

**CONSERVATION OF ENDANGERED & LIVING HERITAGES AND
PRACTICES IN AGRA-BRIJ REGION**

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Abstract:

Agra 'The City of Taj' and its surroundings have a unique image of rich historical, cultural and archaeological assets with various un-plucked layers of living heritages that Agra in Brij region could offer along with the opportunity to showcase, promote & vote Agra legacy to gain the status of a UNESCO Heritage City by safeguarding the Agra's tangible and intangible socio-cultural, ecological heritage. Despite the facts that the TAJ attracts large number of visitors to the region, the deep understanding of the people and the way of life, their culture, traditions, beliefs, social structure and practices discovers and explores the alternative trends in Agra tourism which offer some of antiquities, artifacts and various art forms of heritages are now in danger by adaptation of new way of amenity life. There is much historical evidence that Agra-Brij was the birthplace of various tangible & intangible heritages, art forms & practices (e.g. Sangeetaur Gayan: Bhagat Gayanshaili, Haveli Sangeet, Dhrupad, Agra Gharana, Bhagat Natika, Nritya (Raas or Raasleela), Kathak, Agra Bazaar, Urdu & Brij poetry. Manuscripts, Handloom, Hastshilpkala: Pottery & Clay work, Leather craft, Sculptures, Dona-pattal making, Inlay work, zardozi, pitradura, Wooden stick & Paper-mud Baskets, Sanjhi Art, Carpet & cotton Darries making by using natural vegetable dyes, Awagamankesaadhan: Ikka, Tonga, Baghi, Camel & elephant ride, Mughlai and Traditional Rural Ethnic Khanpana etc.) and its way of living influence by Mughals, British, Rural, Brij and its multi fold religious cultures. This motivates us to conserve & promote the endangered (Practices at risk) & living heritages for future generations and to strengthen the city's original identity.

Key Words: Living Heritage Practices, Brij Region, Science & Technology, Conservation.

Introduction:

The rich heritage of India, one of the world's oldest civilizations, is an all-embracing confluence of religions, traditions, customs, art & culture. The highlights of Indian heritage lie in the treasure of its art, craft, architecture, literature, classical dance, music, flora and fauna, and the innate secular philosophy of its people. The finesse of Indian handiwork, the richness of silk and cotton textiles, the ethnicity of jewelry, everything has come down as a heritage from ancient times and is being kept alive generation after generation. Even food in India is a legacy and part of Indian heritage, differing in look and taste in every state of India. India has one of the world's largest collections of songs, music, dance, theater, folk traditions, performing arts, rites and rituals, paintings and writings that are known as the 'Intangible Cultural Heritage' of humanity. Personal devotional belief, rituals and temple worship, have created the most amazing architecture, many of which have been declared heritage sites for their antiquity and craftsmanship.

Despite its wealth and strong related socio-economic impacts, the reality is that India has been unable to harness the power of its heritage in a way that drives inclusive growth and reduces poverty. The state of Uttar Pradesh is the best example of this paradox.

Uttar Pradesh-India's biggest tourist draw, containing some of the country's most iconic heritage and annually attracting millions of devotees and visitors-remains one of India's most lagging states.

In 2024, the inbound Foreign Tourist Arrival (FTAs) was 9.66 million. During 2023 there were 9.38 million NRI arrivals and there were 18.89 million International Tourism Arrival (ITA = FTAs + NRIs) in India. UP Tourism has released regional monthly data with all total 47,85,25,688 ITA & 16,01,503 FTAs for the year 2023. Where Agra region is in top with 10,98,799 Cr foreign tourist visits and 3rd position with 10,39,31,300 Cr. Domestic visits among other regions of Uttar Pradesh. Closer site-level data indicates that the Agra-Brij Corridor and the Buddhist Circuit, which contain some of India's and Uttar Pradesh's prime tourist destinations and greatest wealth of heritage assets also meet some of the state's highest poverty rates. Heritage is an integral part of tourism products and its allied activity. It's not just old buildings which were made before 1950.

