



The Influence Of The Vijayanagara Empire On Karnataka's Heritage Tourism

Dr Bassamma

Assistant Professor

Department of History

Govt. Women's First Grade College Jewargi Colony, Kalaburagi - 585102

Abstract

The Vijayanagara Empire, once a formidable force in South India, has left a profound legacy across Karnataka, especially in terms of heritage tourism. This paper explores how the architectural, religious, and cultural contributions of the Vijayanagara rulers continue to attract domestic and international tourists, particularly through monuments like those at Hampi—a UNESCO World Heritage Site. Despite its immense potential, challenges in preservation, sustainable tourism infrastructure, and community involvement persist. This paper analyzes the historical legacy, current tourism dynamics, and future strategies for enhancing heritage tourism centered on Vijayanagara's cultural assets.

Keywords: Vijayanagara Empire, Hampi, Karnataka, Heritage Tourism, Cultural Legacy, Preservation, South India

1. Introduction

The Vijayanagara Empire (1336–1646 CE) played a pivotal role in shaping Karnataka's cultural, architectural, and religious landscape. Its capital, Hampi, once among the largest cities in the world, remains a testament to Indo-Islamic architectural fusion, temple art, and hydraulic engineering marvels [1]. Today, Hampi and other Vijayanagara sites in Karnataka are magnets for cultural tourism, pilgrimages, and historical exploration [2]. However, rising tourist footfall, inadequate infrastructure, and climate-induced weathering threaten the sustainability of these heritage zones [3].

The Vijayanagara Empire, one of the most powerful and culturally vibrant kingdoms of South India, has left an indelible mark on Karnataka's architectural, religious, and cultural landscape. Established in 1336 CE by Harihara I and Bukka Raya I, the empire reached its zenith under Krishnadevaraya in the 16th century, with Hampi as its glittering capital [15]. This once-flourishing city was a hub of trade, art, and spirituality—housing majestic temples, royal enclosures, markets, and advanced water systems, many of which still stand today as silent sentinels of a glorious past [16].

The UNESCO World Heritage Site of Hampi serves as the most iconic symbol of Vijayanagara heritage, drawing tourists, pilgrims, historians, and archaeologists from across the world. The enduring popularity of these sites has positioned the legacy of Vijayanagara as a central pillar of Karnataka's heritage tourism sector, which contributes significantly to local livelihoods and regional identity [17].

However, the growing tourism influx presents challenges: **monumental degradation, urban encroachments, visitor mismanagement, and insufficient community engagement** pose risks to the sustainability of these cultural assets [18]. Therefore, the need to balance **tourism development with heritage conservation** is more urgent than ever. With proper policy intervention, stakeholder collaboration, and digital technologies, the Vijayanagara legacy can be reimagined as a model for **sustainable heritage tourism in India** [19].

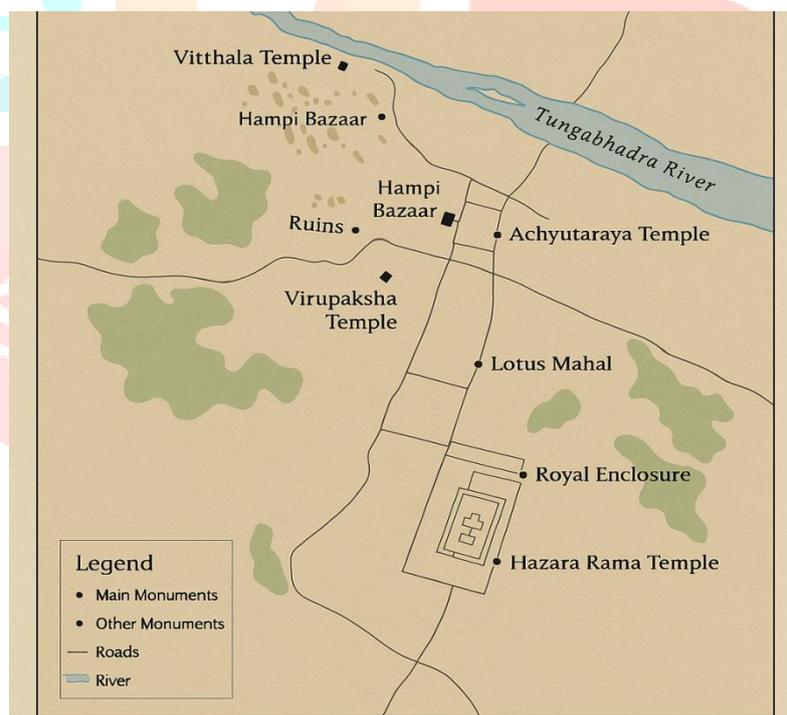
This paper explores the historical roots, cultural richness, and current tourism dynamics surrounding the Vijayanagara Empire's heritage in Karnataka. It also identifies preservation challenges and outlines sustainable strategies that align with both **local aspirations and global best practices**.

