



Book of Abstracts

SAARC RESEARCH PROGRAMME ON CULTURAL HERITAGE AND TOURISM SUSTAINABLE DEVELOPMENT IN SOUTH ASIA

28 - 29 April 2014 | Peradeniya, Sri Lanka

SAARC CULTURAL CENTRE - SRI LANKA



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SAARC Regional Seminar on Cultural Heritage, Tourism, & Sustainable Development in South Asia

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Message from the Director, SAARC Cultural Centre



Sustainability has been the essence of South Asian way of life. Though the term ‘sustainability’, at the outset, appears modern, the idea of sustainability is old as the birth of human civilisation and is nothing novel to traditional societies as it entails interconnectedness of ecological, social, and economic sustainability. South Asia, the birth place of some of the oldest civilisations has a great deal to offer on sustainability as their oriental knowledge systems are synonymous with sustainability. The wisdom of our civilisations is clearly manifested in our heritage and they fill the eyes of the beholders with awe and wonderment. For some, cultural heritage of a nation is part and parcel of one’s religious beliefs while for others it is an exotic tourist experience. However, increasing interest in tourism has posed many challenges on the sustainability of cultural heritage. Therefore, it is pertinent to focus on cultural sustainability together with other forms of sustainability for it is the culture of a space that exalts its identity.

The theme for this year’s annual research project ‘Cultural Heritage, Tourism, and Sustainable Development in South Asia’ aims to focus on cultural sustainability covering Management of Tourists at the Cultural Heritage sites in South Asia, Promotion of

Intangible Cultural Heritage of South Asia as Tourism products, and Sustainable and Responsible Development of the Cultural Heritage of South Asia.

I sincerely hope that deliberations of this seminar would be useful for the Governments of the SAARC Member States as it will enable them to explore new approaches towards effective ways for cultural sustainability in cultural heritage tourism.

G.L.W. SAMARASINGHE

Director, SAARC Cultural Centre

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Introduction

Cultural heritage is one of the most pervasive tourism resources in the world. Most trips away from home involve some element of culture, and Cultural Heritage Tourism (CHT) continues to grow each year. The growing awareness for culture has also set a new tourism trend that is driven by a widespread desire to discover new places and explore different cultures. Although heritage sites are protected because of their intrinsic as well as cultural or historical values, they also have a dynamic value, as they actively contribute to the local and national economy, mainly through tourism.

This increased pressure of tourism has posed certain challenges on the safety and sustainability of cultural heritage around the world. Sustainable Development, which includes environmental sustainability, economic sustainability and social sustainability, has thus become one of the main concerns of the heritage managers, environmentalists as well as other stakeholders. As such, cultural sustainability is now recognised as the fourth domain of sustainability.

Cultural Heritage Tourism and Sustainable Development have been in the agenda of World Tourism Organization (UNWTO) since the early seventies. The theme of the World Tourism Day in 1999 was: “Tourism: Preserving World Heritage for the New Millennium” and the same year a declaration was adopted in Khiva (Uzbekistan) jointly with UNESCO, Council of Europe, ICOMOS and the Organization of the World Heritage Cities on ‘Tourism and the Preservation of the Cultural Heritage’.

Starting in the year 2011, the SAARC Cultural Centre has been undertaking annual research projects on a cultural theme of common interest and with South Asian focus. The projects completed/ underway include:

1. Diminishing Cultures of South Asia (2011-12)
2. Diasporic Cultures of South Asia: From 18th to 20th Centuries (2012-13), and
3. Traditional Knowledge (TK) and Traditional Cultural Expressions of South Asia (2013-14).

For the year 2014-15 the SAARC Cultural Centre will launch a Project on 'CULTURAL HERITAGE, TOURISM AND SUSTAINABLE DEVELOPMENT (CHTSD) IN SOUTH ASIA' which will address issues within three broad themes, viz.:

1. Management of Tourists at the Cultural Heritage sites in South Asia;
2. Promotion of Intangible Cultural Heritage of South Asia as Tourism products; and
3. Sustainable and Responsible Development of the Cultural Heritage of South Asia.

Research Programme

This Programme has the following two steps:

- SAARC Regional seminar on 'Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia' to discuss the country situation and to identify themes and subthemes for the research projects, and
- Research Projects on Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia that will be conducted by researchers from SAARC member States.

SAARC Regional Seminar on ‘Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia’

Introduction

SAARC Regional Seminar on ‘Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia’ will be a brainstorming session to discuss the key issues and moot research questions and also to identify themes and subthemes of Cultural Heritage Tourism and Sustainable Development (CHTSD) in South Asia that merit independent and in-depth research. Academics and experts on the subject are invited for the Seminar to present papers on a relevant theme.

Themes

- Tourism Management at the Cultural Heritage Sites in South Asia
- Development of Cultural Heritage Tourism Products (CTP)
- New Avenues for Public-Private Partnership (PPP) for promoting Cultural Heritage Tourism: Harnessing Corporate Social Responsibility (CSR) Potential
- Cultural Heritage Tourism as a Tool for Poverty Alleviation
- Urban and Local Regeneration of Cultural Heritage Sites through Tourism

Objectives of the Regional Seminar

The Regional Seminar would aim to:

- Discuss the country situation (of the SAARC Member States) related to Cultural Heritage, Tourism and Sustainable Development;
- Identify various challenges faced by the Cultural Heritage sites in South Asia due to pressure of Tourism;

- Study the best practices for harnessing the tourism potential of the Cultural Heritage sites in South Asia and their Sustainable Development;
- Select research topics and questions related to Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia that need further investigation; and
- Recognise research approaches and methods for further research in Cultural Heritage, Tourism and Sustainable Development (CHTSD) in South Asia.

Seminar Outcome

The last session of the Seminar will hold a Plenary Session which would prepare a document summarising the main recommendations emerging out of the deliberations and also chalking out a road-map for the research projects. The SAARC Cultural Centre will, subsequently, publish a report on the Seminar and would invite research proposals on the identified themes.

Convenor

Dr. Sanjay Garg
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Co-Convenor

Prof. Shantha K. Hennayake,
Deputy Vice Chancellor,
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Sri Lanka

Resources

World Tourism Organization

The World Tourism Organization (UNWTO) is the United Nations agency responsible for the promotion of responsible, sustainable and universally accessible tourism.

As the leading international organization in the field of tourism, UNWTO promotes tourism as a driver of economic growth, inclusive development and environmental sustainability and offers leadership and support to the sector in advancing knowledge and tourism policies worldwide.

UNWTO's membership includes 156 countries, 6 Associate Members and over 400 Affiliate Members representing the private sector, educational institutions, tourism associations and local tourism authorities.

<http://www2.unwto.org/>

Global Code of Ethics for Tourism

<http://ethics.unwto.org/content/global-code-ethics-tourism>

Sustainable Development of Tourism

<http://sdt.unwto.org/content/cultural-heritage-1>

Sustainable Tourism Management at World Heritage Sites – Enhancing Inter-agency and Stakeholder Coordination for Joint Action (International Conference, Huangshan, China, 24-27 March 2008)

<http://www.eunwto.org/content/zz3h9q/?p=650fdc708a2d4bebb6efed06a5de45e4&p2>

Online Publications

Tourism at World Heritage Cultural Sites (1999)

<http://www.e-unwto.org/content/q6u3q2/?p=5270842f27864d0fb0c3622e3d2ae5cf&pi=1>

Cultural Heritage and Tourism Development (2001)

<http://www.e-unwto.org/content/m32n73/?p=950363ff486646b8bc6ee5239c63823c&pi=1>

Tourism Congestion Management at Natural and Cultural Sites (2004)

<http://www.e-unwto.org/content/wt52mj/?p=be2a99e6811a4c7d812042118ae4e421&pi=0>

Communicating Heritage – A Handbook for the Tourism Sector (2011)

<http://www.e-unwto.org/content/lu36v5/?p=eb77a27437bf4a3db6a8b370deb740b0&pi=0>

Tourism and Intangible Cultural Heritage (2012)

<http://ethics.unwto.org/en/content/tourism-and-intangible-cultural-heritage>

Managing Cultural World Heritage (2013)

<http://whc.unesco.org/document/125839>

Abstracts

Dr. Lopamudra Maitra BAJPAI

***Intangible Heritage and the Dynamic Art of Storytelling:
Sustainable Development of Cultural Heritage through
Different Expressions***

