

World Living Heritage Festival

Udaipur, India. November 27-28, 2012

Conference Report

Organised by:



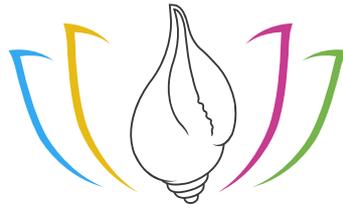
सूर्यवंशी न्यास का ये रश्मि रथ चलता रहेगा।
पीढ़ियों के रक्त में इसका सुगंध पलता रहेगा।।
रीति रचकुल की जिसे शिव से विरासत में मिली हो।
आँधियों में वह दिया जलता रहा जलता रहेगा।।

Maharana of Mewar Charitable Foundation

In collaboration with the India office of



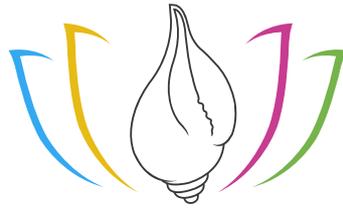
United Nations
Educational, Scientific and
Cultural Organization



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The right-handed Conch Shell and the multi-coloured Lotus were selected because they connect holistically with the spirit of intangible Living Heritage of the world.

The sound waves of the conch shell are the primordial sounds of creation and auspicious beginnings which are preserved in the multi-coloured Lotus leaves representing multiple cultures encompassing and preserving our Living Heritage.

One of the most ancient plants in existence, the Lotus is extremely resilient and considered the embryonic cradle of the universe from which unfold new worlds and new life.

The Conch Shell and the Lotus symbolize brilliance, purity and usher in new hope which survives everything.



Foreword

The first Conference of World Living Heritage Festival held in Udaipur from November 28-29th, 2012 was a decisive step in the promotion of the concept of 'living heritage'. It witnessed the high-level participation and engagement of a wide array of dignitaries representing global agencies, government bodies, non-governmental organizations, educational institutions, foundations, the private sector and the media.

In the inaugural and technical sessions, there were lively discussions on the themes and priorities of 'living heritage' for India and the region, as well as the roles and responsibilities of different agencies. Participants shared valuable insights on the challenges and opportunities for effective collaboration, elaborated best practices and lessons learnt and explored innovative ways of working together to make 'living heritage' an achievable goal in the years to come.

The Conference, organized under the aegis of the Maharana of Mewar Charitable Foundation, Udaipur, was held at a particularly important juncture. Udaipur, as a heritage-city, has become globally recognized for its achievements in promoting tourism, visual and performing arts, education, sports and spirituality. It has emerged as a city with these 'centres of excellence' exemplifying the power of 'living heritage' to fuel new ideas for the future.

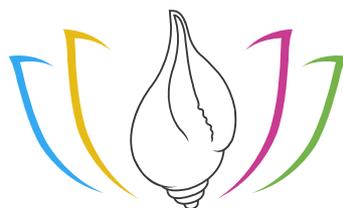
Throughout the proceedings of the Conference, the speakers and delegates were mindful that 'living heritage' faces both a threat from globalization and opportunities for networking across geographical boundaries. This dual nature of globalization itself has given all of us the resolve to create, revitalize and sustain partnerships through aligned and integrated action. Local, regional and national priorities have to be in consonance with global developmental priorities; to give 'living heritage' its sustenance, we will have to work with determination and dedicate ourselves to achievable goals that empower our communities and nations.

The deliberations summarized in this Conference Report are representing the combined knowledge, efforts, resources, commitment and passion of a wide spectrum of professionals.

We acknowledge their contribution and their spirit to promote 'living heritage' in India and across our globalizing world.

A handwritten signature in red ink that reads "Arvind Singh Mewar". The signature is written in a cursive style and is positioned above the printed name.

ARVIND SINGH MEWAR
Chairman and Managing Trustee
Maharana of Mewar Charitable Foundation
Udaipur



World Living Heritage Festival

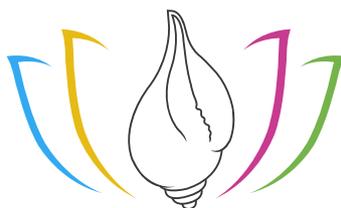
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Executive Summary

Ms Vrinda Rajee Singh, CEO, Joint Custodianship Initiatives, Maharana of Mewar Charitable Foundation (MMCF), Udaipur, in her welcome address said, "Living heritage is about feelings. 'Living heritage' keeps alive the story in a book, the song in a bard, the music in an instrument and the soul in a body. It stops a building from becoming a relic by echoing history. We hope the World Living Heritage Festival will trigger new ideas and action plans which are true to emotions and feelings of Indian heritage."

In her introductory address, Ms Moe Chiba, Programme Specialist for Culture, UNESCO New Delhi, said "Our purpose today is to explore future strategies for UNESCO to work closely with the MMCF. 'Living heritage' has to become a tool for sustainable development for Udaipur. It has to be relevant, connected to the well-being and betterment of the communities. It has to become relevant to the local population."

Ms Marilyn C Truscott, President, International Committee of Intangible Cultural Heritage (ICICH) and International Council on Monuments and Sites (ICOMOS), Australia, said, "I deplore the decision to have separate conventions (on heritage listing and intangible heritage), for I feel they threaten any integrated approach to heritage. The community, any community, does not see its heritage in separate compartments. In framing how to promote 'living heritage' that we can ensure that the 'bits' are put back together."

Delivering the special address, Shriji Arvind Singh Mewar, Chairman and Managing Trustee, MMCF, Udaipur, said "It is important to preserve something today rather than resurrect it tomorrow. It is important to preserve our culture, our heritage today and not let it

become a relic of the past. Heritage is often misunderstood as history: the two are distinct. History may be the subject of books. Heritage is not something we've earned; heritage comes to us as an inheritance, a genetic code and we get the opportunity to accept it or condemn it and ignore it."

Dr Rima Hooja, Vice President of International Council on Monuments and Sites (ICOMOS), India, in the valedictory address, said "The revalidation of culture, of heritage is an ongoing process. We understand our cultural pasts by recreating them. We must remember that cultural vibrancy is not frozen in time. Culture and heritage are changing through interaction with the environment and surroundings. The same applies to traditional skills, crafts, ancient medicine systems which are expressions of cultural creativity but are not frozen in time."

In the presentation titled 'Living Heritage of Udaipur: From Royal Custodianship to Local Communities', Dr Ajay Khare, Director-School of Planning and Architecture, Bhopal, highlighted, "The continuity value identified in the context of the City Palace Complex is completely unique. It encompasses intangible values that need further emphasis besides the social values. In most sites of heritage significance, there is a period of prime glory, after which there is a phase of neglect, followed by its reidentification as a significant place. The case of Udaipur's City Palace Complex differs as being valued continuously, which in itself is a value that needs to be addressed and emphasized."

Mr K S Raykar, Director - Indian Heritage Cities Network-Foundation (IHCN-F) Mysore, in his presentation, 'Udaipur City as a Living Heritage and city to city partnership with Strasbourg, France' expressed satisfaction at the Government of Rajasthan's cooperation

agreement between the cities of Udaipur and Strasbourg. “This is a functional agreement now and a series of workshops are being planned for 2013 and 2014 wherein urban planners, architects, engineers, environment experts and students would be involved. These workshops will cover a gamut of subjects including eco-restoration, traffic circulation, river-front development and environmental engineering,” he said.

In the Q&A session, Mr S K Verma from the INTACH chapter of Udaipur commented, “Udaipur's population (below 1 million) has restricted its listing in the JN National Urban Renewal Mission roll-out but at the municipal level a Heritage

Cell has been formed. At the district-level, there are no

cannot be monument-specific; laws and regulations today are also skewed towards monuments.

In her presentation on the 'Living heritage of Australia', Ms Marilyn C Truscott, President, International Committee of Intangible Cultural Heritage (ICICH) and International Council on Monuments and Sites (ICOMOS), Australia, said “In the arts, craft movements, through poetry and popular magazines, Australians are engaged in a dialogue with themselves. Multicultural festivals celebrating music, cuisine, sports are more evident. Cities and suburban areas are dotted with clubs and churches, temples and mosques. These are indicative of a living heritage which different social groups are nurturing.”

The revalidation of culture, of heritage is an ongoing process. We understand our cultural pasts by recreating them. We must remember that cultural vibrancy is not frozen in time.

Dr Rima Hooja

Vice President, International Council on Monuments and Sites (ICOMOS), India

specialists who can share their expertise on heritage matters. Therefore, there is a need for specialists to be included in the proposed Heritage Commissions at the state-level or the Heritage Cells at the district-level.”

Mr Munish Pundit of ICOMOS India said, “Heritage projects were today attracting thousands of crores worth of funding and investment. For those who undertake such projects, it should be made mandatory to train key artisans and workers, who in turn would train the others.”

In her presentation, titled 'Conserving Livingness of Heritage', Ms Tara Sharma, International Council on Monuments and Sites (ICOMOS), India, emphasized the layers of values that need to be understood by heritage conservators who wish to facilitate traditional management systems in the village to fulfil their mandate for heritage preservation and assist the communities in preserving their heritage. Heritage preservation, she said,

Prof (Dr) Vinayshil Gautam, Emeritus Fellow & A Al-sagar Emeritus Chair Professor, Department of Management Studies, IIT Delhi, in his address marking the end of the Session and the conclusion of the day-long Conference said, “Living heritage is ultimately about self-respect. There is nothing personal about the manifestation of living heritage. We have to understand the agro-climatic realities which govern our existence. These agro-climatic realities are devoid of religious meaning and interpretation. It is we who bring in the religious elements to understand the phenomena created and governed by these realities.”



Recommendations



Inaugural session

- Local traditional knowledge and customs need to find a place in school curricula.
- The National Skills Development Programme of India should consider traditional skills as those that need to be developed. There is need to push the agenda to include traditional skills and knowledge as part of India's national programmes.
- The National Census Policy, in its classification of workers, needs to include traditional performers, artists and skilled / unskilled artisans, workers. They are simply classified as 'Others'.
- If living heritage in all its forms is continue to 'live', then governments and agencies must first privilege the community whose heritage it is. Such groups have to be facilitated; decisions cannot be imposed from outside or above.
- The definition of 'living heritage' needs further articulation; it must reflect local and regional feelings and aspirations besides global priorities.
- Institutions across India and global agencies need to promote 'living heritage'. The model and impact of living heritage needs to explored and studied in depth.
- Understand and give adequate focus to living heritage in all aspects of life; documentation, records and recognition of 'living heritage' is essential.

Technical session 1: Living heritage of Udaipur

- Continuity value has been best learnt from the case study of Udaipur's City Palace Complex. Best-practices may be shared with national and global agencies to understand how the site, the community, its traditions and events, traditional materials and technology form seamless linkages.
- Jawaharlal Nehru National Urban Renewal Mission

needs to bring Udaipur into its ambit and make available funds for heritage preservation activities.

- City administrators and urban planners need trained human resources, be it engineers, supervisors, masons or artisans.
- The National Skills Development Council may be approached on the issue of including traditional skills in their policy formulation.
- Policy-framers and senior administrators in New Delhi to be made aware of, and alive to, the problems concerning 'living heritage' through regular interactions with field agencies.
- There is compelling need for a comprehensive National Policy on Heritage. It must be developed in consultation with stakeholders from the state and district level.
- Political awakening on the subject of heritage conservation is an imperative today. 'Living heritage' has to be recognized by politicians and who must contribute to its preservation and developmental activities.

Technical Session 2:

Living Heritage: India and International

- Heritage conservators must understand various values associated with 'living heritage', besides identifying core communities and working with different stakeholders.
- Schools of architecture need to include studies on cultural values as part of their curricula.
- There is need to study the subject of 'living heritage' in far greater detail, to document and distil the knowledge from all the major conferences, workshops and seminars held all over the world on it. Such a study would provide a bottom-line of knowledge on 'living heritage'.

Welcome Address

by
Ms Vrinda Raje Singh,
CEO, Joint Custodianship Initiatives,
Maharana of Mewar Charitable Foundation, Udaipur



Ms Vrinda Raje Singh, CEO, Joint Custodianship Initiatives, Maharana of Mewar Charitable Foundation, Udaipur, welcomed the august gathering in the Sabhagaar Conference Hall, The Durbar Hall, Fateh Prakash Palace.

In her opening remarks, she said, “It is my privilege to be welcoming you to the land about which Col James Todd wrote, almost 200 years ago, 'When I walk on the sands of Rajputana, I tread softly...for I know not which valiant's blood has soaked these grains of sand upon which I walk...'. Such powerful words, so full of emotions and feelings, they seem to stir us even now as we read them or hear them. 'Living heritage' is about feelings. About the emotions that need to be roused in every human heart; feelings and perceptions that can shape our understanding

and respect for the past. 'Living heritage' keeps alive the story in a book, the song in a bard, the music in an instrument and the soul in a body. 'Living heritage' stops a building from becoming a relic by echoing history. I sincerely hope that during the first-ever World Living Heritage Festival we are able to harness our thoughts, emotions and feelings that can be transmitted to individuals, communities, organizations and governments.”

“We, in Udaipur-Mewar and across India,” Ms Singh said, “have been preserving, conserving, saving and destroying, resurrecting and renovating what has been our heritage... 'our living heritage' and we are conscious and aware about all its tangible and intangible elements. The World Living Heritage Festival is a testimony to our quest to give living heritage its due importance and place in our lives, society and the comity of nations. The scholars and experts who have gathered here will show us the way forward.”

Detailing the role of Maharana Mewar Charitable Foundation (MMCF), she said, “For more than four decades, the MMCF has been forging ahead on several fronts: Enshrined in the Udaipur's City Palace Complex, the MMCF is committed to institutionalizing centres of excellence in heritage management, hospitality, education, performing arts, fine arts, eco-management, philanthropy, spirituality and sports in the heritage city. Never before in the 400 year history of the Palace, has the entire complex been utilised for such diverse and meaningful activities which are impacting the lives of real people. Pioneering the concept of 'living heritage', MMCF is sharing ancient

legacies through broad-based sustainable platforms of development within Rajasthan, India and through global outreach programmes like this World Living Heritage Festival.”

“Over the last four decades, its endeavours and activities through The City Palace Museum, the Maharana Mewar Public School, Maharana Mewar Special Library, the Maharana Mewar Research Institute, Maharana Mewar Historical Publications Trust and the Maharana Kumbha Sangeet Kala Trust (devoted to music and the arts) have enhanced the quality of life in and around Udaipur. Directly or indirectly, MMCF has touched the lives of almost everyone in Udaipur. As a result, there has been higher employment generation, the rural migration to urban areas has been stemmed and greater pride generated in their traditional professions, crafts and culture. This has been made possible through the combined efforts of three generations Maharana Bhagwat Singhji in the 70s, Shriji Arvind Singh Mewar since 1984, and Mr. Lakshyaraj Singh Mewar,” Ms Singh said.

“Udaipur's holistic and comprehensive development is today being acknowledged throughout the world: In June 2012, the 8th Women's Together Institution Award was

bestowed on the MMCF, at the UN General Assembly in New York, for its 'contribution to universal culture'; In 2011, Conde Naste Travel and in 2009, Travel + Leisure adjudged Udaipur as the 'best Indian leisure destination' and 'best city in the world to visit'. We wish to applaud the efforts of all the stakeholders of the city of Udaipur,” she said.

In her concluding remarks, Ms Singh said, "We hope the World Living Heritage Festival will trigger new ideas and action plans which are true to emotions and feelings of Indian heritage. We, at MMCF, are always ready to embrace those new ideas which are integral to giving more life to our 'living heritage' and to share the essence of time and history. Thank you once again for being here...and I am sure together we will be able to charter a course to resonate in history for the future generations."

Maharana Mewar Public School teachers and students utilizing the opportunity to interact with speakers and delegates at the conference. Here senior teachers and students are interacting with Ms Marilyn Truscott who said Udaipur was so much like Canberra, the capital-city of Australia where she lived.





**Introductory Session:
World Living Heritage Festival**

Udaipur, India
November 27-28, 2012



It is no longer a question of safeguarding heritage simply for the sake of preserving it; living heritage has to be relevant, connected to the well-being and betterment of the communities.

Ms Moe Chiba,
Programme Specialist for Culture,
UNESCO New Delhi



Introductory Address

by
Ms Moe Chiba,
Programme Specialist for Culture,
UNESCO New Delhi



In her introductory address, Ms Moe Chiba, Programme Specialist for Culture, UNESCO New Delhi, took the audience through issues of 'Living Heritage for Local Development'. At the onset, she said, "UNESCO has, over the last 30 years, adequately developed the discourse on culture and development. In 1972 the UNESCO World Heritage Convention was held; in 1982 there was the World Conference on Cultural Policies; in 2000, UNESCO World Culture Report on Cultural Diversity, Conflict and Pluralism was released; in 2005, the UNESCO International Convention for the Protection and Promotion of Diversity of Cultural Expressions provided global guidelines. In 2010, the UN-MDG Summit was held and its resolution was on Culture and Development. Despite these pioneering UNESCO reports and guidelines, when it comes to implementation, there is much to be desired."

"Living heritage," she said, "is a theme very dear to UNESCO. Personally I have been fascinated by traditional

skills and knowledge about crafts, performing arts and farming techniques. Each is a cultural expression of human creativity. It is not merely a source of cultural knowledge but one of income and livelihood. This is why we believe heritage has to be utilized as the basis for culture-based industries. It is a social asset that provides a sense of identity, solidarity among the communities."

She referred to the Archaeological Survey of India's classification of 4600 certified communities across the country, which is a pool of cultural wealth. "This cultural resource, rich in hereditary crafts and arts, has to become a tool for community development," she emphasized. "Cultural resources of this nature have many advantages: they are locally available but have to be maintained and nurtured by the community," she added.

"Our purpose today is to explore future strategies for UNESCO to work closely with the Maharana Mewar Charitable Foundation," Ms Moe Chiba said, "living heritage has to become a tool for sustainable development for Udaipur. It is no longer a question of safeguarding heritage simply for the sake of preserving it; living heritage has to be relevant, connected to the well-being and betterment of the communities. It has to become relevant to the local population." In India, she said, culture and cultural preservation is seen as an elitist activity, for academicians and cultural salons. "This perception has to change. The Ministry of Culture has to work towards changing this perception once they realize how culture is closely linked with development of local communities."

