existence to oppose the growth of American standardised processed food units and neutralise the growing fast way of life that opening of McDonald's outlets were causing. The movement spread across 130 countries with a fraternity size of about 0.1 million individual members (Petrini 2009). The criticality of passing on a culture of sustainable food system to coming generations and emphasis on food production being at the heart of our environmental problem were some areas of concern (Petrini 2009). The broader sense of slow food is argued as a practice where the consumption of food is an affair of culture, individual identities and it is seen as an aesthetical distinction (Conroy & Martin 2010). Based on individual likes and dislikes, consumption patterns and heritage, Pietrykowski (2004), understands the slow food movement to be means of creating social economies. The same argument was further developed, resulting in the Cittaslow movement on the lines of slow food movement (Cittaslow Sonoma Valley 2012). The main focus of the movement was to improvise on the quality of life of the people by creating and promoting more visitor friendly towns. It emphasised on preserving the heritage, local architecture and other traditional customs of the town, however, food and gastronomy remained an integral part of Cittaslow's actions. It is imperative that these global movements be contextualised for India that has a rich and diverse culinary heritage.

GASTRONOMIC TOURISM

Gastronomy is one of the most important aspects of a city's tourism (Joppe *et al.* 2001), seen as a collection of tangible and intangible aspects experienced by the tourists (Barsky & Labagh 1992). It is an expression of the culture of a region (Hjalager & Corigliano 2000). Tourists experience the food of a place not only for its taste, but also for social and symbolic reasons (Cohen & Avieli 2004).

It has been established that 'culinary tourism' can promote the experience of traditions and culture of a community through their food and drinks (Long 2004). Food and drinks regulate the sensory organs and significantly influence the feel good factor associated with travel. The culinary heritage of a tourist

destination may be the deciding factor while planning a vacation (Decrop & Snelders 2005). As a result, it could be a pull factor for the tourists and a marketing tool that cannot be ignored. Based on the likes and dislikes, tourists look for a food and beverage outlet that pleases their palate and outline a perception about the destination visited (Richard 2002). The choices are often very subjective and personal but help in building an experience and fond memories of the stay (Murcott & Otterloo 1992).

Consequently, gastronomy is gaining popularity as a part of tourism policies and is been used as a marketing tool for promoting tourism destinations (Okumus *et al.* 2007). While the history, monuments and architecture of a destination may certainly be the main attraction, gastronomy could be a major attraction for gastronomic tourists seeking authentic taste with history associated to it. Therefore, understanding the importance of authentic local food and projecting it as a major tourist attraction is of paramount importance while planning to market a tourist destination.

Travel agencies across the world market tour packages based on gourmet tourism or culinary holidays like the ones in Italy and France. Such destinations are often referred as culinary holiday destinations. Wine has been an integral part of their eating and drinking habits, the main attraction of entire tours is marrying of food with wine. Often a grand tour of the vineyards is arranged,



The crowded streets near Jama Masjid

to keep the excitement of the tour, where the wine making process and the basic rules of pairing food and wine are showcased. The same model has been used in India as well. For example, the Sula Vineyards of Nasik offer vineyard stays, wine tasting sessions and vineyard tours catering to the niche market of food and wine connoisseurs. Similarly, a well known resort Ananda, in Uttranchal, offers spa cuisine as an integral part of their stay. Hence, the new or revived destinations are very sought after places for the tourists because of their unique gastronomy (Hjalager 2002). Media such as television shows and culinary magazines play a vital role in marketing gastronomy.²

Gastronomic tourists³ have been categorised as experimental, existential, recreational and diversionary, based on their lifestyles that represents their inclination towards food and drinks (Hjalager 2003). Out of these, 'existential' tourists believe in learning the local food and culture. Their main aim is to explore, learn and nurture the gastronomy that they are experiencing. For these tourists, touring means searching for places where local authentic food is served. They are often hands on and are involved in cooking with locals to learn the tricks of the trade and take pride in getting the in-depth knowledge of local community, their eating habits, culture, traditions and history associated with local gastronomy. Hence, it can be inferred that this tourist category is engaged with and sustains the street foods.

STREET FOOD OF OLD DELHI

To appreciate the rich traditional Indian cuisine, one needs to understand the diversity of the people, their inherited culture and traditions. A variety of herbs and spices are used with authentic traditional recipes passed on over generations. This classical cuisine has been influenced by practices of various conquering races like the Aryans, Persians and Mongolians. The Chinese and Arabs traders significantly changed the flavours while Islamic rulers fused their non vegetarian delicacies with delicate vegetarian Indian food that resulted in the universally 'Mughalai Cuisine'.

The northern part of India especially the country's capital is known for its char grilled kebabs, tandoori (clay oven) delicacies, *kormas* (thick creamy sauce), rich gravies and *biryanis* (flavoured rice preparation). Old Delhi is synonymous with the 'Mughalai, street food paradise' of India, especially Chandni Chowk. It offers an array of authentic classical dishes served for generations. A stroll up the streets of Chandni Chowk is a process of discovering the rich culinary heritage of Old Delhi. Each experience swirls all the senses to get a feel of historic food. Apart from being the epicentre of gastronomy, this 300 years old market is also known for trading wholesale goods and selling copper and brass utensils which are widely used in Indian cooking.



Meat being prepared in the traditional manner by a local street vendor in Chandni Chowk

Chaat and paranthas

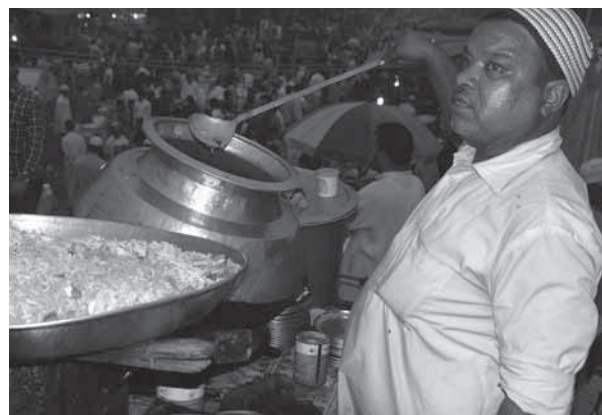
Some eminent names serving tempting starters are Jugal Kishore, Lal Babu Chaat Bhandar, Natraj Dahi Bhalle, Shree Balaji Chaat Bhandar and Bishan Swaroop. Each of the *chaat* (snacks) corners specialises in a certain category of *chaat*. Exploring further is the well renowned Paranthi Wali Gali, a paradise for trying stuffed Indian breads. The old lane dates back to 1870 and offers range of *paranthas* (stuffed Indian bread) from traditional potato, cauliflower *parantha* to exotic *popadum parantha*, banana, and almond and ladyfinger *parantha*. Although there is a significant reduction in the number of *parantha* shops that used to exist, there are some old ones that still serve the same historic relishes particularly Pandit Gyan Prasad from 1872, Kanhaiya Lal from 1875 and Pandit Devi Dayal from 1886. Unfortunately, there has been a decline in the number of outlets in recent years.



Many of the local establishments in the Paranthi wali gali date back to the 19th century

Kebabs and Biryani

Wandering down the lanes of Gali Kababian, one can feel the hustle and bustle of the busy street. A street filled with the bouquet of rich flavours, aromas and a native essence that leads to sipping of the taste buds. Much to the anticipation on this by-lane is a Mughal delight eatery that roots back to Mughal regime



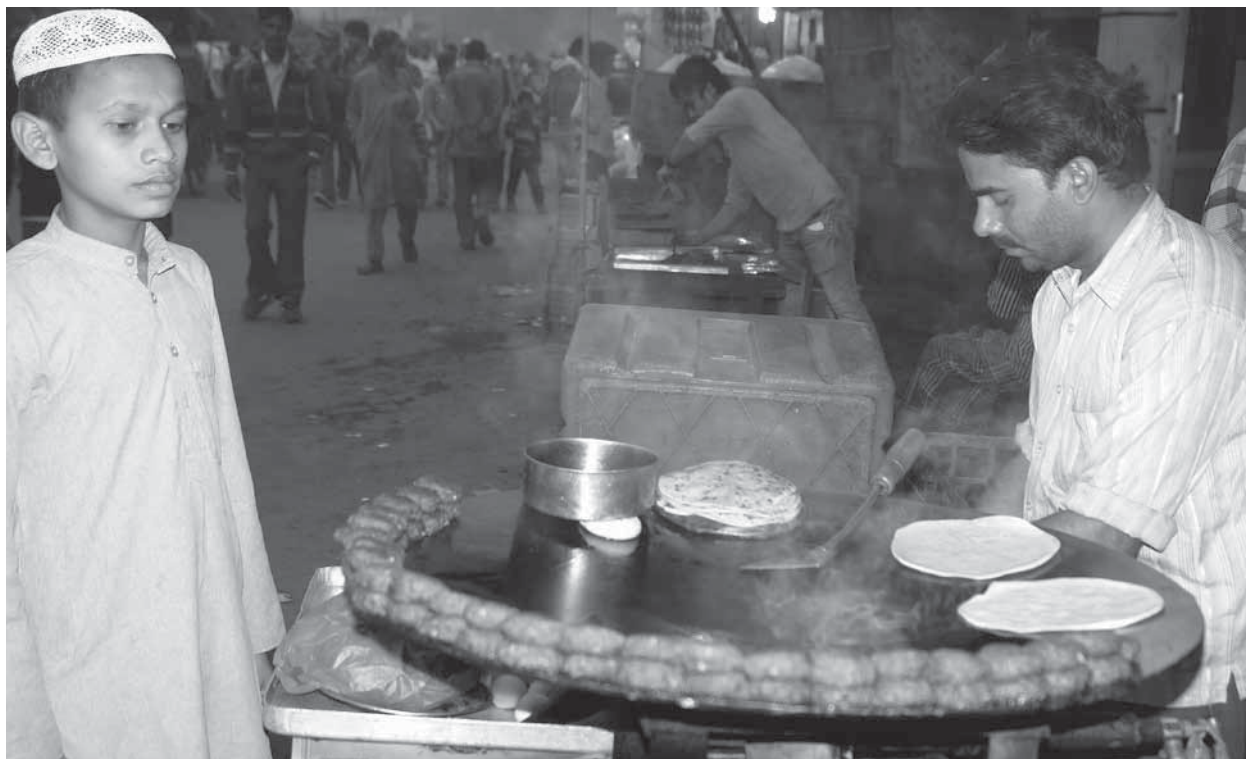
A street vendor near Jama Masjid preparing biryani and haleem

of emperor Bahadur Shah Zafar, the place widely recognised as Karim's, an eatery acknowledged by magazines and newspapers such as BBC World Guide, National Geographic, The Times of India and The Hindu as a must visit place for the quality, consistency, purity and most predominantly, the taste of the food served since generations. If authenticity and taste would be the only criteria for grading a Michelin star restaurant, Karim's would probably be the first Indian restaurant to bag this award. Started in 1913, presently run by fifth generation where the secret lies in the homemade spice mixes, slow cooking method and skilled chefs, the secret recipe passed on since generation's remains with the family and continues to be the unique selling proposition for Karim's.

Over a period of time Karim's has carved space across the world as a commercial restaurant however, there are other similar establishments that have not been able to gain as much popularity. For instance on the by lanes of Jama Masjid, Mian Saab is a locally prominent name known to serve beef *sutli* (thread) kebab, Ustaad Moinuddin is another name known to serve tempting skewered beef kebabs. Walking around the lanes of Jama Masjid, the rich aroma of non vegetarian food is on the air, the streets are lined up with vendors selling kebabs, *biryani* and *tikkas* (marinated pieces of lamb) wrapped in *rumali rotis* (paper thin flour bread). Few places in Chandni Chowk are known for serving rich breakfast delicacy *nihari gosht* (mutton stew), a succulent Awadhi lamb or beef preparation served with *kulchas* (Indian speciality fermented bread). Other tantalising dishes served include *burra kebab* (lamb fillet), *boti kebab* (lamb chunk), *korma* and *paya* (lamb trotters). Any Mughalai cuisine connoisseur's tour cannot be completed without tasting *biryani*. Walking further up the gully of Chitli Qabar, one can see giant *handis* (brass cooking pots) covered and sealed with



Dishes being prepared at Karim's restaurant



Kebab paranthas being prepared by a local street vendor

rolled flour to cook on *dum* (slow cooking). The secret lies in spices used and slow charcoal cooking. Prominent names serving succulent *biryanis* include Babban Biryani located near Kucha Rehman, a lane that leads to Ballimaran where the famous poet Mirza Ghalib once lived.

Mithai (Dessert)

Old Delhi street food is not just about tangy snacks or non-vegetarian *kormas* and *biryanis* but is also equally known for a fascinating array of desserts and sweets with incredible varieties to lure patrons to visit again. Established in 1790, the famous Ghanewala Halwai is known for serving scrumptious *sohan halwa* (flour pudding) and *badam barfi* (almond sweets). While entering Dariba Kalan, Old Jalebiwala serving tempting hot *jalebis* (deep fried Indian dessert) soaked in flavoured sugar syrup cannot be missed. Synonymous to Karim's for desserts is Giani de Hatti, started in 1951, authentically known for *kulfi falooda* (an Indian style ice cream) has now expanded in Delhi NCR as an established ice cream parlour. Exotic and innovative flavours are becoming their unique selling proposition as *paan* (betel nut), litchi and bubblegum ice cream were unheard of. However, Kuremal Kulfi Wala is another known name for serving exotic fruit especially mango, pomegranate and colourful *jamun kulfi* (fruit



Street vermicelli vendor

Details of the food outlet surveyed

Outlet Name	Location	Specialty
Chaat Outlets		
Jugal Kishore	13, Chawri Bazar, Chandni Chowk	<ul style="list-style-type: none"> • Potato Chaat • Pav Bhaji • Fruit Chaat
Laal Babu	77, Chawri Bazar, Chandni Chowk	<ul style="list-style-type: none"> • Kachori • Samosa • Dahi Bhalle • Golgappe
Natraj Dahi Bhalle	1396, Chandni Chowk	<ul style="list-style-type: none"> • Dahi Bhalle • Potato Chaat
Shree Balaji	1462, Chandni Chowk	<ul style="list-style-type: none"> • Papdi Chaat • Gol Gappe • Aloo Poori
Bishan Swaroop	1421, Chandni Chowk	<ul style="list-style-type: none"> • Fruit Chaat • Fried Chaat
Jang Bahadur	1104, Chandni Chowk	<ul style="list-style-type: none"> • Stuffed Fried Kachori
Paranthe Wale		
Pandit Gyan Prasad	34, Paranthe Wale Gali, Chandni Chowk	<ul style="list-style-type: none"> • Assorted stuffed parathas
Kanhiya Laal	36, Paranthe Wale Gali, Chandni Chowk	<ul style="list-style-type: none"> • Assorted stuffed parathas
Pandit Devi Dayal Babu Ram	1947, Paranthe Wale Gali, Chandni Chowk	<ul style="list-style-type: none"> • Assorted stuffed parathas
Kebabs and Biryanis		
Karim's	16, Gali Kababiyani, Jama Masjid	<ul style="list-style-type: none"> • Kebabs • Biryani • Kormas
Mian Saab	Jama Masjid by-lanes	<ul style="list-style-type: none"> • Sutli Kebab
Ustaad Moinuddin	Jama Masjid by-lanes	<ul style="list-style-type: none"> • Beef Kebabs
Babban Biryani	Kucha Rehman by-lanes	<ul style="list-style-type: none"> • Biryani
Kallan Bawarchi	Gali Kababiyani, Jama Masjid, Chandni Chowk	<ul style="list-style-type: none"> • Non vegetarian food for bulk catering
Jawahar Hotel	Gali Kababiyani, Jama Masjid, Chandni Chowk	<ul style="list-style-type: none"> • Biryani • Kebabs • Khamiri rotis
Mithai (Dessert)		
Ghantewala Halwai	1862, Chandni Chowk	<ul style="list-style-type: none"> • Sohan Halwa • Badam Burfi
Old Jalabiwala	1797, Dariba Kalan, Chandni Chowk	<ul style="list-style-type: none"> • Jalabi with rabri
Giani de Hatti	651, Fatehpuri Chandni Chowk	<ul style="list-style-type: none"> • Assorted Indian flavoured Ice-cream
Kuremal Kulfi	1165, Sitaram Bazar, Chandni Chowk	<ul style="list-style-type: none"> • Fruit flavoured assorted Kulfis

ice cream). But the best known dessert in the entire Chandni Chowk is Bade Mian ki Kheer (rice pudding), a cardamom flavoured rice pudding tinted with fine strands of saffron and garnished with caramelised milk.

Herbs, spices and nuts

Another aspect of Chandni Chowk that makes it a complete gastronomes paradise is the availability of all the herbs, spices, dry nuts and condiments. This vibrant colourful exotic spice market is popularly termed as Khari Baoli, a stepwell that was built during

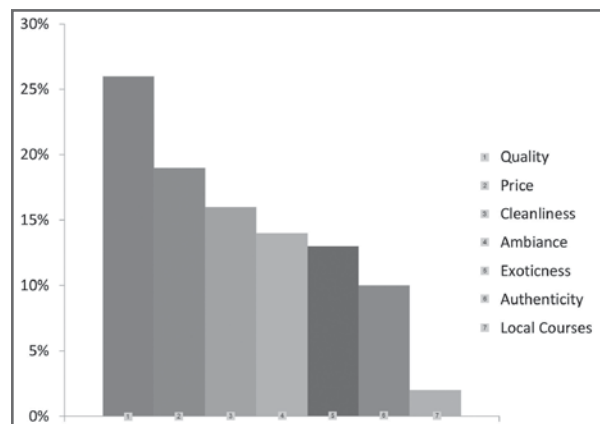
the regime of the great Mughal Emperor Shah Jahan. Khari Baoli is a wholesale market and is recognised as Asia's largest spice market by volume of business but the traditional spices are sold in smaller quantities also. Located on the western end just subsequent to Fatehpuri Masjid, it extends till Naya Bazaar and majorly deals in Indian herbs, spices, cashew nuts, dried figs, raisins, pistachio nuts and Indian specialty condiments: jaggery cakes, puffed lotus stems, *khoya* (condensed milk), pickles and unusual spice blends.

Demographic characteristics of the sample

Gender	
Male	82%
Female	18%
Education	
Post graduate	18%
Graduate	65%
Senior secondary	12%
Others	5%
Province of Origin	
Uttar Pradesh	45%
Punjab	20%
Rajasthan	15%
Others (including foreign nationals)	20%
Main purpose of visiting Chandni Chowk	
Business	40%
Shopping	25%
Heritage package tour	15%
Food	10%
Others	10%

THE VISITORS' EXPERIENCE

To document the visitor perception on the quality of food served at local restaurants, awareness about Chandni Chowk being known as Old Delhi street food paradise and factors influencing the tourist's revisit, a questionnaire was run amongst customers of some of these prominent establishments. The interaction was mainly to investigate gastronomy as a reason for travelling, to find out the relationship between the culture and gastronomy and various gastronomy experiences of the travellers visiting Chandni Chowk.⁴

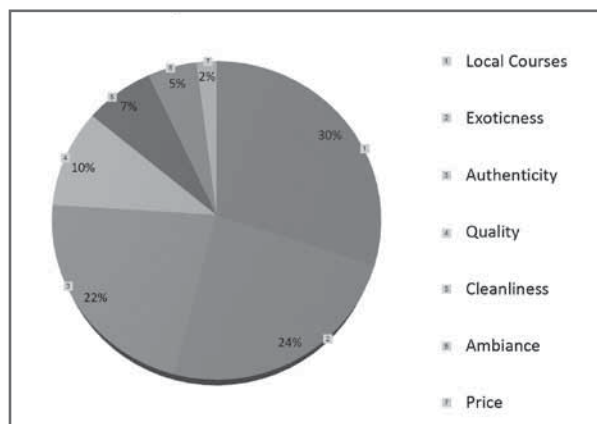


Factors influencing culinary satisfaction

The result of the study establishes the awareness on the sensitivity of the factors influencing the perception of a tourist destination based on gastronomic values of the local community. It also enlightens us with the behavioural pattern of the gastronomy tourists.