Intangible heritage, comprising of various forms of oral traditions, artwork and handicrafts, including legends, riddles, local vocabulary and beliefs as well as celebrations, festivals and gatherings (including performing arts)- form an important part of cultural symbolism across the world. Amidst this myriad world of intangible heritage, the art of storytelling takes a centre-stage either highlighted as a forerunner-through various activities of socio-cultural significance or playing in the background- to weave together the threads of culture and communication through different handicrafts and other items. Thus, as the art of storytelling forms a very essential part of the entire genre of intangible heritage, it is significant to understand and look into the aspect of how this very art survives through the many entrepreneurial efforts of local storytellers, handicraft initiatives and other expressions of similar manner throughout India. This helps, on one hand- to boost the economy of the same region and often also aids in generating cultural tourism- stimulating the whole service sector of the area. On the other hand, as the last storytellers of India still find a hard breathing space across every nook and cranny- from across the *ghats* of Banaras to the villages of Bengal to Maharashtra, and the often lost art of storytelling from grandparents find new expressions through new media, the many entrepreneurial efforts also help to promote a new beacon towards the very essence of the survival of the dynamic art of storytelling. In the process, the stories and the art cut across geographical boundaries and reach lands afar- an essential and effective model in the modern world of global communication. Thus various stories from across the sub-

continent help breathe life anew through numerous examples from different regions. These also portray effective utilisation of beauty and aesthetics of intangible heritage and help the locals to benefit from it. The paper highlights the presence and effects of few such efforts from across the nation (both government and private undertakings) which have been utilising different forms of intangible heritage and storytelling over a period of time- resulting in the popularisation of different forms of local paintings, drawings, puppetry, cuisine, handicrafts, folklore and oral traditions not only across India, but abroad as well. The paper is based on rigorous field-work conducted in various parts of India from 2004-2012.

Dr. Mokammal H. BHUIYAN

Promotion of Heritage Tourism at Buddhist Sites in Mainamati, Bangladesh

The early history of southeast Bengal is very much related to the 23 Buddhist sites in Mainamati, Bangladesh. Buddhist *viharas* and temples were constructed within a radius of 10 kilometers in Mainamati from 8th-12th centuries CE. If facilities are provided for tourists, they could get a taste of the early Buddhist culture of Bangladesh by visiting the Mainamati Museum that has objects related to Buddhist culture on display. Unfortunately, the Bangladesh government has not taken useful measures to preserve sites in Mainamati like in other heritage sites. No mechanism has been adopted to promote and develop facilities to attract tourists to these sites. Foreign tourists are thus not much informed of the treasures of this cultural center. The paper presents a plan to promote tourism for this heritage site.

Dr. Neekee CHATURVEDI

Cultural Heritage Tourism: A Regional and Community Perspective

India and particularly the region of Rajasthan are rich in awesome cultural resources to create attractive tourist destinations. Heritage tourism in Rajasthan encompasses both living and built components of culture. The folkways and tangible and intangible historical remnants provide a fertile field for tourism. The mainstay of this presentation is to examine the linking together of cultural heritage, including material vestiges and cultural manifestations, and tourism in Rajasthan within the broader concept of sustainability. The conservation of heritage sites has been a concern within the field of tourism with a lot of emphasis on adopting sustainable practices. The effects of tourism upon cultural communities and folk culture are difficult to measure. This is an area that can or should no longer be neglected. The OECD (2009) suggests there is a move away from 'sight-seeing' to 'life seeing'; as such this implies a shift away from tangible cultural heritage (historic sites, monuments, museums) to intangible cultural heritage (arts, languages, music, festivals). The relationship between intangible cultural heritage and tourism has still not been widely studied by the academic community. (UNWTO 2012:12)

Rajasthan is a popular tourist destination. Recently many forts in Rajasthan were endowed with the status of world heritage. Along with such visibility, the rich folk culture of the region manifested in vibrant folk dance, music has been very popular too. The exposure to tourist gaze has brought many changes in the dynamics of folk culture. While formulating tourism policies, these effects need to be paid attention to. The culture needs to be showcased for touristic palatability but not at the cost of compromising authenticity. Even the monuments are selectively groomed for tourist enterprise. Does that shroud some important features? These

are some of the points of inquiry in examining cultural heritage tourism.

The culture of Rajasthan breathes in communities. The cultural plucking for tourism purpose might serve tourist interest but a wholesome community experience might be far more interesting. A flavour of the lifestyle of folk communities might give sustainability 'an all new dimension'. Rajasthan, especially the desert in the west, has a difficult physical terrain and acute scarcity of water. The communities like the 'Bishnois' have developed practices that conserve water, cherish animals, and use indigenous knowledge to cope with drought. These are some of the areas that need yet to be developed as cultural landscapes. They are full of tourist potential waiting to be addressed. The paper also showcases the traditional structures and culture of these communities of Rajasthan that need to be incorporated within the paradigm of cultural heritage tourism.

Ms. D.A.K. Anupama DAMUNUPOLA

Lesser known 'Cultural Heritage Attraction Development' as a Tool for Poverty Alleviation: The Marketing Approach

Cultural heritage tourism has gained substantial attention in the tourism industry in recent decades. The term 'heritage and cultural tourism' refers to the segment of the tourism industry that places special emphasis on heritage and cultural attractions. These attractions are varied, and include performances, museums, archaeological, historical sites, cultural events, study tours, folklore or art, and pilgrimages. The main purpose of this paper is to identify the marketing potentials of 'Maduwanwela Walauwa' as a lesser known Cultural Heritage Tourism (CHT) asset in Embelipitiya area. Maduwanwela Walauwa was the official residence of Maduwanwela family and its glorious history dates back to

the 17th century. The designing of the building, architecture, topography, landscape, garden and centuries old protected heritage assets are some of the significant attractions in the Walauwa. The Walauwa belongs to the Ratnapura District. It is easily accessible, a mere 3 hours' drive from Colombo. The Embelipitiya area is surrounded by agricultural lands and community mainly depends on agro-based livelihoods. Another significant asset is intangible cultural assets such as legendary stories that are connected to Maduwanwela Disawe or the owner of this noble Walauwa. Linking several tourism facilities and products located within a geographic area and marketing them in unity has been the essence of the heritage trails and it aims to design a marketable product to increase the number of visitors and revenue to the region. Since top tourism destinations, particularly national parks, wilderness areas, mountains, lakes, and cultural heritage sites, are located close to the Maduwanwela Walauwa, promotion of the Walauwe as a tourist attraction along with the promotion of the above mentioned niche products can be done. However, careful planning and designing is required in order not to disrupt local livelihoods of the agrarian population of the area. Nevertheless this glorious tourist attraction is little known among both domestic and foreign tourists. Many of the Walauwa heritage resources are lost due to physical deterioration brought about by inadequate maintenance or by simple neglect. Often these conditions are the result of lack of financial resources. Hence a more realistic and sustainable approach is needed to promote heritage and culture as inputs to tourism marketing and promotion. These tourist products may have a variety of positive socio-cultural and economic benefits.

The core objective of this paper is to explore strategies for marketing and promoting Maduwanwela Walauwa and satellite attractions and expanding tourism related socio- economic and cultural benefits to reduce regional poverty. The poor are characterised by their lack of

purchasing power in the market and by human underdevelopment; and generally referred to as a condition of “ill –being”. Inadequate accommodation, accessibility and infrastructure can be identified as common features of any rural area which are highly required for the development of tourism industry. Hence the approach and strategies for the promotion of the site as a tourist attraction include proximity to the capital, accessibility, attraction, type and the significance of the site, and a marketable product theme and community compatibility. The research draws from Strengths, Weaknesses, Opportunities and Threats (SWOT) of this region in relation to the existing and potential tourist products and assets to implement a long term marketing development strategy. This SWOT analysis method is used to assess the marketing and promoting potentials in formulating development strategies. However, developing lesser known rural tourist attractions has different macro environment concerns. Thus the research analyses Political, Economic, Socio-cultural, Technological, Environmental and Legal (PESTEL) concerns to summarise the research findings. The outcome of the study identifies the need for promoting lesser known tourist attractions as a tool for poverty alleviation.

