

THE HERITAGE ISSUE

A Quarterly Newsletter by APTi South Asia

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A Historic Preservation Podcast



In conversation with
Jason Shah

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HERITAGE TOURISM



When we talk about heritage tourism, the value of a place extends far beyond its monuments, landmarks, or picturesque landscapes. It lies in the stories, traditions, communities, and living cultures that give these places their unique identity and meaning.

This edition of the APT South Asia Chapter's publication, The Heritage Issue, themed "Heritage Tourism," explores how tourism can become a powerful tool for preserving and celebrating cultural heritage when approached thoughtfully and responsibly. It invites us to look beyond sightseeing, to understand the relationships between people and places, appreciate local knowledge and traditions, and recognise the importance of community participation in shaping meaningful visitor experiences. Through innovative interpretation, community-led initiatives, sustainable planning, digital technologies, and inclusive visitor experiences, this issue highlights the many ways heritage tourism can foster meaningful connections between people and places.



South Asia

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From the Editorial Team

This edition of 'The Heritage Issue' explores the theme of **Heritage and Tourism**, examining how tourism can become a powerful catalyst for conservation, community development, and cultural understanding when approached responsibly.

The **Institutionalizing Heritage** section focuses on one of the most pressing yet often overlooked aspects of cultural tourism: accessibility. Through *Heritage on the Move*, we examine how public transport and accessible urban mobility can significantly enhance visitors' experiences while making heritage sites more inclusive for local communities. As cities strive towards sustainable tourism, integrating mobility planning with heritage conservation offers an opportunity to reduce environmental impacts while ensuring that cultural landscapes remain accessible to all.

Moving beyond monuments, the **Beyond Conventional** section turns its attention to Chhattisgarh's culinary heritage, exploring how food traditions contribute to cultural identity, local economies, and tourism. Culinary heritage provides visitors with an authentic gateway into regional history, indigenous knowledge, and everyday life. The article illustrates how preserving traditional food practices not only safeguards intangible cultural heritage but also creates meaningful economic opportunities for local communities.

Our feature podcast, **Best Foot Backwards**, brings an insightful conversation to discuss the evolving landscape of heritage tourism. The conversation focuses on how heritage tourism is no longer confined to visiting monuments—it encompasses the stories, traditions, food, mobility systems, and people that together shape the identity of a place.

In **Starting Young to Care for the Old**, we present reflections from an emerging professional, navigating her research journey on heritage tourism. She shares her insights on the lessons learned from the field, the successful models from various cities and the challenges faced consequently.

As always, we conclude this edition with **Member News** and a curated **Call for Opportunities**, featuring conferences, grants, fellowships, jobs, and events from across the heritage sector. We hope this issue inspires meaningful conversations on how tourism can become a force for conservation, inclusivity, and sustainable development, while encouraging readers to explore heritage beyond its physical fabric and appreciate the living cultures that continue to shape our shared past and future.

"Heritage on the Move: Ahmedabad's Living Story"

Ashish Trambadia, Trambadia Conservation Architects



On a warm April morning, Ahmedabad's streets carried more than just the hum of daily life. They carried stories—layered, intricate, and alive. To mark World Heritage Day 2026, the city's citizens, architects, and heritage enthusiasts gathered for the AMDNXT Walk curated by Poonam Ashish Trambadia Conservation Architects: Heritage on the Move, an initiative that asked a simple but profound question.

"How do we move through history without leaving it behind?"

A Walk with a Mission

Unlike conventional heritage tours, this walk came with a pledge. Participants could only join if they arrived by bicycle, bus, or shared transport. "Mobility is not just about convenience; it's about compatibility with heritage," explained Ashish Trambadia, conservation architect and one of the walk's curators. "We wanted people to feel that their journey to the walk was already part of the experience."

The city's bicycle-sharing service, MYBYK, offered complimentary rides, while the quirky initiative Bus ki Baat offered bus journeys into infotainment sessions. ICOMOS India and AWHCT supported the initiative as associate partners. The message was clear: sustainable mobility is not a side note—it's central to how we experience heritage.



