

ICOMOS-India Scientific Symposium 2019
Interfacing Sacred Heritage, Cultural Landscapes and Sustainable Development Goals:
Reciprocity among Tangible-Intangible Heritages and Sacredscapes

21-22 June 2019 (Fri-Sat), Varanasi.

BACKGROUND NOTE: A PATHWAY TO MARCH: SUSTAINABLE MODELS FOR TANGIBLE-INTANGIBLE CULTURAL HERITAGE - A SEARCH BEYOND BINARIES

Intangible and Tangible heritages coexist in India as a vibrant living heritage are well recognized visually, monumentally and, as lived features. However, in the realm of cultural heritage protection, conservation and management we find ourselves in a dilemma. One of the reasons being that the tools and systems we currently find in Indian system of governance related to cultural heritage has top-down approach in 'built heritage' management while in the case of intangible, the individual practitioner is the bearer of the 'heritage'. Government patronage, in case of the living traditions, is usually found playing the role of 'showcasing' and not necessarily an 'enabler' for a dynamic evolution of the practices as part of human expression and development.

In recent projects of the government for development in historic-holy cities - the development projects, in the realm of built heritage, it is found that there is a direct bearing on the intangible heritage as the spaces get altered and centuries old heritage traditions are thus impacted as the fabric is disturbed. Some of the question here are -

- Who are the current players/stakeholders who are impacting the method used?
- What is the role of the heritage practitioner and the academia?
- Should the responsibility for informing development in historic-holy cities be shared?
- Are the laws of governance that impact heritage and a way of life which gives *Bhārtīya* (Indian) its unique cultural flavour adequate?
- Are there case studies which demonstrate methodologies? Which are community responsive?
- Can rights of individuals and rights of communities be mutually supportive each other?
- Are there principles that need to be enshrined in regulatory systems?

Hence, where do the challenges lie?

Varanasi, known to be one of the oldest living cities in the world, is rich in both tangible and intangible heritages, and emerged cultural landscapes and sacredscapes. Several efforts are being made by both government and civil society towards its enhancement through improvement in physical infrastructure as it also simultaneously aspires to be a modern city, making proper balance between age-old traditions and contemporary modernities. It was identified by the Ministry of Housing and Urban Affairs, Government of India, as a HRIDAY and PRASAD city as well as SMART City. Simultaneously effort is also being made in and around several other historic cities like Amritsar, Amravati, Ajmer, Puri to name a few.

In the light of the Sustainable Development Goals (SDGs) and the Delhi Declaration on Heritage and Democracy, the occasion of the Annual General Meeting-and-Scientific Symposium in Varanasi on 21st and 22nd June 2019 offers an unique opportunity to begin the conversation and share experiences on this subject.

Ar. Gurmeet S Rai
Vice President, ICOMOS-India

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OBJECTIVE OF THE SYMPOSIUM

1. Assess the state of academic and practice-based knowledge related to tangible-intangible reciprocity and sacredscapes;
2. Identify gaps in working of the academic, practitioner, policymaker, other stakeholders;
3. Direct future action (research, practice, policy making, etc.) for the desired SDGs.

SUBTHEMES FOR PAPERS

- SUBTHEME 1:** **Integrated Approach in Heritage Management Recognising Intangible and Tangible Heritage** -- To highlight the current role of practitioners and academia in urban transformation with a special focus on sacredscapes. Case studies of salient features, outputs and outcomes
Session Chair: Dr. Vandana Sehgal
- SUBTHEME 2:** **The Theoretical Framework and Current Methodologies** - Existing policies and development paradigm and processes impacting tangible and intangible heritage.
Session Chair: Dr. Sanghamitra Basu
- SUBTHEME 3:** **Rights-Based Approaches in Heritage Management to Achieve Sustainable Development Goals (SDGs)2030** - Case Studies From India
Session Chair: Dr. Vidhu Gandhi

ABSTRACTS OF PRESENTATIONS -- SUBTHEME ONE

PAPER TITLE: INCLUSIVE PLANNING FOR THE SACRED HERITAGE OF KALIGHAT TEMPLE AT KOLKATA - A HOLISTIC APPROACH FOR REVITALISING THE SACREDSCAPE

Author: Anjan Mitra / The Appropriate Alternative, Conservation Architect, Urban Designer, Kolkata

Abstract:

The *Kalighat* temple is a prominent sacred and cultural destination of West Bengal beside the Adi Ganga River. Predating the history of Kolkata itself, it has been influential in shaping the development of the city itself. Chief Minister of West Bengal, Mamata Banerjee, initiated the KMC project "Beautification of the *Kalighat* Temple Area" with Anjan Mitra / The Appropriate Alternative as architects and development consultants.

To begin with, diagnostic assessment of this socially, politically and culturally sensitive historic area has been carried to assess the livelihoods, pilgrim facilities, local economy, legal complications, etc., along with an assessment of environmental issues caused due to regular tidal flooding of the river. The exercise led to a belief that instead of 'beautification' what Kalighat needs is an inclusive planning exercise that expands on the scope of the project from the temple precinct to a larger hinterland – the *Kalikhsetra* and implements strategies aimed towards a negotiated development of the area. The first set of interventions concerns the immediate surroundings and linkages of the temple precinct. The existing system has been operational for generations, providing livelihoods for *sebait* families and direct dependants associated with the temple. As the temple has grown – so have the requirements of space - necessitating major structural and service reorganisation of the temple. A parallel set of interventions were also conceptualised to link the socio-economic structures and informal networks around the precinct. These interventions also respond to the historic cultural landscape of Kalighat and *Adi Ganga*. These generated alternative strategies aim to strengthen the resilience, robustness, efficiency of the precinct while acknowledging its histories and collective memory. In both these cases, the idea of revitalisation shaped a critical process of engagement that helped us design strategic interventions which strengthened the existing socio-spatial networks by building on and adding to existing systems. This was crucial as resources are scarce, new land is unavailable and public land is difficult to reclaim without mass evictions and displacement.

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In a historic area laden with complex socio-cultural and political issues, this project validates *Revitalisation* as an inclusive planning approach that enables unique trajectories of thought-action to negotiate potential challenges. The adopted process creates a strong substrate of interaction, collaboration and agreements between different entities that often have confrontational stances. At points, certain 'common grounds' are created, which maximise the probabilities for socio-spatially inclusive and sustainable development.