It reflects our way of living, practices & culture. So, it's important to preserve & conserve this legacy for future generations. Agra is significantly important, historical & amalgamation of diverse art forms & living heritages. Hence, it seeks to build sustainable livelihoods for youth and women from low

resource communities and improve their living environments through ethnic infrastructure services in connection with the conservation of the endangered living heritages of the Agra-Brij region.

Tourism is not just an industry but is also a medium of cultural exchange. And the geographical & cultural aspects provide much opportunity for tourism: relation to Culture & Art in Rural Surroundings of Agra region such as Bateshwar, Rapri, Shauripura, Holipura, Bah-Jaitpur, Chambal, Bodhi Tal (Etmadpur), Keetham & Farah, Patna Pakshi Vihara-Patiyali-Atranjikheda (Etah), Dayalbagh, Korai-Patsal (Fatehpur Sikri) etc. The pure and serene environment situated near the banks of Yamuna and Ganga basin, the said land for agricultural production, spiritual and cultural fertility along with its easy connection to the rural society of Agra, gives an opportunity to the fact that the possibilities of rural tourism along with city-centered tourism are now be embodied. The nature of rural tourism is actually helpful in increasing the quality of life and social status of the local community while preserving the rural life, art, culture and its cultural heritage. Rural tourism will also help in reducing the dependence of villages on cities for income and towards making villages self-sufficient and capable of meeting the sustainable needs of the village population.

After all, rural tourism has realized the concept of 'country house' parallel to five star hotels in the field of tourism in the country and abroad. It is seen that there is a section of people who are bored with the middle-class lifestyle, who want to travel to a country away from the five-star flair, to rediscover their relationship with the world society i.e. ethnic tour.

If the tourist gets a chance to spend a few days in a healthy and relaxed lifestyle even within the village around Agra, get a chance to get acquainted with agriculture and other rural living conditions, the pluralistic culture of India which is still the most prevalent in the village today is safe, if given a chance to introduce him, no doubt he would like to spend time in the village, away from the urban luxuries. To develop a multidimensional system of rural tourism focused on the rural areas of Agra, which should include farm/agriculture tourism, cultural tourism, nature tourism, and eco-tourism as well as opportunities for development of village based small and cottage industries. If the human resources located in the village can be made efficient in such a way that they can provide proper hospitality to the tourists in rural conditions, develop their recreational activities, introduce tourists to their literary and cultural heritage, then surely Rural tourism will be able to contribute towards the realization of the concept of building a self-reliant village society. In India, the Ministry of Tourism is also giving special emphasis on the development of such rural tourist places which have been proud of rich art & culture, handloom, heritage and crafts. The villages of Agra are not only rich in natural beauty but also in both spiritual and cultural splendor.

While ensuring the participation of local people, rural tourism is expected to increase the prosperity of rural areas without compromising on rural productivity, preservation of rural environment and culture and help in proper adaptation between traditional beliefs and modern values.