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The walk began at Manek Burj, the symbolic foundation stone laid by Sultan Ahmed Shah in 1411. Standing by the Sabarmati River, participants listened as guides narrated how this bastion was not only a defensive structure but also part of the city's water system. "It's fascinating to see how infrastructure was always about more than one purpose," said Paul John, one of the participants. "Defence, trade, water — everything was interconnected."

From there, the group wound its way into Vasant Chowk, a neighborhood node that exemplifies the wada system—compact, pedestrian-friendly, and socially vibrant. "This is where you see how design responded to climate and community," noted heritage guide Vishal Leuva, pointing out shaded courtyards and narrow lanes that encouraged interaction.

Stories of Friendship and Leadership

At Mavlankar Haveli, the intricate wooden carvings spoke of craftsmanship and community living. Nearby, the house of Vasantrao Hegishte recalled his friendship with Rajab Ali Lakhani, a symbol of Hindu-Muslim unity in the city.

The walk then paused at Sardar Patel House, where anecdotes of Patel's humility—walking to work instead of using his government car—brought civic leadership into sharp focus. "It's inspiring to think of leaders who lived so simply yet shaped the nation," said Raj Mulchandani, another participant.



World Heritage Day Celebration, PC: Source

"Heritage is not just about buildings — it's about values," reflected participant Khushi Shah. "These stories remind us that cultural exchange is Ahmedabad's heartbeat."

Layers of Time

The colonial-era Gujarat Club, where Gandhi and Patel first met, marked a turning point in the walk. From there, the bustling Lal Darwaja revealed how urban character shifted with new forms of mobility and association.

At Bhadra Fort, medieval planning unfolded in stone and street, while Himabhai Institute and Premabhai Hall showcased the city's educational and civic evolution. The juxtaposition of Gandhiji's first public speech at the old Town Hall with B.V. Doshi's modernist replacement underscored Ahmedabad's ability to reinvent while remembering.

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Walking in Others' Shoes

One of the most powerful moments came during an accessibility drill at Lal Darwaja. Participants observed how differently-abled individuals navigated crowded heritage spaces organised by Neha Chandel. "It was eye-opening," said Reeya, a young architect. "We talk about heritage preservation, but inclusivity is equally urgent. A city is only truly historic if everyone can experience it."

The walk concluded at the Sidi Saiyyed Jali, its delicate stone latticework glowing in the afternoon light. For many participants, the Jali was not just a monument but a metaphor—heritage as a living weave of art, culture, and resilience.

What the Walk Left Behind

By the end, participants had explored more than just streets and monuments. They had touched upon themes that resonate deeply in today's urban discourse:

- Walkability and traditional street design in pol neighborhoods
- Cultural exchange as a defining value of Ahmedabad's heritage
- Accessibility and inclusivity in historic urban spaces
- Evolution of mobility infrastructure from medieval pathways to modern roads

The event closed with a collective pledge to promote sustainable and inclusive mobility practices.



World Heritage Day Celebration, PC: Source

A City That Walks With You

Ahmedabad's AMDNXT Walk was more than an event, it was a reminder. Heritage is not something we visit; it's something we inhabit and accessibility in tourism is not an additional amenity, it is a necessity. And as the city continues to grow, the challenge will be to keep walking in step with its past, ensuring that mobility and memory remain intertwined.

'The Plate as Preserver: How Community-based Tourism Strives to Perpetuate Chhattisgarh's Culinary Heritage

Dr. Alok Sahu Co-Founder & Sejal Rathod, Co-Founder, Agora Eco Tourism

"Red ants? Yuck, people actually eat this?" The middle-aged lady from Bengaluru grimaced in dismay when a tribal family in Bastar presented the lunch thali of fresh food, that included, among other gobsmacking dishes 'chapda chutney', a red weaver ant staple. Truth to tell, she is not an exception. Most travellers visiting Bastar for the first time are shocked by what arrives on the plate. There's almost nothing they recognise: No paneer, no butter chicken, no standard restaurant fare, and strictly no attempt to recreate familiar urban flavours. So then, what exactly do the Bastariyas eat? Well, depending on the season, a meal might consist of millet preparations, bamboo shoots, forest greens gathered just that morning, chutneys made from local ingredients, and recipes that have been passed down through generations; unique, even exotic for visitors. For the communities preparing it, however, it is merely everyday food, sourced, made and consumed the only way they know: Fresh, organic and easily procured.