During the study⁵ it was observed that, not meeting the expectations of the travellers leads to dissatisfaction however satisfaction is multidimensional perception of tourists depending on various aspects of which quality and price being the main factors however gastronomic tourists rate local courses, exoticness and authenticity being the prominent factors that meets their expectations.

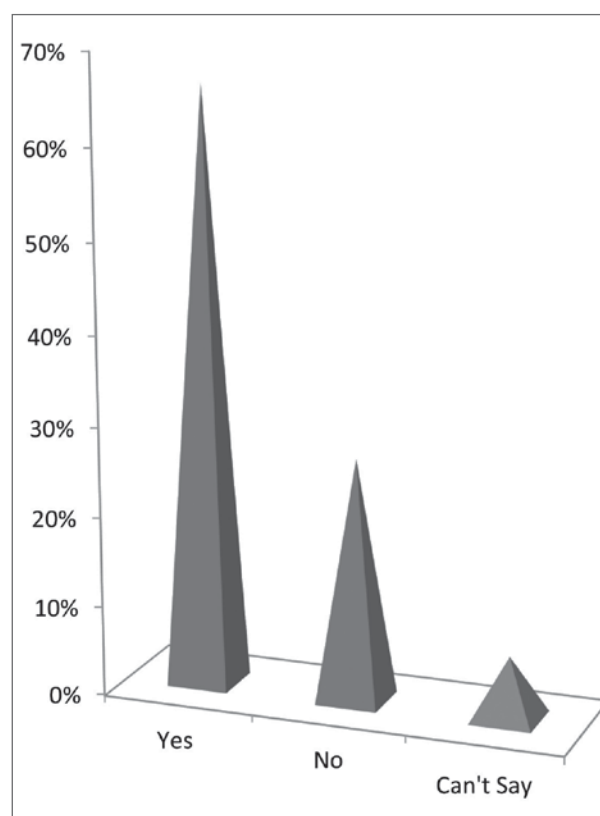
The results indicate that relationship of culture and gastronomy is very important in evaluating the experiences of the tourists; it also shows that Old Delhi street food has a positive impact on travellers who are willing to designate Chandni Chowk as gastronomy tourism destination. However their scepticism regarding the basic dynamics of commuting, safety, hygiene and traffic are areas of foremost concern. While planning to market Chandni Chowk as gastronomes destination, it is very important to gather feedback from the visitors about their perception and expectations of their visit. The perception of travellers to Old Delhi for the local food scored very low since the majority of them visited Red Fort, but business tours and food remained secondary factors. However travellers with prior gastronomy experience do visit Chandni Chowk for exploring authentic Indian food. Interestingly, visitors were very keen in replicating the recipes on their own, though the availability of local ingredients, reliable recipes and methods of cooking remain their major concern. Epicurean tourists take their visits very seriously since they travel only to relish local traditional food and other attractions become secondary; they typically read about the street



Factors influencing satisfaction of existential tourists

Strengths and improvements of culinary offerings at Chandni Chowk

Strengths	Improvements
Taste	Food presentation
Prices	Cleanliness
Authenticity	Friendliness of staff
Culture glimpse	Basic facilities
Menu varieties	Staff uniform
Exoticness	Ambiance (ethnic)
Local courses	Music



Potential of Chandni Chowk as a tourism destination

food well before they arrive and are aware of their food eateries. However, wandering around is adventuresome for them to explore new food joints. At the same time, with a local guide, it was easier to relate Indian culture with food. However, tourists preferred to have local food history as a part of their overall package. On the other hand, for leisure tourists, local gastronomy is a small influence in contributing to their overall Chandni Chowk experience.

Regular tourists favoured Chandni Chowk for serving local courses with authentic recipes and exotic flavours.

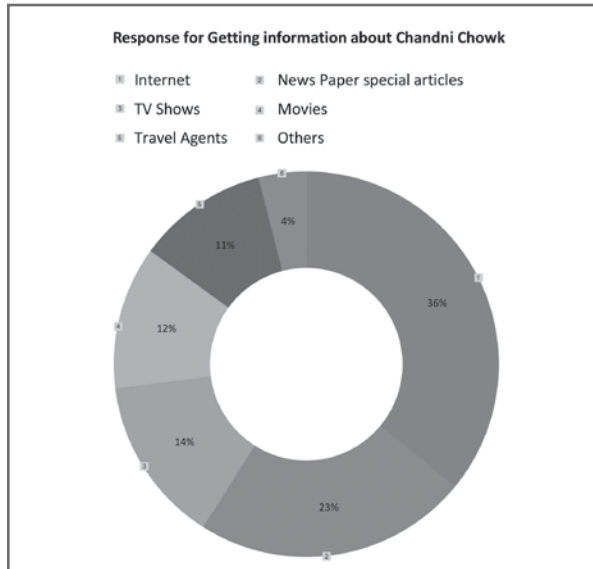
General observation / feedback of the respondents

Very chaotic / over crowded place
Too long waiting hours
Food is uncovered / unhygienic
Streets not labeled properly
Without a tour guide, this place is a <i>bhul bhulaiyya</i> (puzzlement)
Too many rickshaws / auto-rickshaws on road
Feels more of cloth market than a heritage site or a street food stroll
Spice seller are very busy to explain about the spice mix
Some streets are very dirty
Some of the by lanes are very dark in the evening (unsafe)
Heritage / old buildings are not kept well
Streets give historic feel
Street food vendors needs to be authorised and should be in proper uniform
The walled Chandni Chowk area could have been for Pedestrians only
Local residents are very helpful
We follow our tour guide
Presence of police makes us feel safer

Existential tourist's observations / feedback

Distinct local food available
Some of the dishes and cooking methods are quite exotic
Spice mixes are available in " <i>Khari Baoli</i> ", which makes it easy to replicate similar food at home
Authentic Indian spices and herbs are used
Food prices are very nominal
Kormas and gravies are spicy and are garnished with " <i>rogan</i> " (flavoured oil).
Crockery and cutlery used are very basic and as such do not resemble the culture except for the ' <i>patta</i> ' (bowl made of dried leaves) used to serve <i>kachoris</i> .
Recipes are not shared even after requesting.
The presentation style could be improved

They consider themselves knowledgeable about cuisines, they want to spend more time and money to explore the cuisine further and several amongst them want to learn the authentic way of preparing *nahari*, beef *shammi* kebabs or *dum biryanis*. While travelling they found several local street vendors which are not mentioned in travel guides or over the internet. This segment of the respondent who travelled Chandni Chowk were mostly entrepreneurs looking to replicate the authenticity along with some hoteliers⁶ and connoisseurs to feel the experience and taste the regional cuisine. They supported the



Response for getting information about Chandni Chowk

vision for Chandni Chowk to be portrayed as culinary destination with the help of various promotion techniques. However, cleanliness, commuting, crowded streets and safety remained their main apprehension.

Researchers and journalists have highlighted Old Delhi gastronomy, however very little impact is visible on ground. Over the last few years, topics on food and wine have grown enormously in Indian media, but paid advertisements could still be more influential.

CONCLUSION

Chandni Chowk is bestowed with traditional gastronomic eateries which take pride in serving authentic Mughalai and Indian street food. However, it needs to take some preventive measures to be marked as a gastronomic destination that may become a catalyst for regional development. Chandni Chowk culinary heritage is a facet of north Indian culture that needs to be revived. Decreasing numbers of traditional outlets is a matter of concern. Their long term sustainability would depend on the feasibility of cooking traditional recipes at home, the passing on of genuine recipes from one generation to another; training and teaching of the forthcoming generations about the importance of culture and food. Traditional food eateries should realise that sustainability of the local community through authentic food could be achieved by realising the importance of host community, by acknowledging the importance of training the staff for culture, etiquettes, hygiene and



Deep fried kachori being served by a street vendor



There is a severe lack of facilities and infrastructure in Chandni Chowk

extending warmth towards visitors.

The bylanes of Chandni Chowk and Jama Masjid are loaded with street vendors selling delicious street food; ironically they have not been able to gain the popularity they deserve. Most of the travellers visit places which are well promoted and have already built a brand image. Consequently, these well known eateries get



Hygiene is a major point of concern with tourists who visit Chandni Chowk

most of the business and are growing in wealth day by day. Hence, it becomes more apparent for the concerned authorities to take steps for the betterment of the local vendors so that the society as a whole is benefitted. There is a growing need for policy makers to promote and support road side eateries serving traditional food since generations, especially the food outlets committed to preserve local gastronomic heritage. These should be supported financially and be motivated to initiate food festivals. Visitors should be educated for new food cultures, their processes, practices and history associated with it.

As an initial step, the Chandni Chowk traders association need to categorise the traditional food joints under the headings of snack kiosks, Old Delhi *dastarkhawan* (dining) and Mughalai desserts which includes all the recognised street food vendors. Simultaneously to ensure that these food joints are authentic and reliable, the government should certify their credibility. The central government plans to renovate Chandni Chowk completely which makes it an ideal time to incorporate these policies and also

to improve on the civic amenities. Both the literature and the studies reveal that if the gastronomic tourists meet or exceed their expectations, they are more likely to visit again. As the regional gastronomy market strengthens, Chandni Chowk will have more epicureans, connoisseurs and gastronomic tourists visiting the place which would help in the betterment of the community and would lead to regional development.

The fondness of Chandni Chowk food is evident for existential tourists; therefore customised tour packages could be planned and implemented for this niche market. This would increase opportunities for food related TV shows, cook books and travel magazines to focus further on the topic. The involvement of print and telecast media would help to build a positive wave on projecting Chandni Chowk as a gastronomic tourism destination consequently the local food sellers would upgrade and refine their quality and services. This would also capitalise on coming gastronomy trends that may help in overcoming the wholesale market tag of Chandni Chowk.

Gastronomic tourism is an exceptional part that may be incorporated in Delhi tour packages. It would give an opportunity to other locals indirectly associated with tourism. However, in projecting Chandni Chowk as a street food paradise, it is not sufficient to offer food experiences; it is also about exceeding visitor expectations. This is an important and integral dimension of gastronomy, however the respondents experiences and results creates an opportunity for an in-

depth research to articulate gastronomy to be a pivotal aspect in selecting a tourism destination. From business point of view, arguably culinary heritage is a people centric business, both from provider and consumer viewpoint. A monetary transaction takes place that provides future economic capital to help sustain the host community. Therefore culinary tourism significantly drives regional development and may also help in preserving local culture and heritage.

Notes

- ¹ The word is derived from merging of the Greek words, *gastros* (stomach) and *gnomos* (laws).
- ² Magazines like food and wine or wine and dine along with the culinary shows on televisions are crucial in creating awareness about the food. Television shows; for instance 'Twist of Taste' hosted by Britain based Michelin star Indian Chef Vineet Bhatia explores the traditional Indian cuisine and serves the contemporary Indian food in modern style. In anticipation of the regular customers, the celebrity chefs, gourmet and connoisseurs always look for new recipes in the form of new ingredients, rediscovering old forgotten recipes, reviving unwritten recipes transformed since generations and looking for potential culinary destinations.
- ³ According to Hjalager (2003), the trendy tourists looking for the latest fashions and fads in food are experimental tourists, these tourists look for designer destinations, smart cafes that offers innovative menu offerings. They believe in trying new dishes, new ingredients, and new recipes and consider replacing old dishes with the latest in food fashion. Being quality and fashion conscious, food and drinks are synonymous with the ambience of the outlet, the trendy kitchen layout and designer clothes. These tourists are aware of latest food and beverage trends through various media resources. They take pride in paying attention to latest trends in food and drinks. On the other hand, the recreational tourists are very conventional with eating habits. They look for their own local food; hence food is not an attraction while vacationing. Diversionary tourists do not like cooking and want everything to be served easily to them however they believe in casual dining where they can spend time with their family and friends without any restrictions, the look for quantity of food rather than quality and consider trying familiar dishes rather than classical cuisine.
- ⁴ Over a period of 30 days, working on

Saturdays and Sundays, an overall data of 125 usable samples were collected which, however is a small number to generalise the results. The initial part of the questionnaire consisted of introduction about the survey followed by the screening questions based on demographics of the visitors. The respondents outside the Delhi NCR regions only qualified for the study. To get the main portion of the questionnaire filled, potential respondents were approached in the targeted restaurants and all the questions were answered face to face.

⁵ Some of the questions which were enquired are:

- How did you come to know about Chandni Chowk?
- The main reason of travelling Chandni Chowk is?
- How do you overall rate the culinary experience of Chandni Chowk?
- Are you happy with the overall eating experience of Chandni Chowk?
- What are the basic factors that influence the culinary satisfaction?
- What do you like the most about the food served to you in Chandni Chowk?
- What areas could be improved to make the experience better?
- Do you feel that you get to know the Indian Culture while eating at the restaurants in Chandni Chowk?
- Can Chandni Chowk be projected as culinary destination?

⁶ Chef Sunil Dutt Rai (Head Chef Research and Development, Dabur foods) was interviewed while travelling.

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Ganeshpura Village, Gujarat

An ecotourism destination

JIGNASA PANDYA AND NEERUBEN SENMA

ABSTRACT

Shree Vanalaxmi Ganeshpura Mahila SEWA Vruksh Utpadak Sahkari Mandli is an initiative under the Self Employed Women's Association and has been working in Ganeshpura village of Mehsana district since 1986. The cooperative began as an initiative to promote rural livelihoods in the area through promotion of agricultural practices and value additions to the cultivated produce. It is now working towards achieving self sustainability through ecotourism.

THE BEGINNING: A SELF-SUSTAINABLE MODEL OF AGRICULTURAL EMPLOYMENT

In the village of Ganeshpura, situated in Kadi block of Mehsana district, 41 women have an incredible story to share. These women belong to families who worked for landowners and rich farmers. They neither had their own land nor any other source of income. Working 10 days a month, they used to earn ` 2,000 per annum, an amount that they now earn in just a month. This is the story of the Shree Vanalaxmi Ganeshpura Mahila SEWA Vruksh Utpadak Sahkari Mandli, an initiative under the Self Employed Women's Association (SEWA).

Jignasa Pandya is currently the Coordinator of the Ecotourism Programme of the Vanlaxmi Vruksh Utpadak Sahkari Mandli operating in Mehsana district, Gujarat. She has been working with the Self Employed Women's Association, Ahmedabad for over 15 years.

Neeruben Senma has been working as a Manager with Vanlaxmi Vruksh Utpadak Sahkari Mandli for the last 14 years.



Members of the cooperative working on various stages of the agricultural process

SEWA started its operations in the Mehsana district in 1986 with the agriculture wage earning women. In the various meetings that were held with these women, the chief problem put forward by them was maintaining a steady source of income. During the seasons of harvesting agricultural crop, they were employed for 10-15 days a month by land-owning farmers. For the rest of month, they were forced to stay at home. During the meetings that followed, representatives from SEWA discovered the availability of free un-irrigated land in Ganeshpura. On further discussions, it was decided that a proposal would be put forth to the village panchayat

to provide such free land to the SEWA members for irrigation. In the year 1989, four hectares of land was received by the cooperation from the panchayat on a lease of 30 years.

Despite several challenges, including making the land arable and developing a continuous supply of water for irrigation, the women were able to plant tree saplings over four hectares of land. After growing trees, the women members decided to start agricultural work on this land. So they divided the plot of land into equal parts. Seasonal crops were to be sown on each of these



To ensure a continuous supply of rainwater, the women built rainwater harvesting tanks and also dug out a bore well



The cooperative conducts meetings with visitor groups to educate them about the agricultural process in a congenial atmosphere

parts based on a lottery system. However, the members did not have sufficient tools for such agricultural work. With respect to this need, the Hindustan Petroleum Company Limited (HPCL) provided the required tools worth ₹165,000 to the cooperative. In the year 1988-89, SEWA had a bore well built on this land which provided enough water for the farmers to have two harvest crops in a year. The basic agriculture expenses for the crop were borne by the cooperative group and then out of whatever were earned; one part was distributed to the members¹. With the help of the research done by the Jagudan centre of the Gujarat Agricultural University, scientific techniques in tree plantation, division of agricultural land and inter-cropping were applied by the cooperative.

In this way, the Vanalaxmi Cooperative came into being and started working towards self sustainability. The members also received training with respect to vegetables and fruits growth and processing from the SEWA Gram Haat. Here, the women learnt various value addition processes to increase the value of the produce they harvested. These include processes of pickling and creating squashes. Soon, it was realised that there was an opportunity to further the profitability of the entire operation through the introduction of ecotourism as one of the ways to bolster the income of the members.

DEVELOPMENT INTO AN ECO-TOURISM DESTINATION

The main objectives of SEWA behind the development of this cooperative group have been self sufficiency and independence for the women. The development of the cooperative as an ecotourism centre helps generate full time employment for the members and makes them financially independent. It has ecological advantages



The members have begun producing and selling pickles and squashes as well as organic manure and fertilizers

too such as increasing the green cover of the location. Other objectives of this initiative include raising awareness about ecological issues.

The use of unused un-irrigated land by the women for the purpose of running an ecotourist destination is an innovative and revolutionary model. Initially, the members would merely provide food to the visitors and tourists. The members were subsequently trained at the Agashiya Hotel, Ahmedabad in hotel management strategies and planning methods. Various aspects of tourist management such as welcoming the guests, preparing *rangolis* (decorative designs drawn on the floor using organic colours), serving tea, water, snacks, dinner to the guests on a timely basis, maintaining cleanliness, having meetings with the visiting groups and also providing facilities for rest and games for children as well as adults have been undertaken in an efficient manner.



Members preparing a home style meal for visitors



The members go out of their way to welcome visitor groups to make the entire experience memorable

ACHIEVEMENTS

In this way, over the past year, various groups from Ahmedabad and Mehsana including senior citizen groups, morning walkers, SEWA guest groups, yoga practitioners and theosophical groups have enjoyed the services and the atmosphere provided by this

cooperative. Till now, 85 groups having 6,042 tourists have visited the centre. New facilities and initiatives have also been undertaken by the cooperative such as developing plots for agricultural and tourist activities. Temporary and modest structures for sheltering tourists have been created in bamboo and thatch. Entertainment facilities have been provided for children and the gardens have been expanded. The environment museum on site is being restructured for visitors and different kinds of facilities are being provided to visitors with the aim of supplementing the annual income generated.

The cooperative gets assistance from people who want to contribute and help in such activities. Such help is extremely beneficial to the cooperative. In order to disseminate more information about the ecotourism centre, a website has also been initiated. Slowly, but surely, the cooperative is progressing towards complete self sustainability².