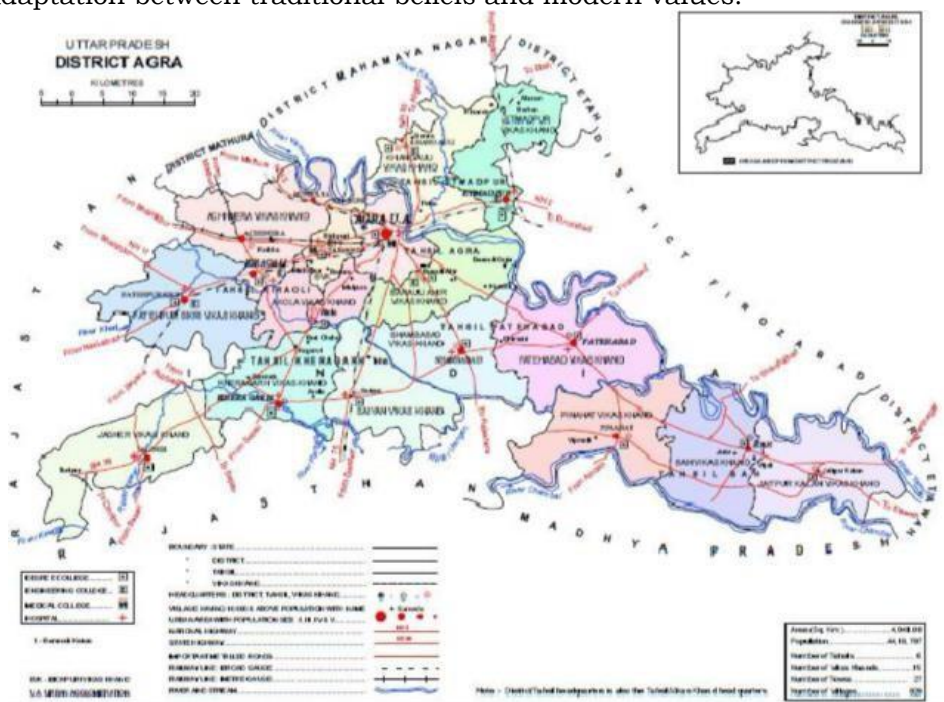


Figure 1: Map of District Agra

Methodology:

This paper entirely based on secondary source of data and few field visits to understand the endangered and living heritages practices.

Objectives of the Study:

- To promote living & endangered heritage and various traditional Art forms of Agra Region in Brij to

safeguard the next generation from owing modern lifestyle.

- To enhance tourism-based livelihood opportunities by promoting endangered heritage zones, heritage entrepreneurship models to bring economic and social changes.

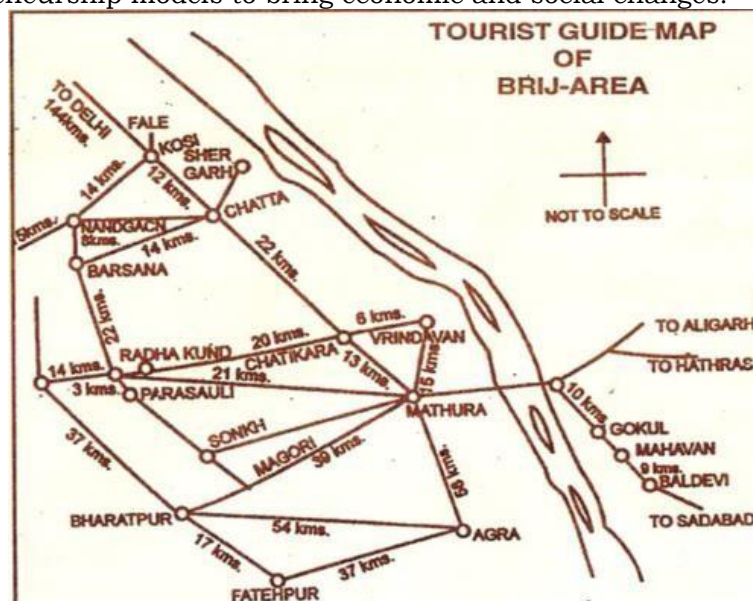


Figure 2: Tourist Guide Map of Brij Area

Review of Literature:

UNESCO defines World Heritage as “Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. Our cultural and natural heritages are both irreplaceable sources of life and inspiration.” In 1972, UNESCO recognized certain places of earth as ‘outstanding universal value’ which are the part of common heritage of mankind to protect world cultural and natural heritage.

ICOMOS (2002) define Cultural Heritage as “Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage.”