Keywords: *Cultural Heritage, Sacred, responsible development, traditional values, Revitalisation*

PAPER TITLE: HARIDWAR: A QUEST FOR THE 'TRUE' SPIRIT OF HERITAGE

Author: Ar. Apoorva D Goyal, Conservation Architect | GN Heritage Matters, Haridwar

Abstract:

With the intention of understanding the indigenous conceptions and management systems of cultural heritage in India, this paper chooses a specific 'cultural landscape' and aims at surveying heritage significance through multiple lenses such as, religion, ethnicity, class and personal history that, going beyond institutional discourse, will explore an ethnographic perspective. What do the local communities consider heritage? How do they protect it without any formal training in the field? How are they able to protect both the tangible and intangible heritage alike? Questions such as these and more are addressed here.

Particularly referring to religious sites, the AHD has always felt uneasy to interfere with such places and sentiments as it is too sensitive to be dealt with objectively. Looking at this disinclination as an advantage, the holy site of *Har-ki-Pauri* (Haridwar, Uttarakhand) was consciously picked as a case study to learn about the indigenous methods and conceptions in its undiluted form. Furthermore, since Hinduism is considered more of a lifestyle than a mere faith or belief, it plays a vital role in shaping the conceptions of heritage and heritage management in India. Its ancient scriptures are a composition of both 'mythology' and 'history', which have fictitious characters and allegorical stories on one hand, and on the other, give detailed geographical, socio-cultural, historical and political accounts of the era they were composed in. Therefore, this paper also inspects how mythology and religion, two predominant intangible factors, are used as powerful tools in protecting both- the tangible and intangible heritage.

Keywords: *Rivers, Religious Heritage, Cultural Landscapes, Alternative Heritage Management, Indigenous*

PAPER TITLE: BRIDGING GAP BETWEEN TANGIBLE AND INTANGIBLE HERITAGE IN INDIA: THE CASE OF THE SHAKTIPITHAS IN HIMACHAL PRADESH

Author: Harveen Bhandari, Professor, Chitkara School of Planning & Architecture, Chitkara University-Punjab

Abstract:

UNESCO's continued efforts to safeguard tangible and intangible heritage both intertwined as sides of one coin received a major thrust with the adoption of the 2003 Convention for the safeguarding of intangible heritage. Further community participation strengthened integrated conservation of tangible and intangible heritage. However, in India, on the contrary, conservation activities are taken up majorly by government organisations such as the Archaeological Survey of India supported by its co-body National Monument Authority and some by State Development Authorities restricted to only national monuments and archaeological sites. To some extent, nongovernmental organisations like AGA Khan Trust for Culture and INTACH have taken up the protection of India's intangible heritage along with the tangible heritage but the stakeholders/community concerned are not apprised of the need of heritage conservation, its typologies and approaches.

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This study is an attempt to bring forward the lack of awareness towards heritage conservation at living religious heritage sites while considering the case of 'Shaktipithas' of Himachal Pradesh, north India. It brings to light the ignorance to cultural significance of heritage, the different vested and conflicting interests of the stakeholders and the widening gap between tangible and intangible heritage leading to degradation of India's cultural heritage. Interviews with different stakeholders and a survey conducted between 2014-2018 on the site have helped to derive that the intangible substantiates the value of tangible while the tangible acts as a medium to showcase the intangible. The findings corroborate the need to create heritage awareness with a top-down approach and bridge the gap between tangible and intangible heritage; and to be able to safeguard heritage wholly.

Keywords: *Cultural heritage, Charters, Intangible, Living religious heritage, Tangible,*

PAPER TITLE: INTERFACING SACRED HERITAGE - THE CHRISTIAN LANDSCAPE OF VARANASI

Author: Dr. Jyoti Rohilla Rana, Associate Professor, Dept. of History of Art, Banaras Hindu University, Varanasi.

Abstract

Varanasi is known for its multi-cultural identity and with it both tangible and intangible cultural heritage co-existed. It is a mosaic that comprises of the Hindu, Buddhist, Jain, Muslim, Sikh as well as Christian heritages. Of course, many studies done in other areas, but Christian Heritage is least explored. There are many beautiful churches, cemeteries displaying fine architectural elements in Varanasi but due to poor maintenance and upkeep, the architectural heritage is slowly being at the verge of lost. The present study focuses on the study of Christian Religious heritage which comprises of 22 important churches but only a few of them are of architectural importance. They are St. Mary's Cathedral (Cantt.), Methodist Red Church, Nadesar, Catholic Church (Cantt.), St. Thomas at Godaulia, CNI Church (Cantt), St. Paul (Sigra), St. Thelema Church, Teliabagh, and others.

Now that the Cultural Heritage of Varanasi is being showcased on a global platform, it is the right time that we should also identify, conserve and preserve the Christian landscapes. The present study will highlight St. Mary's Cathedral which is not just historically important but also has influence of European architecture. Sadly, the condition of this cathedral is very bad.

Thus, we can say that in the present scenario when the development of Varanasi is taking place under various government schemes like HRIDAY and PRASAD as well as SMART city on the road of SDGs, we should not ignore Christian heritage as it also symbolises the multi-cultural personality of the place.

Keywords: *Heritage, Church, Christian, Tangible, Intangible*

PAPER TITLE: NAATU VAIDYAM: ETHNO-MEDICINAL PRACTICES OF THE KURUCHIYA COMMUNITY IN WAYANAD

Author: Koumudi Malladi, M.Design (Heritage Design Plan. and Mgt), Srishti Institute of Art, Design and Technology

Abstract:

The rolling landscapes of Wayanad are home to 37% of the tribal population of Kerala which consists of majorly five tribes, namely, Paniyas, Kuruchiyas, Kurumas, Adiyas, and Kattunayakas. These tribal communities are distinctive in terms of culture & practices, display a high diversity in social organization. Over centuries of living in forests in the hills and valleys, the tribes have developed their own individual indigenous tangible and intangible knowledge systems involving their traditions, myths, organization structures, food, health and cultural organizations which are informed by the natural ecosystem they live within. *Naatu Vaidyam* (ethno-medicinal practices) is practiced by all the tribes in their own, adapted form. The Kuruchiya continue to practice it, with *Vaidyans* running dispensaries to adapt to the urban setting.