Dr. Bina Gandhi DEORI

Cultural Heritage Tourism in North-East India: A Community based approach

India's North-East hill region comprises the eight states; Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim and Tripura. It is connected to the rest of the country by a ‘chicken neck’-like, narrow corridor between Bhutan and Bangladesh.

It is a land of great ethnic diversity. More different tribes live here on a comparatively smaller area than

anywhere else in Asia. North-East region provides a natural bridge between India and South East Asia. Because of its remote geographic location from mainland India, North-East has been experiencing a comparatively slower pace of industrialisation and socio-economic growth. Though the region is blessed with abundant natural resources for industrial development and social development, they have not been utilised to their full potential. But the region has certain distinct advantages.

There are more than 200 different ethnic tribes with distinct dialects, customs, beliefs, heritage and socio-religious traditions settled in the North-Eastern states. The rich cultural heritage and bio diversity resources, have of late, started attracting domestic as well as foreign tourists to the region making community-based tourism important.

State sponsored festivals like Horn bill Festival of Nagaland, Torgya Monastery Festival and Siang Festival of Arunachal Pradesh, Brahmaputra Beach Festival and Dehing Patkai Festival of Assam, Nongkrem Dance Festival and Wangala Festival of Meghalaya, Losar Festival of Sikkim, Chapchar Kut Festival of Mizoram, Kang Chingba Festival of Manipur, Kharchi Puja of Tripura are some of the examples of community based festivals aimed at promoting tourism, highlighting the cultural heritage of the region.

Community-based Tourism is gaining prestige all over the world as an alternative to mass tourism because this new type of tourism not only favours contact with the local community but also promotes sustainable tourism.

This paper examines the potentiality of cultural and eco-tourism in the North-Eastern states of India and examines how successful it is in highlighting the culture and tradition of the region while keeping its originality intact.

Mr. Daya DISSANAYAKE

Tourism and Heritage: Who Benefits?

This paper discusses the dangers of exposing heritage space to tourists, who very often consider the heritage site as a source of entertainment only. The paper also offers a solution by showing that heritage space can be exposed to the four corners of the world and yet be preserved.

For the tourist industry heritage is a marketable commodity, to lure consumers. Commodification demeans the heritage, and in the end would mean its destruction. It also affects the environment, the ecological balance and causes the displacement of people and animals from around the heritage sites. Where heritage and culture are intertwined, promoting heritage tourism affects the culture adversely. Instead of, the tourists absorbing the cultural values of the heritage space, often the villagers around pick up all the decadent habits of the tourists.

When a heritage space also happens to be a religious space for one community, there would be a strict code about visiting such sites. The faithful need to worship in peace, undisturbed. But for many visitors it would be just a tourist attraction, a historical building or a work of art.

Though Heritage is what we value as a people and choose to pass on to future generations, there have been many instances where this heritage and the heritage spaces have been used to rouse communal, racial and religious conflict and hatred. There have been violent conflicts on the claims for these sites, and restrictions on visits. They also become targets for terrorists, and the resulting security measures destroy the serenity of the space.

Most tourists travel to Sri Lanka to lie on the beach, relax, do shopping, and have fun. A few of them would have visited Sri Lankan heritage spaces, as a part of their arranged tour, or out of curiosity, or for them to go back home and talk

about them. Anyone who is interested in a heritage space should be able to find out about it on his own, with all the information available in cyberspace, and they could find their way to visit this space. Such people would understand the cultural and historical value of such a space, would respect it and would not intentionally cause any harm.

One of the most flouted heritage spaces in Sri Lanka is Sigiriya, like Ajantha, Ellora and Kajuraho in India. Both local and foreign tourists just rush through them without noticing anything. Is that what we need as Heritage Tourism? Do we make any impression on the tourists?

The future of heritage tourism, using digital and audio visual technology, could be a solution, providing an opportunity to see all heritage spaces around the world, at almost no cost, while also preserving the spaces and the environment. They could be Virtual Destinations, Digital simulation and non-corporeal travel. Virtual travel also is a solution to avoid any cultural or religious misunderstandings or conflicts.

Let us plan for armchair tourism when it comes to our heritage. It may not bring us revenue, but it would preserve our heritage and it will also provide an opportunity to everyone around the world to see and appreciate them.

Mr. Pramod JAIN

Cultural Heritage Tourism as a Tool for Poverty Alleviation

Tourism including cultural heritage tourism is mostly in the private sector, with profit as a prime motive. This coupled with other reasons including the very nature of this tourism, one finds a lot of indirect and multiplier effect on employment-generation, but quite limited direct assault on poverty, the like of which is seen through wage-employment

schemes, subsidy-oriented programmes and skill development projects as also through the works of rural infrastructural development. Cultural heritage tourism, even with the pro-poor approach has constraints, vis-à-vis poverty reduction, despite the liberal use of the ‘tag of poverty alleviation’ with respect to many sectors and governmental functions across the developing world. In fact, the direct assault is also substantially triggered by governmental spending, with the Government agencies as the main contributors. However, given the broader definition of poverty and the anti-poverty work across continents, and considering the social, environmental and cultural dimensions as well as the centrality of the ‘human face’ and community engagement in development, tourism has a big role in denting poverty and in the improvement of “physical quality of life”, especially through bottom up approaches to sustainable development in a typical developing country. It is here that tourism can and does make a visible impact. This role is likely to increase with the increase of awareness, increased prominence of the non-economic dimensions of the anti-poverty work and the “voicefulness” of the poor and the marginalised in the third world.

Dr. Nikhil JOSHI

The Transformation of Bodhgayā: From Sacred Landscape to Fractured Touristscape

In this paper, I highlight how in the recent past, mainly after the UNESCO World Heritage Site designation in 2002, both the Buddha and Bodhgayā found a more prominent position in the tourism map of the world, which started a mad rush in Bodhgayā where everyone from hoteliers to Buddhist monasteries to tourist agents are all marketing the brand ‘Buddha’ for their own advantage.

Since the World Heritage Site designation in 2002, the Mahābodhi Temple complex and the surrounding areas saw an unprecedented uneven local development that has resulted in vast inequalities in wealth. This situation has created a growing antagonism between local businessmen and foreign religious institutions who now own most of the surrounding Mahābodhi Temple complex land. Despite several ‘top-down’ approaches by concerned authorities towards a planned development of Bodhgayā, the absence of engaging the local community and other stakeholders from the start in decision making processes and largely autocratic approaches by authorities led to complete failures in formulating and implementing proper planning regimes.

Although the polyvalent sacred site of the Mahābodhi Temple seems peaceful and harmonious on the surface, tensions and conflicts simmer beneath this outer layer between local and foreign Buddhists concerning divergent ritual practices that are sometimes incompatible with conservation values. In addition, a sense of apprehension is felt between Hindus and Buddhists while performing their respective religious rituals inside the Mahābodhi complex.

In this paper, I examine reasons that might have influenced the transformation of the overall sacred landscape surrounding the Temple complex into a Touristscape, which is currently being consumed daily by millions of ‘spiritual’ tourists from across the world. I will also propose a conservation and development model that looks beyond the authoritative universalism of values and pilgrimage-based tourism and celebrate religious diversity of Bodhgayā, thus, creating a sustainable future and a sense of peace and harmony for everyone to enjoy Bodhgayā’s shared sacred landscape.

Dr. Meenakshi LOHANI

Eco Tourism for Cultural Heritage Management: A Case Study of the Himalayan Region, India

Tourism has always been a major driving force of economic progress, employment generation and cultural exchange. But Tourism also has the potential to bring about changes in mountain environments, which are fragile and vulnerable to irreversible damage. Present trends in tourism are oriented towards increasing the numbers of tourists. As a result, it threatens the capacity of tourist attractions because of overcrowding, congestion, traffic snarls and environmental pollution. Aggressive tourism activities without proper planning, effective policy and institutional framework have created serious environmental problems.

Fundamentally, eco-tourism means making as little environmental impact as possible and helping to sustain the indigenous populace, thereby encouraging the preservation of wildlife and habitats when visiting a place. It is also the key to sustainable ecological development.