Kurmo Konsa (2013) explains, people perceive time and therefore, are connected to the past and the future, as well as the present. It is culture that helps people to transcend time and it is thought that the ability to perceive time is the basis for the development of culture. As the concept of “culture heritage” itself indicates on the one hand, we are dealing with the culture and on the other heritage inheritance and culture transmission. Therefore, cultural heritage is something that is connected to people, culture, the past and the future.

H. R. NEVILL, I.C.S., F.R.G.S., F.S:S. in *Agra Gazetteer Volume III* (1905) compiled the description of Agra in details of the following like Topography, Climate, History, Fairs, markets, People, Language, Literature, Occupation, Towns & village, District staff, Education, Hospitals, Post & Telegraph, Local manufacturing, Farming and cultivation process of that time, help us to understand the Agra’s social and cultural status on before the independence.

H. G. KEENE, Esq. President, archeological society of Agra (1874) addressed the society as instituted for the encouragement of research and investigation into the History and Antiquities of Agra and its vicinity. It assumes and accepts as a sacred trust for posterity the guardianship and preservation of all existing monuments and records of past ages, whether already exposed or still to be discovered and it pledges itself to respect them as landmarks in the History of Nations and to oppose by every means in its power " their injury or removal" on the plea of benefit to any other race or individual than those to whom they rightfully belong, he said “Agra was a center of one of the systems of civilization that preceded our present system, Mathura was a center of another.

Dr. Dharmkirti, Agra has put on light on the ancientness of Agra India has a series of Buddhist Chaityas, Viharas & Temples, its main cause the teachings of Buddha flourished so fast in the people of the country. He wrote that “This District was also famous in the age of Buddha.

Rajesh Kumar (2010) forwarded his view that Agra having Mughal Heritage Walk a community development Program (since 2005 by Crosscutting Agra Program CAP) in Kacchpura village, Marwari Basti, Katrawazir Khan, Mehtab Bagh etc. sponsored by USAID and World Bank pro-poor tourism projects in Tajganj, Kachhpura and other less or known heritage region to conserve & build infrastructure for Community base tourism for community economic development and enhance Rural Tourism involvement by the local.

Manish Kumar (2005) compiled the Cross-cutting Agra Program (CAP) with U.P. & (Centre for urban & regional Excellence) India, The Crosscutting Agra Program initiated with the support of the Agra

Nagar Nigam (ANN), USAID, UPSTDC, Agra Development Authority (ADA) with an aim of improving sanitation in selected low-income communities and enhancing livelihoods for young people and women around Lesser-known Monuments in trans Yamuna region.

Stefania B. Abakerli B (2014) compiled World Bank's Uttar Pradesh Pro Poor tourism program states India has some of the greatest wealth in tangible and intangible heritage, India's economy has shown to rely essentially on its cultural assets, expressed through the creativity and adaptation of its indigenous industries, traditional skills and built heritage. As a socially invaluable endowment, heritage also has vast noneconomic development impacts. Women's empowerment-as sources and transmitters of much local knowledge and cultural practices-and youth employment are at the core of associated creative industries. As a powerful economic driver, its heritage has had undeniable positive implications. The project launched to uplift the socio-economic condition, to promote the local art forms, to build new form (Heritage walks, nature walks) in Agra-Brij region sponsored by World Bank in collaboration with Agra Municipal Corporation (ANN), Agra Development Authority (ADA), UP Tourism (UPSTDC) and Adarsh Seva Samiti, Agra (an NGO).

Society for Preservation of Healthy Environment and Ecology and Heritage of Agra (SPHEEHA) President (2021) in its periodicals states the aims to work for sustainable management of life support ecosystem to protect and present physical environment for the cultural, emotional and spiritual wellbeing of the residents in areas where it has members.

Dayalbagh, Tagore Cultural Center Summary (2021) states new program 'The center of Art, beauty & creativity' a DEI dream project Tagore Cultural Complex continuously working to achieve the aim of Agra as TAJ Eco Village by implementation of sustainable and eco- friendly solutions for the pressing environment and ecological needs of Agra by sustaining living heritage practices.