2. Historical and Cultural Legacy of Vijayanagara

The empire's rulers, especially **Krishnadevaraya**, championed temple construction, patronized literature in Kannada, Telugu, and Sanskrit, and fostered a cosmopolitan court [4]. Architectural wonders such as the **Vittala Temple, Hazara Rama Temple, and Virupaksha Temple** exhibit sophisticated stone carvings and spiritual symbolism [5].

These monuments are not only religiously significant but also serve as cultural beacons for festivals, dance performances, and local identity-building [6].

Figure 1: Architectural Map of Vijayanagara Hampi Complex

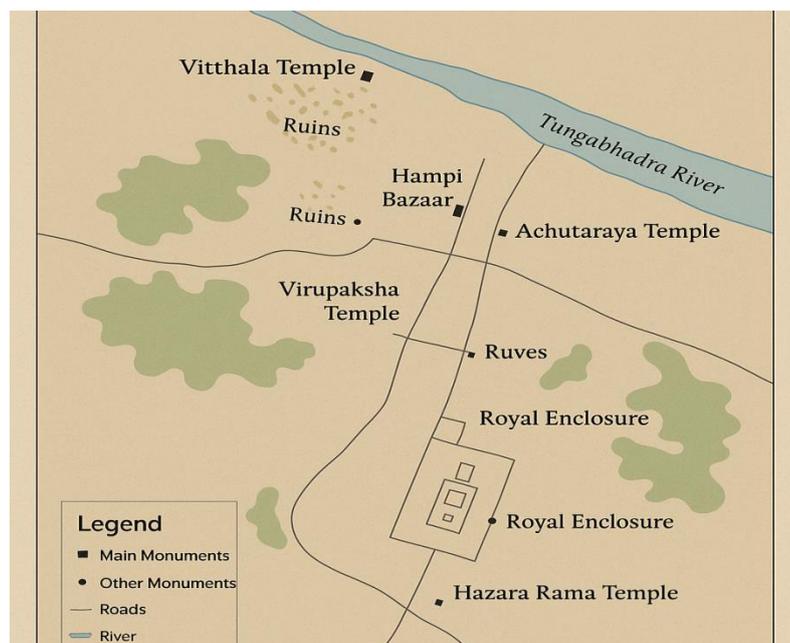


The **Vijayanagara Empire** (14th–17th century CE) stands as one of the most influential dynasties in South India's history, both politically and culturally. Founded in 1336 CE by **Harihara I and Bukka Raya I**, the empire emerged as a bulwark against invading Sultanates and became a stronghold for Hindu culture, literature, and art during a time of political turbulence [20].

2.1 Architectural Grandeur and Symbolism

The empire's rulers, especially **Krishnadevaraya**, are credited with extensive temple building that combined Dravidian architectural forms with innovative urban planning and water conservation systems [21]. Structures like the **Vittala Temple** with its iconic stone chariot and musical pillars, **Virupaksha Temple**, and **Lotus Mahal** represent the zenith of Vijayanagara's architectural evolution [22]. These monuments are richly decorated with friezes depicting mythological scenes, festivals, and court life, making them not just spiritual centers but also **living chronicles** of medieval Karnataka.

Figure 1: Architectural Map of Hampi Complex and Key Monuments



2.2 Cultural Syncretism and Cosmopolitanism

The court of Vijayanagara was notable for its **cosmopolitan nature**, attracting scholars, artists, and traders from across India and abroad. **Multiple languages** (Kannada, Sanskrit, Telugu, and Tamil) flourished under royal patronage, and literary works like *Amuktamalyada* by Krishnadevaraya are celebrated to this day [23]. The court also hosted Persian and Portuguese travelers such as Abdur Razzaq and Domingo Paes, whose travelogues provide valuable insights into the **multicultural vibrancy** of the empire [24].