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The focus of the paper will be to examine the parity in the continuing indigenous practices and the academic documentation and analysis found in the research conducted on the *Naatu Vaidyam* practices of the Kuruchiya. The primary research involved interviews with several members and *vaidyans* from the community. Government officers in the Tribal extension office and a Sr.Botanist from Boy's Town Herbal Garden by Wayanad Social Service society. Secondary research was conducted in online and offline journals, libraries and research institutes. Data collected involved around themes of indigenous tribal communities in Wayanad, tribal entho-medicinal practices and health care, biodiversity of Nilgiri biome and sustainability of indigenous practices. The intent of the research is to understand the contemporary practices of the indigenous tribal knowledge system of *Naatu Vaidyam*.

Keywords: *Intangible knowledge systems, Indigenous tribal practices, biodiversity of ecosystems, Contemporary tribal practices, Sustainability of indigenous practices.*

PAPER TITLE: SURYAPUTRI TAWI: SACREDSCAPE OF A HILL RIVER

Author: Dr. Mrinalini Atrey, The Law School, University of Jammu, Jammu-Tawi

Abstract:

SuryaPutri Tawi, a tributary of River Chenab rising from Kaplash Kund of Seoj Dhar meanders through hills before coming to Jammu city. Tawi is not just a river quenching the thirst of the locals, but also a symbol of Jammu region and particularly of Jammu city which owes its name Jammu-Tawi to it. It is an identity of Jammu city.

Rivers are always sacred in nature being source of water so is Tawi which is said to have been brought to Jammu by Bhair Devta to cure his father Vasuki Naga. This sacredness is further enhanced by the important shrines which have emerged on its banks, such as those of Sudh Maha Dev in Chenani, Kon Kondoli, Mahamaya temple and Kali temple at Bahu, Pir kho cave shrine and so many others. Much has been written on Tawi in recent years due to its dangerous pollution level. Efforts are being made by many agencies to save Tawi from pollution. However, Jammu is yet to realise that this river carries memories of the land through geological period to present times. It is the main protagonist in the Jammu narrative and in this paper an endeavour shall be made to highlight this aspect of its sacredness which has not yet been attempted.

Keywords: *origin, legends, built heritage, shrines, rituals.*

PAPER TITLE: TANGIBLE AND INTANGIBLE HERITAGE OF BANARES: NEED FOR INTEGRATED APPROACH

Author: Dr. Ritu Gulati, Associate Professor, Faculty of Architecture, AKTU, Lucknow

Abstract:

Banares epitomises the soul of India and enriches with timeless unforgettable experiences strengthened over time. This sacred city on Ganga Ghat is undoubtedly unique in its architectural, artistic and religious expressions of traditional Indian culture. The entire city, a spontaneous, organic organization of meandering streets and informal layering of form, developed as connection to the holy river does not boast of dramatically great forts, palaces or exquisitely carved temples but has the people embodying one of the oldest religions of world. A perfect amalgamation of tangible and intangible heritage, the experience of moving from traditional part of city through its ensemble of narrow streets and lanes is fascinating and engaging.

These streets leading from core areas to ghats are a medley of behaviours. Majorly residential, interspersed with commercial activities thriving on *Ghats'* rituals, the morphology is punctuated with numerous temples acting as nodes binding the whole system together in soul and spirit. Almost all lanes exhibit definite spatial hierarchy, rhythm and order manifested in built form highlighted by changing frames and built mass. Interesting variations of light, shade; proportion, scale provide interest and

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unifying character to heterogenous facades. In addition to qualitative aspects of space the experience is enhanced by mantra chants, association with rituals near temple nodes, varied smell of fumes, flowers, procession of dead bodies and most importantly the emotive existence of people themselves adding value to these sacred spaces. The need of the day is to adopt an integrated approach recognizing both tangible and intangible heritage sustaining the soul of Benares.

Keywords: Benares, Tangible Heritage, Intangible Heritage, Sustainability, Sacred City

PAPER TITLE: HRIDAY & SUSTAINABLE DEVELOPMENT LESSONS & LEARNINGS -- CASE : MATHURA- VRINDAVAN (THE BRAJ REGION)

Author: Ms. Shalini Dasgupta, Principal Conservation Architect, Heritage Conservation & Design Centre, Delhi

Abstract:

HRIDAY, A flagship scheme of the Government of India - Ministry of Urban Development, focused on revitalising twelve heritage cities - Amrawati, Gaya, Dwaraka, Badami, Puri, Amritsar, Ajmer, Kanchipuram, Velankanni, Warrangal Mathura and Varanasi. It strategized efforts of planning, development, implementation and management for ensuring sustainable growth of these heritage cities in partnership with State Governments. It offered a paradigm shift in India's approach to city development, bringing together urban planning/economic growth and heritage conservation in an inclusive and integrated manner with special attention on livelihoods, skills, cleanliness, security, accessibility and service delivery. The scheme was envisaged to work through a partnership of Government (Central/State/Local), private sector, academic institutions and local community.

Braj is the land of Krishna and is known world over today due to its associations with *krishna lilas* (religious anecdotes). It is an extremely vibrant region with immense historical, religious, social and cultural significance. It consists of thousands of historic water bodies (kunds), forests and grooves (*van/ upvan*), hills and hillocks, temples and other built structures, all related to various aspects of Krishna. This treasure of natural and built heritage (tangible & intangible) has been undergoing assault by over-enthusiastic communities at places and in others is falling apart due to apathy and neglect.

This paper explores the vast intangible resource present in the city of Mathura and the larger region of Braj. It also presents the approach applied towards its tangible & Intangible Heritage under the Govt. of India scheme - HRIDAY. It wants to put forth through the case study of Mathura / Braj the pros and cons of various approaches. The paper eventually attempts to explore and present the learnings and outcomes from the above project and open a dialogue with the academia for future solutions to identified road blocks within such Development schemes.