Meaning and Concept of Conservation of Endangered & Living Heritages:

ICOMOS (The International Council on Monuments and Sites) a non-governmental international organization dedicated to the conservation of the world's monuments and sites define Cultural Heritage as "Cultural Heritage is an expression of the ways of living developed by a community and passed on from generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage"

The Heritage Cycle diagram gives us an idea how we can make the past part of our future (Simon Thurley, 2005). In a clockwise direction the wedges and arrows:

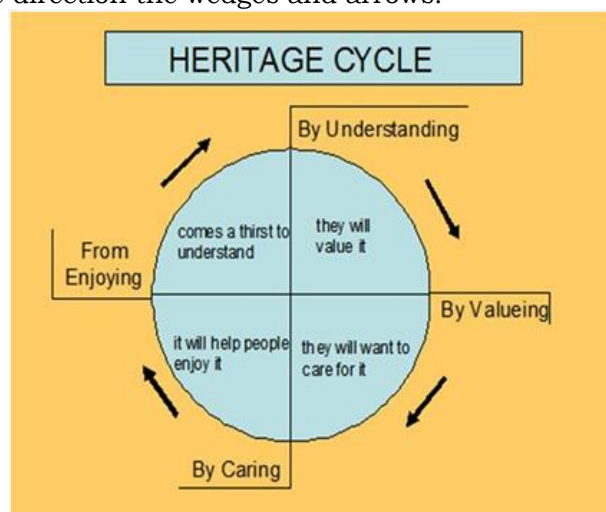


Figure 3: The Heritage Cycle (Thurley 2005).

The Heritage Cycle diagram gives us an idea how we can make the past part of our future (Simon Thurley, 2005). In a clockwise direction the wedges and arrows read:

- By understanding (cultural heritage)
 - people value it
- By valuing it
 - people want to care for it
- By caring for it
 - it will help people enjoy it
- From enjoying it
 - comes a thirst to understand
- By understanding it.....etc

Socio-Cultural Aspects of Agra:

Agra is not just a City of Heritage sites & Five star life but also has the identity and golden era of literature (लोकसाहित्य), sufi musicians, poets & creativity (आमिरखुसरो, नज़ीरअकबराबादी, मीर, ग़लबऔरलोकगयन शैली) Bazaar and Haats (आगराहाटबाज़ार), traditional art & architecture (स्थापत्यऔरवास्तुकला), folk culture

(लोककलाएं), traditional Gayaki & Gharana (पारंपरिकगायकी: भगत, हवेलीसंगीत), handicraft (हस्तशिल्प), rural and modern paintings (ग्रामीणएवंआधुनिकचित्रकारी), textile & handlooms (हथकरघा), fairs & festivals (तीज-त्योहार, हाटऔरमेले), traditional brij mandal rural agricultural lifestyle (कृषिआधारितसंस्कृतिअर्थव्यवस्थाएवंजनजीवन), folk songs & folk music (लोकगीत-संगीत), folk dances, ethnic food (पारंपरिकखानपान), Craft & Haats (पारंपरिकबृजमंडल कृषिसंस्कृतिग्रामीणजनजीवनऔरलोककलाएं, लोकगीतसंगीत, लोकनृत्य, खानपान, हस्तशिल्पहाट) and many more. Agra is enriched with different cultural and traditional values.

The most prominent religions practiced in Agra are Hinduism, Islam, Christianity, Sikhism, Jainism, Buddhism, Sufism and Hindu faith & cults like Shaiva, Krishna, Sakta, Brahmakumari, Gayatri Pariwar, Osho and RadhaSoami in good numbers. For some decades followers of Baba Saheb Dr. Ambedkar increased and introduced a new dimension of culture in the region, mainly architecture, literature and fairs & festivals. The most widely spoken language in Agra Braj, Hindi, Urdu & to some extent Punjabi & Sindhi is also spoken. For a large portion of time, the city was under the Muslim & English rule. But the diversity of the city with Sulahkul is impressive and very old. The City of Sulahkul 'Agra' is an inspiration for harmony and living together with peace. People of Agra are warm, simple, helpful and very cooperative and welcoming to other people, the residents of Agra have now adopted a contemporary style of dressing and lifestyle.

