

## SEC I

### Heritage and Tourism

#### Course Objectives:

The objective of this course is to enable the students to understand the social, historic, scientific, aesthetic and economic values that are inherent in a cultural heritage. The template is set with practices of visual representation in colonial India and the institutionalizing of colonial archaeology. In the last quarter of the 19<sup>th</sup> century, Indian artefacts get museumized with the coming of exhibitions, fairs, collections, setting up of museums and botanical gardens. This making of Indian heritage through the rhetoric of spectacle in the colonial period forms part of the first unit. Moving to the contemporary times, to make the course more conducive to employment opportunities, present day practices of marketing heritage are explored in the next unit. Religious tourism, commercialization of nature tourism, nostalgia tourism and the lived experience of heritage walks as cultural representations are studied here. While there are obvious advantages of Tourism as being economically viable, the last unit deals with the impact of overkill tourism practices. Case studies of three different socio-ecological spaces, as also issues of conservation of heritage sites, making a case for sustainable tourism, are studied in the last unit. The objective of the course, strengthened with project work and field trips, is to equip the students to appreciate the nature of industries associated with heritage and tourism.

#### Learning Outcomes:

Upon successful completion of course students will have knowledge and skills to:

- Enhance his/her ability to discern the nature of the cultural heritage of the nation.
- Contextualise his/her country's history of heritage representation, to effectively comprehend the present.
- Draw inference from different aspects of tourism, its varieties and be sensitive to the impact of overkill tourism in different geographical areas with specific local sensibilities, thus making a case for sustainable tourism.
- Equip himself / herself with theoretical knowledge of heritage and tourism.

#### Course Content:

##### Unit I: Constitution of heritage in colonial India

Institutionalization and commodification of Indian art and architecture: collections, exhibitions, museums and monumentalization – case study of the Great Exhibition, London; Kew Gardens, London; Indian Museum, Kolkata; Tranquebar; guide books and travel literature.

**Unit II: Tourism: marketing heritage**

- a. Religious Tourism: Case studies of Kashi, Sarnath, Ajmer Sharif, Amritsar, Bom Jesus Cathedral of old Goa
- b. Memory and tourism: Raj nostalgia, Indian diaspora's search for roots
- c. Ecotourism: commercialising nature
- d. Exhibiting culture: handicrafts, heritage walks and tours, palaces, heritage festivals

**Unit III: Sustainable Tourism**

- a. Interface with local sensibilities: case study of Agra, Simla, Goa
- b. Conservation of Heritage: Humayun's Tomb, Ajanta Caves

**Unit IV: Field trips/Project work: Some suggestions:**

- a. Field Trips to Mathura Museum, National Museum, National Gallery of Modern Art, Rail Museum, Sulabh International Museum of Toilets, National Craft Museum, galleries, exhibitions
- b. Heritage walks/trails to monuments and sites
- c. Visit to light and sound shows and live performances at monuments, sites
- d. Documenting the impact of tourism on heritage sites and local communities
- e. Making a report on the ongoing conservation projects of various sites by the ASI, Aga Khan Trust for Culture, INTACH and other community and private organizations
- f. Food tourism etc.

**ESSENTIAL READINGS AND UNIT-WISE TEACHING OUTCOMES:**

**Unit I:** This Unit explains institutionalization and commodification of Indian art and architecture during colonial period. In what ways collections, exhibitions, Museums etc. were institutionalised during British India to Constitute Heritage. **(Teaching Time: 5 Weeks Approx.)**

- Breckenridge, Carol A. (1989). "The Aesthetics and Politics of Colonial Collecting: India at World fairs". *Comparative Studies in Society and History* vol. 31 no.2, pp. 195-216.
- Brockway, Lucile H. (1979). "Science and Colonial Expansion: The Role of the British Royal Botanic Gardens". *American Ethnologist* vol. 6 no.3, pp. 449-65.

- Guha-Thakurta, Tapati, (2004). "The Museum in the Colony: Collecting, Conserving, Classifying." in *Monuments, Objects, Histories: Institutions of Art in Colonial and Postcolonial India*. Ranikhet: Permanent Black, pp. 43-82.
- Fihl, Esther. (2017). "Collections at the National Museum of Denmark." in Esther Fihl (ed.). *Intercultural Heritage and Historical Identities: Cultural Exchange on the Coromandel Coast of India*. Copenhagen: The National Museum of Denmark, pp. 17-32.
- Mackenzie, John M. (2005). "Empires of Travel: British Guidebooks and Cultural Imperialism in the 19<sup>th</sup> and 20<sup>th</sup> centuries." in John K. Walton, (ed.). *Histories of Tourism: Representation, Identity and Conflict*. Buffalo, Toronto: Channel View Publications, pp. 19-38.