The International Eco-tourism Society defines eco-tourism as “responsible travel to natural areas that conserves the environment and improves the well-being of local people.” This means that those who implement and participate in Eco-tourism activities should follow the following principles: Minimize the impact on the environment, build environmental and cultural awareness and respect, provide positive experiences for both visitors and hosts, provide direct financial benefits for conservation, provide financial benefits and empowerment for local people, raise sensitivity to host country’s political, environmental, and social climate and support international human rights and labour agreements.

While several countries have derived immense value from their heritage for tourism, India is just waking up to its immense potential and power to attract and dazzle both

domestic and global tourists. Since Himalayas play an important role in the history and geography of India, this paper focuses on Eco-Tourism for Cultural Heritage Management in the Himalayan Region.

If a tourist destination becomes environmentally degraded, tourists themselves start avoiding it. This study finds Himalayan Region to be one such destination where there is a high risk for anthropogenic disasters. The main objective is to focus on environmental problems and suggest action plans in an eco-friendly way.

Ms. Asiyath MOHAMED and Ms. Zaha AHMED

Revival of an Island Heritage: A New Hope for Sustainable Development

There is no written history of the Maldives before its conversion to Islam in 1153 CE. However, various archaeological and heritage sites bear evidence that the country has been inhabited for at least two thousand years. These heritage sites are the most reliable asset to conserve and research the Maldivian history and culture. In the Maldivian archipelago, the sites are scattered across different islands. Not all the islands have the best knowledge about all these heritage sites. Moreover the lack of awareness and a proper vision for the preservation of these heritage sites have put them in utmost danger. Therefore we need to find an alternative way to sustain these sites.

This paper concentrates on reviving an island's heritage in a sustainable manner. It mainly focuses on the present condition of the heritage sites and the challenges faced by the sites in order to preserve them. Moreover it discusses how to overcome challenges and how to develop these sites. In order to explain the situation practically, we look at 3 different national heritage sites of the Maldives in this paper.

Each site consists of features that can be utilised to generate a good income and at the same time preserve and sustain the cultural value of the site.

All these years the face of tourism of the Maldives has been the sandy white beaches and the crystal clear blue waters. The rich culture and valuable history are kept in the corner. We believe that culture and history have a lot to offer to the tourism sector of the Maldives. Therefore, through this study we reveal the fact that by merging cultural heritage with tourism, the future of the tourism industry will be brighter.

This study explores possible opportunities to sustain these diminishing heritage sites in the islands by introducing cultural tourism. It also introduces a new vision for the heritage sites which will provide a new hope for the sustainable development of the islands. Furthermore, the paper emphasizes the positive outcome of developing these sites into cultural tourism attractions.

Dr. Biswajit MOHAPATRA

Rhetoric and Reality: Challenges of Building up a Strategy for Cultural Heritage Tourism and Sustainable Development in India

India, as a country well known for its cultural diversity and heritage should surely be able to make proper use of its rich cultural assets both for the purposes of enhancing cultural contacts for the promotion of its multi-lateral relations within the SAARC region and the wider world and also for local economic, social and cultural development. With the implementation of a properly worked out sustainable tourism strategy, it would be possible not only to increase the number of international tourists but also to earn much needed income and investments for cultural heritage activities in the direction

of preservation, promotion and management of cultural assets so as to be able to achieve cultural sustainability.

The realisation of such a policy will also bring capacity building for integration of cultural resources management into national development programmes, bringing into sharper focus a fillip for improvement of education, the share of information and knowledge, and the diffusion of best practices. The cumulative result of all these can contribute to the integration of sustainable development principles to the national cultural heritage, an important pillar of inclusive national development.

Cultural heritage tourism holds huge potential in terms of investment and national development and also will re-emphasise the shared relationships and values of cultural tourism, sustainability, and regional development. This will be in addition to building best practices and transferring of expert knowledge to neighbouring countries in need of expert technical help to sustain their cultural heritage programmes.

In my paper, I analyse the various factors which can be incorporated into the development of a realistic strategy for encouragement of cultural heritage tourism activities, which while enhancing external investment, will also lead to an inclusive society within India as well as SAARC.

Mr. Ismail NASRU and Mr. Abdul Maniu ABDUL SAMAD
Development of Cultural Heritage Tourism Products

Since the inception of tourism in the Maldives in the late 1970s the country has taken forward the concept of 'Paradise on Earth' to heights previously unprecedented by the tourism industry. That which started off modestly with one tourist resort expanded to offer multiclass comfort, luxury and unparalleled ambience to varying demographics. Historically

Maldives has always been a country rich in the art of hospitality. As per ancient records, the Island of Maldives was considered an important location for travelers taking the ancient silk route to the likes of China. Monsoon winds would carry these travelers to the Maldives and they would remain so for about six months until the winds changed. These short stints brought forth tourists of the ancient world to the Maldives, although then, the merits and the economic sustainability of such an industry were far removed from the minds of the people. But in time the realization dawned that with limited resources Maldives needed to find something sustainable to support its increasing population. And with her pristine beaches and crystal clear lagoons which have since become clichéd terms to define Maldives, Nature Tourism breathed its first life into the Maldives.

Tourism since has greatly increased in scope and the quality of services offered. However, it has always offered beaches, sea, travel, nature and the likes to visitors. The one island one hotel concept has left visitors breathless with wonder as they enjoy their own Robinson Crusoe like experience. But for almost 33 years tourism has showcased the same product in different packages. Critics often cite the fragility of the Maldivian tourism industry by highlighting that any slight ebb and flow to the natural beauty of Maldives would undoubtedly turn the industry upside down. But so far the investments have been consistent and so have the visitors. But the question then arises; is there really a scope for anything else but Nature Tourism in the Maldives? Is this then the only stage of evolution that tourism is going to reach in the Maldives? Is then a progressive demise inevitable? The answer to this lies in exploring a bit of what the country has to offer to tourists.

Maldives is unlike most of her neighbours in that she is sea locked and travel is often a dubious and expensive affair. Maldives does not have a lot to offer in terms of diversifying the tourism product. But one area that has yet to

be explored and an area that shows a lot of potential as far as marketing is concerned is culture. Maldives, as mentioned earlier is a culturally affluent nation. With more than 2500 years of known history, it has a rich culture and an interesting heritage. With almost all major religions having left their footprints in Maldives, the possibility of cultural tourism in the Maldives seems promising. Scattered all over the islands of Maldives are heritage sites that bear witness to the ancient history of the country. Ruins range from Buddhist monasteries to ancient Bathing tanks to ancient Islamic mosques and ancient graveyards. This untapped resource and the possibilities of incorporating this to tourism is taken with a grain of salt by both tourism developers as well as heritage managers and it is these differing viewpoints and diversions that are examined in this paper.

Mr. Nishan Dhammika NAWARATNE

***Carbon Footprint of a Selected Sustainable Architectural
Tourism Product (SATP) in Sri Lanka***

The traditional society of Sri Lanka has always consumed a small quantity of energy for its activities and thereby maintained a comparatively smaller carbon footprint compared to global standards. These SATPs are tourist destinations renowned for the unique experiences they deliver to cultural tourists. Unfortunately these Architectural Tourism Products are not yet recognised by the authorities of Sri Lanka tourism. Perhaps the reason may be the non-availability of relevant scientific data or the mismatch between prevailing qualitative and quantitative measures stipulated by the tourism industry. It is evident that emerging Sustainable Architectural Tourism Products (SATP) have a very low carbon footprint and a high contribution to the sustainability of the environment.

This study analyses the energy use of a selected SATP to prove that it has less energy consumption throughout the process of planning/designing, construction, operation and recycling processes. Further it reveals the fact that the resultant carbon footprint of the identified SATP is below the accepted global standards, with the conclusion that environmental sustainability can be achieved through the identified SATP. The study attempts to analyse the environmental sustainability of the selected SATP comparing its carbon footprint with relevant global standards in detail. It briefly summarises the aspects of economic, social and cultural sustainability of the project.

Firstly one SATP was identified and it was studied in detail to gain knowledge over the various aspects, focusing especially on matters pertaining to its planning, designing, and execution. Then energy data of the same was calculated for the project based on embedded energy of building material during the manufacturing process, gray energy consumed during transportation, induced energy during the construction of building, operational energy during the occupation of the building, and energy consumed during the demolition and recycling of their parts.