Culture and heritage, she asserted, cannot be the sole discretion of a single ministry, i.e. the Ministry of Culture. "This leads to the dissociation of heritage from other areas of governance. Culture is a transversal topic: multiple ministries and policies are related to culture and development whether it is Education, Environment, Rural

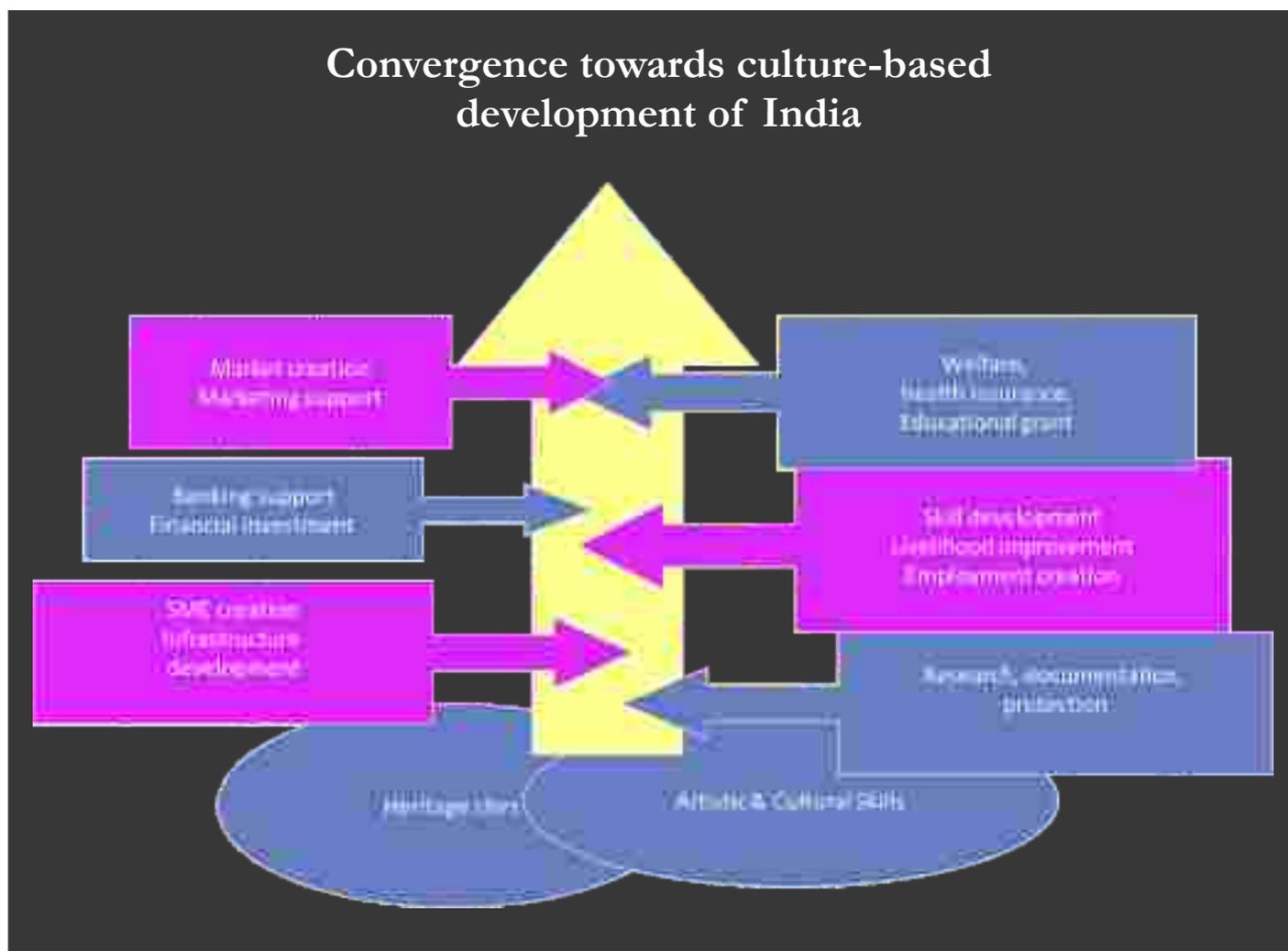
Development or Tourism to name just a few,” Ms Chiba explained. These multiple ministries have to understand development from the perspective of culture. “Tourism for example is a classic example of how cultural expressions are marketed. Tourism is the best friend of culture; at the same time, tourism can also become detrimental to heritage and cultural development,” she warned. “Urban development is also a major threat to the survival of heritage. Public spaces are needed for housing and traffic circulation; often at the cost of heritage sites which come under the threat of demolition. India needs to learn from the European cities which have, since the 1970s, preserved and developed their heritage as basis of unique historical assets.”

Ms Chiba raised the subjects of urban development and natural disaster management which often destroy or deface heritage sites. “Governments have to be sensitized and made aware of the importance of heritage sites as they plan for urban development. Or are engaged in disaster relief work where they cannot differentiate between the old and the new. During earthquakes, for example, heritage sites get destroyed by these saviours themselves because of lack of knowledge and training,” she said.

The connection between heritage and education, she said, seems so obvious yet it is severely disassociated. “In school curricula, local traditional knowledge and customs do not find a place. Traditional farming techniques, for example, are not considered as science but as second-rate knowledge or superstition. The National Skills Development Programme of India has not considered traditional skills as those that need to be developed. We need to push the agenda to include traditional skills and knowledge as part of these national programmes,” she said.

The National Census Policy is another area of concern, Ms Chiba pointed out. Its classification of workers does not include traditional performers or artists. They are simply classified as 'Others'. These are major issues affecting heritage and communities who are living by it.

“If all the ministries were to get interested and involved in culture, it would make a huge difference,” she said, adding, “as culture experts, we need to reach out to these governmental bodies and explain the convergence between culture and development. UNESCO India would always support Maharana Mewar Charitable Foundation's initiatives in the area of culture and heritage development.”





Keynote Address



by

Ms Marilyn C Truscott,
President, International Committee of Intangible Cultural Heritage (ICICH),
International Council on Monuments and Sites (ICOMOS), Australia

Ms Marilyn C Truscott, President, International Committee of Intangible Cultural Heritage (ICICH) and International Council on Monuments and Sites (ICOMOS), Australia began her address posing the question: “What is living heritage? For a start, all heritage is 'living', for heritage is in the present not the past. Heritage is what 'we want to keep', an Australian definition of almost 40 years. The UNESCO definitions for the Intangible Cultural Heritage Convention 2003 is comprehensive: Intangible cultural heritage means the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artifacts and cultural spaces associated therewith - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.”

“This year celebrates 40 years since the Convention Concerning the Protection of the World Cultural and Natural Heritage 1972, to which ICOMOS is an advisor on cultural heritage, for this Convention covers places of natural and cultural value (190 member countries: 962 properties, 745 cultural, 188 natural, 29 mixed properties in 157 countries). India has 29 World Heritage sites, of which 5 are for natural values. Australia has 19, 12 natural, 4 'mixed'-the cultural reasons all related to Australia's Indigenous heritage,” she explained.

Ms Marilyn said, “What is often not known is that the World Heritage Convention's significance criteria (for outstanding universal value) has broadened and deepened, increasingly recognising community associations with place and meanings of place for that community: here we are talking about 'living heritage' (criterion (vi)). The first



place listed as a spiritual landscape was in New Zealand, Mt Tongariro in 1993; it is an important spiritual site for the Maori people. There is overlap in many cases between places on the World Heritage List and expressions of Intangible Cultural Heritage. India has the following listed: Chhau dance; Kalbelia folk songs, dances of Rajasthan; Mudi yettu, ritual theatre and dance drama of Kerala; Ramman, religious festival and ritual theatre of the Garhwal Himalayas; Kutiyattam, Sanskrit theatre; Ramlila and the tradition of Vedic chanting.”

“I deplore the decision to have separate conventions, for I feel they threaten any integrated approach to heritage. The community, any community, does not see its heritage in separate compartments - however, for the moment we are stuck with this, and I trust that today in framing how to promote Living Heritage that we can ensure that the 'bits' are put back together. My view of 'living heritage' or intangible (cultural) heritage' is that it is inextricably connected to 'place' (or 'space' as known in the Intangible

Cultural Heritage Convention), as born of and born in, a place: the landscape, the climate - its plants and animals, geography / geology. Its very physicality leading to building materials forms, foods and clothing, tools utensils for living, seasonal responses, and belief systems sprung from local cosmological explanations, and artistic responses-song, dance, story, art, design-reflecting those beliefs, and stories of place and people. Language in which everyday life, beliefs, stories, are expressed is an essence of living heritage,” she said.

“Living heritage in all its forms is subject to three main threats: globalisation (modernisation) or dominant cultures; people movement-forced or otherwise; and tourism. Globalisation or modernisation is the fastest change. Today, the rapid spread of technology and its associated 'ways of life', often termed 'Western', is prevailing - how communities can carry their culture, their heritage - forward while adopting some technological advantages is the question. The advantages of some modernisation, expressions of economic 'arrival', can be a risk to built forms, ways of life and cultural expression-to living heritage,” Ms Marilyn explained.

“Associated with this is the threat by a larger or dominant culture to another group's living heritage, often a minority group. This is seen in many countries around the

world, but let me refer to many African countries, where one tribal / ethnic group may have political or other power dominance over many other communities with different, longstanding heritage in place. People moving from one place to another to live also affects living heritage. How do those that move to a new place carry their 'living heritage' with them, to somewhere where another living heritage is dominant? Disconnected from place, can intangible heritage survive and continue in a sustainable way? Tourism may be both a benefit to a local culture's living heritage or a risk: the current growth of cultural tourism around the world is massive, sometimes local but often overwhelmingly international,” she posed these issues to the audience.

“I've highlighted some understandings of living heritage and issues for its sustainability. I welcome the opportunity provided by Maharana Mewar Charitable Foundation to discuss and brainstorm on the survival and sustainability of living heritage. If living heritage in all its forms is continue to 'live' then we must first privilege the community whose heritage it is, we must facilitate such groups, but not impose decisions from outside or above. I trust we can here today in a city where a long living heritage is visible. I want us to remember that there are three 'C's for living heritage to live on: Community control, Change and Continuity,” she concluded.

Shriji Arvind Singh Mewar and Ms Moe Chiba are all ears as Ms Marilyn Truscott holds forth in her keynote address on the definitions of 'living heritage'.





A glimpse of Udaipur's living heritage at The City Palace Complex



We have always believed in preserving our heritage, understanding it,
articulating it and contemporizing it.
We have to make it relevant to our time and age.



Shriji Arvind Singh Mewar of Udaipur,
Chairman and Managing Trustee,
Maharana of Mewar Charitable Foundation, Udaipur



Special Address

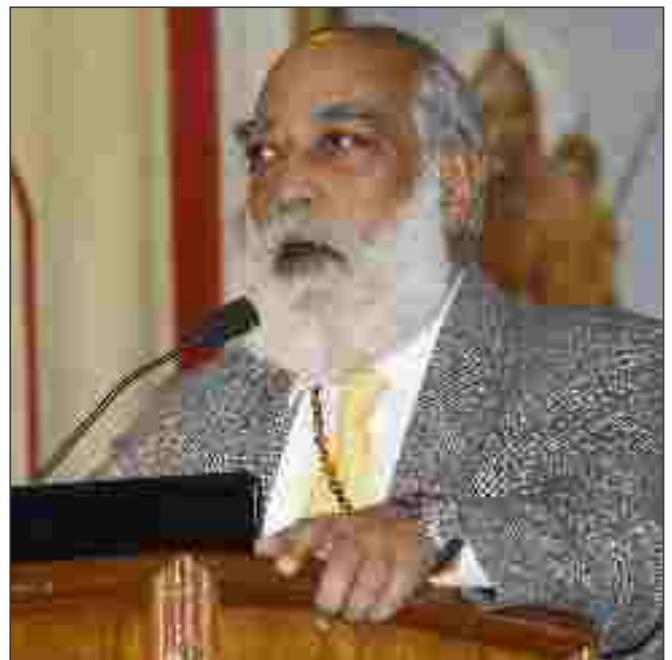


by
Shriji Arvind Singh Mewar of Udaipur,
Chairman and Managing Trustee,
Maharana of Mewar Charitable Foundation, Udaipur

Delivering the special address, Shriji Arvind Singh Mewar, Chairman and Managing Trustee, Maharana of Mewar Charitable Foundation (MMCF), Udaipur, shared his thoughts on 'living heritage' and its promotion. "Living heritage is not something which has transpired overnight. It has been under consideration for a long time; today I am proud that we have formalized and institutionalized the promotion of living heritage by the Foundation. Ever since I assumed office at MMCF, the thought-process was there; the legal structure was also there and we had to build on what we had inherited. It has taken us years to clarify and refine our thoughts in which direction we wanted to go."

He recounted the birth of 'The City within a City' as a developmental programme encompassing the commercial and non-commercial activities of the House of Mewar. "It appeared to be right for us in those days but soon we realized it had geographical limitations. 'The City within a City' helped us build credibility and confidence. Soon we realized it was outdated; it had not factored in the future element of what we wanted to do. This is where 'living heritage' was conceived as a holistic programme. We realized that in India, and across the world, living heritage is not being understood in its totality. People understand monuments, ancient temples, forts, architecture: but how can it be termed living heritage?" he questioned.

"There is no doubt," Shriji said, "the concept of living heritage has to be articulated further; it has to be formalized. I am happy that we are brainstorming today. I have always said that it is important to preserve something today rather than resurrect it tomorrow. Most times it is not possible, the will, the passion and the ideas are not there.



This is why it is important to preserve our culture, our heritage today and not let it become a relic of the past. Another issue is of heritage being misunderstood as history: the two are distinct. History may be the subject of books, involving academicians. Heritage is not something we've earned; heritage comes to us as an inheritance, a genetic code and we get the opportunity to accept it; this opportunity is also about how we use our heritage or condemn it and ignore it. We have always believed in preserving our heritage, understanding it, articulating it and contemporizing it. We have to make it relevant to our time and age."

Looking back in history, Shriji said, "I'm sure my forefathers, who thought about it in the same way, they also had a choice. They too had inherited heritage. They also exercised their choice. Just as the future generations will also have to accept it and redefine the heritage. This

process of evolution is dynamic. And, as we always say, in India there are no full stops. Every generation has to make their decisions without compromising on the core values on which the heritage is based. Let it not be misunderstood: we are not talking about living 'in' the past. I would never advocate that; what I am saying is we need to preserve our heritage continuously and keep evolving with it.”

Stressing on the importance of heritage, Shriji said, “In history, in many countries, we have witnessed that conquerors don't just use force or the sword. They conquer by destroying the heritage of the country; it is a simpler, bloodless coup that brings everlasting damage. For those without their heritage remain subservient to the conquerors. We do not want to fall into that trap. There are enough examples from the history of Mewar to show that our heritage and its values were preserved against so many odds. This is the responsibility which has to be selflessly and voluntarily upheld: to preserve the values and the heritage just as stakeholders today work to preserve organizations. As we respect our living heritage, we ensure that it does not get extinguished.”

Shriji expressed his satisfaction on the occasion of the World Living Heritage Festival. He said, “We are still in the learning mode. We are gathered here as an open forum, recounting and sharing experiences. This is just the beginning. We cannot be dogmatic about our approach. We have to learn from each other. In the other Technical Session, you will learn more about the Mewar experience in preserving living heritage. We want to showcase our experiences and, at the same time, learn from others too. MMCF, after the Festival, will be preparing its report on what we have learnt and shared. We want institutions across the country and global agencies to promote 'living heritage', we wish to pioneer this movement across borders; the model and the impact of living heritage needs to be explored and studied.”

In his concluding remarks, Shriji Arvind Singh Mewar read out a few words which he hoped would trigger thoughts and ideas among the participants. He said, “Let us explore the modernity of our traditions and, by the same token suggest there is also the tradition of modernity.”

Ms Moe Chiba and Ms Marilyn Truscott are on the dais as Shriji Arvind Singh Mewar narrated the journey of Eternal Mewar and 'living heritage' for the benefit of the audience.



Valedictory Address

by
Dr Rima Hooja,
Vice President,
International Council on Monuments and Sites (ICOMOS), India



Dr Rima Hooja - Vice President of International Council on Monuments and Sites (ICOMOS), India (instead of Dr Shikha Jain as scheduled in the programme) - in her valedictory address, spoke about continuity, tradition and our links with the past. She said, “Intangible heritage and living heritage are subjects about which historians or archaeologists do not write about. Yet this heritage remains with us, passed on through generations in the form of stories or traditional skills.”

“Tradition is continuously being transformed,” Dr Rima said, “we need to recognize this evolution, this transition, the redefining of the tradition and its revalidation in different eras. In this process of revalidation, we continue to respect, remember and often forget our traditions. For example, there are ancient temples of Mewar that have become less revered or less remembered over a period of time. These temples

(dedicated to Sri Lakulesh and Surya Deo) do not lose their significance but have gone through a process of revalidation by a new generation.”

“The revalidation of culture, of heritage,” she said, “is an ongoing process. We understand our cultural pasts by recreating them. We must remember that cultural vibrancy is not frozen in time. Culture and heritage are changing through interaction with the environment and surroundings. The same applies to traditional skills, crafts, ancient medicine systems which are expressions of cultural creativity but are not frozen in time.”

Living heritage and intangible heritage face many threats. Dr Rima Hooja spoke about tourism, urbanism, insensitivity in developmental processes, migration and movement of people, and education as being key subjects to be addressed. “Our education system has dissociated our culture from the modern curricula,” she said, “Our policy-makers are not giving weight to local and traditional knowledge or skills. These are not considered valuable in our path of progress. Today development in the urban context has meant more flyovers and shopping malls being constructed without a thought about how the significance of these sites from a heritage perspective.”