Culinary food preparation of Chhattisgarh

It's in this chasm of perception and lived experiences that lies the biggest truth about heritage: Not all cultural traditions are preserved in monuments, museums or archives. Some survive in kitchens, farms, forests, and in the daily practices of communities whose knowledge systems have evolved over centuries. Indeed, they lie in identity. In Chhattisgarh, particularly within its tribal regions, food represents a rich but often overlooked form of living heritage. As tourism increasingly seeks authentic and meaningful experiences, these food traditions are beginning to gain attention not only as culinary practices but also as expressions of identity, ecology, and community knowledge. The challenge now is how tourism can support this heritage without reducing it to a commodity.

A Heritage Rooted in the Forest

The tribal communities of Chhattisgarh have historically maintained a close relationship with their natural surroundings. Many traditional diets draw from a remarkable diversity of ingredients. Each ingredient carries stories of geography, climate, livelihood, and community memory. In Bastar and other tribal regions of Chhattisgarh, this heritage can be tasted through a remarkable diversity of foods and ingredients. Travellers may encounter chapda chutney made from red weaver ants, bamboo shoot preparations, mahua flower dishes, kosra and ragi-based meals, seasonal forest mushrooms, indigenous rice varieties, traditional slow cooking meat preparations in leaf bowls, forest greens which include many weeds and some ferns, and beverages such as sulphi, chindrus, landa, suraam etc. While these foods are increasingly gaining attention among visitors, for local communities they remain expressions of seasonal knowledge, local ecology, and cultural identity rather than culinary attractions.

Tribal communities have historically relied on food not only for sustenance but also for maintaining health and preventing illness. Many of their ingredients are naturally rich in proteins, micronutrients, antioxidants, iron, calcium, and immunity-enhancing compounds. Knowledge regarding which foods should be consumed during particular seasons, life stages, or health conditions has been transmitted orally across generations. This relationship between food, health, and traditional ecological knowledge represents an important form of intangible heritage that is increasingly relevant in contemporary discussions on nutrition security, sustainable food systems, and community well being.

Yet despite their richness, many of these traditions remain largely invisible within mainstream discussions of Indian food heritage. When people think of Indian cuisine, they often associate it with regional dishes that have already entered popular culture. The food traditions of tribal communities rarely receive the same visibility, despite representing some of the country's oldest and most sustainable food systems.



Culinary food of Chhattisgarh

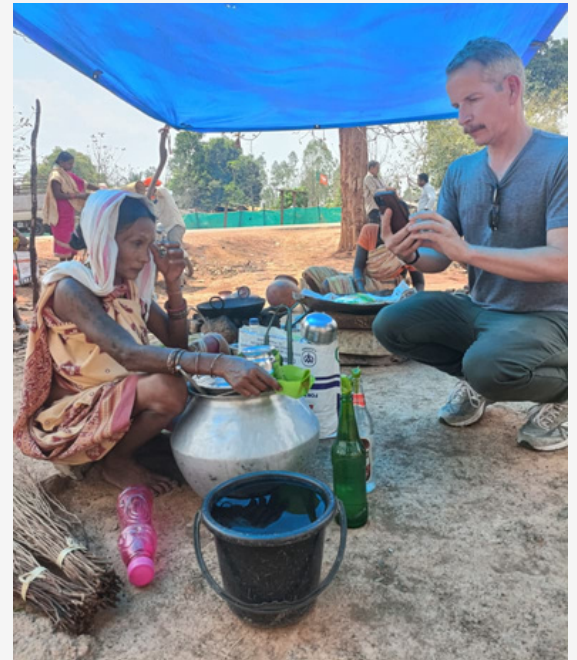
Agora's Experience: Tourism as a Medium for Interpretation

Tourism is frequently discussed as a threat to heritage, and in many situations that concern is justified. Commercialization can simplify complex cultural practices, reshape traditions to suit visitor expectations, and transfer economic benefits away from local communities. However, tourism can also serve another function: interpretation. In recent years, experiential tourism initiatives in Chhattisgarh have begun introducing visitors to local food cultures through homestays, community meals, village visits, and interactions with local hosts. In these settings, food is not presented merely as a product to be consumed but as a doorway into understanding a place.