Finally, the sustainability of the project was analysed in terms of energy consumption, carbon footprint and thereby its contribution towards the environment. The quantity of energy consumed in each and every step was calculated separately in the selected SATP and thereby the total carbon outflow was derived. Simultaneously positive and negative implications for environmental sustainability were analysed.

Dr. P. S. PREMSAGAR

***Various Challenges Faced by the Cultural Heritage Tourism
Sites in Muktainagar Region, (M.S.), India***

Muktainagar is located in the Jalgaon District of Maharashtra State in India. This region is important in terms of archaeology, history and religion. Following are the historically important places in this area:

Manegaon - Manegaon is situated on a confluence of the river Purna and rivulet Gang. Excavations here have revealed that human settlements prevailed at the site since as far as the ancient Lower Paleolithic age.

Mehun - A thirty-two line Sanskrit-Devnagari script proves that in 825 CE King Shubhankat built a sun temple in the village of Mehun. This is one of the rare Sun temples in India. At the same spot Saint Muktabai became invisible; afterwards her temple too was built there.

Changdeva - This village is situated on a confluence of rivers Tapti and Purna. The famous Mahadeva temple of Changdev village belongs to eleventh century CE. This temple has been constructed using only stone and not lime or cement. The Sanctum (Core part) and Space (Upper portion) of the temple are larger than any other temple located in the state of Maharashtra. There is an idol of Changdeva in the Sanctum.

Charthane - This village is known as Charthane because it accommodates the headquarters of four police stations. The village also houses the Hemadpanthi Mahadeva Temple which is more than 825 years old. A mausoleum of a Muslim saint dates back to nearly 625 years. It is said that 700 wells existed in the village during the past.

Muktainagar - This land was previously known as Adilabad during the Mughal (Medieval) Period. The Mughals conquered it in 1601 CE, at which time it was a prosperous city. The city was in ruined state in 1880 CE. Since the year 1997, Edlabad has been known as Muktainagar.

Kothali - This village is situated on the bank of river Purna. It houses a famous historical temple of Saint Muktabai. An annual fair is held near the temple.

Hartale - The ancient lake for which this village is famous irrigates seventy hectares of land today. There are two historically well-known temples near the lake.

This valuable heritage of the Muktainagar area which has seen human settlements from pre-historic periods is, for the most part, unknown to the world. Obstacles in preserving these sites include an uninterested government and NGOs, lack of a tourist information centre at Muktainagar, absence of informative banners, signposts, and such, lack of guides for visitors, scarcity of information on websites, television and tourist literature, bad condition of roads and scarcity of public transport, and scarcity of lodging, boarding facilities and public toilets.

Ms. Nayyara RAHMAN

Creative Destruction: The Challenge of Preserving Shrines in Urban Centres- The Case of Karachi

As is the case with many growing urban centers, the continuation of commercial development and community-based heritage often takes side by side in Karachi. Well-meant as these efforts may be, they are often victim to a disorganised and frequently self-defeating cycle of practices. A possible

reason for this is that artistic motivations and commercial interests are seen as mutually exclusive, dichotomous forces.

Karachi in particular presents many interesting angles from which this can be seen. Pakistan's largest city, and home to a population truly diverse in its religious beliefs, ethnic backgrounds and many micro-cultural practices, it is the home not only of Muslim Mosques, but also Hindu Temples, numerous Churches, and the shrines of many Muslim sub-sects.

This paper attempts to study the perception of shrines in Karachi beyond a conventional understanding. Their role as sources of spiritual tourism, as well as community places of worship and collection is also explored. The role of community in particular, in preserving and maintaining the motifs of heritage in such places is investigated. How these efforts are juxtaposed alongside public (state) efforts is seen and discussed. What innovative practices have been responsible for guarding such sites despite limited technical expertise? How has that contributed to the domestic (and regional) flow of spiritual tourism? And what are the challenges in extrapolating such conservation practices to a wider forum? Likewise, threats to current sustainable preservation, such as the rising presence of encroachments, illegal occupancy, and the added need for security at such shrines are also seen in detail.

Confining this study to one Urban Centre is one limitation which future studies on the subject may seek to cross. Similarly, the study has been confined to shrines, while excluding sites and monuments better known for their historical-political or commercial associations.

This research will be helpful in providing a roadmap for smaller urban centres, especially on how to preempt preservation practices.

Dr. Abdul SAMAD

Cultural Heritage: A Potential Source for Sustainable Tourism in Pakistan

Pakistan, a nation stricken by conflicts that pose ever-increasing perils for all, suffers from a failing system of communication between different regions. In this scenario the contribution of Hazara University must be seen as a manifestation of understanding that could be termed as cultural dialogue. The Department of Archaeology, Hazara University is a newly established (in 2008) academic department. In this short span of time, we boast satisfactory achievements like international research collaborations, conducting archaeological surveys, scientific excavations, museum establishment, international conferences, publications of research, public outreach programs and the safeguarding of intangible cultures of Pakistan. This presentation provides some major steps taken by Hazara University to promote sustainable Tourism in Pakistan through the promotion of Cultural Heritage.

Prof. Kalinga Tudor SILVA

Heritage Tourism and the Need for Alternative Representations of the Past: The Case of Saradiel Village in Mawanella, Sri Lanka

Kandy was declared a world heritage site under UNESCO in 1988. This move recognised the historical significance of Kandy as the seat of power of the pre-colonial Kandyan state, the importance of the Temple of the Tooth as one of the most sacred places for Theravada Buddhists in Sri Lanka and elsewhere and the attraction of the annual Kandy Perahera for pilgrims and tourists alike. One of the common global criticisms against all heritage sites, however, is that they

privilege certain elitists' hegemonic representation of the past to the relative neglect of alternative representations by people in the margins, social outliers and subalterns (Wiatt 2000, Bandyopadhyay, Morais & Chick 2008, Waterton 2009). Against this background this paper reviews an attempt by one Dr. Ariyasena Gamage, a community leader in Mawanella to establish a Saradiel Village to commemorate this Robin Hood style popular outlaw from Utuwankanda near Mawanella and its potential significance for local and foreign tourists.

Established in 2012, the Saradiel village depicts the life story of Saradiel and the social and cultural setting at the time in the form of sculpture erected on a hill slope overlooking the nearby Utuwankanda rock reportedly used by Saradiel as his primary hideout and from which he and his gang identified potential travelers on the old Colombo-Kandy footpath for looting and descended on them in a strategic location along the hilly and winding footpath and took away their valuables. The Saradiel village certainly involves an alternative representation of history from the angle of an outlaw who was a Sinhala well connected with the local Muslim community, his most loyal gangster and mistress being Muslims. He himself turned Catholic prior to his public hanging in Bogambara reportedly on May 7, 1864. Since its establishment, the Saradiel village has been a popular attraction for local tourists, including school children and it is yet to become a major attraction for international tourists even though situated not far from the main tourist traffic on Colombo-Kandy road, Pinnewela elephant orphanage and numerous spice gardens in the area.

This paper examines the significance of Saradiel Village from the angle of an alternative representation of the past compared to the official tourist sites in Kandy, "authenticity" of its historical reconstruction, multicultural and decentered character of the Saradiel story, its appeal for subaltern groups and interests, the significance of the Saradiel village for local people as a basis of identity, preservation of

their heritage and source of employment and the need for multiple representations of the past from the angle of promoting tourism in the post-modern world.

Dr. Anand SINGH

Sārnāth: Examining the Interface between Tourism and Sustainability

The cultural heritage of Sārnāth was rediscovered by colonial archaeologists. Alexander Cunningham identifies various monuments and did substantial work to restore some of the stūpas and monasteries. The sacred complex of Sārnāth consists of many monasteries, *stūpas* and the pillar of Aśoka. It also features the *mūlgandhakuṭī* of the Buddha. Adjoining this complex a museum has been built which is a rich depository of Buddhist artifacts and images covering a long span of Buddhist history in Sārnāth. It has the famous Chaukhandi *stūpa* where the Buddha for the first time preached five ascetics and started *dharmachakrapravartana*. Now it has become a major Buddhist pilgrimage site of India attracting millions of tourists from India and other parts of Asia.