To the students of the Maharana Mewar Public School, who were part of the audience, she asked, “Does development have to be at the cost of living heritage? Do we want a shopping mall to come up in a place which had a traditional significance like a haat or a ghat area? These are questions which the new generation has to ponder and address. Modernism and development will need to interact more sensitively with culture and heritage at all times, at all levels. Today, change is threatening intangible heritage

which is why we are having this World Living Heritage Festival in Udaipur. Cultural revivalism by a dominant group with a certain perspective is also threatening certain aspects of living heritage.”

Dr Hooja referred to the romance of the unchanged, with heritage often being thought of as 'frozen in time'. “This is not acceptable. Cultural changes and transitions are what make for the evolution of living heritage. We should embrace these changes and move ahead, taking our traditions with us. This brings me on to what we can do collectively for living heritage? Firstly, we have to understand and give adequate focus to living heritage in all aspects of our life. Secondly, we have to document, record and recognize our living heritage. The House of Mewar and the Maharana Mewar Charitable Foundation have been conducting this documentation of the living heritage of Mewar. It is an example for others to emulate. Thirdly, living heritage does not exist in isolation: we, as today's generation, have to analyze it and make it relevant to our lives.”

Communication is also central to living heritage. Dr Hooja questioned, “How do you convey the essence of living heritage to all communities? Living heritage or

intangible heritage therefore requires to be tangibly conveyed. Writing and documentation becomes important. The value of living heritage in today's time and age has to be communicated and conveyed to different communities. It, again, requires sensitive handling. Very often we find that while we may have internalized certain values, we are not able understand the value-system of other social groups.”

She also gave an example of villagers who were giving up traditional attire and aping the city-dwellers, in their desire to become as modern as them. “These are different challenges we face in our quest to preserve our living heritage. We must realize that values cannot be imposed by anyone on anyone else; we can facilitate the understanding of these values,” she said.

“Living heritage, in the final analysis,” said Dr Hooja, “is dependent on sustainability; if incomes, livelihoods and the economy are giving pride of place to heritage and culture, then we can ensure the sustainability of our living heritage. Not only in our hearts, our minds but in our policy-making, our academic works and in our community values, we have to keep our focus on living heritage.”

Alert in the audience: Prof Vinayshil Gautam, Ms Vrinda Raje Singh and Shriji Arvind Singh Mewar during the technical sessions.





**Technical Session 1:
Living Heritage of Udaipur**

Chair: Ms Moe Chiba
Programme Specialist for Culture,
UNESCO New Delhi



In the democratic environment, the House of Mewar (princely) dispersed the Governance of their **Hereditary Heritage** into a set of 'Not for Profit' and 'For Profit' enterprises.

It is the collective vision of the stakeholders that the living cultural heritage of Eternal Mewar shall continue to reverberate dynamically through this multifaceted City Palace and the dynamic historic city of Udaipur

Dr Shikha Jain,
Principal Coordinator, MMCF Projects, Udaipur
and Director-Dronah, Gurgaon



Palace linking to City through ...
crafts workshops organized as extensions of the festivals

The Case of Udaipur and Mewar

by
Dr Shikha Jain,
Principal Coordinator, MMCF Projects, Udaipur
and Director-Dronah, Gurgaon



The presentation titled 'Living Heritage of Udaipur: From Royal Custodianship to Local Communities' was presented by Dr Ajay Khare, Director-School of Planning and Architecture, Bhopal (instead of Dr Shikha Jain as scheduled in the programme), detailing the living heritage of Mewar. Described as rare and exemplary, the City Palace Complex is amongst the world's most significant heritage sites. It showcases a unique commitment to Custodianship as a model of governance that transcends historical and political boundaries of medieval kingship and modern democracy.

The origin of the Sisodia Rajputs, the rulers of Mewar dates back to 734 AD. Bappa Rawal, the founder of the dynasty gave a solemn promise to his guru that he and his descendants would protect and fulfil the sacred trusteeship of Shree Eklingnathji (a manifestation of Lord Shiva) who would always be the real ruler of Mewar. As direct descendants of Bappa Rawal, all the Maharanas of Mewar

are hereditary Custodians of Eklingji and Mewar. The shrine of Eklingji is located about 22 km north of Udaipur, which is still protected and worshipped by the former royal family and people of Mewar region. Thus the House of Mewar was founded upon principles of trusteeship, and the governance of the state of Mewar was based on the concept of 'kingship' as 'trusteeship' or 'Custodianship'.

An important regional entity, the city of Udaipur was the centre for administration of erstwhile Mewar Kingdom for over 400 years. With its multiple layers of historical associations, it is a repository of Mewari art and architecture. Since the 17th century, the City Palace as the genius loci of Udaipur has remained a venue for display and festivity on a number of events and festivals marking a confluence of the 1400 year old royal family and the people of Mewar to uphold the traditions and principles on which it was founded. This is a significant testimony to Custodianship and continuity of cultural values till date in the 21st century.

Dr Khare highlighted, "The continuity value identified in the context of the City Palace Complex is completely unique. It encompasses intangible values that need further emphasis for the present case, besides the social values. In the case of most sites of heritage significance, there is a period of prime glory, after which there is a phase of neglect, followed by its reidentification as a significant place. The case of Udaipur's City Palace Complex differs as being valued continuously, which in itself is a value that needs to be addressed and emphasized. In other words, the continuity value here is to mean the advantages of the site being valued throughout its existence, to the site itself and to the community, the traditions and events, traditional materials and technology which in turn further people's associations with events and linkages."

Eternal Mewar, as a vision and a sustainable model of governance, is providing the continuity of Living Heritage in The City Palace today. "The focus areas are," Dr Khare explained, "Environment, Research, Education, Tourism, Heritage and Culture." The traditions that were associated with the life of the royal family have still been retained such as the annual celebration of regal festivals of Ashwa Poojan, Kartik Poornima and Holika Dahan, which see broader participation by global, Indian visitors and local citizens. The tradition of patronizing the arts and crafts of the region is being continued, as the palace complex has become a venue for annual arts and crafts market such as Rang. Through craft workshops held for local artisans, the different crafts of Mewar such as Molela, miniature painting, kavad, phad and pichwai are introduced to each other. The intention is to develop innovations to ensure the growth and popularity of these crafts.

Dr Khare said, "The City Palace Complex is significant for continuity of traditional building crafts and technology since craftsmen associated with the Palace have been retained over generations enabling this continuity. For example, the Naggarchi inaugurating the Naggarkhana ki Chatri after its restoration, and the kalash rituals during the chatri restoration showcase the continuity of traditions." Similarly the performing arts of the region include - puppet (Kathputli) shows, Bhil gheir dance, Bhawai dance,

and Ghoomar. Mand is a famous Mewari music form sung by traditional artists during festivities at The City Palace.

There are age-old religious traditions being maintained by the former royal family. The temples within the City Palace Complex are worshipped by the family-members till today and religious rituals are still carried out in the courtyards as they had been done in the past. The religious spot of Dhuni (flame) of Goswami Premgriji Maharaj, the point of origin of the palace complex continues to be revered with the lighting of the flame. These were some examples shared by Dr Ajay Khare through the presentation. The functioning of The City Palace as a museum for the city of Udaipur since 1969 till today illustrates the continuity of use in a meaningful manner.

"It is the collective vision of the stakeholders that the living cultural heritage of Eternal Mewar shall continue to reverberate dynamically through this multifaceted City Palace and the dynamic historic city of Udaipur by conserving its past and integrating the evolving needs of the people in a manner that accrues environmental, social and economic benefits for its future," concluded Dr Khare.

City Palace Museum

Museum and street activities sustain each other



The daily visitors to the city palace museum directly or indirectly impact income for about 5000 families in the city generating employment for local crafts persons/ guides/ shops/ rickshawwallahs etc.

Udaipur City as a Living Heritage and city to city partnership with Strasbourg, France

by
Mr K S Raykar,
Director,
Indian Heritage Cities Network-Foundation (IHCN-F), Mysore



In his presentation, Mr K S Raykar, Director – Indian Heritage Cities Network-Foundation (IHCN-F), Mysore, began by explaining the genesis of Indian Heritage Cities Network (IHCN) in 2006 at Jaipur. This initiative had been taken by UNESCO India and endorsed by the Union Ministry of Urban Development and had the support of the Government of France. The IHCN also had an association with the French Association for Heritage Cities (ANVPAH); it had seven French city partners and wanted to cover ten Indian cities and had identified ten non-governmental organizations (NGOs).

Mr Raykar said, “The mission of IHCN is to highlight the Indian city as a living cultural resource; safeguard and promote the use of India’s unique and diverse urban cultural heritage for sustainable, socio-economic and cultural development. To achieve this mission, its aim and objectives are to: create platforms for solution exchange to share knowledge, expertise, experience and good practices

regarding urban heritage and conservation; bring into the mainstream heritage concerns in existing planning, policy, legal and regulatory frameworks; build the capacity of state and city administrations, political strata and civil society; develop partnerships between people, technical experts and administration.”

Since 2006, the IHCN has organized conferences in Jaipur and Hyderabad, built its programmes and in 2009, the Indian Heritage Cities Network-Foundation (IHCN-F) was registered; it was launched in May 2011 at the 3rd biennial conference in Mysore, with official endorsement by the Government of Karnataka.

“The IHCN-F has been actively working with the Government of India and with state governments,” said Mr Raykar, who has been a civil servant with years of experience in Karnataka. “Besides bringing heritage into mainstream planning, our focus has been on capacity building and training; holding international conferences and workshops and bringing the focus on urban heritage knowledge management,” he said. The lack of knowledge, at all levels of local and urban administration, is the first hurdle to be overcome. He mentioned the recent case of heritage houses in Mysore where real estate agencies were pulling down. It was the outcry by heritage associations and the local media which prompted the administration to take action and start working towards its preservation. Such instances, he said, may be found all over India.

Mr Raykar said, “State-level action plans had been drawn up by IHCN-F. These cover the states of Rajasthan, Madhya Pradesh, Karnataka and Kerala. The memorandums of understanding have been worked out and the action plans include the creation of state-level Heritage Cells. At the city-level projects, the plans for Udaipur, Mysore and Cochin are being rolled out in

different phases.” Once again, he pointed out the lack of awareness, training in the city administration is a cause for great concern. It must be addressed at the national and state levels by global and Indian agencies on a priority basis.

Referring to the Jawaharlal Nehru National Urban Renewal Mission (JNNURM), he said that funds under this mission were being made available in different phases. He hoped that the next listing of cities under JNNURM ambit will cover Udaipur and make available funds for heritage preservation activities. “Along with funds,” he said, “city administrators and urban planners need trained human resources. Be it engineers, supervisors, masons or artisans: this manpower trained in heritage conservation is not available.” He cited the example of Mysore where masons from faraway Jharkhand had to be deployed to work on critical heritage sites.

He expressed his satisfaction at the Government of Rajasthan's cooperation agreement between the cities of Udaipur and Strasbourg. “This is a functional agreement now and a series of workshops are being planned for 2013 and 2014 wherein urban planners, architects, engineers, environment experts and students would be involved. These workshops will cover a gamut of subjects including eco-restoration, traffic circulation, river-front development and environmental engineering.” He hoped

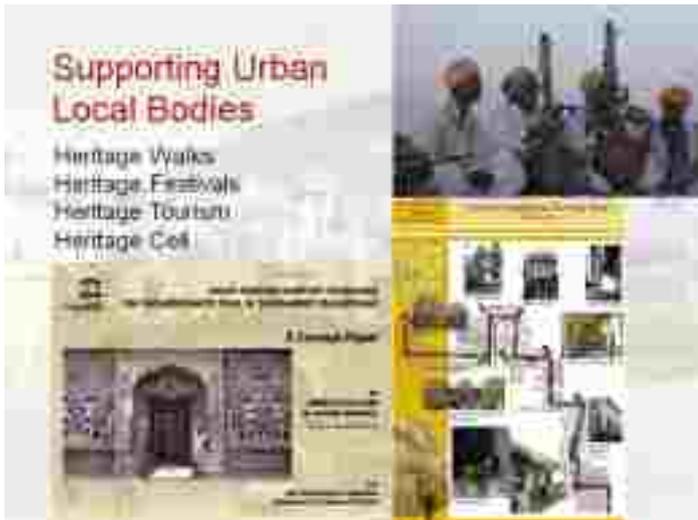
that the next two years would bring qualitative change in heritage developmental activities in Udaipur.

The IHCN-F has been supporting urban local bodies with heritage walks, heritage festivals which heritage tourism a major boost. Mr Raykar showcased an example of the 'Indian heritage passport programme' on 'The Merchants' Trail in Shekhawati (Rajasthan). This concept paper had been by UNESCO New Delhi and Ar. Urvasi Srivastava for the Government of Rajasthan. Mr Raykar felt that such ideas were showing the way forward for an integrated approach to heritage tourism with complete involvement of the local administration, the artisans and the dwellers in the region.

He said the Maharana of Mewar Charitable Foundation (MMCF) has been doing excellent work in heritage conservation and involving a spectrum of experts at every stage. “MMCF is playing an important in generating awareness about these issues at the city-level. It is a path-breaking and pioneering role which I hope other similar institutions would follow and become facilitators in their own heritage cities. Udaipur is a blessed city because of the presence and work of MMCF,” he said.

Mr K S Raykar explaining key issues regarding the city to city partnership of Udaipur with Strasbourg.





Our focus has been on capacity building and training; holding international conferences and workshops and bringing the focus on urban heritage knowledge management.

Mr K S Raykar,
 Director,
 Indian Heritage Cities Network-Foundation
 (IHCN-F), Mysore



City Palace Conservation using traditional methods



Continuity of Kalash Rituals during Chhatra conservation



Naggaron inaugurating the Naggarinara ki Chhatra post restoration



Not only were these projects planned by experts but were executed by traditional artisans utilizing their age-old skills and technical know-how, it is so important for institutions to continue providing livelihoods to these traditional workers.

This is one of the keys to making living heritage a sustainable activity.



Ms Moe Chiba,
Programme Specialist for Culture,
UNESCO New Delhi

Address by the Chair and Q&A session

Ms Moe Chiba,
Programme Specialist for Culture,
UNESCO New Delhi

Ms Moe Chiba, Programme Specialist for Culture, UNESCO New Delhi, as the Chair of the Technical Session 1, remarked, “Dr Ajay Khare's presentation 'Living Heritage of Udaipur: From Royal Custodianship to Local Communities' showed how the House of Mewar has evolved, and discharged its responsibilities towards heritage preservation. It was absolutely fascinating to learn about its achievements. Today, The City Palace Complex and the Maharana Mewar Charitable Foundation (MMCF) are giving Udaipur the benefit of their years of experience in managing heritage. This is truly praiseworthy and in line with UNESCO's commitment towards sharing knowledge and resources within cities.”

She referred to the examples of heritage conservation projects undertaken at The City Palace Museum by MMCF. “Not only were these projects planned by experts but were executed by traditional artisans utilizing their age-old skills and technical know-how,” Ms Chiba said, adding, “it is so important for institutions to continue providing livelihoods to these traditional workers. This is one of the keys to making living heritage a sustainable activity.”

On the issue of lack of trained human resources which Mr K S Raykar had alluded to in his presentation, she said, “the lack of trained and skilled architects, engineers, masons and artisans has to be addressed. It is a problem which can severely impact the success of heritage preservation projects. Moreover, the IHCN will have to look into the assessment of the trained human resources. Is there a certification of some nature which has to be developed?” she questioned.

As the Session was thrown open to the audience, Shriji Arvind Singh Mewar commented on Dr Ajay Khare's opening remarks regarding 'haveli temples' in Varanasi and



Ayodhya. Shriji explained that these 'haveli temples' housed the deities of prominent families; these temples were private places of worship which, over time, may have been open to the public too. Haveli sangeet (or music) was part of this religious tradition.

Mr Verma from the INTACH chapter of Udaipur commented on the JNNURM listing, as referred to by Mr Raykar. He said, “Udaipur's population (below 1 million) has restricted its listing but at the municipal level there has been a Heritage Cell which has been formed. At the district-level, there are no specialists who can share their expertise on heritage matters. Therefore, there is a need for specialists to be included in the proposed Heritage Commissions at the state-level or the Heritage Cells at the district-level.”

Mr P C Sen (Retd.) IAS, and a former Secretary to the Government of India, brought the Madhya Pradesh experience to the notice of the Chair. He said, “Madhya

Pradesh government, under the leadership of Mr M N Buch, had created Special Area Development Authorities for regions of heritage importance and natural resources. Orchha, Mandu and Khajuraho benefitted enormously from the working of these Authorities.” Today, more state governments need to learn from this experience. On the issue of lack of trained manpower, Mr Sen suggested, “The National Skills Development Council has to be approached with this issue. The Council will have to ensure that traditional skills and workers are not only included in their policies but new policies are also drafted to upgrade and develop their existing skills.” He also felt that policy-framers and senior administrators in New Delhi need to have regular interface with field agencies. It would make them aware and alive to the problems on the ground, especially concerning living heritage.

Mr Munish Pundit of ICOMOS India commented on the training programmes and human resource development issues. He said, “Heritage projects were today attracting thousands of crores worth of funding and investment. For those who undertake such projects, it should be made mandatory to train key artisans and workers, who in turn would train the others. At the state level, class-room training along with on-site project training can go a long way in creating a cadre of workers trained in heritage conservation.”

Mr M Sharma from the Udaipur Municipal Corporation highlighted the need for a comprehensive National Policy on Heritage. “This policy,” he said, “has to be developed in consultation with all stakeholders from the state and district level. Moreover, the policy must give the freedom to different stakeholders take viable and sustainable decisions at the local level.” He gave the example of heritage hoteliers who need to develop and convert their heritage homes for tourism purposes. “They want the freedom to grow and plan their project without undue state interference,” he said, adding, “there should be a cost-benefit analysis in heritage cities to demonstrate the return on investment on heritage conservation projects undertaken by private or public bodies.”

Major Durgadas, a notable entrepreneur from Udaipur, said, “There is need for political awakening on the subject of heritage conservation. Living heritage has to be recognized by politicians and who also must contribute to its preservation and developmental activities. Currently, slums and unplanned development within heritage cities are rampant.”