Agra has been a major cultural center of the world for nearly 200 years, since then, all kinds of handicrafts and arts have been developed here. The artisans of Agra have always given a signature touch to their pieces by the craftsmanship and innovation of the skill. Whenever we walk or go through the old markets of Agra, we can see very small shops that include kite making, thread making, zardozi art, and marble work, but when we enter these shops, we can see huge galleries where workers carry out their work. During the walk, we will explore the working system of these small scale cottage industries that have silently been serving the city for generations. You will bear witness to the fast handiwork here along with the myriad skills. The tomb of Amir Khusro, sufi musician and poet, also features some beautiful marble inlay work.

Tourism is not just an industry but is also a medium of cultural exchange. And the geographical & cultural aspects provide much opportunity for tourism: relation to Culture & Art in Rural Surroundings of Agra region such as Bateshwar, Holipura, Bah-Jaitpur. Etmadpur, Chambal, Keetham & Farah, Eta, Dayalbagh, Sikri. In India, the Ministry of Tourism is also giving special emphasis on the development of such rural tourist places which have been proud of rich art & culture, handloom, heritage and crafts. The villages of Agra are not only rich in natural beauty but also in both spiritual and cultural splendor. While ensuring the participation of local people, rural tourism is expected to increase the prosperity of rural areas without compromising on rural productivity, preservation of rural environment and culture and help in proper adaptation between traditional beliefs and modern values.

Tangible List of Endangered Living Heritages and Practices:

Golden era of manuscript, literature (लोकसाहित्य)& Libraries (पुस्तकालय): Around 100 years old Central Library at Agra University, public Library at St. John's Library in Paliwal park & Company Garden Library in Sadar, Agra.

Bazaar and Haats: Handmade common & regular household Arts & Craft Urban Haats (आगराकेकेंद्रीयहाटबाजार) apart from organized 2-3 day art & craft fairs.

Rural Art, Craft, Haats, fairs (पारम्परिकबृजमंडलकृषिसंस्कृतिग्रामीणजनजीवनऔरउसकीलोकलाएं, लोकगीत-संगीत-नृत्य, खानपान, हस्तशिल्पऔरहाट) Traditional art & architecture (स्थापत्यऔरवास्तुकला): The old Havelis in Holipura, Mubarak Manzil (Aurangzeb ki Haveli), Bagh e Jahanaara, Bagh e Sultana Parvez, Bateshwar haveli & fort, Jagner fort, and Mughal & British period houses, buildings and Courtyards or Mohallas of Agra, Agra Pahalwani ke Akhade etc. Endangered a great asset of Heritage Walks.

Agricultural based mix economy of India largely based on traditional farming & handicraft (पारम्परिकजैविकखेतीऔरहस्तशिल्पकलाएं), Traditional brij mandal rural agricultural lifestyle (कृषिसंस्कृतिआधारितअर्थव्यवस्थाएवंजनजीवन)

Yamuna and Groundwater: The owing of pumps and bores disturbed the water tables and water bodies such as heritages Wells, Bawadies, canals, Taals and Hammams of agra region. The encroachment of Yamuna and its Banks agricultural and architectural heritage are in danger.

Deforestation of Fruit Gardens and agricultural land (फलबागऔरकृषिभूमिखतरेमें) due to modern urbanization (smart city) of the heritage city (eco city).

Rural and modern paintings and their institutions (बृज-ग्रामीणएवंआधुनिक) Brij School or Arts: Sculptures etc. (बृजमूर्तिकलाएंऔरसंस्थान) eg. Atranjikheda, Jaitpur, Bodhi Tal, Sikri etc. ancient archeological sites.