Sārnāth as a cultural heritage site can make full use of its potential by addressing economic, social, and environmental concerns through catering to the needs of tourists, the environment, and host communities. Such an approach can ensure resources, and respect the socio-cultural authenticity of host communities and provide viable, long-term socio-economic benefits to all. By developing policy guidelines, providing sustainable tourism indicators, and incorporating sustainability through worldwide sustainability principles into its day-to-day operations is a sure way to flourish in the long-term. It could be developed as a model site for the rest of India. As tourism is built on human

interaction, it can play a key role in fostering greater respect and tolerance between cultures. Sārnāth as a tourist site is a considerable force for the conservation of historic and cultural heritage, as well as a source of income for local people. It can encourage communities to value their cultural heritage more emphatically. This paper tries to examine how Sārnāth as a cultural heritage site is attracting tourism from Buddhist Asia and whether a sustainable approach has been considered in managing this influx of tourists. It also explores suggestions to employ a sustainable approach to tourism in Sārnāth.

Prof. Dr. Rana P.B. SINGH

***Heritage-Scapes, Life-Ways and Visioning the Cultural
Heritage: Reflections from the SAARC Region***

The total of world population presently numbers around 7.16 billions (2014 est.), of which 4.2 billion lives in the SAARC Region (i.e. 23.4%). Among the ten top most populous countries of the world, the ones included from this region are India (17.4%), Pakistan (2.6%), and Bangladesh (2.13%). Out of total UNESCO World Heritage Properties of 962, 181 (18.8%) falls under Asia, of which around 30% belong to the SAARC Region, consisting of 42 cultural heritage sites and 12 natural heritage sites. In spite of such predominance and distinctiveness, there is a lack of a comprehensive heritage policy and a focal institute that may further help to introduce and sustain the ideas of heritage, sustainable tourism, and Green Pilgrimage.

The heritage-habitat units of SAARC may be taken as a model to represent the Asian vision of heritage-scapes as they represent a good blend of the complexity of nature and the adaptability and continuity of human beings. Given the breadth, depth, and urgency of the study and understanding at hand, let us get to work on clarifying specific definitions for

SAARC so we can communicate in a common language, and thus build a consensus, motivate action, and move forward towards heritage sustainability. Think universally, see globally, behave regionally, act locally but insightfully; this is an appeal for cosmic vision, global humanism, and self-realization in making and maintaining heritage-scapes in the SAARC Region as a mosaic of happy, peaceful and sustainable places.

The ongoing debate and wide application of the concept of ‘multi-functionality’ of heritage-scapes can help to promote landscapes that cross urban-rural divides, and be more sustainable, and to be planned and implemented in an integrated way – characterised by wholeness and cosmic ecology. In fact, landscape multi-functionality in vision of the SAARC Region addresses a broader socio-ecological system and entails an understanding of a landscape as something that goes ‘beyond the Eurocentric purview’. The Oriental Asia is illustrated with the dictum that ‘landscape is a product of structure, function, and stage’, where sacrality of space and time has a vital role to play.

The present paper attempts to examine various dimensions of cultural heritage and cultural landscapes, exemplifying the SAARC Region from the perspective of sustainable development.

Dr. Nayana TADVALKAR

Culture of the Natives of Thane District: A Way to Sustainable Tourism

The native or tribal communities in Thane district of Maharashtra possess a vast treasure of art and culture inherited from their ancestors. The region where the natives live is also gifted with an abundance of natural life. However, factors like severe poverty and backwardness, impacts of

modernisation, and changes in their socio-economic status are slowly resulting in the natives giving up their cultural traditions. Their proximity to the modern urban society has further resulted in the depletion of natural life and mushrooming of towns and cities in the region. In spite of these changes, the native communities still persist, clinging on to their way of life, in settlements spanning the length and breadth of the region. Currently the tribal communities of Thane district are at a stage when the many withering effects of urban contacts and influence on their traditional way of life can be witnessed shortly before these valuable ways will vanish forever.

While developing the cultural policy for India in 1954, Pandit Jawaharlal Nehru had devised five fundamental principles or *Panchasheel* for tribal development wherein the emphasis was on maintaining tribal arts and culture. His opinion was that the tribal economy cannot be separated from their cultural dispositions. Unfortunately even though six decades have passed, not much has been done to implement these principles in practice.

Taking cue from these principles, the present paper focuses on ways to find out how best the tangible, intangible, and expressive cultural heritage inherited by the natives can be preserved and promoted through tourism and how at the same time it can be a facilitator in their development by creating opportunities of gainful employment, ensuring sustainable livelihood, enriched environment, improved quality of life, and human values.

The survey and study conducted reveals that Thane district, with its heavy tribal population and their social, cultural, and natural wealth provides a good scope for the development of avenues for Cultural Tourism. This endeavour will be beneficial not only for the host and the visitors but will also contribute towards preserving one of the rich cultural heritages of the country.

Dr. Anuththaradevi WIDYALANKARA and Dr. Ravi S. SINGH
***Sustainable Development through a Shared Heritage:
People's Perceptions and Emerging Planning Issues from
an Indo-Sri Lankan Perspective***

The indigenous literature of both India and Sri Lanka depicts Banaras (present day Varanasi) or Baranes as a culturally composite, politically enduring and spiritually sanctified geo-space. In essence it is the virtual eternal city in both Indian and Sri Lankan belief systems. The historiography of both societies regards this city as a religious space that appeals to many of the world's religions viz. Hinduism, Buddhism and Jainism. The spiritual significance of Varanasi receives equal emphasis in all three faiths. Hinduism and Jainism apprehend the city as the holiest of the seven sacred cities (*Sapta Puri*). The Buddhist *Jataka* stories which are narratives of earlier incarnations of the Buddha are set in or in the proximity of Benaras and the Ganges river is frequently a familiar backdrop. The Buddha gave his first sermon and began the propagation of his teachings in Sāranāth which is only a short distance from present day Varanasi. As the seat of the first sermon of the Buddha, it acquired added sanctity as the fountain of the faith. It also occupies a prime position in Hindu belief as the chosen abode of Lord Shiva and other divinities, and is also the gateway to *Moksha*.

The pilgrims from the Buddhist world who visit Varanasi in modern days testify to the success of the apostolic zeal of Ashoka. The European converts to transcendental meditation and yoga, who flock to Varanasi, are evidence of the appeal of Hinduism. Thus, Varanasi is today an international melting pot that captures the imagination of the Orient and the Occident. The multitude of nationalities found in modern Varanasi as devotees, disciples, pilgrims and the curious, is only a modern manifestation of an ancient wisdom.

Varanasi needs to be understood as a crucible of social and religious confluence where different faiths and

value systems co-existed with the same geographical space as the common denominator. A perusal of the existing known vast body of literature on this city reveals that so far there has been no direct attempt to understand people's perception of the shared cultural heritage, especially from the international perspective. In this context, the collaborative research bridges this important knowledge gap by addressing several inter-related questions. First, how Banaras is perceived by Buddhists and Hindus in the present context with its origin traced through time and space. Second, how the common spiritual geography of the city can make it a center of gravity for modern day needs such as information, education, tourism and other forms of productive activities.

This interdisciplinary collaborative research utilises both quantitative and qualitative data collection tools, but it is rooted in a qualitative epistemological position that recognises the importance of locating the research within a particular social, cultural and historical context that could search avenues for sustainable development in Varanasi.

Ms. Fathimath Maiha Adam ZAHIR

Tourism Management at the Cultural Heritage Sites in Maldives

Maldives is well known for the breathtaking and extraordinary view of white sandy beaches and clear blue seas, a place for the people to relax and experience the beauty, enchantment and spirituality of nature itself. Tourism officially began in the Maldives in 1972 with the launch of its first resort 'Kurumba Village'. Now known as Bandos Island Resort, it started off with a capacity of 280 beds. However, according to figures released by United Nation's World Tourism Organization (UNWTO) in January 2013, international tourist arrivals exceeded the figure of 1 billion for the first time ever in 2012,

reaching a total of 1.035 billion tourists. Moreover, the amount of visitors who show interest in Maldivian history and visit the heritage sites and the national museum keeps growing in number.

This paper will focus on how to develop and manage tourism at cultural heritage sites in Maldives. With the exponential growth of tourism and people visiting the Maldives and their eagerness to interact with its colourful culture we can use this as an advantage to develop and manage tours in Heritage sites in Maldives. With a good financial framework and the support from the government and the tourism industry, we will be able to organize easier and safer ways for more tourists to visit and witness the wonderful sites and indulge them with the proper information regarding these sites while preserving the heritage and the stories at the same time.

