

**PRESERVATION OF CULTURAL HERITAGE SITE OF ANCIENT INDIA AND
ITS IMPACT ON ECONOMY**

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Introduction

Cultural heritage is the legacy of physical artifacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritage includes tangible culture, intangible culture and natural heritage. Objects are a part of the study of human history because they provide a concrete basis for ideas, and can validate them. Their preservation demonstrates recognition of the necessity of the past and of the things that tell its story.

The notion of heritage, nowadays shared worldwide, were originally shaped and mainly based on material authenticity, aesthetic qualities, historical and artistic values. It observed that the current avenues of inquiry in heritage studies are keen on producing well-argued critiques of institutional heritage practices, but show some difficulties in proposing positive and forward-looking approaches for dealing with heritage in contemporary societies. Global heritage discourses emphasize heritage practices when they are associated with the conservation is described as intrinsically ethical, as it supports the construction of local identities and enhances tourism development. However, these discourses rarely take into consideration the implications of heritage conservation for people who live in the proximity of celebrated heritage sites.

The World Heritage Sites can be a natural, cultural or a mixed site. A total of 29 sites in India had been approved as WHS till February 2013. Out of these, 19 sites (all cultural) are currently under the administrative control of the Archeological Survey of India. In the

World cultural heritage sites the Ajanta and Ellora Caves of India are exceptional for mural painting, sculpture and art-architecture which represent Indian Hindu, Buddhist and Jain religions and artistic thoughts of ancient people. These are the assets of our cultural heritage where the scholars teach their pupils, which need to protection, conservations and preservation of the natural views and history for our future generation as well as for human right.

Global impact and significance

This paper concentrates on some of the hypothetical fallouts of this process and specific demands of a global importance of conservation heritage sites for our future generation. Development based on government policy and socio-economic, political importance of that site. India has many more historical cultural sites which have no under preservation and conservation system followed by state or local government. The important ones are development of infrastructure, products, trekking, winter sports, wildlife and beach resorts and streamlining of facilitation procedures at airports, human resource development and facilitating private sector participation in the growth of infrastructure.

Globalization has been appropriated and monopolized, differentiated from terms like internationalism and stamped with the seal of finance capital in its campaign of domination across the world. Globalization of culture has meant the diversification of large companies using the information network into the arena of tourists' site and want to developed tourism market in the name of conservation-preservation of heritage site. So we can seek the answer of questions that how far Indian tourism developed as a main attraction of global travelers and visitors as a south-east Asian nation? Did declaration of heritage site help the development of cultural and economic status of those tourist spots?

Mural Painting at Ajanta Cave in Maharashtra



Preserving Heritage and Promoting Tourism

Entering the 21st century, as an increasing as an increasing number of Nation States implements heritage policies, official institutional apparatuses need to consider other ways to inform, interact and reassess with stakeholders, citizens and the public, regarding a shared but distinctively experienced heritage. As a consequences, a statically upheld concept of heritage as apolitical is still disseminated in large parts of the world. It believed that in order to raise a general awareness of heritage as a fluid multivalent concept, it is necessary to reveal the politics underlying heritage in order to undercut the invention of tradition inherent in it and understand the different localized perspectives by policy-makers, governments and communities that continuously modify heritage- making processes. This can be achieved by incorporating legal inclusions of ethical argumentation in relation to heritage, with legal recognition of local, possibly ethnic, notions towards heritage. Heritage, as an institutional practice, is highly political and hierarchical. Dominant social agents, political and cultural elite, decide which legacies deserve special attention, while others - that may have fundamental values for other social groups- lie outside heritage recognition. This research is shown that the list of heritage sites should be preserve and conserve, with the knowledge that inscription will galvanise tourism at these sites benefits can be reaped. The long term value of World Heritage Site status, however, has come under greater scrutiny.