Notes

- ¹ Out of the total earnings, two parts are received by the group, and one part is kept by the member.
 - ² For further information contact Shree Vanalaxmi Ganeshpura Mahila SEWA Vruksh Utpadak Sahkari Mandli, Mehsana, Gujarat which is a cooperative society registered in 1991 to ensure sustainable livelihoods for women agricultural workers. The co-operative society recently introduced ecotourism as a means to generate revenue for its members.
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Responsible Development through Tourism Initiatives Villages of Tamil Nadu

STEVE BORGIA

ABSTRACT

As a response to the breaking backbone of Indian villages in the 1980s, INDeco drove the concept of rural tourism in villages of Tamil Nadu. By setting up the first hotel cum museum at Swamimalai, Kumbakonam, in 1996, the development mission was initiated. The hotel was meant to serve as the source of funding for the objectives of social, economic and cultural development as a whole in the rural hinterland. Over the following years, the funder and the funded came to exist in humble harmony. The mission redefined the business to being far from the formal western dictions and style, while it progressed along side.

Steve Borgia is currently the Chairman and Managing Director of INDeco Leisure Hotels that were recently awarded the 'Global Eco Tourism Award'. He is an executive member in the Indian Heritage Hotels Association, Jaipur and is a founder member of the Ecotourism Society of India. Steve has authored several books, including the coffee table book 'Pigeons to Post'. He is the founder of Steve Borgia Indian Heritage Museums which are located in of his hotels.

The business now revolves around art, culture, life style, traditional practices, information, heritage, local food, vernacular architecture, ecology, culture, museums, conservation, education, publication and documentation. It has settled in the form of 'responsible development' while terms such as poverty, underprivileged, malnutrition and unemployment that represented the state of affairs of the rural areas earlier are replaced with equal opportunities for all, self help and marrying local talent with external demand.

INITIATION: SWAMIMALAI, KUMBAKONAM

Swamimalai near Tanjore, is said to be the source for the Pranav Mantra 'AUM' and is known as the world capital of iconography with a school that teaches the art of making bronze icons. The River Cauvery sways across here not only crowning the region as the rice bowl of India but also planting Carnatic music and Bharatanatyam dance all over the banks. Fortunately, the art forms still sway here. There is music in the air and birds fly off from the finger tips of tender dancers who have descended from the *devadasis* (servants of god) from the pre-colonial times. The sacred soil houses a thousand Shiva temples and is also the birth place of the mathematicians Ramanujan and CV Raman. Even today, the world knows the aroma of the Kumbakonam Degree Coffee. It is at the rail station here that the great Swami Vivekananda made the clarion call to the nation: 'Awake, arise....and stop not till the goal is reached', on February 3, 1897.

The foundation of INDeco that derives its name from 'Indian ecology', was a response to the breaking backbone of Indian villages in the 1980s, giving rise to the concept of rural tourism as a means to

mend the same. The concept was applied in villages of Tamil Nadu by INDeco¹. Till that point in time, external funding was typically required to carry out any development initiatives. In 1996, the INDeco Hotel Swamimalai was manifested in an epic villa, the construction of which had started exactly 100 years prior to the change of hands from the descendents of Sri Srinivas Iyer who completed the massive project in 1906 to INDeco. The villa is set in an ancient village amidst culture, tradition and arts and is India's only winner of Global Eco Tourism Award. The hotel is a confluence of leisure, heritage, health, nature, aesthetics, spirituality, fine arts and fun that creates harmony for the body, mind and soul, offering each guest the authentic South Indian experience. The hotel contains 30 standard rooms with some exclusive royal suites as well.

Through the project, sustainable tourism was reflected as an attitude, a culture and the business of sharing. The most important prerogative was to ensure that the hotel emerged from the existing village framework, its heritage, culture, traditions, lifestyle, practices and above all the information, talent and knowledge. The very choice of location was based on the property being on the tourism network, along with being in an



Exterior view of the INDeco Hotel in Swamimalai, Tanjore, originally a Tamil villa dating back to the late 19th century

underdeveloped region. The conservation of the 1896 villa in the site made it one of the few surviving in its category and a museum object by itself. Preserving all traditional features of the village was pre-determined. Typically, an abandoned temple tank in the property was converted into an ozonised swimming pool. Most guest supplies were sourced from the vicinity benefitting rural suppliers. The very design emerged from what existed on this land; within the knowledge framework of the local talent. Therefore it eliminated external engineers and architects. All knowledge and most solutions came from the village, its people, the flora and fauna. There emerged a perpetual learning from the past: the reverse journey for the future. What survived was a very honest pursuit, an attempt to avoid plastics and alien materials even if these were cheaper. Also, buying fresh wood from the market was avoided and used wood, pulled out of existing structures in urban heritage was utilised. In most cases this was an expensive option, but extremely earth friendly.

Over the years, INDeco Hotels, Swamimalai has inspired a million, not only as a hotel but as a lifestyle product and has emerged as a destination by itself. A hotel created by the local craftspeople, with local materials, for the visitor. No architects, no engineers, just manifestors. Transformed from a home to a hotel, it has turned into an experience, providing local flavour to the global market, serviced by the neighbourhood and entertained through local talent.

MULTIPLYING THE EFFECT

On the same pattern, other heritage hotels were developed across Tamil Nadu at varied locations but with the same threading values: to practice low impact, educational, ecological and culturally sensitive tourism that offers livelihood benefits to local communities in rural areas. These offer equal livelihood opportunities to the local population, along with protecting, conserving, preserving and propagating the local neighbourhoods, nature, heritage, art, culture, belief, lifestyle and practices.

The British Camping Site, Mahabalipuram

Nestled close to the legendary Shore Temple and the popular seventh century monoliths, is the Mahabalipuram hotel property, at an 1820 British camping site. It is located right in the heart of the town and spread over a tranquil beach, offering contemporary luxuries in a historical back drop. The hotel is set in an antique museum 'Steve Borgia's Indian Heritage Museum'. The hotel contains 30



The interiors of all INDeco Hotels are tastefully furnished with antique furniture



Local talent and resources are used to their fullest potential to provide livelihoods in the area

standard rooms and some luxury royal suites as well. The property is the only branded hotel inside the destination, set within walking distance to all tourist attraction. Interestingly, the hotel was manifested in just 30 days, respecting all coastal building regulations and scoring a record of producing all its requirements locally and preventing urban branded shelf buys. As against normal hotel project budget ratios, this one scored a 60% spending on local labour and wages.

The Lake Forest Hotel, Yercaud

One of the most breath taking realms in the world becomes an inspiration for the design on this vibrant hill station, Yercaud, about 1,500 metres above sea level near Salem town in Tamil Nadu. The Eastlynne Farm Estate developed during early 1800s, has 70 odd royal English bungalows, hidden in a live coffee estate on the banks of the Yercaud Lake. Converted to a heritage hotel, hospitality and indulgences co-exist here with lake views and the forest. This continues to be a signature project for reuse and recycling practices. The Fortune magazine awarded the concept as the sixth of the top 10 ideas to green the world.



The arts section of the Steve Borgia Museum which is located in Mahabalipuram and also functions as a heritage hotel

INDeco is in the process of establishing similar hotels in Chettinad, Madurai and other shy but vibrant destinations of the Tamil Nadu. Wherever the location, INDeco hotels are unique like its mission and house a Museum which has been named as 'The Steve Borgia's Indian Heritage Museum'.

While restoring heritage, INDeco transforms hospitality from mere shelter to unique experiences. INDeco's businesses are not only creative but also rural centric and contain the zeal to showcase the authentic India and find equal occupation opportunities among rural youth. Aggressive enough to find a higher per capita income in the region through this mission, all INDeco Hotels more than accommodate. In fact, they inspire. INDeco continues to create new concepts in tourism and successfully markets them, just to help the modern traveller see India with new eyes.

SUSTAINING THE RESOURCES

Each of the INDeco Hotels is an epitome of its kind. As much as no two manifestations are similar, no

two rooms even carry the slightest of resemblance. There are two sides to this business. One is the hotel and the other is its inevitable relationship to the environment where it exists, which includes the villages, the neighbourhood and its people. Instead of the community begging to supply the operational needs of the hotel, the hotel tuned itself to absorb all that the community could offer: people, fruits, vegetables, menus, practices, talent, pulses, textile, building material and labour, resulting in production of the 'authentic Indian experience'. Rightly, the hotel absorbed 'what they had, what they knew and what they did'.

Interestingly, the relationship started at the outset, while the projects were being undertaken. Nothing was imported, including engineers and architects. Vernacular architecture was used; hence, local masons, craftspeople and carpenters were engaged, with nearly 60% of the project budgets spent on labour and wages. Similarly, nearly 70% of operation budgets are spent in the vicinity and are directly beneficial to the local communities. Today the symbiotic relationship has

grown to the point of the hotel giving a wish list to the supply chain in the village to meet various operational needs. Some initiatives to use what is locally available include changing the uniform of staff at INDeco Hotel in Swamimalai to absorb all the excess *kadhi* (traditional cloth) produced by the neighbourhood. Mirror frames for nearly all the rooms are cast by locals from appropriate designs. Even the towels used are locally produced.

In cases where talent or the product is not available, the attempt has been to train or infuse, enabling procurement from the neighbourhood supply chain. Some typical examples:

- Decorative stuccos required for reinventing the Anglo-Indian architecture in Yercaud were unavailable. Instead of importing from neighbouring states, these were produced and the village supplier generated multiple copies.
- The roofing of the Swamimalai hotel uses the almost extinct country tiles. Potters from other regions were bought here to train local tile maker families.
- Cooperatives were formed for engaging the masons. Leadership emerged among the ranks and eventually that led to the locals emerging as contractors. Many interesting situations have emerged from this line of thought and have helped the hotel in offering a true authentic experience. The parents of the employees' have volunteered to train the chefs in preparing authentic recipes.

INDeco's menus are not only regional and traditional but also revive the past. INDeco not only searches for lost menus but also the utensils that made them. A typical example is the 'Stand Idly', a breakfast item that is like an idly (steamed, fermented rice and lentil

cake, two to three inches in diameter) but to the size of a soft *dosa* (crepe or pancake made from fermented rice and lentil batter). A totally damaged vessel was restored and a village tinsmith was found, to work on aluminium and reproduce the utensil. Today hundreds of these vessels have been reproduced and have found their way into the homes of many of the hotel's earnest guests. Stand Idly will now stay.

INDeco believes that any object of the past, even a fragment of it can be a source and offer a much broader knowledge and understanding of our lifestyle and our heritage. Further offer meaningful linkages to our own history. The museums integrated with the hotels reflect their redefinition as centres of high and differential learning and contemporary research. The object turned into a destination. Interestingly, the local people became informants, suppliers to the INDeco museums and restorers too. They also participated in road shows to promote the hotel or the concept in the travel markets.

SOCIAL DEVELOPMENT AND LIVELIHOODS

Social evils of underdeveloped territories that existed here were also addressed and converted into a win-win situation for both the village and the hotel. It was not social work but social accountability that led to creating appropriate opportunities.

- For every room added to the hotel, INDeco adds a milking cow to its in-house dairy. Not more than 50% of the milk is supplied to the hotel, the rest are distributed to mothers who have just delivered and pregnant women. The third beneficiary to this will be girl children who attend school.



Skilled local labour and artisans are regularly employed by the INDeco Hotels. Seen here is a locally employed roofer laying tiles on a roof



A view of the lobby of the INDeco Hotel in Mahabalipuram. The flooring comprises of broken tiles purchased as scrap and set in attractive patterns



Every evening, cultural programmes are organised at the hotel, engaging local artists from the regions

Skill development, training and employment

Within the Hotel		In Hotel Construction
1. Cooking skills of traditional food craft for male youth	15. Light vehicle drivers	1. Masonry skills leading to building contracts
2. Restaurant service skills	16. Carpenters	2. Cement block design making for traditional construction to suppliers
3. Kitchen cleaning and dish washing for women	17. Pottery and mud crafts	3. Picture and photo framing craft
4. Front desk junior executives	18. Masons	4. Generator set care takers
5. Hotel bell boys	19. Traditional terracotta craftspeople	5. Eco plumbing in hotel sites
6. Housekeeping juniors for male and female youth	20. Musical skill development programme	6. Electrical wiring and allied skills
7. Hotel maintenance juniors for male youth	21. Office skills development programme for urban youth	7. Iron Grill designing and welding
8. Gardeners	22. Photoshop and allied skills	
9. Dairy man	24. Traditional iconography and metal sculpture craft	
10. Junior museum managers	25. Mango, banana and jackfruit cultivation and marketing skills	
11. Junior museum guides	26. Hotel interior decoration and housekeeping skills	
12. Junior museum security	27. Traditional sari weaving skills.	
13. Museum housekeepers	28. External and internal painting skills	
14. Book keepers and accounts assistants		

- INDeco does not hold refusal right for handicapped or senior citizens. Both are provided jobs that they can handle along with all welfare measures and minimum wages.
- Traditional craftspeople have their right to seek employment here, as INDeco identifies and employs indigenous, traditional and local craftspeople of various forms.
- The Cauvery banks were once the repository of musicians. Most of them have migrated from here for want of survival livelihood. INDeco engages musicians from this community to perform in the hotel. A budget of ₹ 200,000 is provided for this engagement.
- For every 50 rooms to the hotel, INDeco creates a school for the children of the neighbourhood.
- INDeco has also provided a senior citizen home.
- Unemployed youth of the village are continuously briefed and informed on job and business opportunities in the hotel, village and the vicinity.

INDeco has trained and found employment opportunities either on monthly basis, daily wages or through self employment. Skill development and employment opportunities traverse from informal areas to regular and traditional disciplines within the hotels and construction of these hotels.

Instead of taking the typical hotelier's approach of corporate social responsibility, the idea of the mission was to set up equal employment opportunities and

attain basic livelihood standards in the region. The hotel is designed to serve as a one-stop spot to market all that the people 'do, have and know'.

At any given point of time 75% of the employees are recruited from within 10 kilometre radius, trained, inducted and motivated in career and life plans. This is and will remain the core criteria for the purpose of the project. These employees won accolades from the guests but also went back home, emerging as a medium of the message of social change, starting the process of development.

Creating job opportunities is a mission. The phenomenal revenue streams that follow are incidental. The local community is continuously initiated to lead a lifestyle that results out of local resources; never to import material, food and resources and allow their money to travel outside their territory.

CONCLUSION

Today, the hotel experience is the package of the neighbourhood and its essence. INDeco looks at the villages around as the first option to fulfil any need, whether it pertains to operations or projects and most often it is there. The operations team as well has chosen to operate with what is available around in most cases. Truly, today the vision statement of operating with what 'they have, know and do' has become the accepted way of life.



Various activities are organised for hotel guests to offer them a unique and memorable experience



Bullock cart trips organised to the local village

While the hotel as a unit has become a boutique to sell the neighbourhood, its produce, talent, art, culture, cuisine and handicraft in form of offering the authentic Indian experience, the management is slowly evolving as a guardian for preservation and conservation of local art, culture, heritage, ecology, lifestyle and practices. Typically when the government or a private party are pulling down heritage, built or natural, INDeco goes to press or court or creates public awareness, in order to save the resources from destruction. With the initiatives come challenges as small doses of revolt and agitation, court cases and large spends, all for the same passion. The hotels and their economic success have inspired



Typical Anglo-Indian architectural details which have been conserved and retained

many. Similar hotels and concepts have emerged, as a result of which, the region has emerged as a strong destination by itself. What is more interesting is that some are owned by the local people. Yes, they have duplicated the design and the concept. They have taken away a market share of the revenues over the years from the inbound and the domestic markets and have taken away trained staff. Besides, these entrants into the trade have gone beyond the carrying capacity of the region to some extent, have undercut the tariff and even polluted the concept. But there is comfort in the thought that the original remains the original, evolving and flourishing.

Note

¹ For further details on the INDeco Hotels, visit <<http://www.indecohôtels.com/steve.html>>.

Community Based Homestays Innovation in tourism

SEEMA BHATT

ABSTRACT

In the last few years, many Himalayan inhabitants have found a new vocation: hosting tourists as guests in their homes. This kind of tourism, now commonly known as 'community based homestay ecotourism' is gaining popularity. The attraction is the firsthand experience of local culture, cuisine and interaction with the community for a reasonable price. These are initiatives where the economic benefits from tourism go directly to the community and if located close to an area of conservation value, also contribute to the protection of the site. This movement is becoming an important source of livelihoods for the Himalayan communities. In the changing scenario, exacerbated by climate change, this enterprise may work as an important adaptation strategy as well. This article describes some of the Himalayan homestays, discusses what may or may not be qualified as a home stay, and deliberates on some key guidelines that are necessary to make this a successful initiative.

INTRODUCTION

Travelling to the Himalayas is an age old phenomenon. The 2,700 kilometre or so long and about 300 kilometre wide range has within it,

Seema Bhatt is an independent consultant specialising in ecotourism, biodiversity and climate change. She is currently the Honorary Secretary of the Ecotourism Society of India.

Seema has managed ecotourism projects as the South Asia Coordinator of the USAID supported Biodiversity Conservation Network.

She has recently coauthored a book on Ecotourism Development in India. Seema is a Fulbright Scholar and has a Master's degree in Environmental Studies from the Yale School of Forestry and Environmental Studies, Connecticut, USA.

some of the oldest trade routes. The trans-Himalayan region has been the hub for trade and commerce for centuries. The famous silk route brought the region into greater focus during the early Han dynasty, extending from 206 BC to 8 AD¹. But more important is the religious and spiritual significance of the Himalayan range. The entire mountain range is considered the abode of Gods and is viewed as a sacred landscape by the Hindus. It is believed that pilgrimages to Himalayan sanctuaries started between the fourth and second century BC. The earliest written evidence of religious journeys to the Himalayas is found in the Mahabharata dating to first century BC (Spaltenberger 2003). The Himalayas as the source origin of the most revered of rivers; the Ganga and the Yamuna, adds to the region's religious significance. These mountains are equally important centres for Buddhism, and monasteries spread across the states of Jammu and Kashmir (primarily Ladakh), Sikkim and Arunachal Pradesh attract Buddhist visitors and other tourists equally.

The arrival of the British in the early 19th century introduced the concept of 'Hill Stations' where they developed select places in the hills as resorts to escape the summer heat. The majority of these are in the Himalayas, the first one being Shimla that was founded

in 1838 (Spencer 1948). From the late 1830s, hill stations became popular with the civilian upper and middle classes and remain so even today.

The last two to three decades have seen the growth of different kinds of tourism in this region, the newest entrant being adventure tourism. Diversification has resulted in the accommodation sector also becoming more flexible to address the needs of a broader tourist profile. One of the outcomes of this diversification is the concept of homestays which is fast becoming popular, particularly in the Himalayan region.