Mr K S Raykar, in his reply to some of the comments, said, “I am sure the JNNURM listing will make Udaipur a beneficiary of more funds and a variety of activities can then be planned out for living heritage projects. In Mysore, our experience in training resources has been very positive. We have found that trained resources are able to not only earn more but are also able to get year-round employment.” He was confident that collective efforts of NGOs, state governments and bodies like the IHCN-F and Maharana Mewar Charitable Foundation will bear fruit in the near future.

*In the lively Q&A session: (anti-clockwise)
Shriji Arvind Singh Mewar, Mr P C Sen, Mr Munish Pundit and
Mr Verma had several comments to make and had queries
for the speakers.*





Technical Session 2:
**Living Heritage: India and
International**

Chair: Prof Vinayshil Gautam
Emeritus Fellow &
A Al-sagar Emeritus Chair Professor,
Department of Management Studies,
IIT Delhi



The challenge of working with living heritage means firstly, understanding the threats to living heritage, and then creation an action plan which ensures community involvement is sustained.

Ms Tara Sharma

International Council on Monuments and Sites
(ICOMOS), India



The case of Ladakh

by
Ms Tara Sharma,
International Council on Monuments and Sites (ICOMOS),
India

In her presentation, titled 'Conserving Livingness of Heritage', Ms Tara Sharma, International Council on Monuments and Sites (ICOMOS), India, began with a definition of Living Heritage. She said, "Living heritage may be defined as sites, traditions and/or practices which have been created over time by many authors and which are still in use. It is marked by the continuous associations of the core community residing on or in close vicinity to a heritage site."

This definition (from ICCROM) was further explained, "Understanding heritage as recognized by the local community includes structures, elements that impact the cultural life or identity of the settlement. We need to understand the function and relevance of that heritage in contemporary community life. It also means deeper understanding of associated beliefs and practices that are passed on from one generation to the next."

Ms Sharma emphasized the layers of values that need to be understood by heritage conservators who wish to facilitate traditional management systems in the village to fulfil their mandate for heritage preservation and assist the communities in preserving their heritage. Heritage preservation, she said, cannot be monument-specific; laws and regulations today are also skewed towards monuments.

"The challenge of working with living heritage means firstly, understanding the threats to living heritage, and then creation of an action plan which ensures community involvement is sustained," she said. In Ladakh, the challenge lay in identifying the heritage: there were monasteries, mosques, village temples, khanqahs, tsamkhang etc. each with its own religious and cultural legacies. There were forts, palaces, vernacular buildings (houses, labrang, tashag); besides Chortens, Lhato, rigsum gonbo and Mane walls which are built by the communities signifying different religious-cultural and environmental events. Being an ancient land, there are also rock



inscriptions, rock carvings and petro glyphs which are part of the built heritage of Ladakh.

There is a long history of nomadism in Ladakh. Ms Tara Sharma highlighted the presence of nomadic camps, sacred lakes, village festival grounds and sacred trees and pastures that are identified as living heritage. "There are sacred mountains, rock formations, water bodies and caves. The sacred mountains, for example, were discovered by two disciples of Gyalwa Gotsangpa (Yangonpa and Urgyanpa Rinchen Spal) in 1258 A.D. The formations depict Gonbo Chagzhipa (four-armed Mahakala) and his Mandala as the principal figure as well as other depiction including deities, lamas, a foot-print of Gyalwa Gotsangpa, scene from Gesar epic and so on. People from all over Ladakh make a pilgrimage here especially in the 1st month of the Tibetan calendar when they visit Yarma Gonpa for the annual masked dance (Yarma Tungshak)," she explained, bringing alive the nuances of living heritage of Ladakh.

Given the depth and width of living heritage of Ladakh, volume compilation titled, 'Legacy of a Mountain People' has been published. It is a village-level inventory of the immovable cultural resources of Ladakh that cover the regions of Leh, Khaltse, Nubra and Changthang. Over a period of four years, through extensive field surveys 3176 cultural resources were identified, drawing largely on the knowledge of local village communities. "These resources include a range of heritage sites," Ms Sharma said, "civic, religious and archaeological sites as well as elements of the sacred landscape."

Ms Sharma narrated experiences of identifying core communities and working with different stakeholders in Ladakh. "We had to understand the various values associated with living heritage. These are not lessons that one learns in a school of architecture. Conservation experts specially are not taught about these value systems which may seem so alien to modern understanding but are so central to the communities' sense of identity," she said. Interviews with monks and working closely with the community make possible the understanding of traditional knowledge systems and building a consensus when it comes to preserving the heritage site. She also gave an example of how a part of a Buddhist temple was converted to a community kitchen with consensus. The original painting in the temple was reintegrated by the monks

performing traditional rituals and worship.

"The older the monastery, the better is the accuracy of iconography of statues and paintings and most essentially, the greater is the spiritual value, because they were blessed and consecrated by those great old masters who possessed immense energy, which they infused into these places, creating reserves of energy in these places, which one could still feel. Therefore, these temples and monasteries with its contents should be maintained, safeguarded and restored for the sake of all humankind..." H.E Dzongsar Ngari Chödje Rinpoche was quoted in the presentation. Ms Sharma acknowledged that heritage experts have much to learn from such revered monks who are repositories of traditional Buddhist learning and knowledge.

While heritage preservation projects in Ladakh have gained ground and recognition, there has been a corresponding loss of traditional knowledge too, especially about building materials, rituals of construction, the nomadic way of life and their stories about living sites and navigation using the night skies, Ms Tara Sharma said. The challenge of preserving the living heritage of Ladakh continues.

Ms Moe Chiba with students from the Maharana Mewar Public School at the coffee break: Fine exposure for the young students who heard 'living heritage' issues being debated and discussed.



Living heritage of Australia

by
Ms Marilyn C Truscott,
President, International Committee of Intangible Cultural Heritage (ICICH),
International Council on Monuments and Sites (ICOMOS), Australia



In her presentation, Ms Marilyn C Truscott, President, International Committee of Intangible Cultural Heritage (ICICH) and International Council on Monuments and Sites (ICOMOS), Australia, drew upon the proto-history and recent history to highlight the strands of living heritage in the vast continent. “Very often we ignore the size of Australia; it is three times as large as India and almost two-thirds of it is a desert. Like Canada, it is huge and empty, with records of human settlements that go back to 50,000 years. The Australian continent is a unique land, full of contrasts. It is the earth's biggest island and the sixth-biggest country in the world in land area. Australia is the only nation to govern an entire continent. The Australia we know today is the result of political agreements in the 18th and 19th centuries; the colonization of the British and the convict settlement laid the foundations of what we can safely call the 'cultural identity' of Australians.”

In the 1850s, gold had been discovered in New South Wales and Victoria. The gold rush brought immigrants to Australia from all over the world. Through the late 19th and 20th centuries, Australia's search for political rights and federal structures continued. As a new and young country, it was one of the first to give major political and social rights to its citizenry. In 1901, the six colonies united to form the federal Commonwealth of Australia. The new federation adopted a restrictive immigration policy, protectionist tariffs and a centralised system of industrial conciliation and arbitration. These policies were dismantled in the 1970s and 1980s with major reforms leading to the opening of the Australian economy.

Since World War II, more than seven million migrants have come to Australia. From 1788 to the 1970s, the majority came from Europe. These days, Australia receives many more migrants from Asia, and since 1996 the number of migrants from Africa and west Asia has almost doubled.

“Australia of the 21st century presents a fascinating picture: a country where 260 languages are spoken but English is considered a main language; where 50% of the population has one parent born overseas. 2.5% of Australia's population is made up of the indigenous people,” she explained, adding that the country was now becoming home to new nationalities not just from Europe and China but west Asia, south-east Asia and west Africa. “We can safely say today Australia is a work in progress,” Ms Marilyn said.

“Have we formed a living culture?” she questioned. Given the multicultural backdrop and Australia's integration into the global economy, she said, “The country is at a cusp of history. Its identity stems from its cultural moorings of today. The 'convict' heritage is no

longer as predominant as it was. The self-identity of Australia today can best be understood through three facets. One is the bush myth: the outback as a romantic space, like a foreign land that is a part of Australia yet so distinct. The second facet is of Australia as a lucky country, where there is considerable egalitarianism and no real value for success (as there is in the United States of America, for example). There is a growing jingoism in Australia which is becoming a distinct characteristic: it can be seen in sports and sporting achievements.”

Ms Marilyn was categorical in her assertion that Australia cannot be compared to the United States of America. “We are different. And we are distinct,” she said. While the US remains a melting pot of cultures and traditions, Australia is the salad-bowl of cultures: mixed together but continuing to remain distinct. “It does get shaken and tossed around,” she said with a smile.

Sharing her opinion that Australia's search for identity continues till date, she commented, “In the arts, crafts movement, through poetry and popular magazines, Australians are engaged in a dialogue with themselves. Multicultural festivals celebrating music, cuisine, sports are more evident. Cities and suburban areas are dotted with

clubs and churches, temples and mosques. These are indicative of a living heritage which different social groups are nurturing,” she explained. Television shows from the 1970s onwards have celebrated the diversity and given Australians an opportunity to laugh at themselves and their idiosyncrasies. Music bands have grown in popularity and reflect the successful renewal of global cultural expressions in the open Australian environment.

“Food and cuisine is becoming an important manifestation of the living heritage of Australia,” Ms Marilyn said. “The new social groups settling down in different cities of Australia are keeping alive the traditions of their original homelands: from west Asia, eastern Europe, west and north Africa. Restaurants, bakeries and clubs are serving as hubs for everyday social interactions. Cross-cultural marriages are inevitable in such a milieu and are today adding to the diversity of Australian life,” she said.

“Coming back to my earlier question: Do we have a living heritage in Australia? Yes, we do,” Ms Marilyn said, adding, “We may not be managing it well all the time. But we are learning as we go along.”

Prof Vinaysbil Gautam and Ms Tara Sharma, seated on the dais, listening to Ms Marilyn Truscott on the 'living heritage of Australia', in the concluding session of the conference.





Cities and suburban areas are dotted with clubs and churches, temples and mosques. These are indicative of a living heritage which different social groups are nurturing,

Ms Marilyn C Truscott,
President, International Committee of Intangible Cultural Heritage (ICICH),



Images courtesy: Wikipedia



At the individual level we are carrying not only the local living heritage and the global principles, we are also guided by our own DNA. We are carriers of a biological heritage which lives within us as our DNA.

Prof (Dr) Vinayshil Gautam,
Emeritus Fellow & A Al-sagar Emeritus Chair Professor,
Department of Management Studies, IIT Delhi

Address by the Chair and Q&A session

by
Prof (Dr) Vinayshil Gautam,
Emeritus Fellow & A Al-sagar Emeritus Chair Professor,
Department of Management Studies, IIT Delhi

Prof (Dr) Vinayshil Gautam, Emeritus Fellow & A Al-sagar Emeritus Chair Professor, Department of Management Studies, IIT Delhi, in his address marking the end of the Session and the conclusion of the day-long Conference said, “Living heritage is what life is about. It is all-pervasive. Living heritage is there in each of us.”

“To my mind, living heritage runs at three distinct levels,” said Prof Gautam, “The first level is the global heritage. These are universal principles which outline the good and the beautiful, the brave and the debased. Yes, these are the classical principles which can be listed but cannot be described. Let me give an example of 'Shakuntala', the most beautiful character created by Kalidasa, the greatest of Indian playwrights who wrote in Sanskrit. (Abhigñānaśākuntalam is the Sanskrit title of the play.) Nowhere in the play does Kalidasa describe her beauty. Each reader or viewer of the play imagines the beauty of 'Shakuntala' wherever it is studied or performed in the world. Yet the word 'beautiful' evokes the same emotions, the same sentiments. We understand these as the classical global living heritage principles which guide us.”

“At the second level,” he said, “is the local heritage. This is varied and diverse. It is here that we find mythologies and parables, myths and concepts which may be particular to the local people and the region. Antipathies of what is evil abound at this local level and it evokes distinctly different emotions. This diversity is what we experience in different local regions throughout the world.”

Coming to the third and, what he termed, the individual level, Prof Gautam said, “At the individual level we are carrying not only the local living heritage and the global



principles, we are also guided by our own DNA. We are carriers of a biological heritage which lives within us as our DNA. As modern science has proved, we have 16 sets of DNA going back to four generations of parents. Our lives are ruled by this genetic code. Ancient Hindu religious traditions have stated that we pay homage to the departed souls of our forefathers, the well-being of four generations of parents are sought during the rituals called pind-daan. There is a 'connect' between modern scientific traditions and ancient Hindu rituals, both of which are part of our living heritage.”

As a doyen of management studies, Prof Gautam said, “We need to study the field of living heritage in far greater detail. My recommendation is we document and distil the knowledge from all the major conferences, workshops and seminars held all over the world on this subject. It would be in line with the discipline of 'Management Anthropology',

providing us with the bottom-line of knowledge on living heritage.”

Giving the example of heritage-cities, the Professor said, “In heritage-cities like Udaipur, Jaipur, we see urban settlements are destroying living heritage. The aqueducts and water-systems of Udaipur have been destroyed by stupid and poor management of urban resources. Stupidity destroys more of our positive heritage than anything else. We can look intelligent and attend well-meaning conferences but stupidity has no logic, and when it comes to heritage preservation, stupidity can also get funded!”

Prof Gautam, summing up his address, said, “Living heritage, we must remember, is ultimately about self-respect.” He gave the example of how the Communist regime in China has celebrated its imperial past, showcased its prosperity with an aim to instil pride in their youth. “See where they have reached. Living heritage is not just about the moral fibre that goes into the making of a nation; it has to become a part of a nation's slogan. Those who have realized it are stronger today; those that haven't need not be talked about,” he said. “There is nothing personal about the manifestation of living heritage. We have to understand the agro-climatic realities which

govern our existence. These agro-climatic realities are devoid of religious meaning and interpretation. It is we who bring in the religious elements to understand the phenomena created and governed by these agro-climatic realities.”

“Living heritage,” he concluded, “is a unique combination of opposites. It brings creation and destruction together and compels us to make choices. Ultimately, it is our choice and preference which ensures the survival and growth of living heritage.”

During the short Q&A session, Mr Lakshyaraj Singh Mewar questioned Prof Gautam on whether living heritage is going beyond monuments. “Are monuments making people or are people making monuments? How do we deal with the modern human race and its basic principles,” he asked.

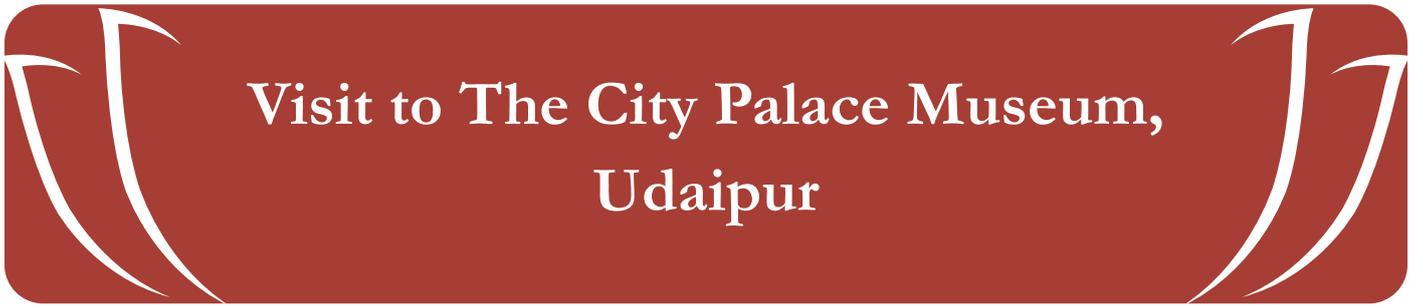
Prof Gautam said, “Heritage is given not earned. Therefore we have to choose from what we inherit. We have the choice of saying 'I am not going to accept' certain aspects of our inheritance. But one must have the moral courage to be held responsible for one's decisions. On the one hand, we have the freedom to choose from the intangibles; on the other, we have the responsibility.”

“Moreover, I would say that we can choose the world we would like to belong,” he said, in his closing remarks, “Choices are part of a life-cycle. One must associate and choose what one wants. This is like a purification ritual which, in the Hindu ritualistic context, is called the 'shodhan prakriya' or purifying what we are choosing to live with.”

(Anti-clockwise):

Mr Lakshyaraj Singh Mewar of Udaipur posing questions for Prof Gautam during the Q&A session; Major Durgadas; an educationist and a senior student of Maharana Mewar Public School shared their views and sought clarity from the speakers.





**Visit to The City Palace Museum,
Udaipur**



Meeting local craftsman and seeing their handiwork: Mr Bhupendra Singh Anwa, Deputy Secretary-Administration of Maharana Mewar Charitable Foundation, aiding the interaction between the conference speakers and invitees with local craftspeople. Udaipur's City Palace Museum is a platform for such meaningful interactions, displays and exhibitions through the year.

Visit to The City Palace Museum, Udaipur



At the end of the Technical Session 2, Mr Bhupendra Singh Auwa - Deputy Secretary MMCF Administration, invited all the esteemed speakers, delegates and participants of the World Living Heritage Festival for a visit to The City Palace Museum. “The presentations and discussions about 'living heritage', which have been carried on through the day, would be come alive at the Museum,” Mr Bhupendra Singh Auwa said.

Together the Mardana Mahal (Palace for the Royal Men) and Zenana Mahal (Palace for the Royal Ladies) form an integral part of The City Palace Complex. Since 1969 these two palaces have been preserved and developed as The City Palace Museum which is open to the general public. They are in fact a series of palaces, built from the seventeenth to the twentieth centuries, spatially divided into royal private areas and public zones. Mr Bhupendra

At Mor Chowk or the Courtyard of Peacocks: Mr Bhupendra Singh Auwa explaining the 'before' and 'after' of the restoration work meticulously conducted here over the last few years.

Singh said, “Each of the palaces represents unique architectural styles and materials. Rare murals on the walls and ceilings, glass inlay work, original paintings and artefacts are spread over 20,000 square metres. Weaponry, armaments and personal belongings of the rulers are on display in their original places.”

On an annual average, more than 500,000 visitors tour The City Palace Museum. They are able to experience the architectural spaces and see breathtaking views of Udaipur, the island-palaces on Lake Pichola and the mountains beyond.