Textile & handlooms (हथकरघा) : Mughals & British period clothing along with rural dressing and

households such as the famous agra Darries making etc.

Rock Caves, Taksaal (टक्ताल): Raja todarmal Taksaal and Rock Caves at Fatehpur Sikri.

Public Transportation & Local Links: Ikka, Tonga, Baghi, Camel & elephant ride mainly in old bazaars and at all heritage sites of heritage city Agra.

Hastshilp kala and Kutir Udyog : Pottery & Clay work, Leather craft, Sculptures making, Dona-pattal making, Inlay work, zardozi, pitradura, Wooden stick & Paper-mud Baskets, Sanjhi Art, Carpet & cotton Darries making by using natural vegetable dyes etc. I.e. (ललितकलाओंसेडिजिटलयुगपरिवर्तनकिओर).

Intangible List of Endangered Living Heritages and Practices:

Mughlai and Traditional Rural Ethnic Food (पारम्परिकखानपान)etc.: Street food culture replacing the traditional food and its way of culture. (बृजकिपारंपरिकआओभागत, आतिथ्यसत्कार, खातिरदारीऔरमुगलाईदौरकिमे हमानावाजिस) Urban Culture: Agra Gharana, Haveli Sangeet, Drama: Agra Bazaar, fairs & festivals, Sufi musicians, poets, Urdu & Brij poetry(आमिरखुसरो, नजीरअकबराबादी, मीरगालिबऔरलोकगयांशैली).

Folk culture (लोककलाएँ): Traditional Gayaki, Bhagat Gayan shelli, Dhrupad, Bhagat Natika, Nritya (Raas or Raasleela), Kathak, Agra Bazaar, (पारंपरिकगायकी: भगत, हवेलीसंगीत), fairs & festivals (तीजत्योहारऔरहाटमेले), Folk songs & folk music(लोकसंगीत), Folk dances(लोकनृत्य), ethnic food (पारम्परिकखानपान).

Joint families replacing by nuclear family, due to owing modern life style (पारंपरिकऔरपारिवारिकआतिथ्यऔरसंस्कृतिसामाजिकमूल्योंकाहास).

Traditional Marriages are converting and limiting to Hotel Weddings, Marriage Homes. Missing the legacy of the Brij way of marriages, hospitality and system. (पारम्परिकविवाहपद्धतिऔरदावर्ते).

S.No.	Name of Village	Tehsil	Fair	Occasion
1.	Lashkarpur	Agra	Tajiye	10th of Moharram Every Year
2.	Lashkarpur	Agra	Urs	Thursday of Sawan Month
3.	Bodla	Agra	Urs	11th and 12th Raul Avval
4.	Swadeshahar	Agra	Ramlila	Quar Sudidish to Traudashi
5.	Malpura	Agra	Dev-Chhat	Bhado chhati and Addhyan Bhudinomi
6.	Malpura	Agra	Phou-dul	Chait badi Taj
7.	Midakur	Agra	Devi ji	Chait & Bhado saptami & Astami
8.	Etor	Agra	Devi Ji	Bhado & Chet Sudi Astami
9.	Khalua	Agra	Devi Ji	Last Chait Puranmasi
10.	Gailana	Agra	Chhadiya	Sawan Sudi Panchami
11.	Basra	Agra	Urs Sudvat	Baishakh, First & Second Thursday
12.	Etmadpur	Iitmadpur	Ramlila	Quar Sadi Dismi & Dwadasi
13.	Semera	Ittmadpur	Ramlila	Amavas to Puranmasi
14.	Kirawali	Kiraoli	Kans-Lila & Pul-Dul	Chait Month every year
15.	Rajpur	Agra	Rajeswar mela	Sawan month 1st Monday
16.	Balkeswar	Agra	Balkeswar mela	Sawan month 2nd Monday
17.	Prithivinath	Agra	Prithivinath mela	Sawan month 3rd Monday
18.	Kailash (Sikandara)	Agra	Prithivinath mela	Sawan month 4th Monday

Table 1: Fairs & Occasion In Agra

Suggestions for the Conservations of Endangered & Living Heritages:

- Manpower Activities and Practices: With the help of the awareness of historical, moral, logical,

socio-cultural, economical, ecological & scientific conservation methods and practices of living heritages, we are not only able to conserve endangered heritages, art forms are also capable to make interactive & transform our legacy with the help of technology for future generations as well as to uplift the social-economic condition of locals.