COMMUNITY BASED HOMESTAYS: KORZOK, LADAKH

The concept of homestays centres on the local community which welcomes tourists to come stay with them, and tourists in turn experience local hospitality. The accommodation is simple but comfortable with basic furniture and clean bedding and most villagers keep aside one room for this purpose. The attraction is the firsthand experience of local culture, cuisine and interaction with the community for a reasonable price. At the edge of the high altitude lake Tso Moriri in Ladakh, stands the village of Korzok. Korzok is a



The Snow Cock Homestay located in Korzok, Ladakh is a modest yet unique experience in hospitality

village of the nomadic Changpa community, typical of the Changthang plateau. The Changpas spend the summer in the village. The Tso Moriri Lake at 4,995 metres above sea level is one of the highest and largest brackish water lakes in India. It provides the ideal habitat for hundreds of migratory water birds. The lake is a major tourist attraction. Korzok also has a 300 year old Tibetan Buddhist monastery belonging to the Drukpa Lineage. Until early 2000, there were few facilities for tourists to stay. World Wide Fund for Nature-India (WWF India) had been working in the area since 1999, primarily to address the conservation issues relating to the lake. The women of Korzok approached WWF India and requested support to set up homestays, since they had heard of the success of homestays in another part of Ladakh.

In 2006, 10 homestays were selected and WWF India provided the initial support through supply of basics such as mattresses and furniture for the one room in each home. Each room is simply furnished. Meals are taken with the family in the family kitchen and are generally traditional with a choice of some delicious local cuisine. The homestays have continued the use of the local Ladakhi toilet, perhaps one of the most eco-friendly and hygienic of toilets and are part of the Ladakhi homestay experience.

The homestays at Korzok have become increasingly more popular and in the absence of any other hotel or



The caretaker of the Snow Cock Homestay, this lady is referred to as Ammale (a term of endearment for elderly women in Ladakh) by her guests

guesthouse in the area, are in great demand. The community based homestay movement is growing across the Himalayan region. Homestays offer an innovative opportunity to tourists, and are actually ideal examples of ecotourism. Simply stated ecotourism is



The stunning landscape of Korzok village, Ladakh



A monastery in Korzok village

‘environmentally responsible tourism’ that includes ‘Travel to natural areas; minimal ecological, social and cultural impacts; education for the traveller for environmental awareness; direct financial and other benefits to the local community and respect for different cultures’. The International Ecotourism Society (1990) defines ecotourism as ‘responsible travel to natural areas that conserves the environment and improves the well-being of local people’.

Almost all the Himalayan states have started promoting homestay based ecotourism. For example, selected organisations in the three Himalayan states of Jammu and Kashmir (primarily Ladakh), Himachal Pradesh (primarily Spiti) and Sikkim are promoting homestays under the banner of ‘Himalayan Homestays’². Communities in North-east India have also started promoting homestays at various locations.

INSTRUMENTS OF EMPOWERMENT: RUMBAK, LADAKH

Homestays in the Himalayan region are increasingly being looked upon as a viable alternate source of

income. Since they are primarily run by women they are also instruments for empowerment. The two household village of Zingchen is an hour’s drive from Leh and the starting point for the short trek to Rumbak in the Hemis National Park. The Zingchen residents run a ‘Parachute Cafe’ serving tea, snacks and instant noodles which have come to be known as the ‘modern’ staple diet in Ladakh. Visitors can trek through the Rumbak Valley, the home of the snow leopard and eventually arrive in Rumbak, another small village. Each household here offers a homestay and the allocation is through rotation. Rumbak is a pioneering initiative for homestays in Ladakh started by the Snow Leopard Conservancy India (SLC), a local Non Government Organisation (NGO) working in trans-Himalayan regions of Ladakh, Zaskar and Spiti for the conservation of the endangered snow leopard in India. The home stays in Rumbak have recently been taken over by the Wildlife Department of Ladakh. The Youth Association for Conservation and Development in Hemis National Park also supports the homestays by marketing them and supporting tourism. Rumbak is significant because many treks originate from here into the Hemis National Park. The popular Parachute Cafe

in Rumbak is run by the local women. It is a testament to the entrepreneurial spirit of these women. The entire homestay experience is personalised and informal with emphasis on quality of services.

The women from the nine households run homestays in Rumbak. The sense of empowerment comes from the fact that these women are no longer financially dependent on their husbands. These women are now ready to build the capacity of other women in Ladakh. The expertise and confidence of these women has been built over the years with training provided by SLC, the Department of Tourism and Department of Wildlife. Each homestay also has a feedback form that guests are urged to fill for suggestions that would help improve these homestays.

INCENTIVES FOR CONSERVATION: THEMBANG, ARUNACHAL PRADESH

If located close to an area of conservation value, the homestay initiatives also contribute to the protection of

the site. Take the example of Thembang in Arunachal Pradesh. Thembang is a village in the West Kameng district of Arunachal Pradesh. At an altitude of 2,300 metres, this village offers a breathtaking view of the Dirang River and is surrounded by magnificent mountains. Still untouched by urbanisation, Thembang provides an ideal opportunity of experiencing the traditional lifestyle of the indigenous Monpa community. For naturalists the area offers a range of diversity that includes rare orchids, the Red Panda, Musk Deer, Himalayan Black Bear and birds such as the Blood Pheasant, the Monal Pheasant and the Tragopan. Recognising the biodiversity significance of this area, WWF India has worked with the community here to declare part of the community owned forests as a Community Conserved Area (CCA) where strict rules of conservation are adhered to. WWF India also supports nine homestays here. The homestays have given the communities an alternate source of livelihood, and also an incentive to conserve the biodiversity within the CCA. This biodiversity will continue to survive only if the community protects it.

The homestay at Rumbak, Ladakh



CHALLENGES

For the ecologically fragile Himalayan region, homestays may be ideal. However, there are several issues that need to be kept in mind while promoting this concept. It cannot be presumed that because communities are keen to operate homestays, they are equipped to do so. Homestay owners need basic orientation in aspects of hospitality and cleanliness etc. and significant capacity building is required. It is preferable that this capacity building is done through NGOs that have a close rapport with the communities in question. As part of the home stay initiation, an interesting capacity building exercise was conducted at Korzok in Ladakh with resource persons from Markha Valley in the same state. The objective of the workshop was to train the women of Korzok in how to manage these home stays by experience-sharing and detailing of practical aspects. This was indeed a unique training exercise where the women of Markha valley shared their experiences on running home stays with their peers in Korzok. The women of the Rumbak village in Ladakh are extremely supportive of the need for orientation. They said that it helped them realise some basic expectations of visitors like knocking at the door before entering the guest room, ensuring cleanliness in the room, maintaining a regular timetable for meals, etc. They also stressed upon the need for more shared learning with other locations in the Himalayan region.

It is not only the hosts who need to be oriented. The guests, on their part, also need to understand their responsibilities, or a 'code of conduct'. An important aspect is a clear indication of acceptable behaviour and responsibilities for tourists who need to be sensitive to the culture and traditions of local communities. If located near a place of cultural and natural significance,

tourists need to be informed about how best to conduct themselves. Equally important is feedback from tourists as to what needs improvement, and what they liked the most. This could be through a feedback form provided in every room or any other mechanism.

As the popularity of homestays grows, it is possible that outside entrepreneurs will invest in this sector and 'create' homestays. This goes against the philosophy of homestays and there need to be very strict regulations on who owns and runs homestays. In a village with several homestay options, conflicts will also arise around how tourists are assigned homestays. Creation of a system whereby homestays are assigned on a rotational basis is absolutely essential. Rates for homestays need to be fixed after discussions with all homestay owners and adhered to. This is possible if a monitoring system is established. Environmental aspects such as waste disposal and the use of alternate sources of energy where possible also need to be kept in mind. The disposal of plastics is perhaps the biggest issue, particularly in the fragile Himalayan ecosystem. Constant interaction with the homestay owners is required to address such issues. Homestay owners in Ladakh for example, point out that very often guests are told to take back their plastic water bottles to Leh. But a more sustainable alternative may be to set up a common water filter to help reduce the use of plastic.

As the community based movement grows across this region, there will be a need to ensure that all the issues mentioned above are addressed. This is possible if an appropriate set of standards is developed. This then will need to be implemented, monitored and adhered to, and for the long term sustainability of the initiative, a local body established to carry out this. Marketing this concept also presents a big challenge. Although



The scenic view which presents itself to visitors walking or trekking through the Rumbak Valley



Parachute Café at Rumbak



A homestay in Thembang, Arunachal Pradesh

community based homestays are becoming popular, and many have websites, there is still a need for the travel industry to acknowledge and promote this concept. Travel operators thus need to be sensitised and brought on board.

It is equally important the community based homestay movement remains small in terms of the scale of operation. Homestays are not meant to cater to the mass tourism sector and their increasing popularity should not encourage any institution to promote them on such a large scale that they lose their individual character, and unique selling point.

A VEHICLE FOR CHANGE

Community based homestays in the Himalayan region provide an alternate source of income for local communities. They may become even more relevant in

a time where agriculture becomes unpredictable due to effects of climate change. For nomadic communities such as the Changpas that roam the Changthang plateau, their traditional lifestyle and livelihood may also be impacted by climate change. Community based homestays, such as the one run by Changpa women in the village of Korzok can then potentially become the mainstay of their lives. For the people in the Rumbak valley in the Hemis national park, the income from community based homestays has helped to compensate for the loss of their cattle by the snow leopard. This movement has also empowered the women in the region as the primary homestay managers. Most significantly, this kind of tourism has restored the pride of the community in its culture and traditional heritage.

With the increasing popularity of this concept there is a fear that it will become 'commercialised'. There are now state governments promoting this concept but adapting it to make it 'sell' better. Communities are being given subsidies to set up homestays. Others are being given furnishings, without any orientation or training. There are also non-local entrepreneurs that are creating similar infrastructure and calling it a 'homestay'. Strict guidelines are therefore absolutely essential. Homestays provide a vehicle for local communities to showcase their culture, as also an alternate source of income. This is a concept that needs to be first understood, and then accepted by the community in question, and not something imposed on them. As one elder at Korzok says,

We once invited the occasional lone traveller who had no other place to seek refuge, to come and stay with us and share our life out of common courtesy, and to express our hospitality. Who knew that one day this would become a viable source of income for us.

It is hoped that this innovation does not degrade into a commercial tourism venture, and that the warmth of the homestay experience is retained in letter and spirit.

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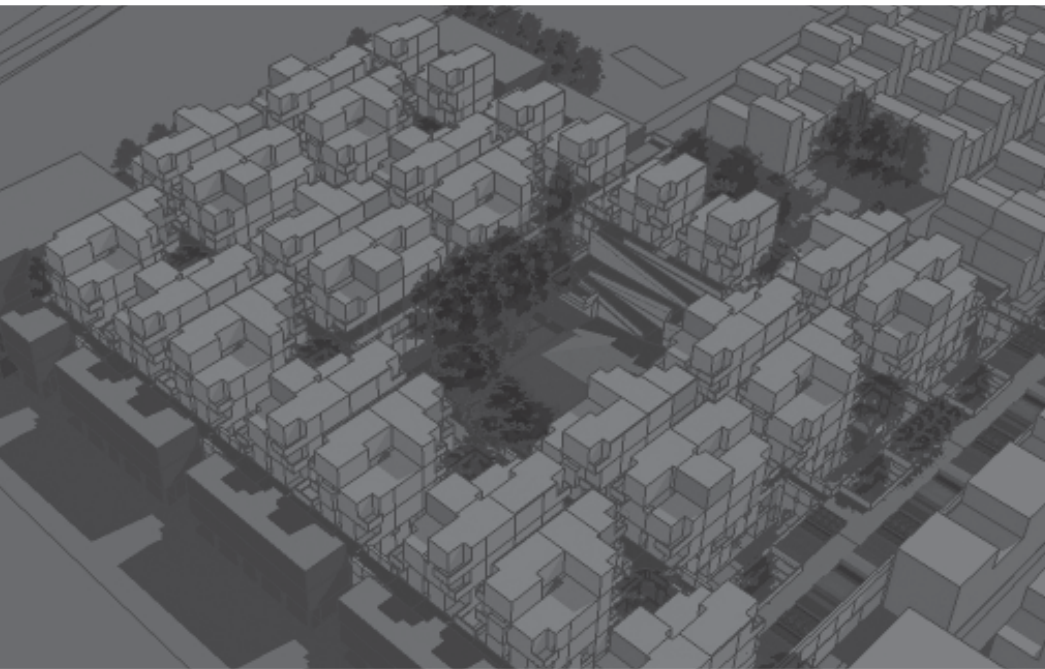
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- ¹ Refer *Explore Himalayas 2000*, viewed August 2012, <<http://www.himalaya2000.com>>.

- ² Refer *Himalayan Homestays: Background*, viewed August 2012, <<http://www.himalayan-homestays.com/background.htm>>.



Culture and Livelihoods



Rakhi Mehra is cofounder of micro Home Solutions, an interdisciplinary social enterprise.

Rakhi is a graduate of St. Stephen's College, Delhi University and attended Oxford University, UK on the Rhodes scholarship in 2001. She earned her MBA from Harvard Business School, USA in 2009. She has worked at Grameen Bank in Bangladesh, CARE India and Rabo Bank India.

Mukta Naik is an architect and urban planner with micro Home Solutions. She is interested in developing effective delivery mechanisms for housing the urban poor with a focus on migrant communities. She has worked for Institute for Competitiveness and the Confederation of Construction Products and Services and runs her own consultancy.

Greg Randolph works for micro Home Solutions in the areas of outreach, communication and community engagement and is a graduate of the University of North Carolina in South Asian Studies and Religious Studies.

Traditional Livelihoods and Community Centred Urban Development

RAKHI MEHRA, MUKTA NAIK AND GREG RANDOLPH

ABSTRACT

While policy discussions around urban housing frequently engage with questions of land ownership, sanitation, space and infrastructure, the intimate relationship between a community's built environment and the livelihoods that sustain it is rarely considered. A community driven design project undertaken by micro Home Solutions and Mahila Housing Self Employed Women's Association Trust in the Sundernagari Basti of East Delhi revealed that livelihoods must be placed at the centre of any conversation on urban planning, affordable housing or slum redevelopment. Beyond generating income, traditional occupations often possess a cultural significance that makes their maintenance the highest community priority. Further, civil society actors who promote traditional livelihoods should expand their purview to seek market linkages for urban as well as rural artisans. An understanding of the networks and supply chains that sustain traditional livelihoods is not only imperative in any slum redevelopment project, it is crucial to city level policy and planning initiatives.



The F1 block of Sundernagari accommodates a chamar community, where residents are engaged in shoemaking and shoe repair

INTRODUCTION

As the policy backbone of the central government's 'Slum-Free India' campaign, the Rajiv Awas Yojana (RAY) sets out a progressive agenda: slum development should happen *in situ*. As opposed to relocation, communities should be consulted on the design of their new settlement and dwellers should be given security of tenure. To pilot RAY, the Delhi municipal government asked organisations working directly in *bastis* (settlements) to formulate a community endorsed plan for redevelopment. As the organisation appointed to work in Sundernagari, Mahila Housing SEWA Trust (MHT) solicited the expertise of micro Home Solutions (mHS) to design a scheme appropriate to community interests. mHS ultimately developed a design that stood in stark contrast with the government's proposed scheme, primarily because it emerged through close community interaction.

In Sundernagari, any design scheme that failed to consider livelihoods would have undermined not just income generating activities but an important cultural identity as well. Residents of the two blocks that were a part of the project endorsed the plan, indeed an anomalous outcome in the context of slum redevelopment projects. The costs and density levels achieved through the project are within the guidelines established by RAY.



Images of Ravidass, the 15th century champion of chamar dignity, appear in homes and temples throughout the block

THE SUNDERNAGARI COMMUNITY

A precarious livelihood

Nearly all of the residents of the F1 block¹ in the Sundernagari Basti are *chamars* (an occupational caste traditionally comprising of tanners and people involved in the manufacture and processing of leather goods). Strolling through its winding, narrow alleyways provides frequent glimpses into the home based craftsmanship that enables dwellers to feed their children and pay their school fees. Bags of shoes sit outside doorsteps. Men and women use the entryways to their homes as workshops. The smiles and conversations that greet a visitor in Sundernagari do not slow down the brisk pace of work.

But maintaining a tradition over successive generations is becoming more and more difficult. Economic shifts are pushing Sundernagari's *chamars* to the extreme margins of the shoemaking industry. Rather than producing for a steady stream of clients, they purchase raw materials from factories or other suppliers, make the shoes in their homes and transport the finished products to markets all over Delhi for sale. As sole proprietors, they assume the risks of fluctuation in any part of the supply chain and profit continues to decline. Based on spending habits, the residents of this neighbourhood are likely to earn ₹ 5,000 to 10,000 per month.

Caste out, but proud

Only seven percent residents of this shoemakers' block belong to the 'general' census category. The stigma of leatherwork and its history as a low caste occupation persists in modern metropolitan Delhi, even as foam and rubber slowly replace leather as raw materials. Five hundred years ago, the intense discrimination drove many *chamars* to follow Ravidass, a Bhakti² saint, poet and reformer who advocated the elimination of social divisions based on caste. The ancestors of today's Sundernagari *chamars* who hailed from Madhya Pradesh were among those drawn to the message of Ravidass. Temples to him are scattered throughout the crowded neighbourhood, all impeccably maintained. This egalitarian worldview inspires the community to carry on and take pride in their traditional occupation, forging a cultural identity of resilience and resistance.

Enforcing informality and impermanence

The vibrancy of F1 block is perhaps its greatest asset; neighbours laugh and joke across the street, children use every corner as a playground. Given the

space constraints, private life spills onto the street, transforming a city block into an extended family. But, the community's infrastructural problems cannot be minimised: open sewers run next to the narrow streets, water access is limited and no potable water is available. Homes are generally unsafely constructed, though nearly 90% of structures are *pakka* (permanent) or semi-*pakka*, and the tight quarters amplify the harmful consequences of toxic materials used in home based work.

The government's unwillingness to recognise or grant legality to the neighbourhood reinforces these infrastructural problems. Not only is this informal settlement denied basic services like water and closed sewers, the constant threat of eviction discourages dwellers from upgrading their homes for more space or safety. In contrast, the Sundernagari resettlement colony just next door, where essential infrastructure has arrived and dwellers possess long term lease titles, is a lower middle to middle class neighbourhood.

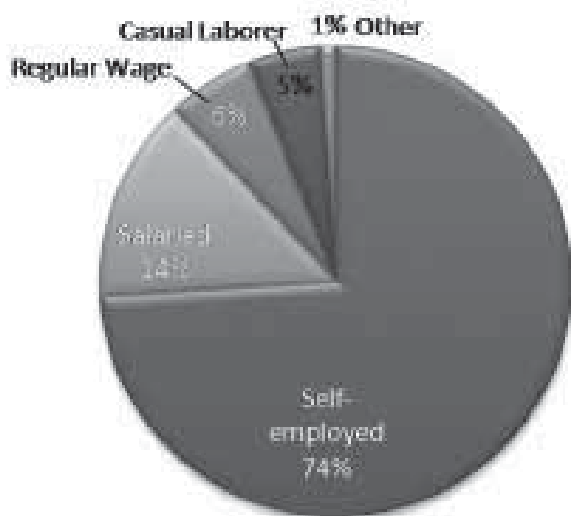


While many residents have built pakka structures, the open sewers, lack of public water supply, and unsafe construction present obstacles to high quality of life

THE DESIGN PROCESS

The process for developing a design proposal included focus groups and semi-structured interviews, plus opportunities for community input at several stages. To help residents visualise their new neighbourhood, models and three dimensional graphics were used. These interactions convinced the mHS team to put livelihood and its cultural reverberations at the centre of the design process.