The Museum provides direct employment to over 700 persons in Udaipur who work the year round to maintain

the grandeur of the Mardana Mahal and the Zenana Mahal. Indirect employment due to the Museum's activities and outreach would cover at least 10,000 families.

At Moti Chowk, the Festival team was witness to a sample display of Mewar's traditional crafts. A group of young craftsmen displayed their stone-inlay and carving work, and also interacted with the visitors. These craftsmen have age-old links with not only the region of Mewar but also the vast sprawling City Palace Complex, where for over five centuries, private palaces and public areas have been built and embellished.

On entering the Mardana Mahal, the first chowk or courtyard encountered is the Rai Angan, the most important ceremonial public chowk built in the reign of Maharana Karan Singh (1620-1628). The foundation of Udaipur as the capital-city of Mewar was laid in the Rai Angan by Maharana Udai Singh II in 1559. The Shivprassan Amar Vilas Palace or the Baadi Mahal is organised around a garden courtyard built by Maharana Amar Singh II (1698-1710). It is a private area for leisure activities and is at the highest altitude of the Mardana Mahal. Its chowk or courtyard is lined with verandahs on three sides, providing spectacular views of the entire city of Udaipur. The Baadi Mahal has been likened to the Hanging Gardens by foreign visitors in the past.

Mr Bhupendra Singh Auwa escorted the Festival team to the Dilkushal Mahal where some of the finest paintings of the Mewar School are displayed. At the Mor Chowk, or the Courtyard of the Peacocks, Mr Singh highlighted the restoration projects undertaken by the MMCF, utilizing the talent of traditional craftspeople who used materials and

ancient technology to breathe new life into this historic Chowk of Mardana Mahal.

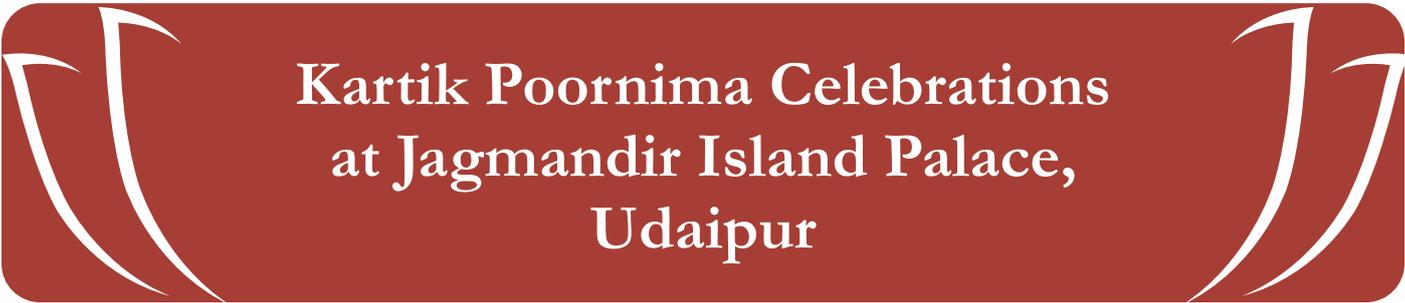
After the Museum visit, in the evening at 7 pm, the Festival team experienced 'The Mewar Sound and Light Show' titled 'A Legacy of Honour'. Held at the Manek Chowk (palace grounds of the City Palace), the sound and light show presents the 1500-year history of Mewar through the life and times of some of its Maharanas who upheld the values of Custodianship through difficult and challenging times. Self-respect, self-reliance and independence have been the recurring values for the House of Mewar: the sound and light show does justice to centuries of history in just one hour.

A special dinner was held at Palki Khana, the European-style café, at the Manek Chowk. Shriji Arvind Singh Mewar and Mr Lakshyaraj Singh Mewar were the gracious hosts. Over a sumptuous culinary spread, under the starry skies of Udaipur, the issues of 'living heritage' continued to be discussed across the dinner tables.

Looking at the gloriously-lit façade of the Mardana Mahal, a guest commented, "There cannot be a more suitable setting in India than this to debate on how 'living heritage' has the power to keep alive our past and make us feel so proud of being Indians. We can realize how much hard work has been put in by the Maharana Mewar Charitable Foundation to keep the City Palace Complex so alive and in tune with modern times."

More photographs at Rai Angan: Udaipur's City Palace Museum is a 'work in progress', new features and new projects are constantly being developed by the Maharana Mewar Charitable Foundation.





**Kartik Poornima Celebrations
at Jagmandir Island Palace,
Udaipur**



Brahma's Creation: Our Universe

Long ago, at the end of the aeons, the whole universe had been engulfed in an ocean, and Creation was all but lost. Lord Vishnu, preserver of life, whose abode is the primordial waters, was asleep in this timeless darkness, dreaming of worlds to come.

As his dreams unfolded, a lotus flower emerged from his navel and revealed within its many folds the cosmic egg, in which Brahma the creator, was asleep.

As Brahma stirred, Creation began to unfold again, and new worlds, new gods, and new life appeared.

Kartik Poornima is the celebration of this life on earth and is the only day in the Hindu calendar when Lord Brahma is truly worshipped.

Derived from the words, Kartik is the month of November in the Hindu calendar and Poornima is a full moon night,

Kartik Poornima is an auspicious Hindu festival celebrated annually on the full moon night of November.

It is believed that worship and prayers performed in this month goes a long way in the spiritual elevation of one's soul.

Kartik Poornima Celebrations at Jagmandir Island Palace, Udaipur



On Kartik Poornima, the full moon night on November 28, 2012, the celebrated Sufi Kathak danseuse Ms Manjari Chaturvedi performed her mesmerizing dances, specially composed on the theme of Radha-Raas at the flower-decked Jagmandir Island Palace glittering like a jewel on Udaipur's Lake Pichola.

It was a night made memorable for the sheer spectacle of Manjari's dance-sequences; by the qawwals from Awadh who added devotional mystique in long-forgotten compositions dedicated to the love of Radha and Krishna; by the delicate thumris sung by Dr Radhika Chopra capturing nuances of a naughty, playful Kanhaiya.

The esteemed audience could not have asked for more: the hour-long performances at the 17th-century island palace transported them across centuries of time and

Manjari Chaturvedi casts her magical spell with Sufi Kathak at Jagmandir Island Palace.

brought alive the Ganga-Jamuni tehzeeb or culture which celebrates the confluence of diverse faiths dialects and languages in a spirit of care-free love and piety so distinctly rooted in the soil of the Indo-Gangetic plains.

The Kartik Poornima Celebration marked the end of the two-day long first-ever World Living Heritage Festival, organized by the Maharana Mewar Charitable Foundation (MMCF) in collaboration with the UNESCO India Office and International Council on Monuments and Sites (ICOMOS) India, in Udaipur during Nov 27-28, 2012.

Shriji Arvind Singh Mewar, Chairman and Managing Trustee of the Maharana Mewar Charitable Foundation,

said, after Manjari's riveting performance, "What a befitting tribute to 'living heritage' we've had tonight at Jagmandir! Through Ms Manjari's Radha-Raas, we heard those amazing compositions from Awadh through the voices of Janab Nurul Hasan and Dr Radhika Chopra. An 'integration' of different cultures across time has been demonstrated tonight, I sincerely feel that such cultural performances which celebrate our spirit of unity and national integration are acknowledged as an important aspect of 'living heritage'."

"In Mewar", Shriji added, "we've always had this confluence of different traditions, faiths and sects. My forefathers - the Maharanas of Mewar - were amongst the greatest patrons of Jainism and Vaishnavism while being devout Diwans of Shree Eklingji, an incarnation of Lord Shiva. The firm belief in the spiritual integration and unity of all religions and culture is an essential part of our value system. Not many people are aware about this facet of



Manjari's Creativity: Radha-Raas

Ms Manjari Chaturvedi is a leading exponent of Kathak, the Indian classical dance form, and is acclaimed for being the creator and only performing artist of Sufi Kathak. A

danseuse representing Lucknow gharana of Kathak, Manjari embodies the Awadhi ethos of passion with a sense of abandon, of love with a sense of detachment. She is using her creativity to build those tenuous bridges between tradition and modernity. She has performed in more than 250 concerts in about 20 countries worldwide. An initiative of the Sufi Kathak Foundation, the concept of Radha Raas defines how a secular cultural spirit had emerged when Hindu and Muslim identities merged and transcended into the arts beyond the confines of mere religion. Radha-Raas is extremely relevant in today's time and age when communities are being divided and facets of our intangible cultural heritage are being obliterated, erased and deformed. At Jagmandir Island Palace, on November 28, 2012, Manjari's Radha-Raas charmed the audience as she swirled and danced as a Radha in surrender to the love of her Lord Krishna.

Rajasthan which has its own unique cultural ethos like the Ganga-Jamuni tehzeeb which we just witnessed." In more ways than one, the 17th century island-palace of Jagmandir was the ideal setting for this showcasing the different fibres and strands which make up India's integrated cultural fabric.

On the successful completion of the World Living Heritage Festival, he said, "we have a long way to go in promoting and popularising 'living heritage'. But I am happy we have taken the first firm steps towards achieving our objectives and are happy to acknowledge the association of UNESCO India Office and the ICOMOS India Office at the World Living Heritage Festival."

Ms Manjari Chaturvedi's Radha-Raas performance at Jagmandir Island Palace was witnessed by dignitaries and guests from far and near. Besides Udaipur's senior civil servants, industrialists and notables, Prof Vinayshil Gautam of IIT Delhi, Dr Ajay Khare of School of Planning and Architecture, Bhopal, Ms Marilyn Truscott of ICOMOS Australia, Mr P.C Sen former principal secretary Government of India, Ms Ila Pal from Mumbai and Mr Richard Hanlon from London graced the occasion and were overawed by Manjari's performances. Spontaneous applause at the end of every dance sequence was a testimony to how the Radha-Raas performances were touching the hearts of such a diverse audience.

Commented a guest, "we were fortunate to witness three maestros tonight; it wasn't just Manjari who was the star attraction with her Sufi Kathak, Dr Radhika Chopra's singing and the Qawwals were equally talented co-stars of this unforgettable evening."

Radha-Raas dance sequences were performed on:

- Mustar Khairabadi's composition, "Aise dinnan barkha ritu aayi, ghar nahin more Shyam re..." sung by Qawwal Janab Nurul Hasan and party
- Nawab of Rampur Syed Raza Ali Khan's composition, "Hat jao Kanhaiya, chhodo kalaiyan tohe laaj ne aaye..." sung by Dr Radhika Chopra
- Azim Shah Jafipur of Unnao's composition, "Jhumat aawe Nand ke lala..." sung by Qawwal Janab Nurul Hasan and party
- Nawab Wajid Ali Shah's composition, a taraana for the 'Laal Pari', sung by Dr Radhika Chopra
- Janab Rashid Safifur of Unnao's composition, "Saiyan sajeele, tore nain raseele..." sung by Qawwal Janab Nurul Hasan and party.



Jagmandir: Swarg ki vatika or Garden of Heaven

The 17th century Jagmandir Island Palace on Lake Pichola has been likened to a 'swarg ki vatika' or a garden of heaven in the literature of Mewar. The island-palace, built and embellished by different generations of the Maharanas of Mewar is today not only the most sought-after heritage venue in India for festival celebrations like Kartik Pournima, wedding ceremonies and glamour events; it is also the preferred heritage-site for thousands of day-time visitors. They are ferried on boats to Jagmandir Island Palace, with spectacular views of The City Palace Complex, Lake Palace Hotel and the surroundings hills.

Mr Lakshyaraj Singh Mewar of Udaipur, Executive Director of the HRH Group of Hotels said, “Our unique heritage-venues have been developed for guests to plan out their wedding ceremonies, corporate celebrations or music and dance performances. At HRH Group, we've made possible these 'regal experiences'. It is truly our USP.”

“Jagmandir Island Palace is a complete destination,” added the dashing Mr Lakshyaraj Singh Mewar, the third generation of heritage-hoteliers from the House of Mewar who have been preserving and conserving the 'living heritage' of Udaipur and Rajasthan. “We are simply letting Jagmandir grow organically – its natural and built heritage is incomparable; The Panghat Spa is enhancing the experiences for guests. Earlier, they would spend time at Jagriti, the heritage exhibition onsite within Gol Mahal or enjoy a chilled drink at The Darikhana. Now, Jagmandir Island Palace has more to offer and engage guests from all over. It is a Grand Heritage Palace in the middle of Lake Pichola.”

Jagmandir Island Palace has always been in the news: celebrity weddings, mega-corporate events and musical soirees have been regularly held here. The Jagmandir Courtyard and the aesthetically-landscaped Kunwarpada make guests experience the luxury and exquisite feeling of being in a 'swarg ki vatika'.



People moving from one place to another to live
also affects living heritage.

How do those that move to a new place carry their
'living heritage' with them, to somewhere where
another living heritage is dominant?



Ms Marilyn C Truscott,

President, International Committee of Intangible Cultural Heritage (ICICH)
and International Council on Monuments and Sites (ICOMOS), Australia



Annexes



World Living Heritage Festival

Udaipur, India. November 27-28, 2012



In collaboration with the India office of

WLHF Identity

The Right handed Conch shell and the multi-coloured Lotus was selected because they connect holistically with the spirit of intangible Living Heritage of the world. The sound waves of the conch shell are the primordial sounds of creation and auspicious beginnings which are preserved in the multi-coloured Lotus leaves representing multiple cultures encompassing and preserving our Living Heritage. One of the most ancient plants in existence, the Lotus is extremely resilient and considered the embryonic cradle of the universe from which unfold new worlds and new life. The Conch and the Lotus symbolize brilliance, purity and usher in new hope which survives everything.

Maharana of Mewar Charitable Foundation (MMCF), Udaipur in collaboration with UNESCO New Delhi and ICOMOS India welcomes you for an International Conference on 'Living Heritage' at Udaipur on 27 November 2012. The Conference is being organised as part of World Living Heritage Festival 2012 in conjunction with the age old festive celebration of Living Heritage on Kartik Poornima. This conference marks the first in the series of programme and events that MMCF plans to organise under the theme of 'Living Heritage'.

Theme and Content

The conference intends to present examples of Living Heritage in India and outside with the purpose to outline a clear framework to promote the concept of Living Heritage:

- Living Heritage of Udaipur
- Living Heritage Case Studies: India and International
- Outlining a Framework to promote Living Heritage

Day 1

Tuesday, 27th November 2012

International Conference on 'Living Heritage'

Venue :Sabhagaar Conference Hall, The Durbar Hall, Fateh Prakash Palace
The City Palace Complex, Udaipur 313001 Rajasthan, India

09.15 am :Assembly and Registration
followed by Tea / Coffee

09.50 am : Lighting of the Lamp
Inaugural Session

10.00 am :Welcome address by Ms. Vrinda Raje Singh
CEO - Joint Custodianship Initiative, Maharana of Mewar Charitable Foundation, Udaipur

10.05 am :Introductory address by Ms. Moe Chiba
Programme Specialist for Culture, UNESCO India, New Delhi

10.20 am :Keynote address by Ms. Marilyn C. Truscott
President, International Committee of Intangible Cultural Heritage (ICICH)
International Council on Monuments and Sites, (ICOMOS), Australia

10.35 am :Special Address by Shriji Arvind Singh Mewar of Udaipur
Chairman and Managing Trustee, Maharana of Mewar Charitable Foundation, Udaipur

10.50 am :Question and Answer Session

11.10 am :Valedictory address by Dr. Shikha Jain
Principal Coordinator, MMCF Projects, Udaipur and Director - Dronah, Gurgaon

11.20 am :Tea Break

Technical Session 1 - Topic : Living Heritage of Udaipur

Chair: Ms. Moe Chiba

11.35 am :The Case of Udaipur and Mewar by Dr. Shikha Jain

11.50 am :Udaipur City as a Living Heritage and city to city partnership with The City of Strasbourg, France by Mr. K. S. Raykar, Director, Indian Heritage Cities Network - Foundation (IHCN - F), Mysore

12.05 pm :Address by The Chair

12.15 pm :Discussion

Technical Session 2 - Topic : Living Heritage: India and International

Chair: Dr. Vinayshil Gautam PhD FRAS (London), (Founder Director IIM-Kozhikode, First Head - Management Dept., IIT -Delhi, Chairman - DKIF);

Emeritus Fellow & A Al-Sager Emeritus Chair Professor, Management Department, IIT Delhi

12.35 pm :The case of Ladakh by Ms. Tara Sharma, International Council on Monuments and Sites (ICOMOS), India

12.50 pm :Living Heritage of Australia by Ms. Marilyn C. Truscott

01.05 pm :Address by The Chair

01.15 pm :Discussion

01.35 pm :Lunch at Satkar Banquet Hall, The Durbar Hall, Fateh Prakash Palace, The City Palace Complex, Udaipur

02.45 pm :Visit to The City Palace Museum, Udaipur by Mr. Bhupendra Singh

Deputy Secretary MMCF - Administration, Maharana of Mewar Charitable Foundation, Udaipur

Day 2

Wednesday, 28th November 2012

06.30 pm :Kartik Poornima Celebrations*

at Jagmandir Island Palace, a palace on an island in Lake Pichola, The City Palace Complex, Udaipur

As an initiative to promote the culture and Living Heritage of Mewar and India, MMCF, Udaipur organizes the festival of Kartik Poornima each year at The City Palace Complex, Udaipur, under the umbrella of Eternal Mewar Festivals. Each year famous musicians are invited to perform at this festival as an offering to Lord Brahma to whom the festival is dedicated and to promote culture through music and dance. This year Eternal Mewar Festival Kartik Poornima 2012 - Experience the mystique of life! is proud to present 'Radha Raas' - sufi kathak and qawwali conceptualised, directed and performed by Sufi Kathak Danseuse Ms. Manjari Chaturvedi along with Qawwals from Awadh and classical musicians from Delhi.

