



Ahmedabad
University

Centre for Heritage Management

**3rd INTERNATIONAL CONFERENCE
ON HERITAGE MANAGEMENT
EDUCATION AND PRACTICE
ENSURING FAIR ACCESS AND INCLUSION
IN HERITAGE MANAGEMENT PROCESSES**

**06, 07, 08, DEC
2019**

**CONFERENCE
PROCEEDINGS**

EDITED BY:
SHAHUL AMEEN KT
VIJAY RAMCHANDANI
PRIYA GOSAIN

Supported by:



14:00 – 15:30	<p>SESSION 4A ✓</p> <p>Session Chair: <i>Professor Aditya Kanth</i></p> <p>Island Heritage : Management and Planning (with special reference to Elephanta Caves)</p> <p><i>Ms. Aishwarya Devasthali</i></p> <p>The Heritage village of Jim Corbett, Chotti Haldwani, Kaladhungi, Nainital, Uttarakhand</p> <p><i>Ms. Anjali Bharthari</i></p> <p>Negotiating Inclusion and Asserting Identity through the Museum</p> <p><i>Ms. Vijayashree CS</i></p> <p>Public Heritage: New Media and the making of Digital Heritage and Consciousness</p> <p><i>Ms. Aparajita De</i></p>	<p>SESSION 4B:</p> <p>Session Chair: <i>Ms. Poulomi Das</i></p> <p>Heritage Walks as a tool for engaging youth in Heritage Education and Management: A Case Study on Walks conducted by India Heritage Walks in Delhi</p> <p><i>Ms. Ruchika Sinha</i></p> <p>Heritage Identification and Documentation</p> <p><i>Mr. Swapnil Bhole</i></p> <p>Scope of Heritage Walk as a Tourism Development in and around Paschim Medinipur District of West Bengal.</p> <p><i>Mr. Uday Chatterjee</i></p> <p>Issues on inclusion in post-2015 earthquake conservation in Kathmandu valley</p> <p><i>Dr. Kishan Datta Bhatta, Far Western University, Nepal</i></p> <p>Heritage-wale -- An attempt at inclusion in an exclusive field</p> <p><i>Ms. Shaoni Pramanick, Mr. Gourav Mandloi, Ms. Aayushi Maheshwari and Ms. Shailja Parashar</i></p>
15:30 – 16:00	Tea Break	
16:00 – 18:00	<p>SESSION 5A ✓</p> <p>Session Chair: <i>Dr. Sara Ahmed</i></p> <p>Towards sustainable mobility in historic precincts- case of Panaji, Goa</p> <p><i>Ms. Anshula Menon</i></p> <p>Changing Narratives of Building Facades - A Case of Old Vadodara</p> <p><i>Ms. Manali Bhadra and Ms. Renuka Oka</i></p> <p>Accessibility and Heritage: Analyzing the state of accessibility at cultural heritage sites in India.</p> <p><i>Ms. Aashlesha Maslekar</i></p> <p>“Host Your Heritage” a way of bringing heritage to her people</p> <p><i>Mr. Prakash Hathi</i></p> <p>Jhandeji, Dehradun: A Religious Building</p> <p><i>Ms. Dhenesh Raj</i></p> <p>Heritage as Representational Space: Lefebvre Revisited</p> <p><i>Dr. Abhishek Kumar</i></p>	<p>SESSION 5B</p> <p>Session Chair: <i>Dr. Bhawna Bali</i></p> <p>Beyond Cultural Landscapes: The Case of Banni</p> <p><i>Ms. Aanchal Mehta</i></p> <p>Contemporarization of Performing Arts: The Case of Kathak</p> <p><i>Ms. Kritika Raghuvanshi</i></p> <p>Sustainable Marketing Practices for Heritage Industry</p> <p><i>Mr. Kavın Shah</i></p> <p>Digital Inventory Systems for Immovable Cultural Heritage: An Assessment of Existing Practices in India</p> <p><i>Mr. Nikhil Parashar</i></p> <p>Safeguarding Indigenous Knowledge System: The Case of The East Indian Community of Western India</p> <p><i>Mr. Perciville Darryl Almeida</i></p> <p>Measuring Sustainable Cultural Tourism: A Case Study of Jambughoda Wildlife Sanctuary</p> <p><i>Ms. Tanya Kewalramani</i></p>
18:00 onwards	Visit to poster exhibition and Chauraha – A networking space with stalls and cultural events	

F: Heritage as Representational Space: Lefebvre Revisited

Dr. Abhishek Kumar

Representational spaces embody complex and often clandestine relationships and are expressed through coded symbols (Lefebvre, 1974). They are a system of non-verbal symbols or a space that may be passively experienced. A vigorous exercise of imagination can change it or even appropriate it. Heritage structures henceforth spaces are richly coded with historical events that are a product of the then socio-economic forces. These are also spaces that became the site for social relationships to unfold, economic activity to flourish and creative activity to germinate. Heritage spaces thus acquired a complex and dense character that was fertile enough to inspire and breed not the future structures alone but also gave us tools for re-imagining the contemporary world (Gusheh, M. 2006).