While the government scheme called for high-rise apartment buildings, residents consistently rejected this idea. They knew, that elevators are rarely maintained in low income towers. Furthermore, their livelihoods depend on easy access to the street, for either running small enterprises or moving goods to market. Hence, the proposed design constituted of four storey clusters



The vast majority of men in Sundernagari's F1 block are self employed and 54% work within one kilometre of the block itself, making accommodation of home based work essential to the design proposal

with two street levels, the second of which aligns with the building's second storey, accessed by ramps for cycles and vehicles and stairs. The community's residents felt that the street's width should allow access for three-wheelers but not cars. In this way, the pedestrianism of the street could be preserved. Given the limited space inside homes, the average person has just 3.3 square metres of dwelling space. Many residents expressed a desire for workspace inside the community. The plan thus called for workshops on site, where shoemakers or other artisans, such as women involved in the production of jewellery,

could rent a small space near their homes. Anyone content with continuing home based work would have a semi-private front veranda, sustaining the current ecosystem of street side conversations and communal child supervision. For craftspeople wishing to sell their goods directly to customers in this easily accessed area of East Delhi, or for an entrepreneur seeking retail space, the proposal includes commercial space on the block's edges. Finally, in contrast to government redevelopment schemes that usually give every household a space of the exact same design and size, the proposed plan recognised the variations in need, size and financial capacities among households in Sundernagari. Households with more members and higher monthly incomes could choose to spend more for more space. As most people in Sundernagari work from their homes, the power to choose a space well suited to household needs is doubly important.

BROADER THREATS TO LIVELIHOOD SUSTAINABILITY IN SUNDERNAGARI

The team's extensive conversations with residents in Sundernagari and subsequent field visits have made plainly evident that preserving the traditional livelihoods of home based artisans requires more than a better home. The project approach is based on the belief that the built environment; the design of homes and infrastructure, can and should promote traditional livelihoods. Acting alone, though, it is not enough.

The other threats to livelihood sustainability for Sundernagari's *chamars* cannot be ignored. Large manufacturers achieve economies of scale that undercut small scale producers. The rising middle class buys its shoes from international brands more than the local *mochi* (shoemaker). The supply chain for Sundernagari's shoemakers requires that they assume all the risks of production. The Delhi Master Plan's prohibition of mixed use street blocks forces home based workers to travel to the city's fringes to buy materials and its centre to sell them. Heavy fines for street vending swell the cost of bringing goods to market. Also, sudden removals of established informal marketplaces scatter customers, putting further strain on the producer-seller. Beyond all these obstacles, the persisting stigma of the occupation makes the next generation less likely to take it up.

If RAY is to create meaningful changes in slum dwellers' quality of life, then its implementers must consider broadly the social and economic threats home-based workers face.



The two street levels, with ramps and stairs to connect them, allow residents to transport their goods easily. The street width allows three-wheelers but not cars, protecting pedestrianism and vitality



The cluster design enables the project to achieve the same density outlined by RAY

INTEGRATING EFFORTS TO PROMOTE TRADITIONAL LIVELIHOODS

The community interactions undertaken as a part of the project in Sundernagari demonstrate that maintenance of livelihoods is essential in any slum redevelopment project. Particularly in the case of craftspeople or artisans, livelihood means more than income generation. It informs an entire cultural and ontological position. Livelihood is not just material, it is emotional.

Given the complexity of India's present moment where economic restructuring and global connectivity is facilitating rapid urbanisation and social change, the different stakeholders advocating for the preservation of traditional livelihoods must integrate their efforts. Government must recognise that its tunnel vision of urbanism, where single use development separates corporate offices from residential neighbourhoods, pushes poor and artisan communities to the margins of India's new economy. Further, civil society actors who promote traditional livelihoods should expand



The lines between public and private space are blurred in Sundernagari, and the narrow alleys that connect the neighborhood are both work spaces and social spaces

their purview to seek market linkages for urban as well as rural artisans. There are 25,000 shoemakers from 18 different communities in Delhi alone. If mobilised, they can overcome the supply chain issues contributing to the erosion of this occupation.

The leader of one of F1 block's self-help groups, Kokila Ben, says that despite discrimination against *chamars*, her children would take up the family tradition if only it could sustain them. This should give hope to advocates of traditional livelihoods. Hope that India's rapid urbanisation will not necessarily swallow up its rich legacy of craftsmanship. But giving Kokila Ben's children the opportunity to continue their ancestors' trade will require smarter urban planning; municipal policies that value home based work and a civil society willing to invest in its urban artisans.

Notes

- ¹ The National Capital Territory of Delhi is divided into distinct zones for convenience and administration of urban development. These are enumerated from Zone A to Zone H.
- ² The Bhakti movement is a Hindu religious movement in which the main spiritual practice is loving devotion among the Shaivite and Vaishnava saints. Guru Ravidass was a North Indian mystic of the Bhakti movement who was active in the 15th century. Venerated in the region of Uttar Pradesh as well as the Indian state of Maharashtra, his devotional songs and verses made a lasting impact upon the Bhakti movement. He was a shoemaker of the Kutbandhla Chamar caste.

Rural Heritage and Economic Development

Unlocking the potential

S K MISRA

ABSTRACT

An estimated 70% of India's population lives in rural communities. Poverty remains a chronic condition for almost 30% of rural residents, who suffer from lack of access to education, health care, social services and basic facilities. Even the poorest rural areas, however, often have substantial heritage assets, both tangible and intangible. There is a growing realisation throughout the world that heritage can play a powerful role in economic development. In rural India, this potential remains untapped. The Indian Trust for Rural Heritage and Development has several projects underway in various villages of India, and is working on indentifying the practical steps necessary to link the heritage assets to general development and the public private partnerships that are required for successful implementation.

INTRODUCTION

From the vantage point of urban India, it is easy to forget that approximately 70% of its one billion citizens, more than seven hundred

S K Misra is currently the Chairman of the Indian Trust for Rural Heritage and Development, the Vice-Chairman Emeritus of the International National Trusts Organisation and the Vice-President of the Alliance Francaise in India. He retired from the Indian Administrative Service as Principal Secretary to the Prime Minister and served as Chairman of the Indian National Trust for Art and Cultural Heritage for 10 years. Misra was given the Padma Bhushan Award for distinguished civil service, in 2009.

million individuals, live in 600,000 small villages and settlements scattered across 28 states and seven union territories. In spite of India's overall impressive economic growth, more than 30% of these rural inhabitants suffer from chronic poverty, and many of them are both poor and landless.

Most Indians, however urbanised for however many generations, still feel that they 'belong' to the village of their ancestors. The rural areas to which they attach so much emotional value can indeed be quite beautiful. Behind the surface beauty, however, lies the grim reality of life without civic infrastructure, access to medical and education facilities, access to almost all the comforts and amenities of modern life, often indeed without hope.

Ironically, even the poorest rural areas may possess one extremely valuable though unrecognised asset: heritage. In the context of rural India, 'heritage' can take many forms and often encompasses almost all aspects of life. In addition to neglected monuments, sites and historic structures, it includes the living heritage of performing and visual arts, crafts and artisan skills, traditional knowledge in agriculture, water management and medicine and the heritage and history embedded in mythology, folklore, ritual and language.

There is a growing realisation throughout the world that heritage can play a powerful role in economic development. Many of the world's most developed nations are actively involved in preserving whatever remains of their rural heritage and understand the strong linkage of these activities to maintaining sustainable rural livelihoods. India has only recently begun to glimpse the potential in its extraordinarily rich and often still vibrantly alive rural traditions. Some government agencies and funding organisations have initiated programmes in specific areas. However, there have not been any means of coordinating these activities, encouraging broad-based participation and awareness, documenting rural heritage assets, disseminating information or developing support for comprehensive programmes.

In order to address the challenges of preserving India's tangible and intangible rural heritage for its intrinsic meaning and value, and of connecting the preservation and enhancement of this heritage with economic development, livelihood enhancement and general improvement in the quality of life, several activities were identified as priority areas by the Indian Trust for Rural Heritage and Development (ITRHD).

With respect to the preservation of rural heritage assets, these included: identification and documentation; preservation, restoration and sustainable regeneration; and the creation of awareness and knowledge dissemination. With respect to economic development and livelihood enhancement, priority areas included: focused action for income generation; the development of educational and health facilities; improvement of civic infrastructure, particularly in waste and water management; and issues especially relating to women.

OPERATIONAL STRATEGIES

Realising that the key to success in all projects would be the development of economically sustainable heritage assets, with the full participation of the communities possessing these assets, it was decided to focus on two major operational strategies.

- *Rural Heritage Tourism*: is an activity that can have extraordinary impact on a rural community. In the state of Rajasthan, for instance, 80% of the state's thriving heritage hotels are located in rural areas and the impact on the local economies is often substantial. The challenge is not only to develop and publicise the heritage attractions, but to work with clearly defined management plans in which the local community members participate at all stages to insure that tourism benefits the community and helps to enhance, rather than degrade, the very heritage on which it depends.
- *Cultural Industries*: have been defined by UNESCO as those activities that produce tangible or intangible artistic and creative outputs and that have a potential for wealth creation and income generation. These include visual and performing arts, film, design, architecture, literature and many other activities that involve creativity and cultural knowledge. In rural India crafts, performance arts, and creative skills often remain alive even in areas with the deepest levels of poverty. If recognised and nurtured as 'cultural industries,' these living art forms and skills can generate substantial income, as well as provide part-time employment and supplementary income to agricultural workers and to women.

Globally, cultural industries represent a US\$100 billion market. Linking rural skills and artisans to this massive global market creates opportunities for local economic growth and poverty reduction. It comes with the bonus of preserving an important part of India's rich cultural heritage.

THE CASE OF AZAMGARH CREATIVE CLUSTER IN UTTAR PRADESH

A cluster of three villages in Azamgarh District, each possessing strong heritage assets, offered the opportunity to develop a unique creative cluster. The three villages in this cluster are Hariharpur, Mubarakpur and Nizamabad. Each village has potential to develop its heritage as a means for economic sustainability.

Hariharpur

Hariharpur, the ‘Musicians Village’ is a village of 40 Brahmin families who are the descendants of traditional classical court musicians. Although they are presently practicing farmers, they have struggled to maintain their musical heritage. From small children to octogenarians, all gather twice a day to play *tabla* (Indian percussion instrument) and *sarangi* (Indian string instrument) and to sing classical and folk songs. Despite the fact that the village is impoverished and there is little recognition for either their talent or their unusual heritage, children still begin learning music from a young age.

Mubarakpur

Mubarakpur or the ‘Weavers’ Village,’ is home to several thousand families who are traditional weavers of fine *zari* (woven with gold or silver thread) saris. The traditional fame of Mubarakpur saris, which were well-known as early as the 17th century, has greatly eroded, and today more than 50% of the weavers have shifted to synthetic materials. Design and quality have



A young musician from the village of Hariharpur, Azamgarh

suffered and the weavers are almost totally dependent on various types of middlemen, either the *grihasthas* (successful master weavers who have been able to organise societies to avail of government grants and benefits) or the *sattiwalas* (brokers). A recent cluster study of Mubarakpur¹ indicated that small weavers who a decade ago were earning ₹ 60-100 per day are now earning less than ₹ 40, and working days have been substantially reduced.

Silk saris produced by the Mubarakpur weavers still command a substantial market, sold at high prices as ‘Benarasi’ saris, but the weavers receive just a tiny fraction of the selling price and have lost their brand identity. Impoverished conditions within the weaving community and lack of any programme for economic improvement will eventually result in increased social unrest and disruption, as well as the ultimate loss of a proud tradition.

Nizamabad

Nizamabad, or the ‘Potters’ Village’ is a village where almost every family is engaged in a home-based craft producing a unique black pottery inlaid with silver. The clay is procured from local ponds and mixed with a widely available local product – goat excreta. The objects are then formed on potter’s wheels that are run by electricity when available, and manually when not. Designs are etched or painted and the objects fired in ovens fuelled with cow dung. Unlike many other artisans, the Nizamabad potters incur virtually no production costs, as most materials are freely available locally. In addition, the finished products have a thriving market. Nevertheless, the potters themselves receive a pittance for their work, as they are totally dependent on traders from Delhi and Mumbai.

The problems faced by the three Azamgarh villages are complex. Some are shared by all three villages, while others are specific to the artisan communities involved. There is therefore a dual intervention strategy for project planning in the area, consisting of activities specific to each of the three villages and overall cluster initiatives.

VILLAGE SPECIFIC INITIATIVES

In Hariharpur, an amphitheatre has been proposed for cultural performances as well as a small training academy with facilities for visiting *gurus* from Varanasi. Additionally, a small museum to preserve and display rare old instruments has been planned, new instruments will be provided to young musicians.



Working conditions of skilled weavers, Mubarakpur, Azamgarh

In both Mubarakpur and Nizamabad, numerous interventions have been planned, including design assistance to increase market appeal facility upgradation such as temperature-controlled ovens to improve the strength of the pottery and marketing initiatives through hotels and retail outlets in Varanasi and through eventual development of local showrooms.

OVERALL CLUSTER INITIATIVES

Initiatives planned for overall development of the cluster are focusing on three areas:

Tourism development

To begin with, a one-day tourism 'circuit' is being created for visitors to Varanasi. Participants will visit each of the three villages, interact with artisans, be given the opportunity to purchase items in the weavers and potters villages, and enjoy a performance in Hariharpur. Hotel owners in Varanasi have enthusiastically agreed to cooperate in this activity, as it will add an additional night stay to guests' visits.

Azamgarh 'brand development'

Azamgarh has given India many well-known artists and cultural luminaries, including a leading actress, several poets, including the famous Kaifi Azmi, and well-known classical musicians. It also has historical importance, among other things as the birthplace of Brigadier Mohammed Usman, the famous 'Lion of Naoshera'. Thus, there is a good foundation for creating awareness of Azamgarh's historic and cultural importance, while emphasising its identity as a living centre for creativity. As a first step, an

Azamgarh Festival is being planned in Delhi in spring 2013. Tentative plans are for performances by musicians, dancers and two *nautanki* (street play) groups, poetry sessions, a film screening, various crafts demonstrations and bazaar.

Educational and medical facility development

All three villages suffer a lack of adequate educational and medical facilities. Plans are being developed for viable interventions in these areas. As part of the first stage, a teachers' training programme has been initiated as well as a training programme for medical assistants.

OTHER PROJECTS

Several other major rural heritage development projects are being undertaken by ITRHD including the restoration of an historic mosque in Mewat District, Haryana, and coordinated monument restoration and community development in the living 'temple village' of Maluti in Jharkhand. ITRHD is also coordinating plans for the development of model 'heritage villages' in Hisar District, Haryana, based on excavations of the Indus Valley site of Rakhi Garhi that is expected to attain World Heritage site status. This is bound to have a profound impact on the surrounding communities. Both the opportunities and the challenges are therefore likely to be substantial.

In addition, a number of projects are in planning stages. These include creation of a rural museum in a north-eastern state, a project involving traditional musicians in western Rajasthan, projects involving organic farming, a project involving support to weavers in



Present living conditions of a skilled pottery artisan, Nizamabad, Azamgarh



ITRHD is coordinating plans for management of community development in Rakhi Garhi located in the Hisar district of Haryana. Seen here is a planning meeting in progress with representatives from the Global Heritage Fund, ITRHD and the local panchayat

Pochampalli, Andhra Pradesh and several others. In all projects that the ITRHD takes up, the following aspects are thoroughly analysed:

- Strength of heritage assets
- Economic condition of the area
- Willingness of the local community to participate in the development process
- Possible synergy with other projects already underway
- Likelihood of engaging partners and sponsors.

CONCLUSION

Any initiative in the field of rural heritage development requires immense effort and resources. The key to the success of such tasks is the concern and the long term commitment of the local community and other stakeholders in collaboration with a number of organisations and institutions.

For funding and project sponsorship, ITRHD is partnering with a wide variety of institutions and individuals. These include Indian and international funding agencies, private donors, state governments, and relevant departments of the central government. Contributors have included the Global Heritage Fund, one of India's largest business houses, individual donors, the Panchayats of project areas and a growing membership base.

Despite growing urbanisation, most Indians regard their rural roots as a crucial element of their identity and their psyche. Keeping the base in which these roots are grounded strong and healthy has relevance to all Indians, not just to those residing in rural areas. The very diversity of ITRHD's members, partners, sponsors and friends is a solid indication of the realisation of all that India's rural heritage and its rural communities is a shared legacy.

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- See the website, <www.itrhd.com>, for complete information on Trustees, Advisory Council members, programmes and projects.

Contemporary Culture: Impact and Opportunity

Meghna Rishi is currently Assistant Professor at Lal Bahadur Shastri Institute of Management, Delhi. An expert in the area of marketing and communication management, she has been associated with the radio, print and retail industry. Meghna is a gold medallist in English Literature and a Ph.D in the area of internet advertising from Rajasthan University. She received the Emerging HRD Thinkers Award in 2010.

Sanjeev Bhanawat is currently the Head and Professor, Centre for Mass Communication and Honorary Director, Centre for Jain Studies, University of Rajasthan, Jaipur. He is an acknowledged professional, teacher and author in the field of Journalism and Mass Communication. He is considered to be the architect for the growth and development of media education in the State. Sanjeev has received many awards and written several books in his field.

Vipul Bajaj is currently doing his Post Graduate Diploma in Management with Majors in Marketing & Minors in Finance from the Lal Bahadur Shastri Institute of Management, New Delhi. He has worked with Infosys Technologies Limited, Chandigarh as a Senior Systems Engineer where he was involved in writing informative articles.

Social Media and its Impact on Cultural Change Implications for Indian marketers

MEGHNA RISHI, SANJEEV BHANAWAT AND VIPUL BAJAJ

ABSTRACT

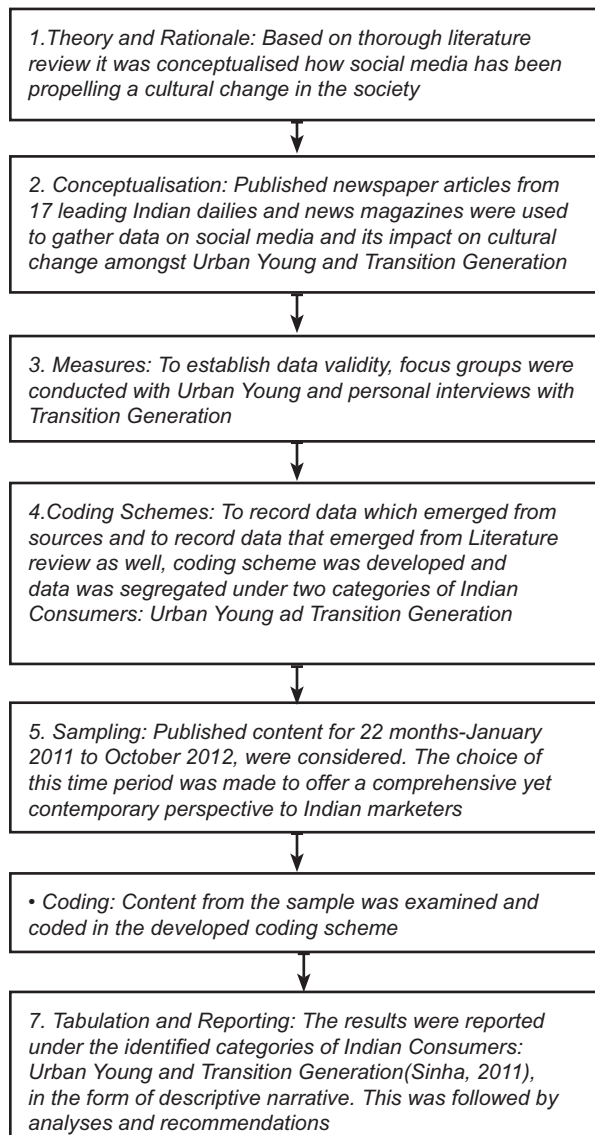
Social media has a direct impact on 'cultural capital factors' like lifestyle, attitude, language, psychographics, aspirations and consumption behaviour of its users. These in turn have significant implications for Indian marketers. Social media has a role in propelling cultural change, as well as initiating a dynamic culture amongst consumers. The study of responses from the two groups, 'urban young' and 'transition generation', helps in establishing both positive and negative impacts of social media.