Keywords: Sustainable Development, Cultural Heritage, Urban Development, Intangible Heritage, Heritage Management

PAPER TITLE: LOSS OF HISTORIC KNOWLEDGE OF CULTURE-NATURE HARMONY -- THE WATER WOES OF BIJAPUR

Author: Priyanka Singh, Conservation Architect/ Independent Consultant

Abstract:

At its peak, Bijapur - the erstwhile center of the Adil Shahi empire- is said to have supported a population of 10 lakh people. That was 500 years ago. Today, the town with a population of almost 3.5 lakhs, is suffering from a prolonged drought - one which has persisted for much of this past decade. NITI Aayog, in its recent report states that 40% of the country's population will have no access to potable water in 2030; to a large extent affected by the severe depleting levels of ground water thereby impacting supply to close 100 million people in no less than 21 cities. The residents of Bijapur are already impacted - they receive municipal supply of water just once a week.

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The landscape of Bijapur exhibits one of the most elaborate historic urban water 'systems', with aqueducts, stepwells, a *qanat*, and water towers – clearly reflective of a keen depth of knowledge of not only the ecology of the area, but of a relationship with nature respecting its intrinsic capacity for water resource and sustainable use.

Today, the water network is viewed in fragments – with obliviousness to the interconnected whole rooted in the loss of historic knowledge of the relationship with the natural environment. The integrity of the landscape is threatened by loss and decay of physical remains, declining water levels, urban expansion through change of land use in the carrier zone which protected the subterranean channels and degradation of the man-made and natural features of the catchment that allowed water percolation and collection into the water network. An integrated approach is needed which has its basis in a comprehensive understanding of the historic knowledge system towards conserving and managing its historic, cultural, environmental and resource value.

Keywords: *Water, Sustainability, Traditional Knowledge, Cultural Landscape, Environment*

PAPER TITLE: TANGIBLE & INTANGIBLE BELIEF SYSTEMS: SHRINES OF OLD JAMMU CITY (to be revised)

Author: Ar. Sukanya Sharma, Architect, Sanrakshan Heritage Consultants

Abstract:

Jammu City is extensively known for shrines and spiritual traditions associated with them. There are many shrines in the old city of Jammu which gained popularity from the number of devotees from diverse backgrounds. People go on pilgrimage to the shrines for the attainment of a wish expressed in the name of the saints, *Pirs* or deities in various tangible forms whose blessings are sought. Worship may be at a specific natural feature or a symbol. The appearance of any tangible object has some effect on the person engaging with it, and the type of effect varies throughout the object's life history. Engagement of physical objects can lead to new ways of thinking. This is important for the study of shrines for now we can access the intangible supernatural being as we have opportunities to think about it differently when it is in the physical world. Moreover, when we see a religious object, we think thoughts we wouldn't normally think, it might make us believe things we wouldn't normally believe, and we can involve our biological perceptions, such as sight and touch, which we wouldn't normally be able to engage without a physical form. Types of offerings typically to these shrines follow similar patterns. These divergent shrines play an important role in lives of people by reducing the communal tension.

This paper would focus on the interpretation of the rich cultural life of the people of Jammu and to make an evaluation to be differentiated from established terms like Churches/ Temples/ Mosques and from domiciliary shrines.

Keywords: *Pilgrimage, intangible supernatural being, biological Perceptions, divergent shrines, rich cultural life.*

ABSTRACTS OF PRESENTATIONS -- SUBTHEME TWO

PAPER TITLE: PLANNING OF URBAN AREAS WITH HERITAGE VALUE -- Towards a Heritage Precinct Conservation & Improvement Local Area Plan: A case of Dhal-ni-Pol, Ahmedabad, India

Author: Aditi Rai, Student, Masters in Urban & Regional Planning, CEPT University, Ahmedabad, India

Abstract:

Majority of Indian cities have grown from their historic urban cores, which still remain at the heart of the urban areas, facing deterioration and decay and simultaneously inheriting a unique character, which can be anything from residential mixed neighbourhood or commercial hub to the precinct with sacred spaces.

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Dealing with the problem of conserving a large urban core, precincts or districts with heritage value is quite different from conserving an individual building, structure or ASI Heritage monuments. Being under multiple private & public ownership, these precincts and structures have evolved through a period of time, amalgamating various transformations and additions to their tangible & intangible cultural heritage and social structures. They reflect the needs and aspirations of multiple stakeholders and must continue to remain in private ownership in order to remain an integral part of the city where people live, work, shop and conduct their daily lives. Generally, the owners are in- proficient to maintain these lived-in heritage structures due to the lack of monetary support and required knowledge. Therefore, the conservation of such areas requires significantly different types of tools and approaches, which has more to do with the realm of planning.

Only a few cities in India have recognized such need, and have taken a systematic approach to make special institutional arrangements and prepared regulations to conserve their built heritage. Ahmedabad Urban Development Authority (AUDA) has introduced an incentive-based mechanism named Heritage-Tradable Development Rights (H-TDR) for Heritage listed structures within the historic walled city of Ahmedabad. The paper assesses the existing regulations, relaxations, incentives and mechanisms through the lens of H-TDR. It further highlights a comparative analysis of demand and supply sides of Ahmedabad HTDR market and proposes recommendations which can make the Heritage TDR more profitable and accessible incentive for heritage conservation.

Although this paper is based on the study and research conducted for mixed-use, lived-in precinct with significant heritage value in the Walled City of Ahmedabad, the strategies and tools proposed here can be befitting and very useful for Precincts with Sacred Spaces & their heritage.

Keywords: *Heritage Precinct, Lived-in Heritage, Incentive-based mechanism, Heritage-Tradable Development Rights (H-TDR), HTDR Market*

PAPER TITLE: CORPORATE SOCIAL RESPONSIBILITY IN ACHIEVING SUSTAINABLE DEVELOPMENT GOALS, NEW DELHI

Author: *Monali Wankar, Conservation Architect, Associate Professor, Gateway College of Architecture and Design, Sonipat and PhD Research Scholar, Jamia Millia Islamia, New Delhi*

Abstract:

In 2012 in the Rio+20, the United Nations Conference it was arrived to take the MDGs further and develop Sustainable Development Goals (SDGs) were set was to carry the pace that was already initiated. Meanwhile in India, the Corporate Social Responsibility act came into existence in 2013 as a part of the Companies Act 1956 and made CSR compulsory. Notifications came up subsequently defining the conditions under which the companies are liable to participate in CSR. There was an addition as Schedule VII, *protection of national heritage, art and culture including restoration of buildings and sites of historical importance and works of art; setting up public libraries; promotion and development of traditional and handicrafts;* wherein the protection of heritage became the concern for the first time. It is observed that the agendas of SDGs 2015 have an overlap with CSR schedule of activities prescribed in 2013. Many of the aspects of the far reaching goal to be achieved by SDGs till 2030 seem to be achieved effectively if the practice of CSR is implemented appropriately.