Post-Seminar Tour

Sigiriya



Sigiriya (Lion Rock, Sinhalese - සීගිරිය, pronounced see-gee-REE-yah) is located in the central Matale District of the Central Province. The city is famous for the the Sigiriya Rock Fortress, one of the archaeological wonders of Asia and also a UNESCO World Heritage Site.

History

According to the ancient Sri Lankan chronicle the Culavamsa the site was selected by King Kasyapa (477-495 ACE) for his new capital. He built his palace on the top of this rock and decorated its sides with colourful frescoes. On a small plateau about halfway up the side of this rock he built a gateway in the form of an enormous lion. The name of this place is derived from this structure - Sīhāgiri, the Lion Rock. The capital and the royal palace were abandoned after the king's death. It was used as a Buddhist monastery until 14th century.

Landmarks

Sigiriya being a fortress had been well designed for its defenses by having ramparts and moats built around it. King Kassapa had reverted his fortress to an ecological wonder by having Royal Pleasure Gardens, Water Gardens, Fountain

Gardens and Boulder Gardens made inside the inner city as well as at the palace premises on the Rock summit. The most renowned is the Sigiriya Rock Paintings or Frescoes of Sigiri Damsels locally called as ‘Sigiri Apsaras’ painted on a Western Rock face cavity about 100 meters high from the rock base. There now remains around 21 paintings of Sigiriya Damsels but there had been around five hundred paintings during King Kassapa’s time along several other places of the same Western Rock face. Another interesting construction is the Mirror Wall, which is covered with graffiti from the 7th to the 10th centuries CE. These were written by people who came to see Sigiriya during those long years. Coming along the path of the mirror wall, one finds the Lion Paw Terrace or Platform. Only two huge Lion’s paws are remaining now but earlier there had been an enormous Lion figure or statue at the entrance. On the summit are the remains of the Palace building foundations and few ponds on an area of about 3 acres of rock summit. The largest pond was made by cutting out the rock and it is assumed that utilising the great wind force occurring on the summit, water was brought up to fill this tank by a hydraulic system using wind power from the ground level.

Water Gardens

The Sigiriya Water Garden with a variety of ponds, fountains and remains of structures are unique since water technology that had been used to distribute water in conduits by pressure works even today, when there is enough rain water accumulated in the upper ponds. There are about ninety five pools or ponds found at Sigiriya altogether.

The Ancient Monastic Cave Complex and the Rock Boulder Garden

Before Sigiriya became a Kingdom, Buddhist monks used the many caves for dwelling, dating back to the 3rd Century BCE. Later when King Kassapa made Sigiriya his kingdom, these caves were used for other purposes. Some of these caves have

paintings done at the same period as the famous Sigiriya Frescoes. These areas which have numerous rock boulders were landscaped to give an appearance of a Rock Boulder Garden during the King's reign.

Cobra Hood Cave

This is known by the name Cobra Head cave due to the natural shape of the rock itself. This cave had been used as a dwelling place for the Buddhist monks or the Sangha between 3rd and the 1st Centuries BCE. The early Brahmi inscriptions indicate that this had been donated by a chieftain 'Naguliya' to the Sangha. The painting done on the cave ceiling belongs to the 6-7th Centuries CE.



Stairway to the famous Frescoes

The Boulder Arch which is in the ancient pathway to the Sigiriya Rock amply describes the natural landscaping skills on the city planning. The two caves by the sides of the two rocks had been dwelling places for the monks at earlier times. The Terraced gardens in this area formed out of the natural hill had been constructed by making stone retaining walls at various elevations to prevent soil erosion due to rain water. The stairway to the Sigiriya rock runs at a side of the terraced garden.

The Sigiriya Frescoes

The Sigiriya Paintings are found on about the halfway height of the Sigiriya western rock face, or about 100 meters from the base of the rock. These are found on the rock face cut inside to create a depression about 70 feet lengthwise. A spiral iron staircase takes the visitor about 44 feet from the gallery below and an iron platform runs throughout the length of the

frescoed rock depression. There are around 21 paintings in this area and it is believed to be the Fresco-Lustro method used for these paintings. All these paintings are of young and old female figures and there are no two similar figures among them. These figures are popularly called as ‘Sigiri Apsara’ (Celestial nymphs) or Sigiri Damsels.

The Mirror Wall and Sigiriya Graffiti



After King Kassapa’s demise, the people who came to see Sigiriya wrote down verses in Sinhala scripts of that time on Sigiriya Damsels and the Sigiriya Lion on the wall running below the Sigiriya frescoes. This wall is called as the ‘Kedapath Pavura ‘ or the Sigiriya Mirror Wall. It is done in brick masonry and has a polished plaster finish. Many of these writings on the Mirror Wall belong to the time period between the 7th and the 11th Centuries CE. Some of these had been written by native women indicating the literacy among the females at that time. These graffiti had been written using a metal stylus which might have been common among people at that time for writing purposes. The expressions made in the verses are refined and the beauty of the ladies had been much appreciated in a simple literal way.

Programme

Venue: Board Room, Faculty of Agriculture,
University of Peradeniya
(28 and 29 April 2014)

Day 1 – Monday 28 April 2014	
09:00 – 11:00	Inaugural Session
09:00 – 09:30	Registration of the Delegates
09:30	Arrival of the Chief Guest
09:32	Lighting of the Oil Lamp
09:35 – 09:45	Welcome address by Mr. G.L.W. Samarasinghe, Director, SAARC Cultural Centre.
09:45 – 10:00	Address by the Guest of Honour: Prof. Atula Senaratne, Vice Chancellor, University of Peradeniya
10:00 – 10:25	Address by the Chief Guest: Prof. Kshanika Hirimburegama, Chairperson, University Grants Commission, Sri Lanka
10:25	Vote of Thanks by Ms Soundarie David Rodrigo, Deputy Director (Programme), SAARC Cultural Centre.
10:30	Group Photograph
10:30 – 11:00	Tea
11:00 – 12:30	Academic Session – 1: Introduction: Chaired by: Prof. Kshanika Hirimburegama
11:00–11:15	Introduction by the Delegates/ Participants

11:15–11:30	Introduction of the Conference Theme and Research Project by Dr Sanjay Garg, Deputy Director (Research), SAARC Cultural Centre and Convener
11:30–11:50	Paper 1: Prof. Dr. Rana P.B. Singh (India) <i>Heritage-Scapes, Life-Ways and Visioning the Cultural Heritage: Reflections from the SAARC Region</i>
11:50–12:00	Discussion
12:00–2:20	Paper 2: Mr. Daya Dissanayake, (Sri Lanka) <i>Tourism and Heritage: Who Benefits?</i>
12:20–12:30	Discussion & Chairperson's Remarks
12:30 – 13:30	Lunch at Hotel Oak Ray
13:30 – 15:00	Academic Session – 2: Panel: Tourism Management at the Cultural Heritage Sites in South Asia (Case Studies) Chaired by: Prof. Kalinga Tudor Silva
13:30–13:50	Paper 3: Dr. P.S. Premsagar, (India) <i>Various Challenges Faced by the Cultural Heritage Tourism Sites in Muktainagar Region, (M.S.) India</i>
13:50–14:00	Discussion
14:00–14:20	Paper 4: Dr. Anand Singh, (India) <i>Sārṇāth: Examining the Interface between Tourism and Sustainability</i>
14:20–14:30	Discussion
14:30–14:50	Paper 5: Dr. Nikhil Joshi, (India) <i>The Transformation of Bodhgayā: From Sacred Landscape to Fractured Touristscape</i>
14:50–15:00	Discussion & Chairperson's Remarks

15:00 – 15:30	Tea
15:30 – 17:00	Academic Session – 3: Panel: Tourism Management at the Cultural Heritage Sites in South Asia (Case Studies) – Continued Chaired by: Mr. Said Omar Sultan
15:30–15:50	Paper 6: Dr. Mokammal H. Bhuiyan (Bangladesh) <i>Promotion of Heritage Tourism at Buddhist Sites in Mainamati, Bangladesh</i>
15:50–16:00	Discussion
16:00–16:20	Paper 7: Ms. Fathimath Maiha Adam Zahir, (Maldives) <i>Tourism Management at the Cultural Heritage Sites in Maldives</i>
16:20–16:30	Discussion
16:30–16:50	Paper 8: Dr. Neekee Chaturvedi (India) <i>Cultural Heritage Tourism: A Regional and Community Perspective</i>
16:50–17:00	Discussion & Chairperson's Remarks
End of Academic Sessions for Day 1	