The research provides worthy insights on changes in 'cultural capital factors' of Indian consumers, for the policy makers and marketers across product or service categories, especially valuable in India and other emerging economies. It is an exploration of the cultural change influenced by social media and hence, its marketing implications. The implications may be extended to developing a dialogue between the consumer and marketers of cultural heritage products, opening avenues for further research and engagement.

INTRODUCTION

Technology has swept the consumers; enabling their lives and making them rely on it, for various tasks (KPMG 2011). It has enabled creativity, has empowered the consumers in many ways and has changed the online domain. From 2006, when social media was still in its infancy, to 2012, when Facebook has more than 800 million active users (KPMG 2011), businesses have also innovated newer business models, due to changes in the technological environment. Social networks such as Twitter, Facebook and LinkedIn have changed the way the young generation connects and relates to one another (Miguel 2010). Social

Stages of Content Analysis for this Research



Neuendorf (2002) suggested the steps, while describing the process for content analysis research

networking sites have become an integral part of their daily routine and people, across the globe, employ online social networks, for the purpose of entertainment and interaction (that is meet people, chat with friends, exchange photos and videos). Social media is also believed to induce a sense of belonging and positivity amongst users (Carter 2012) because it carries ‘consumer-generated content’, it induces creativity (DiMauro & Zawel 2012), is highly accessible and further, satiates the innate need of human contact with the society (Carter 2012; Hanna *et al.* 2011). This user generated content on social media includes ‘texts, pictures, videos and networks’ that get disseminated either by ‘individuals or organisation’ (Berthon *et al.* 2012) and these have the power to induce a ‘level of activation’. This implies that social media content that evokes high emotional arousal such as feelings of awe, anger, anxiety, association, gets activated or transmitted faster, irrespective of the negative or positive connotation that the content subtly carries (Berger & Milkman, 2012). Further, consumers also generate content, with similar positive and negative connotations around products, brands, services and organisations and act as opinion leaders through online viral marketing (DiMauro & Zawel 2012). Hence it is essential for marketers today, to understand social media as a medium that is inducing cultural change and is impacting consumer behavior. Comprehension of this change is essential while formulating contemporary business strategies. It is also insightful in considering social media as a relevant contender in the marketing mix, since it can allow organisations a lot more than merely reacting to the society.

SOCIAL MEDIA: INFLUENCE ON SOCIETY AND MARKETERS

Trendwatching (2004) and Hardey (2011) describe consumers who were born into a world increasingly built around digital technologies, as ‘Generation C’. This generation has a desire in development and control of the content. It is taken for granted that members of this generation are also ‘always on’ and connected to the internet, through devices such as smart mobile phones, so that they are a part of ‘the avalanche of consumer generated content that is building on the web’. Hardey (2011) explored the relevance of ‘Generation C’ to the marketers and suggested that such consumers are less concerned about false or otherwise dubious content on consumer review websites or forums. However experiences, opinions and recommendations of others are highly important to them and are considered the best

support towards purchase decision-making processes. Consumers, through online communication platforms and social media, create content revolving around brands, products, services and organisations and such consumer-created content, if perceived as reliable, plays an influential role in the purchase decisions. Thus marketers should look at social media as well as other platforms of online communication, as a means of establishing credibility amongst consumer base and a means of reducing the perceived risk, associated with the purchase, by floating reliable and relevant content. Thus, marketers are leveraging social media platforms such as Facebook, Twitter, YouTube and even blogging sites because ‘the importance of each customer experience has increased exponentially’ (Oracle 2011). Further, social media facilitates closer customer relationship management along with an interface with the real customer (Assenov & Khurana 2012).

Social media also allows the implementation of ‘open-innovation’ and involvement of customers in new product development. McKinsey (2012), highlights that companies are using “crowd sourcing techniques”, through social media by taking post-purchase feedback of the consumer to use as an input in product-development, which proves to be relatively inexpensive, as well. For example, Starbucks uses MyStarbucksIdea.com to collect its customers’ views about improving the company’s products and services and then displays the aggregate of the submitted ideas on a dedicated website. The website collates these ideas under the following categories: product, experience and involvement; ranks user participation and shows ideas which are actively under consideration by the company and also the ideas that have been implemented. Such ‘crowd sourcing techniques’ also get implemented by organisations amongst their internal stakeholders, that is, employees. This is so, because social media has made marketers of the opinion that ‘the road to brand advocacy is through an inside out brand strategy’ that can be achieved by ‘interaction, involvement and conversation’ (Wilkinson 2012) and ‘collaboration amongst employees, partners and customers’ (DiMauro & Zawel 2012) through social media. Hospitality eBusiness Strategies (2011) enumerates the benefits that marketers can reap from social media as developing stronger relations with customers, increased brand’s awareness and recall, increased brand visibility and greater customer involvement. Further, Davis (2012) recommends that social media should be considered an indispensable part of the marketing strategy because without monitoring what conversations customers are having on the web, about

the brand, product, services, marketers remain unaware about consumers’ negative or positive sentiments. Through the use of social media, marketers are able to change the ‘locus of value creation from the firm to the individual or community’ (Berthon 2012).

To maximise the benefits from social media, market research and social analytic tools have been developed to monitor and manage consumer-created content. These analytical tools include Twitaholic, yourtwitterranking that ranks the popularity of trending topics for user accounts on Twitter and SAS that uses text analytics to monitor public conversation, to name a few. However, organisations across the globe have not explored the potential of social media fully and are looking for best practises that could turn ‘information into insights that impact the bottom line’ (Davies 2012). This gap may be filled by bringing marketers closer to the cultural changes that are being propelled by social media, especially in the context of urban young, aged from 15-24 years and the transition generation, aged 25-44 years, in India. This would help marketers focus more attention on the impact of informal activities of consumers on social media and widen their horizon beyond formal marketing research that firms undertake in the form of formal data collection from consumers.

SOCIAL MEDIA AND CULTURAL CHANGE

Through social media, the Indian urban young as well as the transition generation gets a platform for social activism. It is evident that the most important cultural change brought about by social media is that of proliferation of independent left voices, which get an opportunity to congregate and express views against corruption. For example, the Anna Hazare Campaign against corruption in India, 2001, received participation from 8,26,000 people who responded with comments on social media, (Pandey 2011). People use social media to collectively discuss matters of politics and government thereby making themselves, as citizens, much more powerful and participative. This cultural shift from passive democracy to active- ‘digital democracy’ (Kumar 2011) can be attributed to social media, since it empowers individuals by allowing them to share views candidly (Kapoor 2011).

Empowerment and its link with social media further got ascertained, during the focus group, as a respondent from the urban young said:

Collective outcries from the society also infuse a desire, amongst many government functions, to establish

transparency and trust amongst citizens. This clearly is a paradigm shift in the work culture that has been followed till date, by Indian administrative and government functions. An instance is the adoption of Facebook, by the Traffic Police in New Delhi, to establish two way communication between the citizens and police officials.

Another cultural shift in the society, propelled by social media is that of creating knowledge disseminators, instead of knowledge receivers. As seen from responses, this change has become possible through personal blogs and webpages where intellectual, religious, spiritual as well as political capital is shared. Social media makes common people participative, turning them into apt 'citizen journalists' whose news feeds are also scouted by traditional media, including newspaper and television (Manzar 2012). Such content is also generated by top actors, politicians, celebrities, eminent writers, philosophers, spiritual leaders and thinkers, leading the society towards positive thought streams and happier actions (Joshi 2012).

Social media also has the power to promote creativity. It makes people articulate, since people can share in real time how they feel and react to situations. Social media connects people with long lost friends and acquaintances, thereby strengthening the social bond, and allowing them to laugh, cry and ideate together, which otherwise is difficult in person, due to paucity of time (Ratlami 2012). The transition generation as well as the urban young also believes the same, and a respondent, during the personal interview said:

I divide my time on social media for people with whom I have weak ties versus the ones with whom I have strong ties. For example, for my acquaintances, I do not allocate much time but I like to stay updated to the activities of close friends and family.

Social media platforms allow people to make their emotions priceless, that, in any other traditional media, will never garner any attention (Harjinder 2012). Hence, social media makes people celebrities in their own space, advocating themselves as brands (DNA 2012). It also sometimes acts as a self-help mechanism. This because people create a happy, wishful world on the social media which camouflages the darkness of their real lives and gives them some moments of joy (Kumar 2011).

Social media has also manifested itself; especially amongst the urban young as a decision making tool. A significant cultural change which social media has made possible is the occurrence of diminishing

boundaries between the urban young and transition generation. The respondent said:

Uncles, parents and people from the elder generation are using the same slangs and language as we youngsters do and it is also nice to have some parents on social media. We feel that they understand our choices and our world.

Social media also generates a feel-good factor amongst its users.

NEGATIVE CULTURAL IMPACT

Social media has negative cultural impact on the society as well, since this media is largely unmonitored and rather liberated. Responses from urban young and transition generation affirm the same. Social media has evoked, amongst the urban young as well as the transition generation, a sense of cynicism, scornfulness and negativity. Social media acts like 'External memory' for users and behaves like a 'weird human brain'. It has led people to look at 'any novelty, with suspicion, derision and resistance' (Prasad 2012). Users, especially from the urban young suggest that due to the low-cost accessibility of social media, they tend to replace real-life interactions with online interactions. Pachauri (2012) suggests that the extremely 'social' on the cyber space are becoming frivolous, materialistic and pompous and they suffer from an identity crisis. They are alienated from real world friends and sometimes start believing about themselves, things which they falsely project to the cyber world (*Hindustan Times* 2011). This was also affirmed during the focus group and a respondent said:

Such websites also get addictive and an instance to this is; while I had travelled to the USA, I wasted idle time on Facebook rather than enjoying my trip and connecting with my friends and family.

Social network regulars are also believed to be digressing from core values that the Indian culture propagates, under the garb of being progressive (Mishra 2011). Such people are believed to be turning pretentious and adopt pseudonym beings (Prasad 2012), in order to intimidate and influence, rather than becoming truly evolved (Sardesai 2012). The transition generation, voiced that social media is making people aggressive and judgemental.

This was validated during the focus group, as one respondent said:

Increased chain of replies on a status or post on a social networking site, sometimes turn ugly where every participant tries to win the argument by infusing sarcasm

Responses from urban young and transition generation

Impact of Social Media (SM)	Urban Young	Transition Generation
SM Leads to Empowerment	Social media has empowered me to raise my opinion and share it with mass audience. It allows me to organise social camps and share my views on social issues	It makes me feel important as I can act like an influence in the society and it also offers me an opportunity for intercommunity interactions, which widen my perspective
SM creates knowledge disseminators	Social media has made my opinion important and it helps me act like a 'citizen journalist'	Social media keeps people updated on a second to second basis. Sometimes, we can obviate reading the newspaper for 2-3 days and yet remain posted on recent happening due to social media and the way people share information on the same
SM helps the society and the world to remain connected	Helps me connect with friends with whom I want to interact in real life	With the paucity of time in real life it is wonderful to connect with people virtually. Sometimes it alienates me with the personal touch of a real interaction but it is better than not interacting at all
SM makes people celebrities in their own space	Makes me feel confident and gives me an opportunity to post pretty pictures as well	Since few SM users are extremely active, we look forward to logging on daily and reading what they write. They are like mini celebrities in my life
SM as a self help tool	A smiley from someone or an unexpected 'Hi' from a long- lost friend can lift my spirits through the day. Also through status messages I vent out my emotions	Helps me connect with many. This is great and keeps me upbeat
SM as a decision making tool	It helps me solve my decision making dilemma through real time advice. From issues of personal life to watching a movie or buying a product/ brand, I use social media as a tool for gathering referrals	I sometimes refer to opinion from people on brands, movies etc, however I usually like to follow my own judgement
SM makes people cynical and Insecure	SM has so lead many friends to insomnia, depression, poor interpersonal relationships, lack of concentration, high level of anxiety, ignorance and rudeness in general behaviour.	Relationships are losing their sanctity due to social media. People have started to make their private lives as well as their emotions public, which is ridiculous and may be suggestive of some inferiority complexes
SM makes people self-centered and distanced	Earlier during Diwali, it was a norm to visit relative's place and exchange gifts but now it is mutually understood that greetings would be exchanged through social media or e-cards.	I do not prefer going to my relatives' place and I'd rather connect with them through social networking websites
SM makes people aggressive, impulsive and judgmental	People are becoming aggressive due to social media. Abusive language, even for elders, is popularly used here	People form quick opinions about others, they become judgmental without exploring the real essence of a person. Cultural essence is getting eroded

and sometimes even hatred. Social media also initiates misunderstandings because of the absence of tone and non-verbal cues.

IMPLICATIONS FOR INDIAN MARKETERS

Marketers are still evolving strategies that can garner optimum results from social media platforms. Based on the findings from this research, the following are the implications or recommendations for Indian marketers:

- Marketers must acknowledge that social media has become an integral part of the lives of urban young as well as the transition generation, and they expect

reward for brand patronage, through social media as well. Marketers must respond to the positive as well as negative feedback which they receive on social media platforms and they must articulate their brand's responses in sync with customers' personality and emotions.

- Since users today are replacing real life interactions with online interactions, brands too must learn to partner with the consumers through social media platforms. This can happen when social media is utilised by brands or organisations to interact with consumers and to understand how they behave.
- Social media should not be looked at by Indian marketers as a mere reactive tool to consumer

feedback or responses, and they must instead, blend their brand in consumer interactions by extending their conversations and knowledge sharing, especially to appeal to the knowledge creators, in this domain

- Social media analytics are helpful tools in understand what motivates consumers and what their interests are. These insights must be utilised from all social media platforms, mandating brands to be present on all platforms and brands must engage 'brand advocates, product enthusiasts, and market influencers who amplify messages, support products, and act as brand ambassadors' (Oracle 2012). This engagement can happen through games, conversations, polls, quizzes and by creating attachment of the customer, to the brand. Merely giving the customers information, about the brand can eventually becoming boring for customers but offering them engaging material (like a brand for kitchen appliances can share recipes) will create a value- relationship with users.
- Since social media as a medium is inducing skepticism, it is advised that brands must remain honest and transparent about their products and offerings.
- Social media is used for decision making and is also empowering consumers in numerous ways. Hence content should be tactical so that it interests the consumers and at the same time, the efficacy of the social media campaign should be made measureable by marketers. This is done through techniques like identifying an increase in brand mentions, 'on-site engagements', 'e-mail list additions' (Solomon 2011). Also, since social media promotes 'digital democracy', tactical customer engagements can revolve around relevant social and political issues, but in a positive manner. An example to this would be Amul and use of tactical advertising concepts.
- It is also advisable for marketers that they must not use same engagement strategies for urban young, as for transition generation because the findings highlight that people in the age group of 24-44 years, use social media a little more prudently and are not swept in awe with the medium.
- Social media also allows consistent connectivity amongst its users and is the preferred means of social interaction, and hence, it is essential for the social media marketing team, of an organisation, to connect with the consumers every single day, irrespective of festivals and vacations.

The essentiality of this medium is highlighting by Mahesh Murthy, CEO, Pinstorm (Irani 2012),

I can't see a case for any brand not to be present in this space, other than some rare instances where 0% of the target audience is on the medium. But then that would mean your business has something to do with secret bank accounts or selling nuclear war heads; maybe then social media is not right.

CONCLUSION

Marketing managers across the globe are revamping or have at least started to rethink about the role of social media in enhancing the efficacy of their media campaigns. Hence, Indian marketers can utilise social media in their media mix and base their decisions on the cultural changes that social media is initiating amongst urban young and the transition generation. It is evident after the research that social media has created evolutions in the society in terms of the way people communicate, make friends, discuss matters of national or social relevance and even hire or get hired for jobs. Cultural implications of social media are evident in the society both at the level of urban young (15-24 years) and transition generation (24-44 years). This new media is influencing the society in many positive ways but also has multiple negative influences. On the one hand it is inducing a feeling of collectivism, oneness, 'digital democracy', making people participative towards collective good, making the society articulate, aware, creative, relieved of pent-up emotions, closer to their elders and better decision makers. Yet, simultaneously, social media platforms are addictive. They have been reportedly causing depression, insomnia, distancing people from the real, making the society self centred, pompous, aloof, narcissist, pretentious and judgemental.

Social media is impacting the young and the old in unique ways yet both urban young and the transition generation identify positive as well as negative influences of the same on society and culture. Social media provides a platform for engagement between the consumer and the marketer, the user and the provider, the society and the government and many other such relationships. It has a strong potential as a carrier of social and cultural change, as well as marketer of products and services across various sectors. This potential can be tapped in the area of cultural heritage products as well, giving impetus to the tangible and intangible cultural heritage resources of the country and affecting a heritage inclusive cultural impact on the users of social media.

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Notes

This is an empirical study and the research methodology is qualitative in nature. Content analysis has been used as a technique for research as it allows the measurement of variables as they occur naturally (Neuendorf 2002). First an exhaustive literature review was undertaken to understand the role of social media in propelling a cultural change. Data, relating to the social media and its influence on cultural change amongst urban young aged 15-24 and transition generation aged 25-44 (Sinha 2011) in India, was sourced from mass media because 'content analysis, allows a researcher to describe published content (during a given time frame) with an aim of identifying what exists in reality (Wimmer & Dominick, 2011). Weber (1990) describes Content Analysis as a process that audits 'communication content' against specific objectives. Sapolsky *et. al.* (2003) used a similar research method when they researched on 'slasher' movies to institute an understanding 'on the depiction of sex and violence, and their consequent impact on the society'. Rishi (2012) used the same methodology to understand the innovations around mobile applications in India and through the study of mass media, established the scope for Indian developers too.

To establish data validity, sourced secondary data was juxtaposed with data from focus groups conducted with urban young and personal Interviews conducted with transition

generation, to offer acumen to Indian marketers on the dynamic and changing culture amongst consumers, initiated through social media. Two focus group discussions with five members each from the Urban Young were conducted and findings from mass media were further validated. Also, five personal Interviews were conducted with the transition generation .

Thorough literature review as well as findings from stage two, were utilised to formulate

a structured questionnaire, for the same. Results from the focus group and personal interviews were content analysed and were used to establish more firmly, cultural changes brought about by the social media.