At Agora Eco Tourism, food had never been designed as a standalone attraction. Instead, it was introduced as part of a larger narrative about people, landscapes, livelihoods, and culture. Since its inception, Agora has consciously chosen to serve local and tribal cuisines across its itineraries rather than relying on standardised tourist menus. Travellers are encouraged to eat what local families eat, often in homestays and community spaces where food remains connected to everyday life rather than being presented as a curated performance.

One of the most important lessons the organisation learnt was that simply serving local food does not automatically foster appreciation for food heritage. In its early years, Agora assumed that placing traditional dishes on the table would be sufficient. Instead, many visitors viewed tribal food as a novelty, something unusual to sample, share on social media, and move on from. This experience prompted the organisation to place greater emphasis on storytelling, community interaction, and pre-tour orientations. The focus gradually shifted from offering a purely culinary experience to facilitating a deeper understanding of the people, landscapes, and knowledge systems that shape and sustain these food traditions.

An interesting observation over the years has been the difference in how visitors respond to unfamiliar foods.



Tourists learning the process of preparation of indigenous dishes



Foreign travellers have often been more willing to experiment with ingredients and preparations that are new to them, while many Indian travellers initially approach tribal cuisine with hesitation or curiosity. However, once conversations move beyond taste and into discussions about biodiversity, traditional farming systems, seasonal food cycles, and local livelihoods, perceptions frequently change. What begins as curiosity often develops into respect.

They also witnessed subtle yet meaningful changes within host communities. In one of its homestay locations, a host who was initially hesitant about serving traditional meals to visitors gradually became one of the strongest advocates for local cuisine after observing the genuine interest and appreciation shown by travellers. Similar experiences have created supplementary income opportunities for women who possess extensive culinary knowledge but have historically received little recognition for their expertise. In such instances, tourism has not only generated additional income but has also contributed to strengthening community pride in local food traditions and culinary heritage.

Balancing Tourism and Creating Economic Value for Cultural Knowledge

Across several parts of Chhattisgarh, visitors are increasingly seeking experiences that are local, authentic, and connected to culture. This interest creates opportunities for community members to participate as hosts, cooks, guides, storytellers, and knowledge holders. Importantly, many of these opportunities involve women, who are often the primary custodians of culinary traditions. Knowledge that was previously confined to households begins to receive recognition beyond the village. Traditional recipes, food-processing techniques, and agricultural practices become valued not only within communities but also by visitors eager to learn from them. When communities are able to derive income from sharing their heritage on their own terms, preservation becomes economically viable rather than purely symbolic.

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The growing interest in tribal food heritage has also presented a number of challenges for Agora. Once a particular dish gains popularity, there is often pressure to standardize recipes, make them available throughout the year, or modify them to suit visitor preferences. In the process, the cultural and ecological contexts that give these foods their meaning can gradually be lost.

For organisations working in community-based tourism, this raises important questions. How can economic opportunities be created without increasing the risk of cultural dilution? How can visitor participation be encouraged without transforming traditions into performances? Most importantly, how can communities remain decision-makers rather than merely becoming suppliers within a tourism value chain?

The challenge for tourism practitioners is therefore not to package heritage for consumption, but to create meaningful encounters that strengthen its relevance. Agora's experience suggests that the answer lies in maintaining community ownership. Local hosts should determine what they wish to serve, when certain foods are available, and how their stories are shared with visitors. Tourism, in this sense, should adapt to local realities rather than expecting communities to adapt to the demands of tourism.



Indigenous dishes of Chhattisgarh



Indigenous dishes of Chhattisgarh

Today, the greatest threats to tribal food heritage in Chhattisgarh extend beyond the loss of individual recipes to the erosion of the conditions that sustain them. Migration, changing aspirations, the decline of indigenous crops, and the commercialization of culture all influence what communities cultivate, cook, and pass on to future generations.