*Passes are available, please contact: Central Reservation The City Palace Complex, Udaipur 313001, Rajasthan, India
T: +91 294 2528016-9 F: 2528006 Toll Free No: 1800 180 2933 and 1800 180 2944 crs@hrhotels.com

Chief Coordinator: Ms. Vrinda Rajee Singh, CEO - Joint Custodianship Initiative, MMCF, Udaipur

Master of Ceremony: Mr. Raju Mansukhani, Mansar Communications, New Delhi

Associate Institutions:



Photographs taken by our photographer can be viewed and downloaded free of charge from 3rd December 2012 on the following website:

URL: <http://www.eternalmewar.in/emgallery/wlhf2012>

User: Guest

Password: LH27281112



Eternal Mewar
Custodianship unbroken
since 734 AD

Bhupendra Singh, *Deputy Secretary MMCF - Administration*
Maharana of Mewar Charitable Foundation
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mmcf@eternalmewar.in www.worldlivingheritagefestival.org



सुदूरको ज्ञान का ने रीति का जलन रहेगा।
सिद्धि को के रूप में ज्ञान का जलन रहेगा।
सिद्धि सुख को सिद्धि सिद्धि में विरासत में मिली रहे।
आजिवा में का दिग् जलन का जलन रहेगा।

Profiles of Speakers and Special Invitees

Shriji Arvind Singh Mewar of Udaipur

Shriji Arvind Singh Mewar of Udaipur is the 76th Custodian of the House of Mewar in which position he has had the opportunity to handle wealth and inheritance received in bequest and what he has added by his worth. His efforts through the Maharana of Mewar Charitable Foundation and HRH Group of Hotels, are symptomatic of his insights into investment. A multifaceted personality – from being an aviator to a hotelier – Shriji is respected through four continents for his strategic thinking, business acumen and ethical conduct. He has, among other things, modernized and extended the heritage variable into a strong family business, headquartered in Udaipur and spread across Rajasthan and India. The institutions he has created and nourished are the best testimony to his skills, and for doing so, he has used the core principles of family business, demonstrating his adherence to governance through Custodianship at all times. In espousing 'living heritage', Shriji has provided heritage management a contemporary perspective for twenty-first century audiences. This sustains the ancient perennial values of the House of Mewar. Living Heritage 'has the power to transform regional economies, inject pride in our heritage and enrich our societal fabric'. This is a unique case of lateral thinking, of tradition remaining connected with the real world of today.

Moe Chiba

Ms Moe Chiba, Chief and Programme Specialist for Culture at UNESCO (United Nations Educational, Scientific and Cultural Organization) has been appointed since August 2006 to coordinate the Culture Sector of UNESCO New Delhi Office for Bhutan, India, Maldives and Sri Lanka. She looks after programmes on World Heritage Sites, Intangible Cultural Heritage, Cultural Industries and Heritage Tourism among others. In 2011, while on sabbatical leave from UNESCO, Chiba worked and travelled to several parts of India and South Asia to gain understanding on the grass-root reality of, and to explore the possibility of introducing culture-based development.

Marilyn C Truscott

Ms Marilyn C Truscott has over three decades' experience as a heritage consultant, historian, archaeologist and / or state and federal heritage official, and as a museum curator in Australia. She has been active in community and professional associations. A particular area of activity is community values for heritage places, including minority groups and Indigenous Australians. In 2006, the French Government awarded Ms Marilyn Truscott with the Chevalier des Palmes Académiques for services to French and international history and heritage conservation. She has had a long association with ICOMOS; as President in 2010 of the • International Committee for Intangible Cultural Heritage and Vice Presidency from 2005-10. She has been the advisor to Australia ICOMOS World Heritage Working Group since 1984. With Australia ICOMOS (International Committee on Monuments and Sites), she has been the President from 1997-2000; on the Committee from 1993-99; 1983-91 and Secretary in 1986. She has also been the President of the Canberra & District

Historical Society in 2011; earlier been the President from 2004-07. She has been a member of the National Trust of Australia (ACT). Through 2006-2011, Ms Marilyn Truscott has represented ICOMOS International Scientific Committee on Intangible Cultural Heritage at the meetings in Edinburgh, UK, Malta, Dublin and Paris.

Dr Rima Hooja

An archaeologist and historian, Dr Rima Hooja is the Vice President of International Council on Monuments and Sites (ICOMOS), India. Based in Jaipur, Dr Hooja has been associated with the National Monuments Authority. Her seminal work on the 'History of Rajasthan' has been acknowledged by academic circles in India and overseas. Her research and interest in the region of Mewar has given her new insights into the 'living heritage' of Rajasthan. Dr Hooja is the Senior Fellow at Institute of Rajasthan Studies, Jaipur. She has previously served as Associate Professor [Reader], Department of History, Kota Open University, Kota;

& Visiting Fellow, Institute of Development Studies, Jaipur. Besides her renowned book, titled Mandan's "Devata-Murti-Prakarnam", published in 1999, she has penned the biography of Dr. Karni Singh, the Maharaja of Bikaner and chronicled the life and times of Tej Bahadur Sapru through the Indian National Movement. She is a prolific writer and has contributed to leading academic journals, magazines and newspapers.

Dr Ajay Khare

Prof. Ajay Khare is the founder Director of School of Planning and Architecture, Bhopal which has been established by the Government of India as 'Institution of National Importance' in 2008. A Fellow of Indian Institute of Architects, Prof. (Dr.) Ajay Khare is one of the young scholars in the field of Architecture and before joining SPA Bhopal, he was working as Professor and Dean of Faculty of Architecture at Birla Institute of Technology, MESRA, Ranchi, a deemed University. Prof. Ajay Khare earned his doctorate from De Montfort University, Leicester, UK, where his work about the early temples of Bengal under Dr. Adam Hardy formed the basis of his widely acclaimed book 'Temple Architecture of Eastern India' published in 2005. For his PhD he obtained the much-coveted Research Bursary of the University. An architect and conservationist educated at Lucknow University and School of Planning and Architecture, N. Delhi, Prof. Khare was the recipient of the fellowship of the Charles Wallace India Trust, London in 1993-95 during his second post-graduation in conservation studies at York University, UK. His book 'Temple Architecture of Eastern India' with a foreword by Dr. George Mitchell is a systematic overview of the temple architecture built in eastern India between the ninth and sixteenth centuries. Spanning eight hundred years, it defines the tradition of Temple Architecture of eastern India and examines the traits of continuity and of disruption in the tradition.

Dr Shikha Jain

Dr Shikha Jain is Director, DRONAH (Development and Research Organisation for Nature, Arts and Heritage), an NGO with its head office in Gurgaon and Chief Editor of the biannual refereed journal 'Context'. Her experience in conservation ranges from heading urban conservation projects for the Government of Rajasthan, Maharashtra and Punjab to steering conservation works funded by international organizations such as the Getty Foundation, USA; World Monuments Fund and more recently assisting in the inscription of a World Heritage Site for India (Jantar Mantar, 2010). She has contributed a number of papers and articles on the built heritage of India in national and international journals and conferences and authored books such as 'Havelis: A Living Tradition of Rajasthan' and 'Princely Terrain: Amber, Jaipur and Shekhawati'.

She is also Visiting Faculty in the Department of Urban Planning, School of Planning and Architecture, New Delhi and a member of the Academic Council, School of Planning and Architecture, Bhopal and Aayojan College of Architecture, Jaipur. Currently, she is also the Chairperson of DRONAH Foundation; a Founding Trustee of the Indian Heritage Cities Network Foundation and panel member of PRASADA, Society of South Asian Studies, UK. She was also the State Convener of Indian National Trust for Art and Cultural Heritage, (INTACH) Haryana Chapter and State Project Coordinator for NMMA, Haryana.

KS Raykar

Mr K S Raykar is the Director of the Indian Heritage Cities Network-Foundation (IHCN-F), Mysore. A retired civil service officer of Karnataka, Mr Raykar has had a keen and abiding interest in issues of heritage and development. Through his working years as the Commissioner and Joint Secretary to the government in urban development, he brought heritage developmental issues to the fore. He has undergone training at Sussex University in UK and Malaysia on international approaches to poverty alleviation and rehabilitation issues. For his training on urban planning, Mr Raykar attended courses in Carlascrona Sweden and in Gautemala. He has undergone training on solid waste management in prestigious universities and institutes of Netherlands, France and Brussels. The sister-city activities with Ekstilstuna, Sweden has been overseen by Mr Raykar through the aegis of the Indian Heritage Cities Network-Foundation (IHCN-F), Mysore.

Tara Sharma

Ms. Tara Sharma has a Masters degree in History from the Delhi University and has been working in the field of heritage conservation since 1994. She has worked as a consultant with several national and international organisations including UNESCO, World Monuments Fund, Aga Khan Trust for Culture, ICCROM, INTACH and NIRLAC (Namgyal Institute for Research on Ladakhi Art and Culture). She completed an internship at ICCROM in 2006. She was project director for a Ford Foundation funded programme to create a cultural resource inventory of Ladakh and is presently working on a community conservation grant programme in Ladakh. Her interest lies in community based conservation programmes. She is Secretary of the Interim Executive Committee of ICOMOS India.

Munish Pandit

Mr. Munish Pandit is Conservation Architect by profession and is based in New Delhi. He is actively involved in several research projects on intangible cultural heritage and has presented several papers in international and national workshops and seminars. He is also performing duties of Vice President, of International Committee on Intangible Cultural Heritage-ICOMOS & Director, Sanrakshan Heritage Consultants Pvt. Ltd. He is also advisor to Aapravasi Ghat Trust Fund, under the aegis of Ministry of Art & Culture, Govt. of Mauritius. Presently as UNESCO Consultant, he is providing advice to Government of Maldives in preparing their first World Heritage Site Serial Nomination Dossier on Coral Mosques of Maldives and also providing advice to University of Mauritius, on preparation of Nomination Dossier for Intangible Cultural Heritage of Mauritius. He has been providing his professional consultancy & advisory services to several agencies nationally and internationally.

Dr Vinayshil Gautam

Dr. Vinayshil Gautam has a background in consulting, industry, research and teaching. He has special interests in Organization Behaviour, Management and Development; Policy and Strategy Management; Longitudinal Studies; International Finance and Trade; and MIS. Dr. Gautam's assignment include having served as the Consultant Incharge, Project Director, Founder Director of the fifth Indian Institute of Management at Kozhikode (Calicut), IIM(K). He was the first Head of the Management Department of the Indian Institute of Technology, Delhi and the Founder Coordinator of the Entrepreneurship Programme at IIT(D). Dr. Gautam was the first Chair Professor of Comparative Management at IIT(D) and the Founder Coordinator of Industry Sponsored Research Programme on Comparative Management Practices in Asia. He was the Team Leader of the Consulting team for setting up of the 7th IIM in Shillong. Currently he is A Al Sagar Emeritus Chair Professor at IIT(D). He is an author/editor of about two dozen books and over a hundred papers, making him a rare combination of an academician and a practitioner. Dr. Gautam is, also, the Chairman of the New Delhi-based DK International Foundation (DKIF) which seeks, among other things, to bridge the Occidental and Oriental traditions to create a fusion of an integrated globalized world.

P C Sen

A distinguished civil servant, Mr P C Sen spent over three decades of his working life in Madhya Pradesh. His interest in heritage and heritage development grew when he was the head of the tourism corporation and the Director of Archaeology and Museums. Later, Mr Sen moved to New Delhi and was the Joint Secretary in the Ministry of Civil Aviation. Through 1994-98, he was the Chairman & Managing Director, Indian Airlines and Chairman, Air India. He took charge as the Additional Secretary, Ministry of Urban Development, Government of India in 1999-2000; as the Principal Secretary, Commerce, Industry and Information Technology, Government of Madhya Pradesh in 2000-01. Besides being the Director of the renowned India International Centre, New Delhi, from 2003 to 2008, Mr Sen has had a long association with non-governmental organizations like Eklavya (An NGO involved in science teaching in the rural areas); HelpAge India; the National Foundation of India; CanSupport; and the Ramakrishna Ashrama, Gwalior.

Gallery: Press clippings



बने विरासत संरक्षण की नीति

विश्व जीवित विरासत
संरक्षण की नीति
अंतरराष्ट्रीय सम्मेलन
जुलाई की मुंबई
मानी गयी
संरक्षण नीति



मुंबई: एक दिवसीय अंतरराष्ट्रीय सम्मेलन में अंतरराष्ट्रीय विरासत संरक्षण की नीति को अंतिम रूप देने में मदद मिली।

विश्वजीवित विरासत संरक्षण



विश्वजीवित विरासत संरक्षण की नीति को अंतिम रूप देने में मदद मिली।

विश्वजीवित विरासत संरक्षण की नीति को अंतिम रूप देने में मदद मिली।

विश्वजीवित विरासत संरक्षण की नीति को अंतिम रूप देने में मदद मिली।

जय राजस्थान | दिनांक : 24 नवम्बर, 2017 | पृष्ठ : 4

आज मंजरी चतुर्वेदी जगमदिर में प्रस्तुत करेगी राधा रास

विश्वजीवित के पंथन में मिला विश्व जीवित विरासत का अमृत, समसामयिक दबाव में लुप्त हो जाण्गी विरासत



विश्वजीवित के पंथन में मिला विश्व जीवित विरासत का अमृत, समसामयिक दबाव में लुप्त हो जाण्गी विरासत



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Gallery: Photographs



Sbriji Arvind Singh Mewar with Mr P C Sen at the start of the conference; view of the audience during the technical sessions underway.



Raising questions - Members of the INTACH chapter of Udaipur, Mr Sharma of the Udaipur municipal corporation and Dr V K Mathur of the National Museum, New Delhi.



Mr Laksbyaraj Singh Mewar, Trustee of the Maharana Mewar Charitable Foundation, doing the honours and presenting mementoes to: Prof V Gautam, Ms Tara Sharma and Ms Moe Chiba.



Mementoes for special invitees - Mr Munish Pundit and Mr P C Sen. The group photo marking the finale of the conference.

Approach Document

Towards conscious recognition of 'Living Heritage'

Prepared Under The Guidance

of

Dr. Vinayshil Gautam PhD FRAS (London)

*(Founder Director IIM-Kozhikode, First Head - Management Dept., IIT-Delhi, Chairman - DKIF)
Emeritus Fellow & A Al-Sager Emeritus Chair Professor, Management Department, IIT Delhi*

by

The Office of MMCF Development

27th September 2012

Preamble:

Heritage is universal, endemic and is a fact of life for all living things. It lives through the DNA, frameworks of reference and in case of Homo Sapiens, also, in the form of rituals, cultural constructs, beliefs and more. It continues to live, change and evolve so does it mutate, transform and thrive. Almost each passing day throws up a situation when awareness of this heritage helps reach better responses to issues that arise.

No knowledgeable person would ever debate or doubt the facts of heritage. It is another matter that, it being common place, it lends itself to being ignored in factoring the elements which go into decision making. The broad truths of life being what they are, one has to be conscious of one's heritage. This is true for individual, groups, corporates, societies and indeed nations and human existence itself.

The concept of 'living heritage' has design constructs to help face the facts of life with a sense of realism and in true traditions of longitudinal thinking.

Perceptions of Living Heritage:

To have idea of the broad range of perceptions existing with people on living heritage, a brief brainstorming session was conducted and the collations made of their thoughts. In this the participants included, Deepika Ahlawat; Raju Mansukhani Sabina Bailey; Perry Garfinkel; Hazel Jain; Meredith Etherington-Smith; Jyoti Jasol; Mayank Gupta; Poonam Malhotra; Deepthi Sasidharan; Richard Hanlon; Shikha Jain and others.

Their ideas are reproduced below in a random order:

- "Living Heritage is an accretion of shared identities and experiences, of regional memories and local stories, of stone and brick buildings peopled with the smells and sounds of the past and the present."
- "Living heritage has the inherent distinctive dynamism to trigger development of modern facilities in ancient environments."
- "Living Heritage is precisely about preserving everything of value that teaches us to treasure our past in the present and to safeguard it for the future."
- "Living Heritage can be defined as a collection of practices, traditions, expressions, skills, and knowledge that are passed from one generation to the next. This understanding forms a complex system of knowledge that is unique to a particular population within a specific geographical area."
- "Living Heritage can neither be bought nor owned; it can only be inherited. It is universal, it has to be shared and is greatly cherished."
- "It is a compendium of constantly evolving knowledge handed down from generation to generation by stakeholders who in return from time to time share with everyone their experience with pride and respect."
- "Living Heritage is a commitment to community."
- "Living heritage: time past is time present and time present is time future. Living Heritage is the process of remembering understanding and re-purposing the best elements of the past to enrich the present and adding on to them with the eyes of the present and the future. Living Heritage should be inextricably woven into the traces of our ancestors' aspirations and achievements. Living Heritage should be a continuous process of adding to our existing heritage the very best elements which our contemporary eyes can visualise."

- "Living Heritage should reflect the aspirations which come from our souls, with which we reach out to build the future inheritance for our descendants."

Inevitably, reference to House of Mewar and Udaipur came in and the perceptions were as follows:

- " Living Heritage is not about monuments, palaces and museums. It is much more than that. It is about a way of life - the Indian way of life, the experience of our way of life - that needs to be understood and preserved. Living Heritage practised in Udaipur, Mewar is also about balance - a little understood concept. The Legacy of Mewar is about oneness of mind and body, mind and soul, body and environment and society at large. And finally, life is about evolving - like the soul discards a body and accepts a new form, so we also should evolve as Mewar evolved over 14 centuries."
- "Living heritage is the reincarnation' translating into 'regeneration' which is the essence of Indian way of conserving-the sutradhar."
- "Living Heritage is the Vision for the House of Mewar. While we work towards Living Heritage, we are already the guardians of all other types of Heritage as well. It is therefore important to define the integral point of amalgamating these diverse points together. For me, the important focal point would be 'Community'. 'Community' falls within the ambit of 'Living Heritage' yet it is dynamic, vibrant and evolving. To create something singular in Udaipur we have to create something that is 'community oriented' and 'community driven'. I feel this is the way forward to achieve a sustainable model for Living Heritage. All other areas of our work like heritage conservation, establishment of art object galleries, promotion of education, outreach activities, media focus, tourism will then contribute to 'Living Heritage' and the high principles of custodianship practiced by the House of Mewar."
- "Living Heritage needs a force to keep it alive someone who cares enough to put in the hours to make it happen. It does not stay living without the effort and the tools, ie the lands, buildings or outside interests to support the heritage where it cannot be self supporting."