**Unit II:** This unit will examine marketing of heritage as a tourism product. It will examine case study of religious tourism, ecotourism and cultural practices. **(Teaching Time: 5 Weeks Approx.)**

- Bandyopadhyay, Rumki and Kushagra Rajendra. (2018). "Religious Tourism: The Beginning of a New Era with Special Reference to India." in Shin Yesuda, Razaq Raj and Kevin Griffin (eds.). *Religious Tourism in Asia: Tradition and Change through Case Studies and Narratives*. Boston: CABI Publishing, pp. 67-76 (Chapter 8).
- Majumdar, Nandini. (2014). *Banaras: Walks through India's Sacred City*. New Delhi: Roli Books.
- Kejriwal, Om Prakash (Ed.). (2010). *Kashi Nagari Ek: Roop Anek*. New Delhi: Publication Division, Govt. of India.
- Sanyal, Usha. (2007). "Tourists, Pilgrims and Saints: The Shrine of Mu'in al-Din Chishti of Ajmer." in Carol Henderson and Maxine Weisgrau (Eds.). *Raj Rhapsodies: Tourism, Heritage and the Seduction of History*. Hampshire: Ashgate, pp. 183-202; (Ashgate e-book.)
- Kalra, Vikram. (2005). *Amritsar: The City of Spirituality and Valour*. New Delhi: INTACH.
- Rajagopalan, S. (1975). *Old Goa*. New Delhi: Archaeological Survey of India.
- Bandyopadhyay, Ranjan. (2012). "'Raj Revival' Tourism: Consuming Imperial/ Colonial Nostalgia". *Annals of Tourism Research* vol. 39 no.3, pp. 1718-1722.
- Seshadri, Swathi. (2012). "Missing the Woods for the Trees?" *Economic and Political Weekly* vol. 47 no.36, pp. 12-14.
- Karanth K. Ullas and Krithi K. Karanth. (2012). 'A Tiger in the Drawing Room: Can Luxury Tourism Benefit Wildlife?' *Economic and Political Weekly* vol. 47 no.38, pp. 38-43.

**Unit III:** This unit deals with questions of guest-host relationships and its’ impact on tourism potential. It also examines important concerns of conservation concerning heritage sites -- natural as well as manmade. **(Teaching Time: 6 Weeks Approx.)**

- Chakravarty, Surajit and Clara Irazabal. (2011). "Golden Geese or White Elephants? The Paradoxes of World Heritage Sites and Community-based Tourism Development in Agra, India." *Community Development: Journal of the Community Development Society* vol. 42 no.3, pp. 359-76.
- Batra, Adarsh. (2002). "A Case Study of Major Issues and Sustainable Solutions to Mountain Tourism in the Capital of Himachal Pradesh, Eternal India." *Anatolia: An International Journal of Tourism and Hospitality Research* vol. 3 no.2, pp. 213-20.
- Pal, Anil and B. K. Pal. (2016) "Tourism and its impact on Socio-Economic Life of Simla District, Himachal Pradesh." *Essence: International Journal for Environmental Rehabilitation and Conservation*. Vol.VII no.2, pp. 1-16.
- Anon, (1994). "Simla losing its Charm." *India Green File*.
- Noronha, Frederick. (1997). "Goa: Fighting the Bane of Tourism". *Economic and Political Weekly* vol. 32 no.51, pp. 3253-56.
- Routledge, Paul. (2000). "Consuming Goa: Tourist Site as Dispensable Space". *Economic and Political Weekly* vol. 35 no.30, pp. 2647-56.
- For Humayun’s Tomb conservation by the Agha Khan Trust for Culture: [https://www.akdn.org/sites/akdn/files/media/publications/2013\\_09\\_-\\_aktc\\_-\\_india\\_-\\_humayun\\_tomb\\_conservation.pdf](https://www.akdn.org/sites/akdn/files/media/publications/2013_09_-_aktc_-_india_-_humayun_tomb_conservation.pdf)
- For Ajanta conservation:  
[https://www.jica.go.jp/english/our\\_work/evaluation/oda\\_loan/post/2007/pdf/project28\\_full.pdf](https://www.jica.go.jp/english/our_work/evaluation/oda_loan/post/2007/pdf/project28_full.pdf)  
<http://ajantacaves.com/HowtoReach/Conservation/>  
<https://frontline.thehindu.com/static/html/fl1523/15230650.htm>

### **Suggested Readings**

- Bandyopadhyay, Ranjan. (2018). "Longing for the British Raj: Imperial/colonial nostalgia and tourism." *Hospitality & Society* vol. 8 no.3, pp. 253-71.
- Jafa, Navina. (2012). *Performing Heritage: Art of Exhibit Walks*. New Delhi: Sage Publications (See "Introduction", pp. xxi-xxix.).
- Pubby, Vipin. (1988). *Simla Then and Now*. New Delhi: Indus Publishing Co.
- Thapar, Romila. (2018). *Indian Cultures as Heritage: Contemporary Pasts*. New Delhi: Aleph Book Company.

### **Teaching Learning Process:**

Classroom lectures on the key concepts, case studies and important arguments/debates reflected in the course readings. Classroom lectures shall be combined with group discussions on specific readings and presentations stemming from field work. Overall, the Teaching Learning Process shall be geared towards closely linking essential theoretical assessments with active practical work, i.e. the practical/application aspect of historical analysis. Moreover, the process shall work towards providing basic exposure to related fields of studies connected to the discipline history and to avenues of interdisciplinary postgraduate studies.

**Assessment Methods:**

Students will be assessed on the basis of regular group presentations and a detailed (individual) project submission-cum-presentation. The project has to be based on a field visit/field work.

**Keywords:**

Institutionalization of Indian Art, Colonial Knowledge, Kew Gardens London, India Museum, Colonial Heritage – Tranquebar & Kolkata, Religious Kashi, Ajmer, Amritsar, Sarnath, Tourism, Nostalgia, Handicrafts, Heritage Walks, Conservation.