Published newspaper articles (in the time period: January 2011 to October 2012), from 17 Indian Newspapers and News Magazines (in both English as well as Hindi language), have been content analysed to understand how social media has been impacting

cultural change. These newspapers form the complete universe, for any published data on Social Media in India, in the period- January 2011 to October 2012: Times of India, Hindustan Times, Indian Express, The Statesman, The Hindu, Tribune, DNA, Daily News, Navbharat Times, Dainik Bhaskar, Rajasthan Patrika, Jan Satta, Sahara Samay, Rastriya Sahara, Hindustan, Outlook and The Economic Times.



Newly made
Mata ni Pachedi,
printed on
cotton cloth,
drying in Vasna,
Ahmedabad

Mata ni Pachedi: An Art Tradition

Gautam Patel and Krutika Patel

Mata ni Pachedi is an art tradition that has originated as a form of religious expression several centuries ago in Gujarat, where it is still practiced by several rural communities. The term literally translates into 'sacred cloth of the Mother Goddess' and is essentially an elaborate hand printed fabric hanging which is used during Chaitra Navratri (nine nights falling in March-April) and Sharad Navratri (nine nights falling in September-November) as the backdrop for temporary shrines. *Pachedi* are sacred in their creation and worshipped by both artists and devotees. The imagery and meaning of the *pachedi* is to communicate and highlight the powers of the Goddess over life and death.

The creation and worship of Mata ni Pachedi is an example of a sustained tradition of 'non-temple' worship. The concept of non-temple worship originated as a result of limited accessibility to temples especially for rural communities living in remote areas due to casteist ideas of purity. Hence, rural communities would create their own sites locally for worship according to their own traditions.

Many rural communities in Gujarat traditionally worship in front of a *tran-eent-nu-mandir* (three bricks temple), which is a simple shrine sheltering a *diva* (a simple clay lamp with a cotton wick dipped in clarified butter). Block printing on cotton cloth hangings



A pachedi depicting the Panihari - women carrying water from wells to homes; a daily task for many women in the region



The design shows the Goddess inside a temple, facing the entrance to receive a procession with trumpets and flowers bringing a male buffalo to be offered to the Goddess by the Bhuva. In this image, the Goddess commands death and life, her power is shown by her many arms and her benevolence is emphasised as she carries a child in her arms

provides a dramatic and relatively low cost embellishment to such small local shrines. The designs are printed in black pigments which are iron and jaggery based and then hand painted with red dye extracted from alum and tamarind, leaving other areas white. Black represents endings and death, whereas red which represents blood is the vibrant colour for energy and life. The cloth is printed with blocks carved of *saag* (teak) wood in a variety of designs for borders, the main Goddesses and smaller motifs. Historically, the blocks used were made of mud. Artists would add to the printed design with hand work. These mud blocks were not as resilient as teak and the mud would deteriorate over the months, especially in the humid monsoon season.

These days the *pachedi* artists compete with other forms of religious art work, such as the large scale posters which are much simpler to print and the popular use of low cost plaster or clay forms of Goddesses that are worshipped during festivals. The production



The block printed designs on the fabric are coloured in with red dye by hand



The fabric is printed in a single room makeshift workshop built above the artist's home



An elaborate contemporary pachedi showing a scene replete with trees filled with birds and a water body brimming with life

of Mata ni Pachedi has diminished significantly, and the artists have had to diversify the range of items they create to include contemporary wall-hangings, bed sheets, saris and shawls.

The larger contemporary versions of these elaborate wall hangings retain some of the elements of the traditional Mata ni Pachedi and include a more prominent usage of symbols of life. Large trees are shown spreading branches full with birds, and water bodies are shown filled with colourful fishes and turtles. Unfortunately other products like beds sheets and saris have not been as successful in securing regular orders and the artists are struggling to ensure sales.

In 2009, a Greetings Card Initiative was taken up to create lower cost products which retain the distinct traditions of the Mata ni Pachedi as a means to support the artists livelihoods. Designs were developed in collaboration with the artists to maintain the imagery and motifs of rural communities and the palette of natural dyes. The aim is to express the deep traditions of the art in products that appeal to a wider customer base in order to strengthen a sustainable livelihood for the Mata ni Pachedi artists.

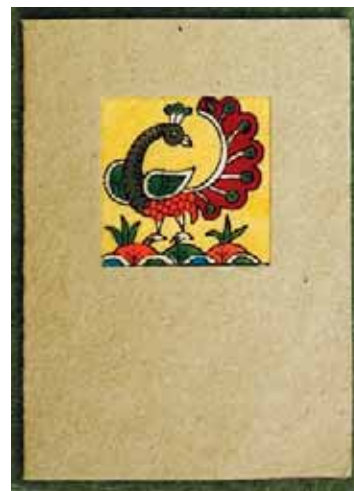
The Sajeevta Foundation worked directly with the artist to develop these products with an aim to retain the meaning of the cultural tradition and create items that will sell to a larger customer base. The base material for the printing was kept as cotton and the cards were



A bedsheet being printed with natural dyes which have a small market today

made from organic waste such as dung and cotton scraps in colours that evoke the sentiment of India's villages where dung and mud are commonly used to cover the floors and walls of traditional homes. Inputs and suggestions on design elements including the size of the card and dimensions of the printed piece were volunteered by a group based in Oxford, UK, specialising in handcrafted cards.

The aim of the project has been to create products that speak of the Mata ni Pachedi tradition and that are of a low cost and small size to attract a wider range of customers. Over time it is hoped that these new products connect the art tradition to more customers, increasing cultural awareness as well as providing a sustained income for the artist, without losing the nature of the art itself.



Greetings cards made with printed and hand painted organic cotton cloth, mounted on card made of paper produced from elephant dung and cotton scraps

Gautam Patel graduated with a Masters in Biochemistry from Oxford University, UK and a Masters in Development Management, London School of Economics, UK.

Krutika Patel graduated from the Entrepreneurship Development Institute of India with a Post Graduate Diploma in NGOs Management.

Gautam, Krutika and a team of dedicated supporters have been running the Sajeevta Foundation 'home learning centre' for underprivileged children since 2010. Contextualised learning experiences have been pioneered to engage the children in an education that relates to their local culture and heritage.

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Note

- The artist, Chandrakantbhai Bhulabhai Chitara currently lives in Ahmedabad, Gujarat.

Economic Aspects of Traditional Water Harvesting

Amitangshu Acharya



Women collecting water from a spring in Thandi village, Uttarkashi, Uttarakhand. Traditional water harvesting systems continue to fall in disrepair in cities and small towns

REVIVAL

Traditional rainwater harvesting is witnessing a push for revival in India. In the last few decades, there has been substantial discourse on the subject. However, narratives that explain the origin and decline of traditional water harvesting systems have often ignored the complexity of these systems. These have mostly identified the state; both colonial and postcolonial as well as its policies as principal actors that have brought about ruin and decline of traditional water harvesting systems.

Such narratives create three basic problems. They pitch state against community and by doing so are unable to look internally into equity and political issues embedded within society that leads to decline. Resultantly, presence of markets and their impacts on these systems remain undiagnosed. Moreover, predominant focus on rural diverts attention from urban, making traditional water harvesting an 'exotic' other, while a large number of such systems continue to fall in disrepair in cities and small towns.

Explaining their existence through idealised notions also ignores the economics that played its part in its decline or its survival. In a society where labour has largely been gender and caste segregated, decline is also embedded in narratives of changing livelihoods, landholdings and labour relations as embedded in empowerment of women and *dalits* (untouchables), to name a few.



The Persian wheel, locally known as rahat is a water lifting device, with a number of small pots attached to a long chain. The system operates through rotational motion of two gear wheels.

WHEELS IN MOTION: PERSIAN WHEEL IN KOLAR DISTRICT, KARNATAKA

Also known as *rahat* or *saqia*, a Persian wheel is a water lifting device, with a number of small pots attached to a long chain. The system operates through rotational motion of two gear wheels. As the first wheel is revolved, pots fitted to the other move vertically downwards and each pot dips and picks up water from the well and pours it outside on a shaft, which then circulates water all across the farm through an intricate network of furrows.

Kolar district in Karnataka was witnessing acute ground water shortage and with lowering water tables, Persian wheels had also started disappearing from the landscape. Historically, around 60,000 open wells existed in the district, out of which 25,000 were fitted with Persian wheels. Only a handful remained and within that, few were still operational.

The groundwater economy and technologies that helped harness its productivity had mostly operated away from the panoptic gaze of the colonial and postcolonial state.



The rahat is used to irrigate agricultural fields, though this practice has all but disappeared, due to the advent of the tube well

India's dry lands, dependent largely on small scale surface water and groundwater harvesting were left untouched. Just like the origin and spread of Persian wheels was farmer to farmer, so was its nemesis, the tube well. The use of the tube well was aimed at increasing agricultural productivity but had a strange and complicated evolutionary calculus. Collapse of traditional drinking water supply sources had ushered in the entry of tube wells. Their subsequent diffusion into agriculture made Persian wheels redundant. Interestingly, owning a well was symbolic of farmer's independence and indicator of his social status. The tube well fed into such symbolic aspirations, apart from the economic benefits it assured. Tube wells displaced the open well and resultantly the Persian wheel.

However, the so called 'inefficiency' of Persian wheels *vis a vis* pumps is now slowly getting recognised as its advantage. Because the wheel works in conjunction with the open well, it is easy to monitor. It cannot drain out water from the well, like the pump does. Revival of the Persian wheel may seem impossible, but new insights into its sustainability can greatly help a country that is going through serious groundwater crises. It is also

testimony to a groundwater ethic that has slowly been lost, as more extractive paradigms have set it. Finally, located on private lands and invested in by individual farmers, the wheels, just like open wells, were never counted as a 'public heritage'. This remains a dark spot in India's water history.

ONE MAN'S LAKE: HAMIR SAR IN BHUJ, GUJARAT

The scale of hydro philanthropy in India is matched by its complexity. Though philanthropy is believed to be a preserve of the rich, Hamir Sar, a lake in the heart of the city of Bhuj, is an example in contrast. If the legend is to be believed, Hamir was a *rabari* (a community, traditionally of herdsman or milkmen, belonging to Rajasthan and Gujarat) herdsman who dug up a small pond to provide his livestock with water. Hamir could have stopped there. But he didn't. He decided to make it bigger so that others could also use the water, especially in dry summer months of Kachchh. As time passed, Hamir's pond became site for further investment and gradually increased to become a *sar* or lake. The city of Bhuj developed around it. Hamir Sar, apart from being a symbol of every

man's philanthropy and also rule and power is also a marvel of geo-hydrological engineering in an urban watershed. The lake stored water and also recharged groundwater around the city. As the canals were cut across the highly porous sandstone belts, it recharged aquifers close to the city. The recharge from these canals and the lake itself was tapped by a set of 306 wells, which catered to the domestic water needs of the city of Bhuj.

The fact that aquifers could decide the scale of a city is an important lesson one can derive from Hamir Sar. The lake remains symbolic of state power and patronage as the famous Rann Utsav of Gujarat takes place every December around the lake. Adjoining Hamir Sar are lake systems such as Chattri Talao and Prag Sar. There are also vestiges of Bhuj's royal era, such as the Prag Mahal. Lake front aesthetics and the waterscape as public heritage continue to generate revenue and sustain the cultural economics of the city. The Rann Utsav has converted the lake into a larger tourist attraction, and the earthquake flattened architectural marvels of Chattri Talav are now slowly getting restored, making it a tourist destination.



A stepwell leading into the Chattri Talav which adjoins Hamir Sar



The Hamir Sar was expanded with the intention of serving as a constant source of water even during the dry summer months

Sadly, Hamir Sar continues to be seen in piece meal rather than a site of convergence of sustainable urban water supply, urban aesthetics and urban water ethic. The lake itself becomes an object of interest, not the science that sustains it. The commercial markets of Old Bhuj, with its riot of colours, become a magnet for tourists, while the lake that led to such development witnesses encroachment and degradation. The source of cultural economics of Bhuj is anchored in Hamir Sar but it continues to remain unrecognised.

CONCLUSION

There is little doubt that traditional water harvesting is in a state of decline. But in most cases their decline is reflective of changes not only the immediate but also in a larger landscape. Such an exercise begins by examining two specific components, namely, 'traditions of water harvesting' and 'traditional water harvesting'. The former refers to cultural and spiritual worldviews that set the norms of using these systems. While the former focuses on shifting cultural values, the latter focuses on the wisdom of science and engineering that these systems showcase, for instance in the case of Hamir Sar. Such separation, however,



An historical elephant motif to mark the possible height that water level in Hamir Sar can reach in the monsoons

is not to advocate for a reductionist engagement with traditional water harvesting systems. They work like a gear system, each inducing changes in the other. It allows us to fine tune the engagement that is required for understanding their complexity. Traditional water harvesting systems are unique sites of convergence of traditional knowledge, science and engineering, livelihoods transitions and shifting cultural values.

The two different systems being discussed in this essay have attempted to highlight the complexity that surrounds them. A holistic analysis of traditional water harvesting systems would require understanding not only the ethics and aesthetics that lead to their production, but also their ability to deal with questions of equity and efficiency.

Amitangshu Acharya is a landscape anthropologist and travel writer. He works in the area of water and human development. A Ratan Tata Trust Scholar, he is an MSc in Environment, Culture and Society from the University of Edinburgh, UK. Amitangshu is currently based in Delhi and is enthusiastic about researching the poetics and politics of land and waterscapes.

Review

Progress of the Craft Economics Impact Study, 2012 An initiative of the Crafts Council of India

ASHOKE CHATTERJEE

The Crafts Council of India (CCI)¹ completed the 'Craft Economics and Impact Study' (CEIS) in 2011. The study and its recommendations were discussed amongst members of the CCI and later reviewed by a partnership group which came together at the Crafts Museum in New Delhi in September. Also, members of the CEIS team met with key officials in the Planning Commission and at the Office of the Development Commissioner.

Early in March, the Commission called a series of meetings bringing together activists from civil society and a range of Ministries and Departments at the Centre who are concerned with the wellbeing of artisans and their crafts. Those discussions on the CEIS and related experience have proved hugely significant. The CEIS premise, which echoed concerns expressed earlier in discussions with stakeholders leading up to the 12th Five Year Plan, accepted that national data currently available on the sector is dangerously inadequate. It does not reflect in any way the size and scale of the contribution which artisans make to the national economy. It was also accepted that unless this foundation of facts is rectified, policies and schemes as well as investment in the craft sector will continue to miss targets.

A significant step forward from CEIS, for CCI and all other crafts activists within the country² is the National Economic Census, 2012. A key decision was taken at the Planning Commission in March to include crafts and artisans in the 6th Economic Census 2012, to be supported with a Satellite Account specific to the sector. The follow-up tasks have focused on CCI's support to the Central Statistical Organization (CSO) and the Development Commissioner (Handicrafts) or DC(H) on future action. These have included the framing of guidelines and key questions to be used by field enumerators to correctly identify craft activities and artisans and development of tools and materials to be used in the Census process, including in the training of enumerators and their supervisors. Additionally a listing of activities and processes involved in 40 selected crafts identified by the DC(H) has been identified and linking these to established statistical codes will be used to classify commercial activities for Census purposes. The materials developed for the Census include generic and state specific illustrated maps developed

by CCI with a team of researchers, bringing together available information with the 560 crafts analysed in 'Handmade in India' (Ranjan & Ranjan 2007), using the publication as a key resource. Presentations are also being prepared to use examples that can sensitise census staff on the processes and activities involved in craft production and the numbers or levels of artisans that need to be included in the understanding of 'artisans' and craft production. This has been a huge task, carried out by a small team coordinated through the CCI office in Chennai, with support from New Delhi.

The Census 2012 is a national census of commercial establishments, which includes products and services exchanged in the marketplace. The census will provide broad indicators of the size and contribution of the craft or artisanal sector to the economy. The census includes 'commercial establishments' producing for market sale and representing more than 180 workdays in the year by respondents, thus excluding many activities in the sector that are beyond these limitations, such as seasonal work that does not extend over 180 days. A much more detailed analysis of the sector will be made through the Satellite Account that is to follow, for which work on research can begin now. Hopefully, data from the Census 2012 will be enough to provide a wake-up call to the nation on the importance of crafts and artisans. The Satellite Account will follow with detailed information of the kind needed to make a lasting impact on national policies and programmes. The analysis of data emerging from the Census 2012 will take 60 to 100 days after the Census' field process is completed. Therefore, there will be ample opportunity to understand and use the data as it emerges, to influence the Satellite Account process.

In mid 2012, a meeting of the Planning Commission reviewed progress on Census or Satellite Account issues. Of particular importance were:

- The understanding that handloom production would be integrated with the Census' understanding of 'craft'
- The 'guideline' that has finally emerged to describe the sector:

Handicrafts are items made by hand, mostly using simple tools. While they are predominantly made by hand, some machinery may also be used in the process. Skills are

normally involved in such items or activities, but the extent thereof may vary from activity to activity. These items can be functional, artistic or traditional in nature.

This guideline emerged after considerable discussion and concern within the Planning Commission and the Ministry of Statistics on the need to distinguish between crafts and other handmade products such as *papads* (thin, crisp Indian preparation sometimes described as a cracker, typically served as an accompaniment to a traditional Indian meal), pickles, bricks and *bidis* (thin, Indian cigarette filled with tobacco flake and wrapped in leaf tied with a string at one end) that the Government does not want to include in its understanding of crafts or artisans.

Field work began in October 2012 and will continue till August 2013. The important issue for CCI is to assist the training that will soon begin throughout the country to sensitise enumerators and supervisors to their field tasks. Details of the training process emerged from a meeting in New Delhi in late June, 2012. CSO has indicated a training schedule for field staff which will be conducted throughout the country over the coming months. Training will be conducted at five levels, beginning at the national level and moving down into the districts. Meanwhile, CCI has been asked to assist by identifying resource persons in every region

who can be associated with the training process, sharing their knowledge of local crafts in the local language. The support of State Councils and other partners will thus be critical as so much now depends on successfully and quickly sensitising and ‘educating’ enumerators and their supervisors to the handicraft’s sector.

In addition, the Planning Commission is considering research studies that can support the proposed Satellite Account. It has also expressed its concern to better understand the problems and aspirations that are driving artisans today, most particularly those of the younger generation. Here again are opportunities for advocacy and for the changes we have all felt so necessary in the way official agencies reach out to artisans through existing schemes as well as on changes needed within the Non Governmental Organisation (NGO) sector. The range of materials being developed in the course of these efforts will also be of great use and benefit to activists in the sector. Eventually, it is hoped that this may help future planning and field actions by the Offices of the DCs as well as NGOs to be more focused.

Ashoke Chatterjee is the former President, Crafts Council of India and the former Executive Director of the National Institute of Design. He has been active in the field of policy and advocacy for the crafts sector for many years.