However we know that Ajanta Caves listed under *UNESCO World Heritage as a cultural heritage site, are Buddhist caves* that were built in two phases, the first phase was from 2nd century BC. In the second phase, further additions were made during the 5th and 6th centuries AD of the Gupta period. The caves depict richly decorated paintings, frescoes, which are reminiscent of the *Sigiriya* paintings in Sri Lanka and sculptures. As a whole, there are 31 Rockcut cave monuments which are unique representations of the religious art of Buddhism.

Ellora Caves also known as *Ellora Complex* are a cultural mix of religious arts of *Buddhism, Hinduism and Jainism*. These are 34 monasteries and temples sculpted contiguously into rock walls of a high basalt cliff, which are seen along a length of 2 kilometres (1.2 mi). Dated to 600 to 1000 AD, they are a reflection of artistic creation of the

ancient civilization of India. This cultural property has been inscribed under the UNESCO World Heritage List.

Ancient cultural sites like Ajanta, Ellora and Elephanta caves and others medieval sites we observe that the status of these World Heritage Sites, due to improper maintenance, security, unstable micro climatic conditions, relative humidity and influx of visitors are in the caves affected the state of conservation and preservation. Also observe that whether the World Heritage list's meaning has been watered down by its rapid expansion and if both tourism and development that are often left unchecked at listed sites can do more harm than good to places so anointed by the honour. It is prestigious for a country to have a site listed on the World Heritage List. This citation gives boost to tourism income as well as heightened interest which business agencies certainly well aware of and helps local economies to prosper. Consequently how should the effects of increased tourism and development dealt with?

India is a main attraction centre for a traveler from ancient period of time, when many more foreign travelers came and discovered Indian culture, religion, food habits, nature and socio-economic political life of them. India is a country known for its lavish treatment to all visitors, no matter where they come from. Its visitor-friendly traditions, varied life styles and cultural heritage and colourful fairs and festivals held abiding attractions for the tourists. The other attractions include beautiful beaches, forests and wild life and landscapes for eco-tourism, snow, river and mountain peaks for adventure tourism, technological parks and science museums for science tourism; centres of pilgrimage for spiritual tourism; heritage trains and hotels for heritage tourism. Yoga, ayurveda and natural health resorts also attract tourists. The Indian handicrafts particularly, jewellery, carpets, leather goods, ivory and brass work are the main shopping items of foreign tourists. The estimates available through surveys indicate that nearly forty per cent of the tourist expenditure on shopping is spent on such items.

Since, both public and private sectors around the world have attached growing importance to safeguarding and conservation of selected cultural and natural objects, focusing on physical, tangible characteristics. These cultural heritage sites receive major publicity and as a result become notable attractions for large numbers of tourists from all

over the world. However in spite of the clear economic benefits and political prestige, this massive influx of tourists disrupts and in most cases, in the long run, destroys the social quality of the indigenous community. The deterioration of quality could ultimately undermine the application of conservation policies.



Visitors in Ellora Cave

We know that the most outstanding sites are preserve for future generation and for humanity. Heritage professionals have been debating the World Heritage Scheme and its future. There are arguments for the list to be limited, with the warning that its significance might be lessened. To maintain credibility the priority should be on managing the existing sites rather than on inscribing new one. An overwhelming 92.3% of heritage professionals felt that World Heritage status *'had become more important for the purposes of the tourism industry than on conservation'*.

The Convention of UNESCO is a primary symbolic attempt to preserve the natural cultural heritage of humanity at the international level, Van der Aa observe in *'Preserving the Heritage of Humanity'*. *'The step to national to global heritage is predominantly a symbolic one, as the World Heritage Convention hardly leads to a better preservation of listed sites'*.

While it is difficult to ascertain that tourism is a direct consequence of a World Heritage award, the fact remains that heritage sites are increasingly being commercialized through tourism development. We think that by putting a site under spot-light, it is under a

great danger as it attracts a large numbers of visitors, and heritage preservation seemed to have a very problematic co-existence with tourism at these World Heritage sites.