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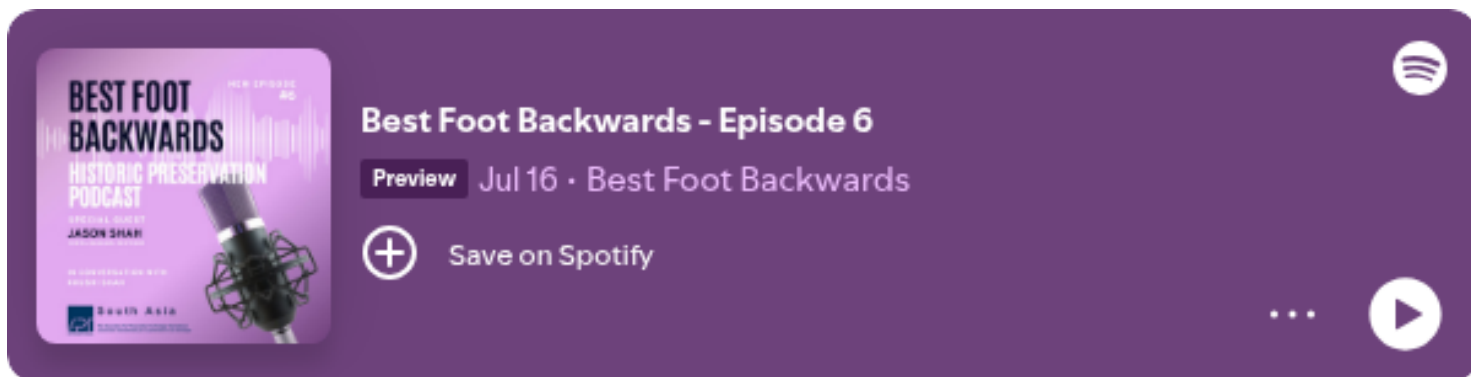
If younger generations no longer recognise the value of traditional food systems, centuries of ecological knowledge, cultural practices, and culinary heritage may disappear within a few decades.



In Chhattisgarh, preserving food heritage is ultimately about preserving relationships—between people and forests, communities and landscapes, and generations connected through shared knowledge. Sometimes, the most powerful way to protect heritage is simply to ensure that it continues to be cooked, shared, and valued around the dining table.



In this episode of **Best Foot Backwards**, we explore the intersection of heritage and tourism with **Mr. Jason Shah**, a tourism professional with extensive experience across South Asia. Together, we discuss how tourism can foster cultural exchange, strengthen shared regional identities, and support the preservation of local and indigenous heritage. The conversation also examines the challenges of balancing authenticity with growing tourism demands, the importance of community-led approaches, and how more responsible and culturally sensitive tourism can contribute to sustainable heritage conservation across the region.



"Revitalizing Historic Precincts through Cultural Tourism: Reflections from the Field"

Roshini Muralidhara, Research Associate, Mod Foundation,

The relationship between cultural tourism and the conservation of historic cities is an emerging topic that continues to shape discussions around heritage management today in our country. At a time when Indian cities are expanding rapidly and historic urban areas face increasing development pressures; Roshini was interested in understanding whether cultural tourism could serve as a significant tool for safeguarding heritage while supporting sustainable urban development. Post completion of her master's in Conservation Studies at the University of York, she was granted the INTACH Research Scholarship to pursue independent research to deepen her expertise in heritage conservation practice, and contribute to the evolving discourse on heritage management and preservation in the country.

Her research focused on three cities: Ahmedabad, Bhubaneswar, and Bengaluru; each representing a distinct cultural landscape and urban trajectory. While Bengaluru provided a familiar context for examining the challenges of heritage recognition within a rapidly growing metropolis, Ahmedabad and Bhubaneswar offered unique opportunities to explore how cultural tourism is interpreted, managed, and promoted in different historic settings.

During her research, she realised how fieldwork remains one of the most valuable components of heritage research. Reading policy documents and academic literature can provide important frameworks, but walking through historic neighbourhoods, observing visitor behaviour, speaking with local communities, and engaging directly with cultural sites offers an entirely different perspective. Beyond the cities themselves, one of the most valuable learning experiences emerged through engagement with professionals working across the heritage and tourism sectors. As part of the research, she conducted interviews with a diverse range of stakeholders, including conservation professionals, tourism experts, government officials, academics, and heritage practitioners.

