

Heritage is at Risk: Impact of Globalization

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ABSTRACT

This paper is on the subject “Heritage is at risk: impact of Globalization”. The Aim of this paper is to compile the case studies of where heritage is at risk and how the globalization has affected the tangible and intangible heritage. Today, everyone knows the merits of globalization but it also has demerits on our heritage. Today many nations identify the issues and know the risk for heritage and today they are focusing on preparing the policies to strengthen and safeguarding their heritage. There are plenty of examples of the western and Asian world but few are presenting here to understand the risk due to globalization.

Keywords: globalization, heritage, risk

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INTRODUCTION

Heritage

“Heritage” in the broadest sense is that which is inherited. Everything which the ancestors bequeath may be called heritage: landscapes, structures, objects, traditions. Humans have understood the concept of heritage ever since they developed artifacts and language.

Heritage includes variety of components, such as historic buildings and sites, arts and skills, natural and man-made landscapes which have been inherited and should ideally be passed on to the next generations. Numerous attempts have been made to tag heritage resources according to its nature, usage and role it plays in course of time, etc. [1]. Previously, only physical elements, such as buildings, monuments especially architecturally noteworthy, artifacts were termed as heritage components, but studies reveal that over the ages, the elusive aspects such as language, traditional arts and skills, oral histories, performing arts, cuisines are also being considered as an integral part of our

heritage. The UNESCO categories for cultural heritage are:

- Cultural heritage sites (including archaeological sites, ruins, historic buildings)
- Historic cities (urban landscapes and their constituent parts as well as ruined cities)
- Cultural landscapes (including parks, gardens and other ‘modified’ landscapes such as pastoral lands and farms)
- Natural sacred sites (places that people revere or hold important but that have no evidence of human modification, for example sacred mountains)
- Underwater cultural heritage (for example shipwrecks)
- Museums (including cultural museums, art galleries and house museums)
- Movable cultural heritage (objects as diverse as paintings, tractors, stone tools and cameras – this category covers any form of object that is movable and that is outside of an archaeological context)
- Handicrafts

- Documentary and digital heritage (the archives and objects deposited in libraries, including digital archives)
- Cinematographic heritage (movies and the ideas they convey)
- Oral traditions (stories, histories and traditions that are not written but passed from generation to generation)
- Languages
- Festive events (festivals and carnivals and the traditions they embody)
- Rites and beliefs (rituals, traditions and religious beliefs)
- Music and song
- The performing arts (theatre, drama, dance and music)
- Traditional medicine
- Literature
- Culinary traditions
- Traditional sports and games

Risk Means

In the theoretical context, risk is not an operation, nor a theory or a system, but simply a derivative of the temporal distinction that a social system constantly conducts to secure its reproductive process [2].

The four basic issues that can put heritage into risk are:

- [1] Not understanding the cultural significance.
- [2] Lack of information on the value of heritage.
- [3] Not conserved in response to its right spirit.
- [4] No cultural responsibility and awareness.

There are some other issues like manmade factors and natural factors:

- Encroachment and new interventions.
- Unplanned development.
- Poor Tourism management.
- Inadequate planning and incomplete action plans.
- Commercialization of spirituality.

- Neglecting the property etc.
- Extreme rainfall, cloud burst, embankment etc.
- Not Consulting with the heritage expert and do wrong method and material to conserve the heritage.

Heritage and Risk

The heritage at risk 2014 register is documenting by the ICOMOS “*Heritage at Risk World Report 2014–2015 on monuments and sites in danger*.” It records listed buildings, scheduled monuments, places of worship, conservation areas, parks and gardens, protected wrecks, industrial sites and battlefields identified as at risk and in need of rescue.

Culture

Culture is the feature and knowledge of a certain group of people, encompassing language, religion, cuisine, social habits, music and arts.

Globalization

Anthony Giddens (1990: 64) has described globalization as ‘the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa’ [3-5]. This requires a variation in the way we understand geography and experience localness.

In this paper the cases are discussed of various heritage which is at risk due to globalization it is discussed with examples taken from culinary dishes, cultural sites, performing arts.

Example 1

Traditional Regional Foods Risk Extinction as Children in Bristol Prefer Pizza and Burgers on Holiday

More than half of Bristol’s children have never tasted a Cornish pasty and a third have never tucked into a full English breakfast or enjoyed the sticky sensation of eating candy floss, according to new research [6].