	Hotel Thilanka, Kandy
19:30–22:00	Dinner Hosted by the Director, SAARC Cultural Centre

Day 2 – Tuesday, 29 April 2014	
8:30– 10:00	Academic Session – 4: Panel: Cultural Heritage Tourism as a Tool for Poverty Alleviation Chaired by: Prof. Shantha K. Hennayake
8:30–8:50	Paper 9: Mr. Pramod Jain (India) <i>Cultural Heritage Tourism as a Tool for Poverty Alleviation</i>

8:50–9:00	Discussion
9:00–9:20	Paper 10: Ms. D.A.K. Anupama Damunupola (Sri Lanka) <i>Lesser known ‘Cultural Heritage Attraction Development’ as a Tool for Poverty Alleviation: The Marketing Approach</i>
9:20–9:30	Discussion
9:30–9:50	Paper 11: Dr. Anuththaradevi Widyalkankara and Dr. Ravi S. Singh <i>Sustainable Development through a Shared Heritage: People’s Perceptions and Emerging Planning Issues from an Indo-Sri Lankan Perspective</i>
9:50–10:00	Discussion & Chairperson’s Remarks
10:00 – 10:30	Tea
10:30 – 12:30	Academic Session – 5 : Panel: Development of Cultural Heritage Tourism Products Chaired by: TBA
10:30–10:50	Paper 12: Dr. Lopamudra Maitra Bajpai (India) <i>Intangible Heritage and the Dynamic Art of Storytelling: Sustainable Development of Cultural Heritage through Different Expressions</i>
10:50–11:00	Discussion
11:30–11:50	Paper 13: Dr. Bina Gandhi Deori (India) <i>Cultural Heritage Tourism in North-East India: A Community based approach</i>
11:50–12:00	Discussion
12:00–12:20	Paper 14: Dr. Biswajit Mohapatra (India) <i>Rhetoric and Reality: Challenges of Building up a Strategy for Cultural Heritage Tourism and Sustainable Development in India</i>
12:20–12:30	Discussion & Chairperson’s Remarks

12:30 – 13:30	Lunch at Hotel Oak Ray
13:30 – 15:30	Academic Session – 6 : Panel: Development of Cultural Heritage Tourism Products (Continued) Chaired by: Prof. Rana P.B. Singh
13:30–13:50	Paper 15: Mr. Ismail Nasru and Mr. Abdul Maniu Abdul Samad (Maldives) <i>Development of Cultural Heritage Tourism Products</i>
13:50–14:00	Discussion
14:00–14:20	Paper 16: Prof. Kalinga Tudor Silva (Sri Lanka) <i>Heritage Tourism and the Need for Alternative Representations of the Past: The Case of Saradiel Village in Mawanella, Sri Lanka</i>
14:20–14:30	Discussion
14:30–14:50	Paper 17: Mr. Nishan Dhammika Nawaratne (Sri Lanka) <i>Carbon Footprint of a Selected Sustainable Architectural Tourism Product (SATP) in Sri Lanka</i>
14:50–15:00	Discussion & Chairperson's Remarks
15:00–15:30	Tea
15:30–17:00	Academic Session – 7 : Panel: Urban and Local Regeneration of Cultural heritage Sites through Tourism Chaired by: TBA
15:30–15:50	Paper 18: Ms. Asiyath Mohamed and Ms. Zaha Ahmed (Maldives) <i>Revival of an Island Heritage: A New Hope for Sustainable Development</i>
15:50–16:00	Discussion

16:00–16:20	Paper 19: Dr. Abdul Samad <i>Cultural Heritage: A Potential Source for Sustainable Tourism in Pakistan</i>
16:20–16:30	Discussion
16:30–16:50	Paper 20: Ms. Nayyara Rahman <i>Creative Destruction: The Challenge of Preserving Shrines in Urban Centres – The Case of Karachi</i>
16:50–17:00	Discussion & Chairperson's Remarks

17:00 – 18:00	Plenary Session (Close Door Session only for Plenary Committee) Conference Room 2, Senate Building, University of Peradeniya Chaired by: Mr. G.L.W. Samarasinghe, Director, SAARC Cultural Centre (Finalization of Research Themes/ Topics)
End of Academic Sessions for Day 2	

	Vice Chancellor's Lodge, University of Peradeniya
19:30–22:00	Valedictory Session followed by Dinner Hosted by the Vice Chancellor, University of Peradeniya

Day 3 – Wednesday, 30 April 2014	
6:00 – 19:00	Field Trip, Sigiriya
8:00	Breakfast at Gimanhala, Dambulla
9:00–12:00	Climb Sigiriya
13:00	Visit Sigiriya Museum
13:45	Lunch
15:00	Return to Peradeniya

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Kandy: ‘The Host City’

Nestled in the central hills of Sri Lanka, Kandy is the island’s second largest city boasting a history of tradition so rich that it is even called the cultural capital of the country. The last stronghold of native rule, Kandy is also the current administrative hub of the Central Province. The Sinhalese name that goes ‘Mahanuwara’ literally translates into ‘The Great City’. This crown jewel of upland Sri Lankan heritage is most widely renowned for housing the Sacred Tooth Relic of the Buddha, a fact that has transported it to the heights of fame in the Buddhist world. The UNESCO declared it a world heritage site in 1988.



Temple of the Sacred Tooth Relic

It would not be an exaggeration to say that Kandy is defined by the Temple of the Sacred Tooth Relic that houses a tooth of the Buddha. The Temple is at once a hallowed site of Buddhists across the globe and the flagship tourist attraction of the city. It is a palatial complex whose grandeur has been effectively checked by the religion it was built to house. Hence though sprawling, the building does not feature excessive luxuries like gold, silks, and diamonds. What luxury

it does accommodate is a reflection of the royal life that shared the premises since it was first built. The Temple was first built in 1603 and has sustained a multitude of disruptions at the hands of European powers and, later, the LTTE. Thus, what survives today is a substantially modified version of the original Temple. As a gesture of respect to this World Heritage site and the religion it represents, no building in Kandy is permitted to be taller than the highest roof of the Temple.

Kandy Lake

An artificial body of water built by King Sri Vikrama Rajasinghe in 1807, the Kandy Lake was originally called the Milky Ocean. It is believed that the King wanted the lake to resemble a legendary lake in heaven that is frequently referred to in Buddhist literature. Accordingly, the wall surrounding the lake is built in the shape of clouds. The central island in the lake is believed to have been used as the King's harem. The lake is overlooked by both the Temple of the Sacred Tooth Relic and the Malwatte Temple, a venerated temple heading a fraternity of Theravada Buddhism in Sri Lanka, which has added to the religious mystique of the lake. This place is used by people for strolls as well as relaxation in the peaceful ambience of early morning or late evening air.

Peradeniya Botanical Gardens

The Royal Botanical Gardens of Peradeniya is a lush landscape of approximately 150 acres that sprawls at the entrance to the city of Kandy, greeting visitors with a burst of colour and nature's abundance. The Gardens attract about 2 million visitors annually, and is renowned for its outstanding array of orchids among other things. The rolling grounds and generously wide trees offer an ambience of playfulness, of which many schools take advantage by organizing excursions to the Gardens. This landscape is believed to have been

originally created for extra-palatial court assemblies of King Wickramabahu III back in 1371 and was formally named as the Botanical Gardens in 1843 by the British.

University of Peradeniya

The University of Peradeniya was established as a branch of the University of Ceylon in 1942 and currently hosts eight faculties. Punctuating its 700-hectare landscape are bodies of water, feet of mountains, and portions of forests. Arguably the most aesthetically pleasing university in South Asia, this academic institute is situated right opposite the Peradeniya Botanical Gardens, both of which flank the entrance point to Kandy. It is the largest residential university in Sri Lanka, and has a number of partnerships with leading universities across the world. The unique traditions of this university have encouraged many works of art in Sri Lankan literature.



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