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Notes

¹ The Crafts Council of India (CCI) is a voluntary non-profit organisation, working for the welfare of artisans and the development of handicrafts. It was established in the year 1964 by Smt. Kamaladevi Chattopadhyay and later

registered in 1977 with its headquarters in Chennai. CCI is the apex body with a network of 10 State Councils and is affiliated to the World Crafts Council. CCI strives to fulfill the needs of artisans, nurture craft traditions and provide a bridge between India’s craft heritage and the challenges of a contemporary milieu. Its main focus areas are:

- Education and training in upgrading skill and technology
- Product development and marketing

- Engaging the government in active dialogue on the importance of crafts to the country. These activities of the Craft Council help hone the relevance and marketability of the crafts, bringing them into the spotlight and creating sustainable livelihood for artisans.
- ² Several of whom were involved in the process of enumeration of artisans as part of the census.

Format

Economic Measurement of Urban Conservation Projects

DRONAH FOUNDATION

While the cultural value of urban conservation projects is hardly disputable, the economic value of an urban conservation project requires a special focus. Such studies have been rarely commanded for single projects; most studies which were retrieved focus on global impact and do not single out individual projects to assess their economic impact at the micro-level. The only listed exceptions are studies done by English Heritage¹, which focus exclusively on the impact of local conservation projects and assess it qualitatively at the micro-economic level.

A 2011 report to the Advisory Council on Historic Preservation² points out the need to define a new methodology to assess economic impacts in the United States. The authors single out five components to be included in new methodologies: jobs/household income, property values, heritage tourism, environmental measurements, downtown revitalisation. Of those five proposed, the two latter can be dropped; downtown revitalisation is very specific to the North America context and does not apply in India, while environmental measurements could be included in another section of the study.

To quote the work done by English Heritage (2010) and the National Trust³ (2010) in their study of visitor attractions, four types of estimates are required for a quantitative analysis on their impact:

- Expenditures and employment during construction work
- Expenditures and employment in the ongoing operation on sites
- Expenditures by visitors on sites
- Impacts of the above expenditures on local and regional Gross Value Added (GVA)⁴ and employment

In the Indian context, data might be obtained for the two first types of expenditures, since they belong directly to the project. However, expenditures by visitors other than tickets might be difficult to measure because of the disparity of local businesses. Furthermore, the impacts cannot be measured directly because of the absence of reliable data.

EVALUATING ECONOMIC IMPACT AT NEIGHBOURHOOD SCALE

The aim of such studies is to quantify the impact of urban conservation projects on the neighbourhood in terms of employment and household income. The indicators which may be used to evaluate a project include evolution of household income and assessing the increase in number of jobs created as a direct result of the project. Other indicators include documenting the number of local contractors involved in the project and assess the GVA of the project. There are several possible challenges which one may encounter in the process. These include lack of access to data on employment and income; the use of informal, undocumented labour and the fact that impact evaluation needs to be carried out both during and after the completion of a project. A key question is also defining the purview of urban conservation.

Jobs directly created by the project can be retrieved, but the indirect impact on local jobs is harder to assess because of the confidential dimension of labour and of the absence of data on employment. Customised surveying seems to be an option more adaptable to the Indian context. A representative sample could give an idea of employment and income trends in the area, based on perception rather than actual data. The use of three surveys (on-site, business, secondary source) might help attenuate the expected bias in figures.

PROPERTY VALUES

An assessment of property values may be used to analyse trends to see if urban conservation projects contributes to the attractiveness of an area and favours landowners of neighbouring plots. The indicators for these patterns would be an increase or decrease of property value before/after completion and the overall increase of housing demand.

The challenges to carrying out such a study arise from being able to distinguish between urban conservation projects and other exogenous factors which could also explain rising property values. One would need

to take into account the sometimes difficult legibility of property claims. Such a study requires long-term traceability of property value to evaluate changes, and there are no mechanisms for collecting and collating such data on a long term basis.

HERITAGE TOURISM

The growth of heritage tourism is an important factor in developing the economic potential of a heritage site or precinct. This may be done quite simply by measuring the attendance of heritage sites to evaluate their popularity and the incomes that are derived from the tourism industry.

Indicators for this include the number of visitors visiting a heritage site, their profiles and spending patterns. Issues in assessment arise from the lack of clarity in identifying the visitor types, for instance,

tourists might come to visit a range of monuments making it difficult to assess the impact based on a single site. Evaluation approaches should take into account modes of consumption on site and also consumption patterns in the broader context of tourism such as accommodation and commercial activity. Evaluating the impact of single sites becomes extremely difficult in this scenario as there are complex economic systems at play, with different aspects of tourism contributing to the economic growth of a tourist destination. The identification of heritage tourists should correspond to a number of criteria defined in an individual survey and identify the motives of their visit, as well as an estimate of the money they spend on site.

Following are sample survey formats that can be used for data collection for evaluating socio-economic impact of urban conservation projects.

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Notes

¹ English Heritage, officially the Historic Building and Monuments Commission for England, is an executive non-departmental public body of the British Government sponsored by the Department for Culture, Media and Sport. Its primary objective is to advise and oversee the protection and conservation of the historic

environment in England.

² The Advisory Council on Historic Preservation (ACHP) is an independent agency of the United States government that promotes the preservation, enhancement, and productive use of the nation's historic resources, and advises the President and Congress on national historic preservation policy.

³ The National Trust for Places of Historic Interest or Natural Beauty, usually known as the National Trust, works to preserve and protect the coastline, countryside and buildings of England, Wales and Northern Ireland.

⁴ Gross value added (GVA) is a measure in economics of the value of goods and services produced in an area, industry or sector of an economy.

ON-STREET SURVEY SAMPLE FORMAT

Measuring the impact of urban conservation projects on the local economy

Profile

Age:

Sex:

Marital Status:

Household Size:

Employed:

Employment and income

What is your approximate monthly household income?	...			
Did you witness a change in your income after project completion?	YES	NO		Do not know
If YES, was the change...	Positive		Negative	
Would you say this change is imputable to the project...?	Yes, totally	Yes, partly	No	Do not know
Are you employed in the neighbourhood?	YES		NO	
If YES, how long have you been employed here?	...			
Do you feel that the project has created new job opportunities in the neighbourhood?	YES	NO		Do not know

Property values

Are you a property owner?	YES	NO	
If YES			
Have you witnessed any increase of your property value since the project was completed?	YES	NO	Do not know
Have you sold, or ever been tempted to sell, your property?	YES	NO	Do not know
If YES, what were your motives?			

Tourism

How would you rate the effects of tourism on your neighbourhood?	Very good	Good	Not good	Not good at all
Do you think urban conservation has attracted more visitors to the neighbourhood?	YES	NO	Do not know	
Do you think urban conservation has attracted more local people to the neighbourhood?	YES	NO	Do not know	
Do you think the urban conservation project has improved the image of the area?	YES	NO	Do not know	
Do you think tourism has increased business opportunities in your neighbourhood?	YES	NO	Do not know	

Services

Water distribution is	Better than before	Worse than before	No change observed	Do not know
Provision of electricity is	Better than before	Worse than before	No change observed	Do not know
Waste collection is	Better than before	Worse than before	No change observed	Do not know
Road service is	Better than before	Worse than before	No change observed	Do not know
Street lighting is	Better than before	Worse than before	No change observed	Do not know

About the area

Do you think the area is now...?												
A better place to live in	Totally agree		Agree		Do not agree			Do not agree at all				
A better place to work in	Totally agree		Agree		Do not agree			Do not agree at all				
A better place to make business	Totally agree		Agree		Do not agree			Do not agree at all				
A better place for leisure	Totally agree		Agree		Do not agree			Do not agree at all				
A better place for shopping	Totally agree		Agree		Do not agree			Do not agree at all				
On the whole, how would you rate the place on a scale of 1 to 10 (10 being the maximum score)	1	2	3	4	5	6	7	8	9	10		

What in your opinion has been left outside the scope of the urban conservation project? Which issues need to be addressed?

.....

TOURISM SURVEY SAMPLE FORMAT

Measuring the impact of urban conservation projects on the local economy

Profile

Age:

Sex:

Nationality:

Place of origin:

How far have you travelled to visit the site?	... km											
Are you on a day trip or staying in the area?	Day trip						Staying					
How many nights, if any, are you staying in the area?												
What is the size of your party?												
How do you rate the importance of the site in encouraging you to visit the area? (on a scale of 1 to 10, 10 being the maximum)	1	2	3	4	5	6	7	8	9	10		
Have you come specifically to visit the site?	YES						NO					
How have you heard of the site?												
Have you purchased various items locally as part of your visit?	YES						NO					
If YES, how much have you spent approximately on these different items?	INR											
How do you rate the site maintenance?	1	2	3	4	5	6	7	8	9	10		
Would you recommend this site visit to your friends/relatives?	YES						NO					
If NO, could you explain why?												
On the whole, how would you rate the place?	1	2	3	4	5	6	7	8	9	10		
Any recommendations for further improvement?												

BUSINESS SURVEY

Measuring the impact of urban conservation projects on the local economy

Employment & Revenue

What are your approximate average monthly revenues?	...			
Did you witness a change in your revenue after project completion?	YES	NO	Do not know	
If YES, was the change...	Positive		Negative	
Would you say this change is imputable to the project...?	Yes, totally	Yes, partly	No	Do not know
How many workers do you employ?				
Do you employ local workers?	YES		NO	
If YES, how many?	...			
Do you feel that the project has created new job opportunities in the neighbourhood?	YES	NO	Do not know	
Do you feel that business opportunities are more numerous thanks to the project?	YES	NO	Do not know	

Property Values

Are you a property owner?	YES	NO	
If YES			
Have you witnessed any increase of your property value since the project was completed?	YES	NO	Do not know
Have you sold, or ever been tempted to sell, your property?	YES	NO	Do not know
IF YES, what were your motives?			

Tourism

How would you rate the effects of tourism on your neighbourhood?	Very good	Good	Not good	Not good at all
Do you think urban conservation has attracted more visitors to the neighbourhood?	YES	NO	Do not know	
Do you think urban conservation has attracted more local people to the neighbourhood?	YES	NO	Do not know	
Do you think the urban conservation project has improved the image of the area?	YES	NO	Do not know	

Services

Water distribution is	Better than before	Worse than before	No change observed	Do not know
Provision of electricity is	Better than before	Worse than before	No change observed	Do not know
Waste collection is	Better than before	Worse than before	No change observed	Do not know
Road service is	Better than before	Worse than before	No change observed	Do not know
Street lighting is	Better than before	Worse than before	No change observed	Do not know

About the Area

Do you think the area is now...?										
A better place to live in	Totally agree		Agree		Do not agree			Do not agree at all		
A better place to work in	Totally agree		Agree		Do not agree			Do not agree at all		
A better place to make business	Totally agree		Agree		Do not agree			Do not agree at all		
A better place for leisure	Totally agree		Agree		Do not agree			Do not agree at all		
A better place for shopping	Totally agree		Agree		Do not agree			Do not agree at all		
On the whole, how would you rate the place on a scale of 1 to 10 (10 being the maximum score)	1	2	3	4	5	6	7	8	9	10

What in your opinion has been left outside the scope of the urban conservation project?

.....

.....

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Events and Conferences

■ SEMINAR ON ECONOMICS OF HERITAGE

Date: December 10-11, 2012, Pune; December 13-14, 2012, Bangalore
Location: Pune: Le Méridien Pune, Raja Bahadur Mill Road, Pune, Maharashtra
 Bangalore: The Capitol Hotel, Raj Bhavan Road, Bangalore
Detail: The seminar will provide an overview of theories on the economics of heritage, and how conservation decisions are shaped by different approaches of valuing heritage from Indian and international perspectives. It seeks to examine case studies on the socio-economic impact of such individual monument and/or cultural institutions. In implementing heritage conservation projects, public authorities need to find creative solutions to ensure funding sources, as public subsidy alone would not suffice to support the cost of all the heritage conservation projects. The seminar will discuss various models of funding as well as various policies and tools currently used in heritage-based development projects. Lastly, it will discuss the economic and social impacts of heritage conservation projects in a wider context.

Organised by:

- Embassy of France in India
 Contact: Laurent Defrance, laurent.defrance@diplomatie.gouv.fr
- Indian Heritage Cities Network-Foundation
 Contact Person: Rathi Vinay Jha, rathijha@gmail.com
- UNESCO New Delhi
 Contact: Ms Moe Chiba, m.chiba@unesco.org

■ 15TH INTERNATIONAL CONFERENCE ON HUMANE HABITAT (ICHH) 2013

Theme: Reinventing Our Metropolises as Sustainable Humane Habitats
Date: February 1-3, 2013
Venue: Rizvi College of Architecture, Mumbai, India
 The 15th International Conference on Humane Habitat (ICHH) 2013 shall focus on the issues of affordability, sustainability and humaneness of metropolitan areas including policies, programmes, rules, regulations, bye-laws, development, planning, urban design and landscape architecture to evolve strategies for development of Sustainable Humane Habitats.
Contact names: Prof. Akhtar Chauhan and Prof. Anil Nagrath
Organised by: International Association for Humane Habitat (IAHH)
Hosted by: Rizvi College of Architecture,

Mumbai, India
Website: www.humanehabitat.org

■ THE INTERNATIONAL CONFERENCE ON CLIMATE CHANGE AND LOCAL WISDOM: LIVING IN HARMONY WITHIN OUR BUILT ENVIRONMENT

Date: February 14-15, 2013
Location: Makassar, Sulawesi Selatan, Indonesia
 The conference explores the relationship between a high quality space for living by looking back to local wisdom of the built environment to find the balance design and nature. It considers architecture, planning, education, policy and climate change
Organised by: Architecture Department, the Alauddin Islamic State University, Makassar, Indonesia
Website: <http://genius-loci-conference.com>

■ MUNICIPALIKA 2013 - 11TH INTERNATIONAL CONFERENCE ON 'GOOD URBAN GOVERNANCE FOR SAFE, HEALTHY, GREEN AND SMART CITIES'

Date: March 13-15, 2013
Location: India Expo Center, Delhi NCR
 Municipalika brings together mayors and municipal commissioners, government policy makers, urban stakeholders, professionals and industry experts, corporate executives from sectors like waste, water, transport, environment, real estate, e-governance, e-governance, safety and security and urban infrastructure development, urban development and aid academic and research organisations, agencies and financial institutions.
Organised by: Fairfest Media Limited
Website: www.municipalika.com

■ TOURISM AND THE SHIFTING VALUES OF CULTURAL HERITAGE: VISITING PASTS, DEVELOPING FUTURES

Date: April 5-9, 2013
Location: Taipei, Tajikistan
 This conference seeks to examine both the tensions and opportunities in the processes of valuing and protecting cultural heritage and in mobilising it for development purposes in the wider social sphere.
 In this context, this conference seeks to examine both the tensions and opportunities in the processes of valuing and protecting cultural heritage and, in mobilising it for development purposes in the wider social sphere. It explores how heritage 'works' in the context of shifting

and mobile values and, the various ways in which tourism and tourists shape, embed and change the value of heritage in societies.

Organised by: Ironbridge Institute and National Taiwan University in association with UNESCO UNITWIN Network – Tourism, Culture, Development (Université Paris 1 Panthéon-Sorbonne) and Centre for Tourism and Cultural Change, UK
Contact person: Caroline Ashton
Website: <http://www.birmingham.ac.uk/schools/iaa/departments/ironbridge/news/2012/cfp-conference-2013.aspx>

■ SOCIETY OF ARCHITECTURAL HISTORIANS: 66TH ANNUAL CONFERENCE

Date: April 10-14, 2013
Location: Buffalo, New York, United States of America
 SAH Conference session topics include: early modern architecture, diasporic architecture, Buffalo in 19th and early 20th century architecture and the book, post-modernism revisited, conservation and restoration, and postwar architecture.
Organised by: Society of Architectural Historians
Contact person: Kara Elliott-Ortega
Website: <http://www.sah.org/>

■ INTERNATIONAL CONFERENCE ON STUDIES, REPAIRS AND MAINTENANCE OF HERITAGE ARCHITECTURE: STREMAH 2013

Date: June 25-27, 2013
Location: Southampton, United Kingdom
 STREMAH 2013 is the 13th International Conference on Studies, Repairs and Maintenance of Heritage Architecture. The meeting, which has become a major international event, has taken place on a regular basis since the first conference started in Florence (1989) and continued in various cities across Europe.
Organised by: Wessex Institute of Technology, UK
Contact Person: Rebecca Lawrence
Website: <http://www.wessex.ac.uk/>

Traditional Livelihoods and Community Centred Urban Development

RAKHI MEHRA, MUKTA NAIK AND GREG RANDOLPH

Rakhi Mehra is cofounder of micro Home Solutions, an interdisciplinary social enterprise. She is a graduate of St. Stephen's College, Delhi and Oxford University.



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ABSTRACT
While policy discussions on urban development frequently engage with questions of land ownership, sanitation, space and infrastructure, the intimate relationship between a community's built environment and the livelihoods that sustain it is rarely considered. A community driven design project undertaken by micro Home Solutions and Mahila Housing Self Employed Women's Association Trust in the Sundernagari Basti of East Delhi revealed that livelihoods must be placed at the centre of any conversation on urban planning, affordable housing or slum redevelopment. Beyond generating income, traditional occupations often possess a cultural significance that makes their maintenance the highest priority for community residents. Further, such occupations provide a platform for livelihoods should expand their presence in the urban development process. An understanding of the social development of traditional occupations is not only important for the preservation of the site, but also for the economic development of the community.

al women. It is a testament of these women. The entire formalised and informal with

households run homestays. Empowerment comes from are no longer financially ready to build the capacity of other women in Ladakh. The expertise and confidence of these women has been built over the years with training provided by SLC, the Department of Tourism and Department of Wildlife. Each homestay also has a feedback form that guests are urged to fill for suggestions that would help improve these homestays.

INCENTIVES FOR CONSERVATION: THEMBANG, ARUNACHAL PRADESH

If located close to an area of conservation value, the homestay initiatives also contribute to the protection of

the site. Take the example of Thembang in Arunachal Pradesh. Thembang is a village in the West Kameng district of Arunachal Pradesh. At an altitude of 2,300 metres, this village offers a breathtaking view of the Dirang River and is surrounded by magnificent mountains. Still untouched by urbanisation, Thembang provides an ideal opportunity of experiencing the traditional lifestyle of the indigenous Monpa community. For naturalists the area offers a range of diversity that includes rare orchids, the Red Panda, Musk Deer, Himalayan Black Bear and birds such as the Blood Pheasant, the Monal Pheasant and the Tragopan. Recognising the biodiversity significance of this area, WWF India has worked with the community here to declare part of the community owned forests as a Community Conserved Area (CCA) where strict rules of conservation are adhered to. WWF India also supports nine homestays here. The homestays have given the communities an alternate source of livelihood, and also an incentive to conserve the biodiversity within the CCA. This biodiversity will continue to survive only if the community protects it.

The homestay at Rumbak, Ladakh

in by women they ent. The two hour's drive the short trek to The Zingchen ing tea, snacks e to be known as visitors can trek of the snow pak, another ers a homestay Rumbak is a adakh started ia (SLC), a local working in askar and Spiti now leopard in ecently been f Ladakh. The Development homestays n. Rumbak is om here into





Dronah is an interdisciplinary organisation constituted by highly motivated professionals from various fields who share a vision for a better quality of life – one that is sustainable, environmentally sensitive and draws on the contemporary without foregoing the strengths of the traditional. 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 focussed on conservation and development of the built heritage, environment; and art and crafts with the involvement of local community, in addition to being engaged in documentation and educational activities.

₹ 350 / USD 25

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