- With direct linkage of the living heritages to the upcoming guest together these heritage relics, a holistic experience of the city can be obtained as a series of Agra's living Art and Craft Heritage walks and as traditional ethnic HAATs. These walks and HAATs may become facilitated by the community youth along with the Heritage Footprints, who would have been trained as tour facilitators, providing both historical and traditional facts of living heritage practices in the region. Tourists can avail the extended ethnic hospitality of the old city heritages by opting city and village homestays with traditional, standard, clean and safe traditional hospitality and facilities at affordable rates.
- There are some science & technology components through which we could promote the conservation of our Living Heritages: Virtual Heritage Tours (Tangible/Tangible), Audio Guide, Tourist GIS, Online HAATs eCommerce portals, Traditional Art forms & HAATs Apps, Apps for Community/ Mohallas activities/Cultural activities/Local fooding practices & tours, digital library of traditional arts, artifacts and manuscripts, Mughal arts and paintings etc. Agro Science & Technology infra-Components: Laboratory for conservation of traditional Agricultural practices for organic sustainable Agro farming. Traditional scientific methods and practices for growing organic crops through organic fertilizers, pest controls, irrigation systems etc.

Challenges:

The fundamental question that arises is, which heritage is important?, to whom?, why? and how? it should be conserved. Now the existence of Living heritages of Agra- Brij region is in danger owing to modernization, lack of proper awareness, conservational & promotional strategy. Apart from the political parties, the role of the private individuals and institutions is also of paramount importance in the conservation process as they serve as testaments to the diverse cultural expressions and practices in the region. Thus linking heritage conservation to the living traditions will give the cultural heritage a function in the life of the community. There is a need to address the various challenges ranging from better conservation practicing the endangered heritages to interpretation of heritage sites, it's appropriate use or adaptation, use of appropriate conservation techniques and materials, the manner in which the process and the final product contributes to the surrounding environment and the local community's cultural and historic continuum. Thus, to overcome these challenges a profound understanding of conservation as a social process is required. This process will foster community involvement and capacity-building, and will have a catalytic effect on local restoration and conservation efforts.

Conclusion:

A careful evaluation of endangered heritage and cultural values of living heritage practices is necessary to determine the elements that contribute to its significance. An appropriate Conservation Management Plan needs to be developed for all endangered heritages which will work in tandem with these assessed values and condition assessments of the built structures. This will in turn help

finalize the phasing and priority of conservation/art works in brij region and framing the plans in coherence with guidelines and policies outlined by the Management Plan. The conservation of living heritage of Agra and its surroundings going to support the traditional livelihood to locals by practicing the local art forms and craft practices and also support the livelihood of 200 plus urban slums and various rural areas residing in Braj region which ultimately safeguard their traditional way of life by engaging them in traditional social and cultural practices through science & Technology aided and supportive environment and help to develop the tourist interest and bound tourist to stay for some nights in Agra. Successful conservation of endangered heritage lies in reusing and adapting older buildings to modern standards and requirements with minimal interventions. This will not only save the physical fabric of the building, but will also ensure the socio-economic viability and relevance in the near future. The role of public-private partnership also becomes important in the stewardship of the cultural heritage sites as it can benefit in funding, directing and implementing heritage conservation. This will genuinely trigger the 'Living' dimension of the endangered heritage sites of Braj region, thus making it timeless.

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