These conversations provided insights that extended well beyond those available in reports or policy documents. Each stakeholder offered a distinct perspective on the opportunities and challenges associated with cultural tourism in India. Many highlighted its potential to generate economic opportunities, foster public awareness, and strengthen support for heritage conservation.



Glimpses of the heritage walk from old city Ahmedabad.

Lessons from Each City

Over the past decade, heritage has increasingly been recognised as an important component of sustainable development. However, translating policy intentions into meaningful action on the ground remains a challenge. Through field visits and stakeholder interviews, she observed that successful heritage tourism initiatives often depended on strong institutional collaboration, community participation, and long-term commitment rather than solely on policy frameworks. What became particularly evident was that each city required a distinct approach shaped by its history, cultural identity, governance structure, and urban challenges.

In Ahmedabad's historic walled city, for instance, she observed that the growing popularity of heritage walks has created livelihood opportunities for local guides, craftspeople, food vendors, and small business owners operating within the traditional pols. Visitors are increasingly drawn to authentic local experiences, creating demand for traditional cuisine, handicrafts, and community-led cultural activities. She observed that the most effective model combined heritage conservation with public engagement. The city's heritage walks, adaptive reuse initiatives, and community-centred conservation efforts demonstrated how tourism could be integrated into everyday urban life. The designation of the Historic City of Ahmedabad as a World Heritage City further strengthened collaboration between local authorities, heritage organisations, residents, and tourism stakeholders. Through conversations with residents and heritage practitioners, she realised that the city's identity extended beyond its celebrated monuments and pols; it was equally rooted in its living traditions, neighbourhoods, crafts, cuisine, and culture. While the literature often highlighted Ahmedabad's architectural significance, the fieldwork revealed how strongly local communities identified with their historic neighbourhoods and how tourism had created opportunities.

Similar observations emerged in the Old Town area of Bhubaneswar, where the city's temple heritage and pilgrimage circuits attract both domestic and international visitors. Local vendors selling traditional crafts, religious offerings, textiles, and regional food products often depend significantly on visitor spending. Tourism-related activities have also created opportunities for local guides, transport providers, and small-scale hospitality businesses. Bhubaneswar presented a very different model, where cultural tourism was closely linked to religious and pilgrimage practices. While policy documents frequently described it as a temple city, she found that experiencing the Old



Khandagiri Caves in Bhubaneswar as a part of the Ekamra Walks



INTACH Parichay walk conducted at the Bengaluru Fort

Town first-hand revealed a much richer cultural landscape shaped by rituals, festivals, traditional markets, sacred water bodies, and living religious traditions. Tourism in Bhubaneswar was not simply about visiting monuments; it was embedded within ongoing cultural and spiritual practices. Here, local vendors, flower sellers, craft producers, and small-scale service providers benefitted directly from visitor activity around temple precincts.

Unlike Ahmedabad and Bhubaneswar, where heritage tourism is often centred around clearly identifiable historic districts, Bengaluru's heritage is dispersed across colonial precincts, traditional pete areas, cultural institutions, public parks, lakes, and diverse neighbourhoods. Through field observations, the researcher realised that the city's cultural identity is deeply connected to its layered history. This complexity is often difficult to capture through conventional tourism models. The primary challenge here was not over-tourism but rather the limited visibility of heritage within a rapidly expanding metropolitan landscape.

At the same time, increasing visitor numbers raised concerns about balancing tourism activity with the everyday needs of residents in the historic core. Various stakeholders also highlighted challenges associated with managing visitor pressure during major festivals, maintaining historic infrastructure, and balancing conservation objectives with the functional requirements of active religious sites. Some also raised concerns about the commodification of culture, over-tourism, and the risk of reducing complex cultural narratives into marketable experiences.

In Bhubaneswar, concerns were expressed about managing visitor pressure around significant temple complexes without compromising their spiritual and cultural significance. Similarly, in Ahmedabad, increasing tourist interest in historic neighbourhoods has occasionally raised questions about balancing visitor access with residents' everyday lives and maintaining the authenticity of living heritage environments.