The paper endeavours to map of these goals of SDGs and schedule VII of CSR to check the effective implementable process where both ends meet with satisfactory results in case of tangible heritage of Delhi. The paper will include the challenges that the built heritage of Delhi is facing and how CSR and SDGs together can resolve the issues effectively.

Keywords: *Corporate Social Responsibility, Sustainable Development Goals, tangible heritage, schedule vii, art and culture*

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PAPER TITLE: CULTURAL LANDSCAPES OF KAKATIYAS AND *MISSION KAKATIYA* SCHEME UNDER GOVERNMENT OF TELANGANA

Authors: Prof. M. Pandu Ranga Rao and Prof. GSV Suryanarayana Murthy

Abstract:

Since the known history of India, numerous Cultural landscapes have flourished throughout this civilization, but the awareness to identify these settlement geographies as Cultural landscapes has been missing for many years leading to binary of operational confusion during management, conservation and administration of these geographies. Natural settings have always been woven into the cultural fabric of this nation with such an ease that nature and humans seem to be of the same hue.

This paper examines a such cultural landscape in India. Kakatiya dynasty that hailed from Warangal and ruled the Telangana and Andhra region in early medieval eastern Deccan, happened to raise kings and queens whose course of action flowed hand in hand with the existing topography of the region. Kakatiyas are remembered for their monumental contribution to the Telugu culture as well as agriculture, irrigation and building technology. A study of Telugu past under Kakatiyas reveals the Agriculture, irrigation, settlement patterns and Art bearing strong roots from cultural knowledge adjusting, understanding and camouflaging with the topography. The adamant relation between existing topography, the flow of water, erection of massive temple complexes, foundations of villages and adjacent farmlands is what makes this assembly a cultural landscape unique to Kakatiyas.

Numerous Cultural Landscapes throughout the globe have been inscribed under UNESCO as World Heritage Sites, one of them being from India - the Bimbetka Caves, and there are many like the Kakatiyan built environments which fall into different category meeting the tangible with intangible heritage .

For the sustainable landuse of these landscapes Government of Telangana has launched *Mission Kakatiya* to protect and manage the irrigation and ground water in these areas. This approach to an extent ensures better management of these landscapes

Keywords: Cultural Landscapes, Kakatiyas, Irrigation Systems, Settlement Patterns, Sustainable Landuse, Combined Work of Nature and Mankind

PAPER TITLE: BUILDING A CROSS-CULTURAL CONVENTIONS APPROACH AT UNESCO

Author: Ritika Khanna, Gurugram, Haryana

Abstract:

Since the creation of UNESCO's first cultural convention – the 1954 Hague Convention – the number and scope of these standard-setting instruments has increased to incorporate the various forms and evolving nature of heritage. Today, UNESCO works around six cultural conventions and two additional protocols that are separate legal documents with different implementation strategies. However, there are several themes and ideas within them that intersect and overlap one another.

Focussing on two cultural conventions of UNESCO – the 1972 Convention Concerning the Protection of the World Cultural and Natural Heritage and, the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage – this paper will outline the various overlapping elements in the implementation of the two conventions. Based on a few works done both within and outside of UNESCO, this paper will also propose possible ways to bring about synergies between the two conventions. In doing so, this paper will call for building a potential cross-cultural conventions approach for efficient heritage management.

Keywords: tangible, intangible, unesco cultural conventions, synergies, heritage management

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PAPER TITLE: THE INDIAN CRAFTSMAN AND THE PARADOX OF VISHWAKARMA

Author: Sanjay Dhar, Art Conservator (Wall Paintings)

Abstract:

Vishwakarma, described in the Mahabharata as, 'The Lord of the arts', seems to have become distant from the arts and practiced crafts of today. The paradox is, patrons and practitioners of crafts that he pioneered and passed on would not be able to recognize him, because the craftsman today does not practice his craft in any way that 'Vishwakarma' would know or understand.

Indian canonical texts related to building arts and crafts, spend more pages talking about the qualities of a craftsman than the craft itself. The description in effect elaborates the process for assessing craftsmen along with creating awareness and appreciation of what goes into producing a work of art or craft. The disruption to the logical progression of our building traditions during the colonial period also affected the practice of crafts resulting in the decline in the numbers of craftsmen.

The situation was partially addressed by the arts and crafts revival movement in the 1970's and 80's. However, building related crafts remained neglected, till restoration projects were initiated and architectural conservation established its presence as a discipline in the country. Identifying craftsmen who had learnt the craft in the traditional manner became a priority, but by then the knowledge deficit had grown. Even so our educational institutions have failed to recognize the importance of the craftsman, repeating the colonial mistake, of only considering the appearance of the end product. This paper attempts to define our knowledge deficit with the hope of understanding the craftsman worthy of the epithet 'Vishwakarma'.

Keywords: Human resource, Conservation, Heritage, Crafts, Craftsmen, education, training, awareness, Vishwakarma

PAPER TITLE: FROM TYPOLOGY TO TOPOLOGY: DEVELOPING A DIFFERENT APPROACH TOWARDS UNDERSTANDING HERITAGE

Author: Dr Sukanya Mitra, Assistant Professor in History, Loreto College, Kolkata

Abstract:

This paper discusses the conception of topology analysis as the method for understanding tangible and intangible heritage. Following Britta Rudolf (2006), we argue that the concept of topology in heritage studies seeks to combine two aspects -- logos -- as the appearing principle of creativity, or more simply as the manifesting idea and, topos -- the localisation of meaning.