Insight into The House of Mewar:

The Mewars embody the best of what it should mean. As you often say, one foot in the past, one in the present and with one eye on the future to make sure those things of value from the past endure into the future, not as bronzed memorials to the past, placed on shelves and dusted from time to time, but as living presences in our lives.

Mewar having been brought up as a concept more than as a geographical identity has recognized it over its last 1400 years of existence. This has helped it to become the living legend that it has become, as a complete entity. The model of Mewar is significant because it has given to the living legend of Mewar a sense of proprietorship to all who are of Mewar and believe in Mewar.

'Eternal Mewar' a brand of Living Heritage:

The challenge, therefore, for Shriji was to bring the different identities of inheritance under one umbrella.

Eternal Mewar was conceptualized to provide the vision for the 21st century, it expresses, embodies and encompasses the core values, principles and the legacy of the House of Mewar.

Eternal Mewar covers all the activities of the House of Mewar.

Eternal Mewar has also emerged as a unique heritage brand exemplifying hospitality, cultural preservation, philanthropy, education, sports & spirituality for global audiences.

Shriji Arvind Singh Mewar:

The present Custodian of Mewar, affectionately referred to as 'Shriji', is the 76th the unbroken succession of Ranas going back to the 8th century A.D. He has captured this continuous reality and given it a context and meaning in contemporary terms.

The challenge for the current custodian was to find sustainable models to preserve this way of life, this culture that needs to be preserved, without being regressive, by being dynamic and looking into the future and integrating it into the future. Some fifteen years ago, Shriji began a process - part introspective, part cautious, that would eventually lead to defining a strategy for the growth and development of the House of Mewar; its significance and representation today and where can it go from here. For Shriji, it became imperative to seriously address these important issues and this comprehensive strategizing gave birth, in 1995, to the document 'Inheritance 76'. This treatise emerged as the first structured blue print of The Futuristic Master Plan for the House of Mewar.

From this emerged the concept of a City within a City, a fairly comprehensive solution to the issues of progress and expansion that had earlier irked ASM. The resolution so arrived upon, ultimately became this vision. Within The City Palace Complex in Udaipur this concept is witnessing the development of educational institutions, sports, academies, medical, technical and engineering colleges and centres for excellence in fine arts and performing arts. At the centre of the concept, lies the Maharana of Mewar Charitable Foundation that will facilitate and perpetuate this model. It is important to say that all the above models - from Inheritance 76 to Eternal Mewar were/are intended as strategies to sustain the Living Heritage of Mewar with changing times and, learnings from these models will feed into the 'Living Heritage Policy' now being evolved by MMCF.

Shriji is today focusing on the challenges that Udaipur will have to face in the future. "I am now concentrating my thoughts on developing a model of a Living Heritage that will also be a practical model of sustainable development." This concept takes away from singular cultural identification. In Udaipur, the endeavour is not to identify the city with any one particular monument, or any single concept and idea, however unique it may be. Udaipur is not merely a tourist destination. It is envisioned as the embodiment of a living heritage that is sustaining the essence of the past, yet continually updating itself with modern elements.

Shriji says "Today we are a living palace complex. Tomorrow I can see this idea grow to become a model of self-sufficient and self-reliant multifaceted enterprise that is able to generate revenues and meet the expectations of not just the people of Udaipur but also the international and national visitors who are coming to this historic city and contributing to its growth." He sees a tremendous synergy in the philanthropic and corporate activities of the House of Mewar. "In a word, we are here to serve," he says emphatically.

With his ability to convert practice into precepts and reconvert precepts into a practice by upgrading it, he has made Mewar the ultimate symbol of a living heritage. It is both forward looking and capable of handling contemporary challenges.

By a continuous adaptation and modification of the living heritage to applicational principle, Shriji has made Mewar and its living heritage something to look at very seriously, if one wants to survive, with identity, in the knowledge era.

If a man is known by his vision, then Arvind Singh Mewar's vision of a Living Heritage is set to earn him a rightful place as a befitting successor in the lineage of Bappa Rawal the founding father of the House of Mewar. It is a daunting task. "I realise that I will not be able to foresee its entire completion in my lifetime. I can, however, set an example that others may wish to follow in the future, a future that is so inextricably linked with the legacy of the past." says Arvind Singh Mewar.

A Possible Initiative of Promoting Concept of Living Heritage:

Prepared by Dr. Shikha Jain for MMCF - July 2012

LIVING HERITAGE OF MEWAR - An approach

1. Definitions

a) by UN Agencies

UNESCO (Convention 2003) has recognised living heritage in the context of 'Intangible Cultural Heritage (ICH)' which 'means the practices, representations, expressions, knowledge, skills - as well as the instruments, objects, artefacts and cultural spaces associated there with - that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity.'

ICCROM, the Advisory Body to World Heritage Committee, UNESCO has recognized Living Heritage in promoting a people-centred approach to conservation. There is a growing demand for people-centered approaches to deal with many facets of heritage conservation including

- the recognition of the custodianship of people for the long-term care of heritage;
- the link of heritage to the sustainable development of society; and relationships with a wide variety of non-professionals.

b) The Living Heritage of Mewar

In words of Shriji Arvind Singh Mewar, the 76th Custodian of the House of Mewar: "The difference between heritage and living heritage is that while one is history the other is living, dynamic and changing and you need to embrace the change." Since 566 AD, the Mewar family has followed the timeless concept of Custodianship. This legacy commits the family to the principles of 'custodianship form of governance that has evolved through changing times' and 'continuity of the timeless traditions, rituals

and festivals of Mewar' thus ensuring the sustenance of the Living Heritage of Mewar.

2. Recognition and Promotion of 'Living Heritage of Mewar' and/or recognition of the 'Notion of Living Heritage'

The Living Heritage can be recognised at the UN Level in two possible ways:

a) UN Recognition of Living Heritage of Mewar:

Propose 'Eternal Mewar Festivals' or any other identified aspect of the Living Heritage (Music, Cuisine) of Mewar to be included in the Intangible Heritage List of UNESCO.

Minimum Time Period: 2 years

b) UN recognition of the 'Notion of Living Heritage': Target UN Recognition to celebrate a committed day in the year as a 'Living Heritage Day'.

Time Period: 2-5 years

Feasible Steps to achieve this:

Step 1: Organise National/ International Level Seminar in Udaipur in collaboration with the UNESCO New Delhi office, International Experts from Advisory Bodies of ICOMOS, IUCN and ICCROM to explore the definition and dimension of Living Heritage across India. (Scheduled 27th - 28th November 2012).

Step 2: Work out a calendar of events/ seminars/ forums in Udaipur and link it with parallel presentations on Living Heritage by MMCF in International UNESCO workshops on the subject.

Step 3: The official proposal for Living Heritage Day can be forward to the Director General UNESCO, Paris after creating sufficient momentum with Step 1 and Step 2.

This proposal can be taken forward in 2 ways:

i) The Proposal is forwarded collectively through NGO's and Advisory Bodies and presented to the Governing Council of UNESCO.

or,

ii) The Proposal is forwarded with support of the Government of India through the Ministry of Culture and the Indian National Commission for Cooperation with UNESCO.

Acknowledgements:

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Developed by:

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सूर्यवंशी न्यास का ये रश्मि रथ चलता रहेगा।
पीडियों के रक्त में इसका सुगंध पलता रहेगा।।
सीति रज्जुकुल की जिसे शिव से विरासत में मिली हो।
आशियामें वह दिया जलता रहा जलता रहेगा।।



सूर्यवंशी न्यास का ये रश्मि रथ चलता रहेगा।
पीढ़ियों के रक्त में इसका सुयश पलता रहेगा।।
रीति रघुकुल की जिसे शिव से विरासत में मिली हो।
आँधियाँ में वह दिया जलता रहा जलता रहेगा।।

Maharana of Mewar Charitable Foundation

Serving as an inspiration to mankind by applauding outstanding achievement

Introduction

The Maharana of Mewar Charitable Foundation (MMCF), Udaipur was instituted to serve and assist each and every individual to realise a special status in the hierarchy of God's creation, and to serve as a temple of inspiration to future generations. The Foundation was founded upon principles of trusteeship, which are its underlying structure and strength.

In 1971, Parliament amended the Constitution, and by this Constitutional Amendment Act of 1971, the erstwhile sovereigns of the states of India, became ordinary citizens of the democratic republic, and their privileges and allowances ceased. From now on they would have to fend for themselves and seek whatever income they might. The most important aspect of this legislation was symbolic. The rulers were reduced by the abrupt removal of that respect which they had earned through centuries of service. Now, amongst other things, they would also be liable to estate duty like anyone else, and their palaces became at a stroke, a vast taxable asset. His late Highness Maharana Bhagwat Singh Mewar, now known simply as 'Mr. Mewar', was concerned, on the one hand, how to make practical sustainable use of all his buildings and on the other, how to continue time honoured and cherished traditions of the House of Mewar.

In 1969, he established a Charitable Trust to which he donated the main portions of The City Palace, as well as a considerable endowment. Thus the Maharana of Mewar Charitable Foundation came into existence on the 20th day of October 1969. Its funds derive both from interest on the original endowment and from entrance fees to The City Palace Museum, Udaipur now open to the public.

The scope and reach of the MMCF is vast and embraces all avenues of service to the community that was planned by His late Highness Maharana Bhagwat Singh Mewar. After the severance of the states of India, when Maharajas and the Maharana no longer held the social and civic responsibilities that they were used to, the concept of 'service to the community' was taken over by the government - by politicians and municipal legislators. The role of the Maharaja/Maharana was forcefully made redundant.

The House of Mewar however decided on another course of activity. They decided to continue with their responsibilities towards their people in a manner that would be conducive, and would comply with the curriculum laid down by new independent India. The activities of the MMCF are one such highlight into the enterprise of the House of Mewar.

The present Chairman and Managing Trustee of MMCF and the 76th. Custodian House of Mewar, Shriji Arvind Singh Mewar, once said, *"I strongly believe that the activities under the aegis of the Maharana of Mewar Charitable Foundation are in tune with the values and principles and in consonance with the responsibilities and duties laid down from our past"*.

MMCF Vision

Maharana of Mewar Charitable Foundation, Udaipur an initiative of the custodian of the House of Mewar for perpetuation of its core values such as service to society and mankind also serves as a 'temple of inspiration' for future generations and continues the model of sustainability that is 'Eternal Mewar'.

MMCF Registration Detail

Maharana of Mewar Charitable Foundation, Udaipur a Public Charitable Trust registered under Rajasthan Public Trust Act 1959, Registration Number: 214, Dated 29th August 1975 issued by Office of The Assistant Commissioner, Devasthan Department, Udaipur and Kota Division, Udaipur.

MMCF Income Tax Detail

All donations can be made by DD / Cheque payable to Maharana of Mewar Charitable Foundation, Udaipur and are exempted from Income Tax under Section 80G of Income Tax Act 1961. Current Exemption Certificate Number is CIT/UDR/JUDL/2008-2009/290 Dated 8th May 2008, Government of India, Office of The Commissioner of Income Tax, Udaipur.

MMCF FCRA Detail

Maharana of Mewar Charitable Foundation, Udaipur has a valid certificate, registered under Foreign Contribution (Regulation) Act (FCRA), 1976 under Section 6 (1). NO.II/21022/72(34)/99-FCRA-III, Government of India, Ministry of Home Affairs, Registration Number 125690058, Dated 4th February 2000 to receive funds in International Currency.

MMCF Trusteeship

The purpose of this point is to explain here about the duties and responsibilities of trusteeship, and also to bring attention to the fact that the noble services and the various acts significantly done by the trustees are often being overlooked. It is important to understand the sector in which they function. Charities are essentially organisations set up for the benefit of the communities they serve. The objects may be expressed in a multitude of ways, but will be focused in some way upon the 'charitable purposes'. The trusteeship is to ensure that the organisation pursues its objectives as defined in its governing document. The Chairman and Managing Trustee and the other trustees are not enjoying any benefits, their role is voluntary. The trustees are not paid or receive any emoluments for services rendered to the Foundation. Finally, from the perspective of personal satisfaction and civic pride, owing to their involvement in the local community, here trustees are happy that they are making a valuable contribution to society.



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MMCF Emblem Description

The ornamented arch of a gateway is known as a Toran. It is a testimony to the successful completion of an act of Dan i.e. philanthropy performed by the Maharanas of Mewar. 'Dan' means contribution which is explained in great detail in our ancient scriptures. 'Dan' is unconditional. It is given to the deserving and those in need, from legitimately earned wealth, with no regrets and with no intention of achieving fame or expecting favours in return. The Maharanas of Mewar observed the tradition of 'Dan' after a successful completion of a pilgrimage or social welfare activities such as building of temples, public service institutions, environmental and ecological works. A special Toran was built to commemorate each of these events.

The Maharana of Mewar Charitable Foundation was created by an act of Dan to 'honour recognition of works of permanent value rendered to society'. Maharana of Mewar Charitable Foundation epitomizes the commitment to 'pursuit of excellence'. It serves as a 'temple of inspiration' for future generations and further continues the model of sustainability that is 'Eternal Mewar'.

A Shiv-ling was placed on top of the Toran to invoke divine blessings.

The lighted lamp in the centre symbolizes removal of darkness.

The English Translation of The Motto

"The glorious chariot of the Maharana of Mewar Charitable Foundation created by the Suryavanshis shall never come to a halt. Their eminence shall be preserved without interruption by future generations. The descendants of Lord Rama 5114 B.C. who inherited their legacy from Lord Shiva is like an 'Eternal Flame' which will remain inextinguishable even in the severest tempest."



Eternal Mewar

Custodianship unbroken

since 734 AD

Description of Eternal Mewar Emblem

The two brackets represent custodianship: Their 'embrace' is non-intervening, non-interfering.

What do they embrace?

One is the red tikka with rice grains, the eternal symbol of a 'welcome' in India.

Second, the rising sun, the first symbol of the family of Mewar.

Definition of Eternal Mewar

The House of Mewar, acknowledged as the world's oldest-serving dynasty, has faced challenges, which have tested the maintenance of the Custodianship form of governance and the Custodian's commitment to carry on serving as The Diwan of Shree Eklingnath ji.

In 1947 with India's Independence and again in 1971, with the abolition of Princely Privileges, the office of the Custodian necessitated reinventions. In 1984 the mantle of 76th Custodian devolved upon Shriji Arvind Singh Mewar of Udaipur. The original status of Custodian, as provided in the Constitution of India, ceased to exist. The challenge, therefore, for Shriji Arvind Singh Mewar of Udaipur was to bring the different identities of inheritance under one umbrella.

Eternal Mewar is conceptualized to provide the vision for the 21st century, it expresses, embodies and encompasses the core values, principles and the legacy of the House of Mewar. Eternal Mewar covers all the activities of the House of Mewar.

Eternal Mewar has also emerged as a unique heritage brand exemplifying hospitality, cultural preservation, philanthropy, education, sports & spirituality for global audiences.

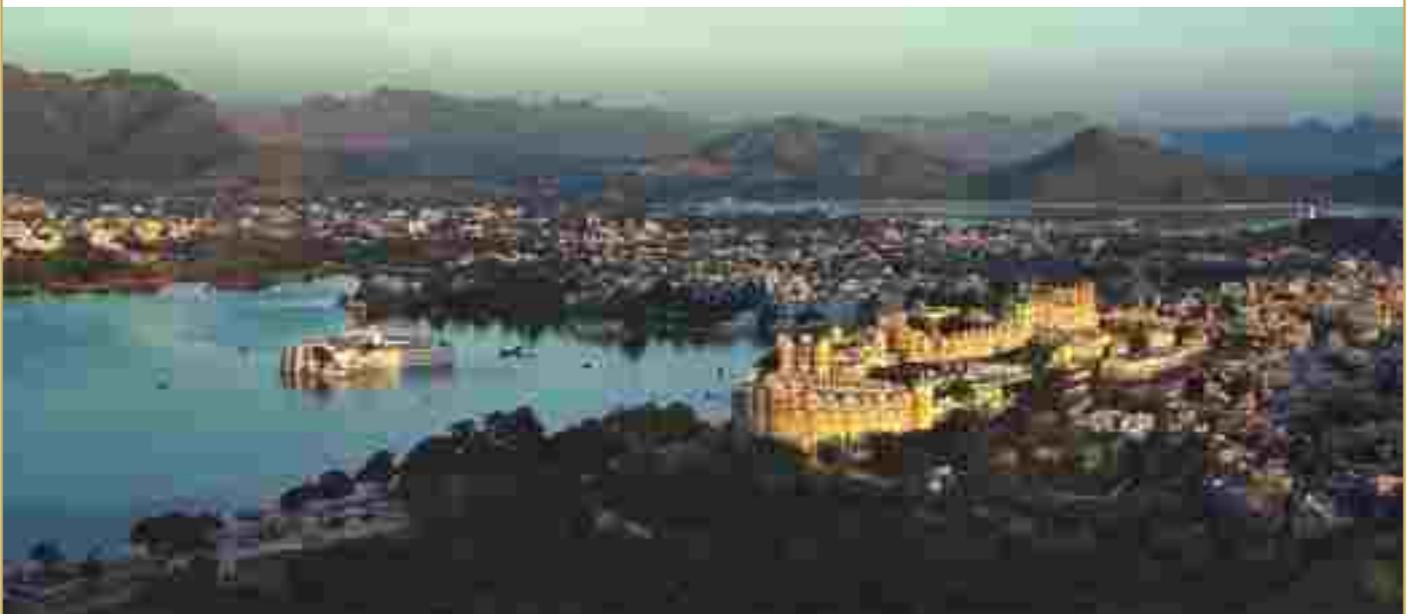
Disclaimer

Although Shriji Arvind Singh Mewar of Udaipur is the concept developer of brand 'Eternal Mewar' and owner of all the intellectual property rights in relation thereto, but as Eternal Mewar is not a legal entity thus Shriji Arvind Singh Mewar of Udaipur shall not be responsible / liable for any acts / omissions / commissions by any of the institutions / corporates / trusts / organizations under / related to Eternal Mewar. Shriji Arvind Singh Mewar of Udaipur is not responsible to address / resolve any issues arising out of the acts / omissions / commissions by any of the institutions / corporates / trusts / organizations under / related to Eternal Mewar and such institutions / corporates / trusts / organizations shall be solely responsible to address / resolve any issues arising out of their acts / omissions / commissions .