Looking back, one of the most enduring lessons from the research for her was the understanding that cultural tourism can be both an opportunity and a responsibility. The researcher concluded that, when implemented thoughtfully, cultural tourism can help revive historic precincts, support local economies, foster cultural pride, and create greater public appreciation for heritage. At the same time, it requires careful planning to ensure that tourism does not compromise the authenticity, integrity, or social value of cultural resources. Historic cities are living environments shaped by generations of cultural interactions.

Several years later, she continues to draw upon the experiences and lessons gained through this research. The opportunity to travel, engage with experts, learn from diverse stakeholders, and immerse herself in the complexities of India's historic cities has had a lasting impact on her professional journey.

Book Discussion – Heritage Tourism and Sustainable City Dynamics

Review by Sidhi Tendulkar

Book Editors: Fatima Matos Silva and Isabel Vas de Freitas.

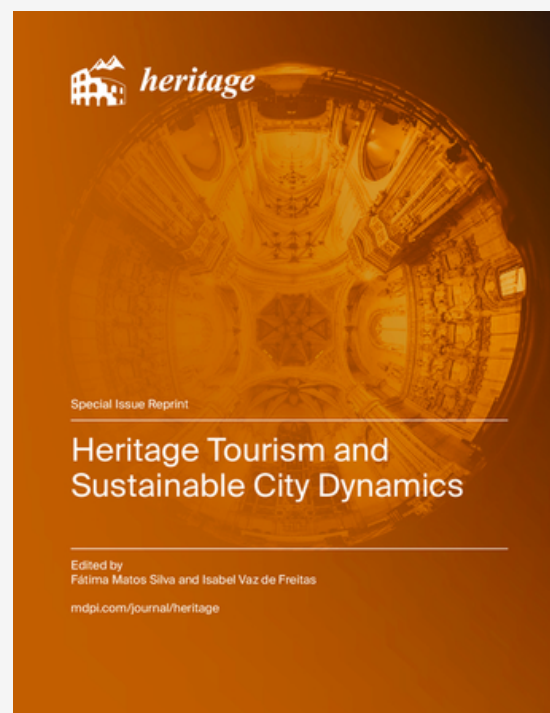
Heritage Tourism and Sustainable City Dynamics, a special issue, edited by Fátima Matos Silva and Isabel Vaz de Freitas, brings together twelve interdisciplinary studies that examine the increasingly complex relationship between heritage tourism, sustainability, community engagement and cultural heritage management. These studies address a timely concern facing World Heritage Sites (WHS), intangible cultural heritage (ICH), and cultural destinations. Almost all studies revolve around the question: how can cultural resources be leveraged for economic and social development without compromising their authenticity and long-term sustainability?

The editors, both distinguished scholars in heritage studies and cultural tourism, have assembled these contributions from diverse geographical and cultural contexts, like Spain, Portugal, Norway, Saudi Arabia, Egypt, Peru, Ecuador and Bulgaria. Collectively, these studies demonstrate that heritage tourism is neither inherently beneficial nor inherently detrimental. Rather, its impact depends on how heritage resources could be managed, interpreted, and integrated into broader social, economic and environmental frameworks.

While the studies are not formally organized into thematic sections, they can however be grouped under three interconnected themes: Heritage, Identity and Cultural Traditions; Heritage Governance and Community Stewardship; and Sustainable Tourism and Destination Resilience.

ICH and cultural traditions are an integral part of heritage sites. Several papers under the first theme focused on the promotion and safeguarding of ICH and cultural traditions, such as the festivals of Fiesta de los Patios of Cordoba, Raymi Llaqta of Peru and the knotted carpet weaving tradition of Guano. These studies demonstrate how local traditions can become a significant tourism asset while also highlighting the risks of commodification, loss of authenticity and the transformation of living traditions into consumable tourist products.

Studies examining urban heritage facility management like in the Norwegian WHS, sustainable heritage management in Porto, and green tourism development in AIUIa, explores heritage governance, management and community stewardship, emphasizing the importance of strategic



planning, local community participation and stakeholder collaboration. Other papers explore Environmentally responsible Behavior (ERB) among tourists and residents. These studies demonstrate that residents who possess a strong sense of place attachment and destination identity are more likely to engage in ERB, often influencing visitors to adopt similar attitudes towards heritage sites. Collectively, these studies suggest that sustainable heritage tourism depends not only on governance and infrastructure but also on fostering stewardship among local communities.