How can these two be combined and how can their combination assist in heritage identification? This is the first question we seek to address. Secondly, we argue about the need to go beyond typologies and question the conventional meanings and categorisation of heritage concepts. The paper suggests, therefore, that instead of typologies we need to use topology in order to differentiate between the knowledge construction and meaning of heritage making on the one hand and heritage expressions on the other. Apart from this, the paper also argues about the necessity of adopting an inter-disciplinary approach in understanding heritage. Whereas architects and urban planners may be associated with heritage studies, they need to be supplemented with the skills of diplomacy, psychology and local history. Following Richard Kurin (2004) we argue that the university curriculum in architectural conservation or heritage studies should contain these elements in order to develop a more integrated approach towards the subject. Lastly, the paper proposes that the reciprocity among tangible and intangible heritages in the context of sacredscapes can be analyzed effectively using the method of topological analysis which looks at heritage as an idea taking place and not simply as an expression of people's traditional inheritance.

Keywords: typology, topology, interdisciplinary method, making meanings

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PAPER TITLE: WATER AND HERITAGE: MAINSTREAMING INCLUSION OF WATER HERITAGE FOR SUSTAINABLE FUTURES

Author: Amit Tandon, Architect, Independent Socio-spatial Researcher

Abstract:

Water flows through intrinsic spaces of the courtyards into neighborhoods and across political boundaries. It brings people together and enriches the plurality of our cultural history. The process of shaping civilization's, settlements, livelihoods, customs, practices etc is a dynamic process actively engaging people and communities that leads to developing of tangible and intangible assets. In the current discourse of urbanisation traditional knowledge, practices, customs and infrastructure have been ignored by the hydraulic hegemony over provision of water. Indian subcontinent is enriched with water bodies in form of rivers, ponds, lakes, etc. Along with water bodies there are traditional systems across all the hydrogeologic regions which are supported by local customs, livelihoods, etc. Purpose of these water systems varies from provision of water for household, livestock and agricultural needs for the communities.

The national water policy of India acknowledges that "States should be incentivized to increase water storage capacity, which inter-alia should include revival of traditional water harvesting structures and water bodies." Though there has been a mention of use of local knowledge and revival of traditional water bodies in 'feel good' policy documents there is a need for institutional, administrative and legal measures in order to mainstream water and heritage to achieve various sustainable goals.

The paper presents two cases - Kuhls of Kangra and Wells of Kerala - and discuss measures proposed to mainstream water and heritage in the development discourse.

Keywords: *Water, Heritage, Water policy, Water Governance, sustainable development goals*

PAPER TITLE: VALUING THE INTANGIBLE & THE TANGIBLE FOR SUSTAINABLE URBAN DEVELOPMENT

Author: Kanika Bansal, Professor in Architecture, Chitkara University-Punjab & PhD Scholar, GNDU, Amritsar

Abstract:

In today's time, the scope of cultural heritage is no longer limited to monuments, sites and objects, but has expanded to include the traditions and living expressions inherited from our ancestors. Since the adoption of the 1964 Venice Charter focusing exclusively on physical tangible heritage of the built environment until 2005, the concept of intangible heritage in historic urban areas remained unclear. The International Convention for the Safeguarding of the Intangible Heritage adopted in 2003 became the culmination of several international policies and discussions primarily aimed at bridging the interdependence between the intangible cultural heritage and the tangible cultural & natural heritage.

However, the notion of intangible heritage within the historic urban areas gained momentum with the adoption of the Xi'an Declaration on the Conservation of the Setting of Heritage Structures, Sites and Areas in 2005, taking into account the tangible and intangible dimensions of settings in the decision making processes. Further to this came the 2011 Recommendation on the Historic Urban Landscapes that brings forth the impact of rapid urbanisation on the tangible and intangible heritage in historic urban areas. It aims to give tangible and intangible heritage values their rightful importance in the process of interpretation, planning and conservation of historic urban areas. This has also been recognised by the inclusion of a specific target in the Urban Sustainable Development Goal 11, devoted to strengthening efforts to protect cultural and natural heritage which aims to make cities and human settlements inclusive, safe, resilient and Sustainable. The paper thus attempts to trace the developments in the frameworks adopted to connect the tangible and intangible in historic urban areas beginning with the Xian Declaration till the Recommendation of Historic Urban Landscape that has come a long way since the 2003 convention.

Keywords: *Sustainable Urban Development, Intangible Heritage, Tangible Heritage, Historic Urban Landscape*

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PAPER TITLE: PILGRIMAGE ROUTES AND SACREDSCAPES OF AYODHYA VIS-À-VIS PERSPECTIVE OF INCLUSIVE HERITAGE DEVELOPMENT PLANNING

Authors: Dr. Sarvesh Kumar, Assistant Professor of Geography, Gorakhpur University and, Prof. Rana P.B Singh, Coordinator-NSC-CLs, President ACLA & Retired Prof., Banaras Hindu University, Varanasi

Abstract:

Touring and sacred journeys are an integral part of Hinduism since the ancient past. There developed a variety of distinct sacred landscapes as a result of a deep relationship between human faith and landscapes that are passed over time through rituals and still continued. Heritage Inclusive Development (HID) policies are the integrated part of urban governance and heritage properties. Sacredscapes can be an integral part of larger ensembles of cultural landscapes among historic cities, where associated pilgrimages and their associated routes are the symbol of existence and continuity.

The Indian historic-holy city Ayodhya situated on the right bank of Ghaghara river (*Sarayu*), it is primarily an ancient *tirtha* (riverfront sacredscapes) and salvific place that records settlement continuity since at least ca 800BCE. This is described in Hindu mythologies as the birthplace of Lord Rāma, a major deity of the Vaishnavite group, known as the seventh *avatāra* (incarnation). Historically, there developed three main pilgrimage routes that define the three territorial limits of Ayodhya, viz. Chaurashikroshi, Chaudahakroshi, Panchakroshi and in passage of time two others Ramkot ki Parikrama, Antargrahi Pilgrimage routes became paths of the belief system. Like most of the pan-Indian holy centres Ayodhya too displays a three-tier cosmogony of territories, from the outer to inner realm – respectively as *macro* (i.e. *Mandala*, the Outer one), *meso* (i.e. *Kshetra*, the Middle one), and *micro* (i.e. *Puri* / city, inner sanctum) cosmos. These three main pilgrimage circuits and associated routes and the attached shrines and temples are described in the ancient mythologies, which are frequently cited in various rituals and group-chanting and sacred walks. Chaurashikroshi Parikrama route, being the oldest pilgrimage route, is related to the life incidences of Lord Rāma, consisting of the birthplace (Rāmakot) to death-place (Guptar Ghat), and the Panchakroshi refers to the inner territory.