Cultural Heritage and its Legacy

Culture is the great shaper of human will and desire, the social binder of a shared yearning for value and test. It is the connector of future-looking volition with past-derived identity, a juncture where expectation can be challenged by deep-felt questioning. Cultural heritage is one of several forms of fine culture belonging more clearly to the old humanist, edifying ideal, as opposed to the underlying folk culture. The privileged status of cultural heritage is not only due to its historic edifying purport but is also politically determined in terms of how heritage plays a central role in the creation and redirection of national identity. For heritage is not a given, it does not simply exist 'out there'. Rather, it is made significant in the present via its narrativity. Such privileging of cultural heritage as important for the nation is rooted in the fundamental relationship between heritage and history.



Visitors in Elephanta Cave in Mumbai

History and heritage have complementary but opposite movements. While history is a movement from the present to the past, heritage is a movement from the past to the present. Heritage involves a counter-movement to history; utilize historical narratives about the past to ascribe special meaning to a present physical object or intangible cultural practice, imbuing a contemporary cultural phenomenon with historical status. In the eloquent words of Ricoeur, *'Before presenting themselves as master craftsmen of stories made out of the past, historians must first stand as heirs to the past. This idea of inheritance presupposes that the past in some sense lives in the present and therefore affects it.'*

No longer being an empirical object of experience, the past, however, is absent in the present. Hence, the notion that something is 'old' and therefore 'important' or 'meaningful'

as a memory is not an actual experience but an imagination that first becomes suggestive when the object or cultural practice at hand becomes associated with a historical narrative.

The confrontation between culturally determined historicist and non-historicist outlooks underlines that the very idea of heritage is associated with the modern view of the past, which, in turn, is dependent on its conception of the present. As 'legacy', cultural heritage denotes certain forms of culture that are considered to have been handed down from the past. Indians 'cultural heritage' (Sanskrit Virasat) signifies an ancestral inheritance, a patrimony which in Indian sastric senses of filial piety demands respect and obedience. Yet, 'heritage' also implies a renewal, the passing from one generation to another, pointing to how society ceaselessly reconstructs a sense of continuity and belonging within the unstable dynamism of the modern mind-set. The fact that heritage is installed in modernity-in the present- puts it within the stream of the massive cultural reproduction that is a characteristic feature of contemporary society. It is only within modernity that cultural heritage becomes significant as a term, because its meaning arises through modernist historicism. Consequently, it necessarily follows that pre-modern societies could not possess any 'cultural heritage'. It is strictly a modern idea that could first come to be with the rise of modernity, the modern sense of history, and the invention of the museum in 18th century.

The museum is a story told in stone and artifact, whether it refers to a concrete institution housed in a building or merely is insinuated in a figurative sense superimposed on a landscape, neighborhood, or community, for instance designating certain quarters of a town as 'the old city', treating a building as a historic monument. In the contemporary world, it is western thought that as argued by Harrison, an artifact, despite being considered as valuable in the past, might have lost its qualities for present societies. For this reason, various social agencies must undertake a conscious and honest process of heritage assessment to judge what has value today, for whom, and why.

Heritage is significant in its solemnity, in its association with a romantic or tragic narrative of the past that respectively reinforces or contests the implied senses of national or social identities. The romantic, tragic, comic or satirical narrativity of culture, which allows an object to be read as heritage, turns the cultural artifact into a 'text', and it is through this textuality that culture weaves the past and the future into the present, fashioning the multi-dimensionality of culture.

Certainly, more critical assessments of its outstanding contributions toward preserving these more outstanding heritage properties are to be expected. Such as by rendering more emphasis on the international rather than national in the selection of site and impact of listing; addressing the two major management issues of 1) reconciling conservation and commercialization, and 2) dealing with an increased number of visitors to sites and ensuring that the value of World Heritage Status will not depreciate as more sites and properties are added to the list.

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