The final theme addresses tourism resilience, economic development, and sustainable destination management. The authors acknowledge that cultural heritage sites and traditions can function as significant generators of tourism revenue, employment opportunities and local economic growth. Tourism supports a wide range of sectors, including hospitality, transportation, F&B industry, travel companies and hotel industry. However, they also warn that these benefits may be accompanied by substantial social and environmental costs if tourism growth remains unchecked.

This compilation's greatest strength lies in its willingness to question the conventions of the tourism industry. Recurring concerns include overtourism, overcrowding, pressure on local infrastructure, sanitation challenges, environmental degradation, and adverse impacts of tourism on local communities. Some authors also note that excessive tourism can alter how heritage is perceived, potentially reducing cultural sites to artificial mass tourism destinations, detached from their original meaning and context. At such sites, tourism-related activities and development initiatives often prioritize visitor consumption over cultural significance, heritage values and community well-being.

Methodologically, the studies exhibit considerable consistency. Most employ questionnaires, interviews, surveys and statistical analyses to assess visitor perceptions, resident attitudes, and tourists' motivations in destination selection. The inclusion of tables, charts, frameworks, statistical models provide a useful tool for researchers interested in replicating similar studies elsewhere. At the same time, they acknowledge limitations arising from geographically restricted studies, seasonal data collection, and potential biases inherent in self-reported survey responses.

Overall, this book is a valuable contribution to heritage tourism scholarship and will be useful for scholars, policymakers, heritage managers, tourism practitioners, local government officials and other stakeholders involved in the conservation and management of cultural heritage. The compilation is further strengthened by informative illustrations, maps, and tabular summaries of findings, making it particularly valuable for graduate students and researchers interested in tourism studies and sustainable heritage management.

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Member News

- The president of APT South Asia Chapter - Ms Khushi Shah recently received Presenter Travel Fellowship to attend the Third World Congress of Business History to present her paper on "Evolution of the Global Tourism Industry: From European Mass Tourism to India's Modern Rise".
- Additionally, her poster titled "Innovative digital documentation framework for heritage education and outreach : Case study from India" has been selected at FAIR 3D HERITAGE conference which will take place in person in Mainz, Germany, from 14 to 16 September 2026 at the LUX Pavilion, Hochschule Mainz – University of Applied Sciences. She has also received a travel scholarship as the speaker.



Priya Jain, a member of the chapter was recently interviewed for Preservation Priorities, following the East Wing Demolition by LEOPOLDO VILLARDI featured in Architectural Record March 2026 edition. She is an associate professor at Texas A&M University, where she teaches studios and seminars that focus on various aspects of historic preservation, including its policies and practice.

She has also been featured in various news articles from PBS News, Politico, The Architect's Newspaper etc for her expert opinion on the context of current projects in Washington DC.

- Prof. Divay Gupta, Advisory Member of APT South Asia, was conferred an **Honour Medal and Certificate of Appreciation** by the Government of Cambodia in December 2025 in recognition of his contributions to the preparation of the nomination dossiers and management plans for the UNESCO World Heritage Sites of Preah Vihear, Sambor Prei Kuk, and Koh Ker.
- On the occasion of World Heritage Day, he also presented his work on Koh Ker at the Indira Gandhi National Centre for the Arts (IGNCA), New Delhi.
- Recently, he also contributed a chapter titled "The Perils of Conserving and Safeguarding Religious Heritage Sites in India" to the recent Routledge publication Religious Heritage in South Asia, edited by Kiran Shinde and Timothy Dallen.



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 Deadline: 12th August 2026

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<https://arts.britishcouncil.org/projects/international-collaboration-grants>

The UNEVOC Network

 Deadline - 30 September 2026.

The UNEVOC Network is UNESCO's global community for Technical and Vocational Education and Training (TVET). It links over 260 centers across 152 countries. Its members include government ministries, colleges, and research groups.

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