The main institutional-administrative bodies of Ayodhya, i.e., Municipality, City Development Authority, Ayodhya Research Institute, INTACH, TORNOS and some others fulfil the three dimensions of urban governance – political, economic, and institutional; altogether they play an important role in making heritage inclusive development policies and programmes, including caring for the pilgrimage routes.

In this paper, an attempt is made to examine archival sources, pilgrimage treatises and popular pilgrimage guidebooks, and also various components of urban governance observing their role in heritage planning through heritage inclusive development (HID) policies are considered. Finally a scheme for developing pilgrimage-tourism is proposed befitting into heritage inclusive development and the ongoing Master Plan.

Keywords: *Pilgrimage routes, rituals, sacredscapes, heritage inclusive development, pilgrimage-tourism.*

ABSTRACTS OF PRESENTATIONS -- SUBTHEME THREE

PAPER TITLE: BEYOND THE TANGIBLE: STEERING HAMPI TOWARDS A SUSTAINABLE FUTURE

Author: Gayathri Hegde, *Conservation Architect- Heritage Management, G N Heritage Matters, Bangalore*

Abstract:

Traditional knowledge (TK) and practices of traditional communities are a compendium of a rich set of experiences and rationale, which are key to living sustainably. Therefore, the role of the community in possession of this TK should be that of a 'custodian', which extends beyond the definition of a stakeholder, since the essence of an associated cultural landscape relies on the ethereal nature of association and engagement of the people with the site. This associative value is embodied in and

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perpetuated by means of the collective social memory of the community, which ensures the continuity of the living aspect of the site.

The Group of Monuments at Hampi inscribed on the UNESCO World Heritage list in 1986 under criterion (i), (iii) and (iv), fails to acknowledge the religious and mythical components of the site, which are integral to its actuality as a stratified cultural landscape. Due to the lack of recognition of these aspects as a part of the Outstanding Universal Value of the site, the role of the community as the custodians of the site in effective site management is easily neglected.

This paper will examine the need to adopt a rights-based approach to heritage management within the World Heritage framework towards achieving the sustainable development agenda through a case study of Hampi.

Keywords: *Custodians, Associated cultural landscape, Heritage management, Traditional knowledge, World Heritage.*

PAPER TITLE: CONTESTED CULTURAL HISTORIES & SACRED SITES - BUILDING PEACE THROUGH CONSERVATION PROCESSES: CASE STUDY GURU KI MASEET IN SRI HARGOBINDPUR AND KRISHNA TEMPLE IN KISHANKOT, PUNJAB

Author: Gurmeet S Rai, Conservation Architect, CRCI, New Delhi

Abstract:

Can method deployed in engagement with sacred sites contribute to building of peace and understanding among communities? Cultural landscapes across the world have layered histories and complex multi layered narratives which come to be contested in situations between community groups. These could be iconic sites or lesser known shrines in both rural and urban settings. Many sacred sites have historical narratives which are violent, what are the learnings from the reconstruction of these sites? Are these milestones in human history which represent only violence and violation of human rights or their other learnings which can contribute to reconciliation between communities? Sri Harimandir sahib (popularly known as the Golden Temple) in Amritsar, is the most significant sacred site of the Sikh faith. It has, in its history, several acts of desecration. Have the perpetrators of violence and the victims made peace? While the demographics and stakeholders change over time what conditions are necessary to mitigate conflict among people in the case of sacred sites? Are there processes and methods which can be developed in a given cultural landscape to create dialogue amidst warring communities?

The paper will share two case studies where the conservation of two 'shared' sacred sites was made possible in recent times. What were the working principles to achieve the outcome will be discussed.

Key words: *violence, dialogue, shared sacred sites.*

PAPER TITLE: THE RIVERFRONT GHATS OF BANARAS: INTERMINGLED HERITAGES AND ISSUE OF SDGS

Author: Prof. Rana P.B. Singh, President ACLA- Asian Cultural Landscape Association (SNU Seoul, Korea)
Ex-Prof. of Cultural Landscapes & Heritage Studies, Banaras Hindu University, Varanasi.

Abstract:

Banaras (Varanasi/ Kashi) presents a unique example of cultural landscape, which is survived, maintained and regulated by the reciprocal processes of 'succession-sustenance-sustainability' vis-à-vis 'progression-presence-prospective'. In terms of more intense spirit of place (*genus loci*), and manifestive sacrality (*sacral loci*), the riverfront ghats identified with 84 sacred sites provide one among the three distinctive symbolic identities of the city. Five of them are manifested with high degree of sacrality, known as Pañchatīrthī Ghāṭṣ (from south to north), viz. Asi Ghāt, Dashāshvamedha Ghāt, Manikarnikā Ghāt, Pañchagaṅgā Ghāt, and Ādi Keshava Ghāt. All these ghāṭṣ are associated as sacred spots to the different pilgrimage routes,

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and most of them having distinct rituals, performances (intangible heritage, *amūrta*, symbolic expression of invisibility of tangible) and also in many cases the specific built structures, temples and shrines (tangible heritage, *mūrta*, visible and static), are impartial part of the sacred happenings. These together converge as interconnected part of religious happenings, thus emerged a third category of integral part of 'transitory heritage' (*ubhayanishīha*), and also associated visual (*drisṭavya/ bhūdrishya*) attributes. These together making the realm of heritagescapes (*dharohara-kshetra*). All the ten categories of ICH are associated as part of different performances and rituals along the Ghāṭs. Among the 13 ICH listed for India by UNESCO, Varanasi records the four: Ramalila, Vedic Chanting, Kumbha Mela (the follow-up), and enlisted next year the Durga Puja. The city is a part of UNESCO's Creative City of Music. All these are closely connected to the riverfront ghāṭs. Further extending the frame of earlier Varanasi Master Plan 2011, in the ongoing Master Plan 2031, the inclusive heritage strategy has been given emphasis, where the riverfront ghāṭs will play as the basement. Moreover, the 6-tier operation of structuring, shaping and operating Sustainable Heritage City (SHC) system would also be taken into the action programmes.