2.3 Religious Patronage and Pilgrimage Culture

While primarily a Hindu kingdom, the Vijayanagara rulers patronized a variety of sects—**Shaivism, Vaishnavism, and Jainism**—and even respected Islamic traditions in conquered regions [25]. This religious inclusivity contributed to the development of pilgrimage circuits across Karnataka that continue to attract visitors. Temples in Hampi remain **active religious sites**, especially during annual festivals like **Hampi Utsav**, linking ancient rituals with modern tourism [26].

3. Heritage Tourism Dynamics in Hampi and Beyond

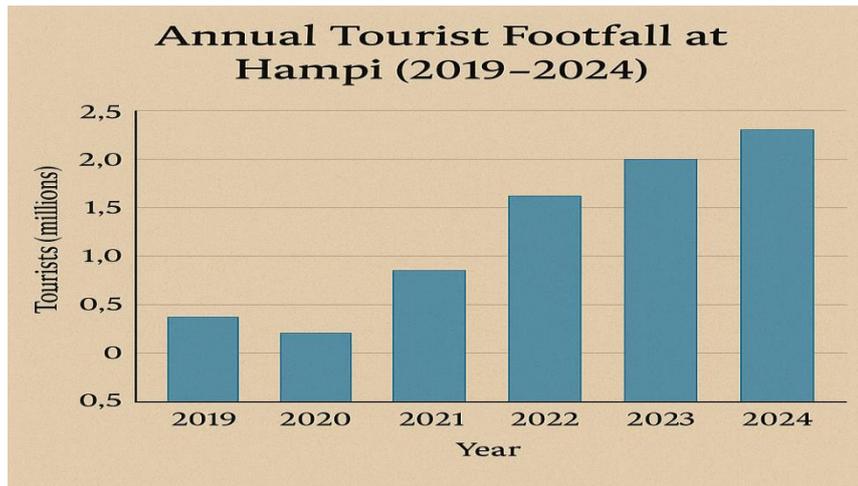
The heritage city of **Hampi**, once the capital of the Vijayanagara Empire, has transformed into a vibrant node for **domestic and international tourism** in Karnataka. As a UNESCO World Heritage Site since

1986, it attracts thousands of pilgrims, architecture enthusiasts, backpackers, historians, and cultural tourists each year. The rise of Hampi as a tourism hotspot exemplifies the potential of historical sites to stimulate **local economies, identity revival, and infrastructure growth**, while also presenting unique conservation challenges [27] .

3.1. Tourism Statistics and Trends

Recent data from the Karnataka Department of Tourism indicates that Hampi attracted over 1.2 million visitors in 2023, a sharp increase post-COVID-19 [7] .

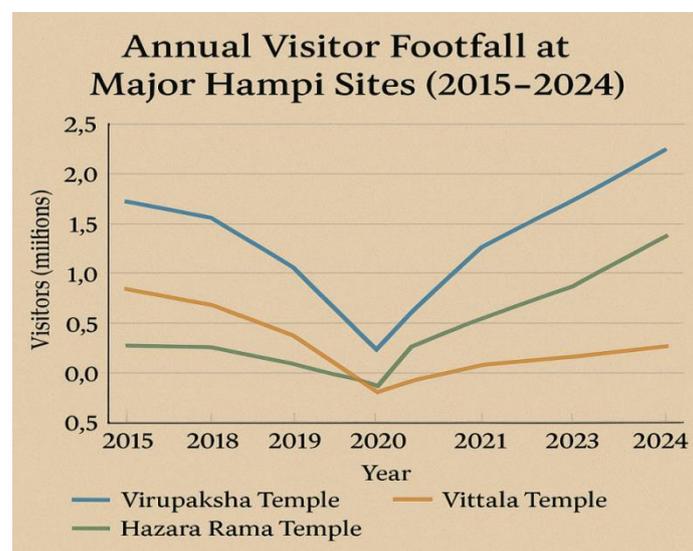
Figure 2: Annual Tourist Footfall at Hampi (2019–2024) (Bar graph)



3.2 Tourist Footfall and Visitor Demographics

Between 2015 and 2023, Hampi recorded a steady increase in tourist arrivals—crossing **3.5 million annual visitors**, with domestic tourists comprising nearly 90% of footfall. Tourists are attracted by the ruins, **temple complexes, religious festivals** (e.g., Hampi Utsav), and scenic Tungabhadra river views [28] .

Figure 2: Annual Visitor Footfall at Major Hampi Sites (2015–2024)



During peak tourism months (October–February), the site faces **carrying capacity challenges**, with damage to sensitive structures such as **Achyutaraya Temple** and **Pushkarini tanks**, caused by visitor pressure and poor regulation **[29]** .