Fig. 1. Traditional Regional Foods Risk Extinction as Children in Bristol Prefer Pizza and Burgers on Holiday. (<https://www.bbcgoodfood.com/recipes/7776/cornish-pasties>)

Monica Askay, Cook and Food Historian said: “Looking at this research, it is a great pity that so many young Britons are not aware of, or have not had the opportunity to enjoy, our rich and varied regional culinary heritage. This only one example related to food culture. We can see lot of similar examples in India itself.

Example 2

Construction of Hotel Adjacent to Temple of Tanah Lot, Mali

Without rehearsing the historical context of Hinduism that transmitted on the island of Bali centuries ago with the expansion of Javanese Hinduism, it is important to note

that the official designation of Balinese religious identity is “Hinduism.” Unfortunately, only five religions are recognized according to Indonesian law, and Bali Hinduism is not one of them [7]. The Hindu community in Bali were not succeeded to stop building large hotel adjacent to the world famed temple of Tanah Lot, but resistance did accomplish two long-term results: (a) restrictions on the height and proximity of hotels for religious sites, and (b) the awakening of many Balinese to the fragility of their environment and opportunities to act with a sense of empowerment over their land and culture.



Fig. 2. Construction of Hotel Adjacent to Temple of Tanah Lot, Mali: (<https://www.scribd.com/doc/163686120/BlogBook-Bali-Travel-28-8-2013>)

Example 3

Afghanistan: Bamiyan

By the order (*fatwa*) of Taliban's leader Mulla Omar on 26 February 2001 took the destruction of the mammoth mountain carvings of Bamiyan and all other statues in Afghanistan [8]. The prolonged phase of civil war and unrest in Afghanistan, since the fall of the communist government, has led to the systematic looting of ancient sites like Ali Khanum, Begram and Hadda. At closer scrutiny of Bamiyan destruction, the violent acts themselves and the perverse modalities of their execution present various features; four of them are important. First, unlike traditional war damage to cultural heritage, which affects the enemy's property, the demolition of the Buddhas of Bamiyan concerns heritage that belonged to pre- Islamic past of the Afghan Nation.

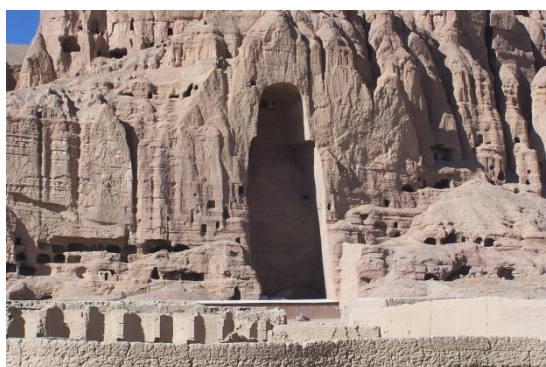


Fig.3. Afghanistan Bamiyan
(<https://www.khanacademy.org/humanities/ap-art-history/west-and-central-asia/a/bamiyan-buddhas>)

Second, the destruction motive was not connected to a military objective but was intentionally to suppress any cultural heritage of religious or spiritual creativity that did not correspond to the Taliban view of religion and culture [9]. Third, the modalities of the execution differed considerably from similar carefully planned destruction that took in the course of recent armed conflicts, comparable to the Balkan war of the 1990s and the Iraq–Iran war in the 1980s. Fourth, the episode in point is the first one of planned,

deliberate destruction of cultural heritage of great importance as an act of defiance toward the United Nations (UN) and the international community (Francioni and Lenzerini 2006: 28).

Example 4

Kalaripayattu – Martial Art of Kerala

Kalaripayattu is perhaps the most ancient martial art in the world. Traditional Kalari masters attribute mythological stories and legends to the origin of the art [10]. Legend discover the 3000-year-old art form to Sage Parasurama – the expert of all martial art forms and credited to be the re-claimer of Kerala from the Arabian Sea. At the turn of the 6th century A.D., martial arts spread from Southern India to China by Daruma Bodhidharma – an Indian Buddhist monk and Kalaripayattu master. From China, martial arts have spread to Korea and Japan.

Because the life style is changed as a result of globalization, very few people are coming to this profession and Masters from authentic Kalari are very less hence it can be in the list of risk [11].



Fig.4. Kalaripayattu – Martial Art of Kerala
(<https://www.keralatourism.org/artforms/kalaripayattu-martial-art-kerala/27>)

CONCLUSION

The term Globalization became familiar to the common people very recently and they are slowly influence by the very effect of it. Even it has effect on day to day life of common people like food habits, culture,

religious, and art forms and other aspects like terrorism. Being one of the main reasons for heritage at risk, it should be taken seriously. Action should start from the issues that put heritage at risk and guidelines and policies should be suggested again.

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