(Lefebvre, 1974) theorized the journey of space from metaphysical to mathematical to social space. The Aristotelean tradition of conceiving space as an entity external to the subject whose evidence is supplied by the bodily sense organs was surpassed only by Rene Descartes (1596-1650) for whom space contained all bodies and all senses. As object opposed the subject, space became the theatre where this drama unfolded. Kant (1781) consigned space to the realm of a priori consciousness and made it have the characteristics of ideal, internal and transcendental structure. He also made it ungraspable. Tired and frustrated of abstractions, the discourse on space moved to the sphere of science to make it more concrete and easy to deal with. The facts of symmetry and asymmetry, shapes and sizes, objects and their reflections, space in varying dimensions and such empirical issues were to be contended with. As philosophy loosened its grip, mathematics was the first to appropriate space for study and it grasped in a rather strange way. It evolved typologies of Euclidian and non-Euclidian space, curved space, x-dimensional spaces, space of configuration, set of spaces and abstract space. Such classifications were general and specific at the same time. Be it metaphysical conception of space or mathematical, both were difficult to relate to what was experienced as space on a daily basis. The inability to establish correspondence between the two (ideal vs real) however according to Lefebvre, was not important as in actuality, they presupposed or even underpinned each other.

In production of space, Lefebvre (1974) concerns himself with three types of spaces: nature or physical space, mental space that includes logical and formal abstractions and, social space. In other words, epistemological space, space of senses which includes products of imagination such as symbols, projects, and utopias and space for social practice. Heritage spaces curiously belong to all three categories. This article analyzes two heritage structures of Ahmedabad, Sarkhej Roza (completed in 1451) and Indian Institute of Management Ahmedabad (IIMA) campus (established in 1961) as representational spaces.

These two heritage structures situated nearly 500 years apart in time peculiarly embody collective subject and social space simultaneously of the then society and strangely continue to symbolize the ethos of contemporary society as well. Lefebvre's argument that much vaunted scientific attitude has set up an opposition between the thinking 'I' and the object thought, between the status of subject and status of space. It has led to establishment of preeminence for the individual and a disregard of the role of collective subject, the people in creation of a particular language, in being a carrier of meaning across time. Sarkhej Roza, a centre of sufi culture, a tomb of saint Shaikh Ahmed Ganj Baksh, a living example of Indo-Saracen architecture is curiously located at the intersection of politics, religion, social practices and cultural ethnography. The flux of lived experiences has continued for more than 500 years and has transformed itself into a collective subject that has led to production of social space, time and again in last 5 centuries.

IIMA campus on the other hand had Louis Kahn and B V Doshi as its architects that combined Indian traditional and modern architecture skillfully. Kahn's signature of exposed red bricks and extensive use of giant and geometric corridors outside the classrooms establish the heritage structure as a fertile epistemological space. The fact that it was a joint effort of several industrialists from Gujarat, management educator Ravi Mathai and renowned physicist Vikram Sarabhai contributed to it becoming a representational space that embodies invisible relationships between business, economics, politics, society and architecture. Today it is one of the popular heritage structures of the city.

Dr. Abhishek Kumar is an Associate Professor and Director Training at Anant National University, Ahmedabad. He holds a doctorate in management from Pondicherry University. His doctoral work was on creation of a scale to measure brand personality of media products. He was earlier Assistant Professor with BIM Trichy and business leader in media, telecom and banking industry. His research and teaching interests are design philosophies, product design and analyses of social spaces. He has more than 20 publications in internationally reputed journals and has presented his papers at American Marketing Association, Chicago, USA, University of Cambridge, UK and IIM Ahmedabad. He has recently presented his phenomenological model of product at World Congress of philosophy, Beijing. He is currently engaged in writing a book titled design dialectics that documents major strands of thought in design and aesthetics from Plato to Heidegger.

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