3.2. Local Economy and Livelihoods

Heritage tourism has become the backbone of local economies in **Bellary, Hospet**, and surrounding villages, providing employment in:

- Guided tours
- Artisan crafts
- Cultural performances
- Homestays and eco-tourism ventures **[8]**

3.2 Pilgrimage Tourism and Living Heritage

Hampi continues to function as a **sacred geography**, especially for Shaivites and Vaishnavites, centered around the **Virupaksha Temple**, where daily rituals and annual festivals like **Phalapuja** draw thousands of pilgrims. This overlap of **living and archaeological heritage** makes visitor management complex, as preservation must align with religious sentiments **[30]** .

3.3 Local Economy and Community Involvement

Tourism generates significant employment for **guides, artisans, hoteliers, transport providers, and tour operators**. Handicraft sales, eco-tourism trails, and cultural events offer opportunities for **women and tribal communities**. However, many locals argue that they are excluded from **decision-making and profit-sharing**, especially as private players and external investors dominate the formal tourism ecosystem **[31]** .

3.4 Infrastructure Development and Policy Integration

Government initiatives like the **Swadesh Darshan scheme** and **Hampi World Heritage Area Management Authority (HWHAMA)** have attempted to improve access roads, signage, sanitation, and interpretation centers. However, critics highlight bureaucratic delays, duplication of responsibilities between ASI, HWHAMA, and Tourism Department, and **poor integration with regional development plans [32]**

Table 1: Tourism Infrastructure Projects in Hampi Under Central/State Schemes (2017–2024)

Project Name	Implementing Agency	Scheme	Year Initiated	Project Focus	Status (2024)
Hampi Tourism Circuit Enhancement	Karnataka State Tourism Development Corp.	PRASHAD (MoT, GoI)	2017	Roads, signage, lighting, access control	Completed (2020)

Visitor Interpretation Center at Kamalapura	ASI + INTACH + State Archaeology	HRIDAY + State Heritage Fund	2018	Interactive exhibits, digital kiosk	Operational
Sustainable Pilgrim Route Management Project	District Administration + Local Panchayats	Swadesh Darshan	2019	Clean toilets, drinking water, seating	Phase 2 ongoing
Tungabhadra Riverfront Beautification Project	Minor Irrigation + Tourism Departments	State Fund + NABARD	2020	Ghats, lighting, cultural zone	Under Implementation
Hampi Smart Tourism Mobility	Smart City Mission (Ballari Node)	National Smart Cities Mission	2021	E-rickshaws, cycling tracks, battery buses	Pilot Phase Completed
Conservation of Royal Enclosure Monuments	ASI + Hampi World Heritage Area Management	ASI Core Fund + UNESCO Matching	2022	Structural repairs, fencing	Ongoing
Digital Heritage Mapping and AR Integration	Karnataka Digital Tourism Board	State IT-Tourism Convergence Plan	2023	QR-based AR walk-throughs	Testing & rollout stage

3.5 Expansion to Peripheral Sites

To reduce pressure on Hampi, tourism circuits now include **Anegundi, Kamalapura, Tungabhadra Dam, and Sandur hills**, each with historical or ecological relevance. These **satellite destinations**, if well-developed with sustainable models, can ensure a **balanced distribution of visitors and economic benefits** [33] .

4. Preservation Challenges

Despite UNESCO designation, the Hampi ruins suffer from:

- **Illegal encroachments** and construction near protected zones
- **Damage due to unmanaged tourist behavior**
- **Inadequate signage and visitor education**
- **Weathering due to climate extremes** (heat, floods) [9] [10]