Keywords: *Intangible & Tangible heritage, Transitory heritage, riverfrontscapes, faithscapes, SDGs.*

PAPER TITLE: THE KUNDS OF VARANASI: RESOURCE FOR INCLUSIVE HERITAGE MANAGEMENT PLAN

Author: Sonali Jaiswal, Conservation Architect, Varanasi

Abstract:

India is one of the good examples to showcase cultural diversity and shared heritage. Many heritage sites reflect religious expressions, diverse cultural activities, and traditional values through its architecture and practices. Such case is also with Varanasi, a holy-heritage city, which has a strong city image in its history, culture, religious, spiritual concerns, and festivities. In any religion, water has been worshiped and taken care through various traditional and religious practices. Of course, water sources can be either natural or man-made. Unfortunately, with the rapid urbanization and the expansion of the city, most of these sacred water bodies have been disconnected from the local communities or being lost. The setting of such water bodies serves as the intangible expressions of cultural traditions. Therefore, there is an urgent need to manage them, which will also serve as the places of groundwater recharge, and be helpful for sustainable development. The paper explores the significance of the man-made water bodies, i.e., *kunds* (sacred pools) in Varanasi city in various contexts that contribute to the Sustainable Development Goals through the inclusive heritage development strategy. The paper also focuses on the challenges involved in the existing conditions of *kunds* in association with the tangible and intangible activities and the associated belief systems; this cultural infrastructure acts as the breathing space keeping the spirit of the place alive. The study may help in establishing the significance of water-pools in light of current policies and overall holistic developments.

Keywords: *Cultural activities, infrastructure, Sustainable development goals, Water bodies (Kund).*

PAPER TITLE: PLACE IDENTITY AND PLACE ATTACHMENT: A JOURNEY OF PILGRIM

Author: Ar. Sunanda Kapoor, Professor, Manipal University Jaipur and Research Scholar, FoA, AKTU, Lucknow and, Dr. Vandana Sehgal, Dean & Professor, FoA, AKTU, Lucknow

Abstract:

Place identity of religious towns is a combination of both tangible and intangible attributes. Pilgrims are attached to sacred places as these places play important role in reinforcing their religious beliefs.

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Religious places of Braj Mandal (spread over approximately 3,800 sqkm.in three states: Uttar Pradesh, Rajasthan and Haryana. Braj particularly denotes the land of the Supreme Personality of Godhead Shri Krishna's pastimes) are known for its faithscape and millions of pilgrims/ tourists visit Braj Mandal throughout the year. To accommodate the increasing requirements of pilgrims at Braj Mandal, urbanization is happening at a very fast pace and with result it has changed the spatial structure & historic physical form as mentioned in the scriptures. The objective of research is to explore the relation between place identity/authenticity and place attachment.

Govardhan city was taken as a case example for understanding and analysis. Pilgrims primarily visits Govardhan to perform *parikarama*. While performing *parikarama* of total 21kms, pilgrims are moving from one focal point to another, in a way it is a dynamic interaction with the surroundings which is called kinaesthetic experience. Over the period of time, lot of developmental activities have happened along the *parikarama marg*, with a result there is variation in visual perception of pilgrims.

The research is about pilgrim's perception and spatial properties of environment, i.e., spatial cognition so methodology adopted for the same is space syntax which primarily deals with built environment; physical form of environment and people who travels through those environments.

Keywords: *place identity, visual perception, kinaesthetic experience, spatial cognition, space syntax*

PAPER TITLE: DEVELOPING VALUES-BASED AND PARTICIPATORY CONSERVATION MANAGEMENT: A NEED FOR "RIVER ISLAND OF MAJULI CULTURAL LANDSCAPE AND LIVING TRADITIONS IN THE MIDSTREAM OF BRAHMAPUTRA RIVER, ASSAM, INDIA" FOR A PROSPECTIVE WORLD HERITAGE SITE IN NORTH EAST INDIA

Author: Prof. GSV Suryanarayana Murthy, JBR College of Architecture; Conservation Architect, M/s. KSHETRA, Hyderabad

Abstract:

The island of Majuli is situated in the state of Assam mid-stream of the river Brahmaputra. It is a part of the vast dynamic river system of Brahmaputra basin. The Majulians are a mixed community of various ethno-cultural groups who migrated to the island over centuries, bringing with them their traditions and skills and, adapting their lifestyle rhythms to those of their natural environment, mainly the Brahmaputra River, helping them to survive within the framework of a fragile ecosystem for centuries. These communities are united by the social institution of *Sattras*, introduced by the *Vaishnava* revivalist, Saint Shankaradeva in the CE 16th. Established as monasteries and influencing control on surrounding villages, they set about a distinct social system based as much on nature as on the arts and religion.

The Archeological Survey of India (ASI) has nominated the region of Majuli for inscription into the World Heritage List as a Cultural Landscape for its unique natural environment and for the social systems in play on the island. The Outstanding Universal Value of the Majuli Island is represented by its cross cultural ethnic diversity, its religious ethos and the ability of the people of the island to adapt their existence to the changing dynamics of its ecosystem over centuries. The island is more under threat by flood and erosion by the Brahmaputra River than external and modern influences, mainly because of its limited accessibility (only by ferry). The ASI now plans to submit a revised dossier incorporating all referred points of the previous conventions, including allowing an evaluation visit by the ICOMOS (International Council on Monuments and Sites) for an appraisal of the scope of the property, moving a step closer to securing the World Heritage Site status to Majuli Island. The Outstanding Universal value and the criteria [(ii), (iii), (v) and (vi)] under which the site is nominated as World Heritage proves and raises the need for value based and participatory Conservation management surrounded by socio-economic activities thriving for sustainability of the cultural and natural resources with which the site is recognized and maintained by living traditions. The paper aims at showing a practice followed and a direction set for the management of the site, while preparing the nomination dossier for a prospective site in North east India, which was already accepted as a tentative site since 2004.

Key words: *Cultural landscape, Nature-culture mix, world heritage, living heritage, management of heritage*