*Living Heritage Initiative
in Udaipur*

**Field Workshop on
Strategy for Heritage-based Sustainable
Urban & Territorial Development of Udaipur**

February 3-15, 2013



ORGANISERS AND PARTICIPANTS

Supported by

Urban Development Department, Government of Rajasthan
French Ministry of External Affairs (MAEE/DAECT)
France-UNESCO Programme for Heritage
UNESCO New Delhi

Organised by

Town Planning Department, Government of Rajasthan
Municipal Council, Udaipur
Urban Improvement Trust, Udaipur
City of Strasbourg (France)
National School of Architecture of Strasbourg (ENSAS)
Indian Heritage Cities Network Foundation (IHCN-F)
French Embassy in India
ANVPAH (French Association of Cities & Regions of Art & History)

Institutional Support

Department of Urban Planning, School of Planning & Architecture (SPA), New Delhi
Department of Architecture, Buddha Group of Institutes of Udaipur
Department of Architecture, University of Jodhpur
Raymond Lemaire International Centre for Conservation, Catholic University of Leuven (RLICC/KU Leuven)

Local Co-ordination and Support

Office of Senior Town Planner, Udaipur
Maharana of Mewar Charitable Foundation
DRONAH Foundation

Excerpt from the Report



Masters-level students from the School of Architecture of Strasbourg (ENSAS)

The city of Udaipur was selected as one of the first member cities for the Indian Heritage Cities Network, a UNESCO programme initiated in 2006. The Indian Heritage Cities Network Programme recognised the significance of cultural and natural resources of Udaipur and encouraged heritage based development for the city of Udaipur.

The promotion of heritage based development of Udaipur is now undertaken through a city to city partnership as a joint co-operation project between Udaipur Municipal Council, City of Strasbourg, IHCNF and local partner MMCF. This joint co-operation agreement is supported by the Urban Development Department, Government of Rajasthan and UNESCO.

Udaipur and Strasbourg both endowed with rich and diverse heritage are faced with the responsibility and challenge of protecting its heritage while fostering development. The cities of Udaipur and Strasbourg in spite of the different national contexts therefore decided to strengthen mutual co-operation. The workshop held in Udaipur from 3rd February to 15th February 2013, focussed on the important issue "Strategy for Heritage Based Sustainable Urban & Territorial Development of Udaipur City".

During this workshop, students and professors of Strasbourg, School of Planning & Architecture (SPA) New Delhi, Mugniram Bangur Memorial (MBM) Engineering College, Jodhpur and Buddha College of Architecture, Udaipur participated actively and also extended their valuable observations and recommendations on the city's heritage. Active participation of Town Planning, Udaipur office & UIT Udaipur, Municipal Council, Udaipur, City of Strasbourg, France, IHCN Foundation, French Embassy in India, National School of Architecture of Strasbourg, ANVPAH (French Association of Cities & Regions of Art & History), DRONAH Foundation, Maharana of Mewar Charitable Trust is also appreciated.



Ms. Rajni Dangi, Chairperson, Udaipur Municipal Corporation addressing the delegates

Mr G S Sandhu (Additional Chief Secretary) Urban Development Department, Government of Rajasthan, said in the Foreword to the Report, "I extend my congratulations to Sh. H S Sancheti, Technical Advisor, Urban Development Department, Government of Rajasthan, Minja Yang, International Cooperation Advisor, IHCN-F, Mrs Rathi Vinay Jha, Chairperson IHCN-F and Dr. Shikha Jain for successful co-ordination of this workshop. This document provides an overview of the workshop including innovative observations and solutions by the students. I believe that the deliberations of this workshop will be extremely useful for the state of Rajasthan and will provide a roadmap for sustaining the heritage resources of Udaipur."

Mr H S Sancheti, (Technical Advisor) Urban Development Department, Government of Rajasthan, said, "The Workshop benefiting from the input of some 35 students of architecture and planning from New Delhi, Udaipur, Jodhpur and Strasbourg aimed to identify the heritage areas in the Master Plan 2022 and Proposed Master Plan 2031. It provided interesting perspectives on ways to integrate existing natural and cultural heritage in the proposed Master Plan of 2031 to ensure Udaipur's adherence to India's global commitment to CO2 emission reduction, other environmental sustainability agendas, decent housing for all and culture for development. Noting the vast expansion in the urban area of Udaipur, trend towards con-urbanization that may undermine the ecological system of the territory, stress on basic physical infrastructure and social services as a result of the urban sprawl, traffic congestion and lack of mobility, the problem of pollution (air, noise, solid waste, water), and the unfortunate degradation of the natural and cultural heritage of Udaipur, renowned internationally as the beautiful "City of Lakes", the field workshop of 13-days with students supervised by 9 professors identified the heritage values at the scales of the territory, the city and the inner city, while giving specific attention to the issues of mobility and transport. The findings on heritage assets, threats and challenges led to the offering of proposals towards possible solutions for consideration by the public authorities, through regulatory measures and stimulation projects. The overall object of the exercise was aimed to make recommendations that may be pertinent to the on-going process to revise the Master Plan 2031 and the subsequent process of framing the Zonal Plans and Schemes."

Three expert meetings took place on the 12th, 13th and 14th of February during the Workshop on "Strategy for a Heritage-based Sustainable Urban and Territorial Development of Udaipur".

The experts exchanged ideas on different scales of planning in France and India, the inter relations of urban planning tools (Master Plan, Zonal Plan), schemes (Affordable Housing Scheme) and Local building Byelaws. Several examples were analysed in common. The experts, observing the present threats of the growing population and expansion of the city, identified various means to have a heritage-based development.



Presentation by the participants of the workshop

Expert group-

Sh. H.S.Sancheti (Advisor, Urban Development & Housing Department, Government of Rajasthan)
 Sh. R.P. Sharma (Secretary, UIT)
 Sh. S. K. Sharmali (Senior Town Planner, Udaipur Zone, Udaipur)
 Sh. Manish Arora (Assistant Engineer, Responsible for the Udaipur Heritage Cell)
 Sh. Manas (Conservation Architect)
 Sh. Jaideep (Professor, Buddha Architecture College, Udaipur)
 Sh. Javed (Professor, Buddha Architecture College, Udaipur)

Foreign delegates-

Ms. Minja Yang (Director, International Cooperation, IHCN-F; President RLIICC/KU Leuven)
 Mr. Alice Delzant (Project Officer, International Relations Department, Strasbourg)
 Mr. Francois Nowakowski (Professor, School of Architecture, Strasbourg)
 Ms. Anne Jaureguiberry (Professor, School of Architecture, Strasbourg)
 Ms. Geraldine Mastelli (Urban planner, Strasbourg)

The workshop was concluded on 15th February 2013 at Sabhagaar The Durbar Hall, Fateh Prakash Palace, Udaipur. All the four working groups made their presentations and submitted their observations/recommendations. "I hope that all these recommendations included in this document would go a long way in our efforts to protect and conserve the rich heritage of Udaipur City," Mr Sancheti said.

Abhigyan

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A paper by : **Prof Vinayshil Gautam**
Emeritus Fellow &
A Al-sagar Emeritus Chair Professor,
Department of Management Studies,
IIT Delhi

LONGITUDINAL THINKING : AN ACTION PERSPECTIVE

As is being increasingly recognised in the design of policy formulation, strategic thinking or management interventions, the present is a result of the past state and the future state would be the result of the present state, not to overlook the choices made today. This phenomena is known as 'longitudinal thinking'. It helps to see the roots and antecedents of the present state of affairs and thereby strengthen the search for better solutions and better forms. In research terms it is a phenomena which covers repeated observation of the same items over long periods. The paper astutely takes the discussion forward and talks of the legacy that can be selectively decomposed into those elements which retard growth and those which accelerate growth. This helps in the scientific design of management interventions.

Key words : Legacy, growth, development, adaptive organisation, fusion



Vinayshil Gautam

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First Head-Management
Department, IIT-D)

A AI_Sager Chair Professor,
Department of Management Studies,
Indian Institute of Technology,
New Delhi.

IJ Introduction

There is a differentiation between growth and development. Growth, as is recognized, consists of an increase in substance, usually manifested by a proliferation of the structures already present. It is essentially continuous and quantitative in character, but can proceed in the absence of new structures only up to a point. Development, as is agreed, consists of an increase in structure, which is manifested by emergence of new structural forms and very often has a qualitative character. This is of course in an organizational context. In the larger macro economic form, growth has been extended to cover areas of economic dimensions and more and is measured in terms of GDP. Development is a much wider concept and covers concepts of human welfare and 'happiness quantum' in certain cases. To get into that debate is not the purpose of this analysis but to provide the backdrop in which longitudinal thinking can be understood.

The present state, as defined by Vinayshil Gautam, is a result of the past state and the future state would be the result of the present state and the choices made today. This phenomenon is known as longitudinal thinking.

Put simply longitudinal thinking helps to see the roots and antecedents of the present state of affairs and thereby strengthen the search for better solutions and better forms. Many have seen longitudinal thinking in terms of applied research and have talked of it as phenomena which cover repeated observations of the same items over long periods. There are some other definitions of longitudinal thinking and as D Mirrors and PH Frisen in his paper on Longitudinal Analysis of Organizations: A Methodological Perspective has talked of, it is "those techniques and methodologies and activities which permit the observation, description and/or classification of organizational phenomena in such a way that process can be identified and empirically documented". Vinayshil Gautam believes that longitudinal thinking helps one to see the roots and impacting factors thereby helping to atomize the legacy variables. The advantage of this is that the legacy can be selectively decomposed into those elements which retard growth and those which accelerate growth. The elements which retard growth are to be eliminated and the elements which accelerate growth are to be strengthened. This means that any intervention for better preparation for the future can then integrate already exists. Operationally, applied in many fields. In through life time help to studies are particularly useful in evolution and the critical points

Vinayshil Gautam believes that longitudinal thinking helps one to see the roots and impacting factors thereby helping to atomize the legacy variables.

There are people who have classes of longitudinal studies

Study, Panel Study etc. Cohort Study requires subjects of a particular treatment being followed over a period of time and compared with another group who are not affected by the conditions under investigation. In Organizational Study, for example, people of same time length, education doing similar jobs could be a Cohort. This analysis requires measuring of some characteristics of one or more Cohorts at multiple points of time. In this manner, effects can be better mapped. This is about life history as mentioned earlier. In a Trend Study, information is generated about the aggregate net changes without manipulating the variable. Pre Electoral opinion polls are interesting illustration.

on to and be imbedded in what longitudinal studies have been Sociology study of life events generate a pattern. Longitudinal understanding the nature of of change.

argued that there are different such as Cohort Study, Trend

However, to find out the gross changes not to overlook the net changes, what is required is a Panel Study. This measures the same sample of respondents at various points of time. This is very useful for mapping shifting attitudes and changing patterns of behaviour.

Given the fact that change can be discontinuous in nature in organizations marked by a series of jumps from one level of organisation to the next, one has to be careful. Discontinuity here is referring to the sharpness of transition which results out of increase in scale.

Many would agree that amongst the pervasive problems confronted by present day organisations, number, increasing complexity, accelerated change, rapid technological advances, reliance on standardised strategies. Some organisations deal with this successfully, others crumble. Increasing complexity is difficult to scientifically analyse; accelerated change leaves people dazed; rapid technological advances call for high learning ability; standardisation does havoc to contextual factors.

Clearly such an organisation is a malfunctioning organisation. The symptoms quickly come to the fore. Employee spirits are blunted. Management struggles to keep going. Decision makers have problems of group identify and ego. Increasing number and uncertainty of crisis events leave several in the organisation with a sense of insecurity.

There can be both genuine and studied helplessness. In an environment of declining performance and growing deterioration imaginative accounting is resorted to.

There is a need to recognise the positive organisations, systems and associations. There is a need to encourage the adaptive organisation that is open to ideas and perceptions also from the outside. One has to be alert to the present and likely future trends, learn from other's experiences and not convert oneself to an experimental menu. One has to be quick to respond, but restrained in reaction. Some of the major approaches to the management of organisations remain: Classical, Scientific, Behavioural, Socio-Technical, Operations Research Oriented, Information Systems Oriented, Systems Oriented and more. It may be unnecessary to swear by any one of them and sanguine to realise that all these approaches put together are what a situation requires. Ultimately the indicator of the modern times is variety and rapidity, and this needs flexibility coupled with a set of core values of integrity and non-malleability.

Resilience which is the ability to absorb and bounce back from external shocks is a permutation that has to go hand in hand with homeo stasis, which is the maintenance of constancy of the internal environment. The truth of life experience is symbolosis. For those who recognise this beautiful word would be aware that symbolosis is said to exist between two subsystems

the other. However, living the decreasing entropy. One growth and development

There is a need, as noted earlier, between processes of growth ability to distinguish between the of growth and they are very often

some variety. Illustratively, creativity is a source of growth. It is often terminated by a crisis of leadership. Ability to give direction is a source of growth. It is terminated by a crisis of autonomy. The answer lies, as already noted in the creation and strengthening of an adaptive organisation. This requires looking for organisations that encourage loosening up. It requires a search of organisations which variety and avoids strict controls. The challenge for such organisations would be in matching all this with a bottom line of standards and esconing it in an environment of quality. Anticipation of potential crisis in these organisations is matched by their pre-planned management. In this lies the essence of their capacity to cope with change.

Growth demands change and that is most effective when aided by longitudinal thinking. Environmental processes demand change, optimisation of technological variables demand change, emerging economic variables demand change, maintenance of position of excellence demands change, objectives demand change. In short, life itself demands change. Change comes because the structure of knowledge changes as do it's content. Attitudes need sharpening and behaviour needs modifications, just in the same way as cognitive systems require transformation. They all stand owned and disowned in various measures. Ultimately it is your funeral or salvation. You must learn to choose, choose consciously, choose wisely and be responsible for your choices. You must have learnt the technique of lateral thinking to enable all this.

There is a need to recognise that there is a life beyond lateral thinking. There is a need to go beyond lateral thinking and also do longitudinal thinking.

Each one of us is a product of some heritage variables - our genes, our environmental conditioning, early childhood experiences. I have known of adults, who over thirty years of their adult life could not get themselves to learn how

One has to be alert to the present and likely future trends, learn from other's experiences and not convert oneself to an experimental menu.

when neither can exist without systems have the capability of should, forever be a part of the process.

to recognise the distinction and development and have the two. There are various sources cut short by a crisis or ellie of

to close a lid, close a bottle or for that matter put a cap on any object. Such is the terrifying experience of the "inherited variable", which goes into making of all of us. Organisations are no different.

The answer lies as pointed out and earlier in breaking down our variable of the tradition and fusing it with modern. The banal has to be rejected and positive retained.

The most important thing is to recognise the issue of the fusion of the modern and the traditional. To manage change is to register that neither modernity nor tradition, are any longer local phenomenon. In the era of globalisation, whether labour or capital travels or not, concepts certainly travel and have a universal dimension. This is natural because information revolution has strengthened and accelerated communication of ideas and concepts.

In view of the fact that, management is the art of the practitioner, globally people have been looking for ideas, which work, and strategies which produce results. The discipline itself is a quest for effectiveness.

Gradually, it is being recognised that effectiveness as managers is rooted in effectiveness as persons just as much as effectiveness of the systems is rooted in the vibrant nature of the context. To contend with change, which is the law of life, is the basic issue, and this every human being faces. This every organisation faces. This requires special craft.

The human being faces fewer levels of change than what the manager does. 'Management Wisdom' is arrived at partly from empiricism and application of the certain scholastic traditions. As a records, the Egyptian sophistication in decision compendium of management periodically researched on and they been built into a real world

In the era of globalisation, whether labour or capital travels or not, concepts certainly travel and have a universal dimension.

partly reinterpretation and conventional disciplines in their system, Assyrian historical management practices, the Arab making processes have a strategies that have been often eluded to, but rarely have dynamic HRD architecture.

The charisma of the electronic revolution the dazzle of the armorial superiority of post industrial West and the sheer decisiveness of hard currency operations have made the protagonist of traditional wisdom not only defensive but at times apologetic. This has left both the modernists and the traditionalist somewhat isolated in watertight compartment in the world of management. Neither has been able to wield sufficient power in the absence of a synergistic integration. In the meantime, modernity itself has developed its own tradition and the modernity of tradition has similarly tendered to be overlooked.

There are number of situations which can be tricky in the quest of organizational effectiveness. For one, people often mouth opinion which they perhaps do not believe in nor understand, if not both. Hence using the same phenomena over a period of time for longitudinal analysis can be a problem. Similarly with the best of functions, the population which prospects in longitudinal analysis could change over a period of time. As B.C. Sutradhar in his text "Analysing Ordinal Longitudinal Survey Data : Generalize Estimating Equations Approach" says 'one of the main goals of longitudinal survey is then to describe the marginal expectation of ordinal polytomous outcome variable as a function of covariates while accounting for the structural as well as longitudinal correlations. The structural correlations come from the polytomous nature of the response variable, and the longitudinal correlations from the repetition of the polytomous responses over time.' Clearly the application of longitudinal thinking, as noted earlier, has been in large range of discipline and organizational study can be considerably enriched by drawing upon the lessons of its use elsewhere.

One thing that is clear is that in studying organizational issues, exclusive use of either quantitative tools or qualitative perspective will yield inconclusive results. The two have to be carried out together in tandem. The perspective of

longitudinal thinking if carried out holistically will heighten many times, the range and depth of organizational analysis and thereby organizational effectiveness.

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Eternal Mewar

*Custodianship unbroken
since 734 AD*



सूर्यवंशी न्यास का ये रश्मि रथ चलता रहेगा।
पीढियों के रक्त में इसका सुयश पलता रहेगा।।
रीति रघुकुल की जिसे शिव से विरासत में मिली हो।
आँधियों में वह दिया जलता रहा जलता रहेगा।।

Mr Bhupendra Singh, *Deputy Secretary MMCF - Administration*

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