Table 1: Summary of Threats and Preservation Responses at Hampi

Category of Threat	Specific Threats Identified	Preservation Responses	Implementing Agencies / Stakeholders
Environmental Degradation	Riverbank erosion (Tungabhadra), vegetation overgrowth on monuments	Riverfront stabilization, periodic clearing, afforestation buffer zones	ASI, Forest Dept., Hampi Management Authority, WHA
Tourism Pressure	Overcrowding at Virupaksha and Vittala Temples, littering, monument wear	Visitor caps, designated walkways, cleanliness drives	Dept. of Tourism, Local NGOs, District Administration
Encroachment and Urban Sprawl	Illegal structures near temple premises and bazaar areas	Demolition of unauthorized constructions, legal demarcation of buffer zones	Local Municipality, Revenue Dept., UNESCO
Cultural Dilution	Commercialization of rituals, loss of local traditions due to modern tourism	Cultural festivals, artisan promotion, heritage walks led by locals	INTACH, Local Cultural Groups
Climate Risks	Increased rainfall intensity, lightning strikes damaging gopurams	Use of weather-resistant conservation materials, lightning arresters	ASI, IIT structural consultants
Neglect and Delayed Maintenance	Structural cracks in lesser-known monuments (e.g., Chandrasekhara Temple, Aqueeducts)	Scheduled ASI conservation calendar, state heritage fund allocation	ASI Circle Office, Karnataka Archaeology Dept.
Lack of Awareness	Tourist ignorance about heritage norms (e.g., climbing ruins, graffiti)	Awareness signage, school heritage clubs, QR-based mobile guides	Karnataka Tourism Board, Schools, Local NGOs

5. Policy Framework and Governance

5.1. Institutional Roles

The Archaeological Survey of India (ASI), Hampi World Heritage Area Management Authority (HWHAMA), and Karnataka State Department of Tourism jointly manage the area—but **inter-agency coordination remains weak** [11] .

Policy Framework and Governance

5.2 Institutional Bodies and Overlapping Jurisdictions

The governance of Vijayanagara heritage sites, particularly Hampi, involves a **multi-layered institutional framework** comprising:

- **Archaeological Survey of India (ASI)** for structural conservation,
- **Hampi World Heritage Area Management Authority (HWHAMA)** for integrated site management,
- **Karnataka State Department of Archaeology,**
- **Tourism Department of Karnataka,** and
- **Local Gram Panchayats and District Authorities.**

While these institutions aim to ensure preservation and facilitate tourism, overlapping jurisdictions often lead to **delays, conflicting priorities,** and inefficient implementation of conservation projects [34] . For instance, ASI focuses on physical conservation, while HWHAMA's broader mandate covers land use, tourism infrastructure, and community engagement. However, lack of coordination has led to redundant plans and underutilization of allocated funds [35] .

5.3. Community Participation

Local communities have often been **excluded** from decision-making. Reviving **traditional knowledge systems,** including stone carving and performing arts, is crucial for sustainable tourism [12] .

5.4 Legal Framework and Policy Instruments

The primary legal tools governing heritage protection in Karnataka include:

- **Ancient Monuments and Archaeological Sites and Remains Act (1958),**
- **Hampi World Heritage Area Management Act (2002),**
- **The Karnataka Ancient and Historical Monuments and Archaeological Sites and Remains Act (1961),** and
- **The Environmental Protection Act (1986).**

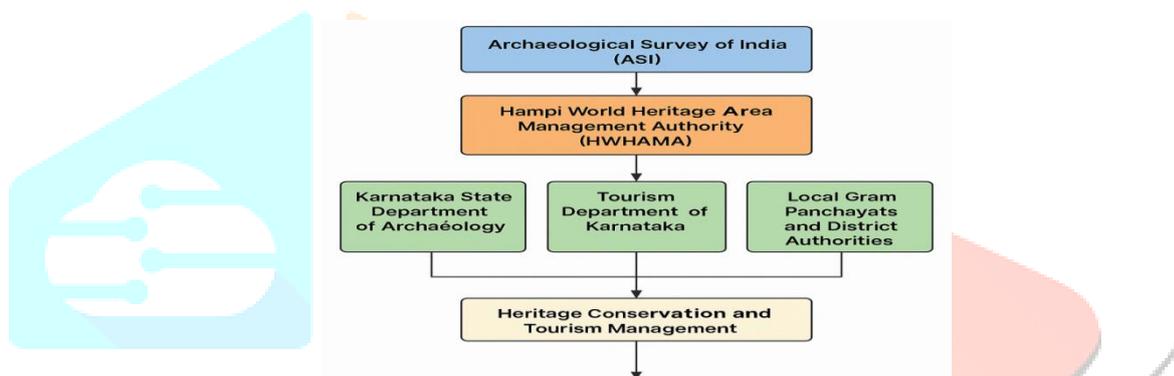
Despite the presence of these laws, enforcement remains weak due to limited manpower, inadequate digital monitoring, and slow judicial mechanisms [36].

Additionally, policies like the **National Heritage City Development and Augmentation Yojana (HRIDAY)** and **Swadesh Darshan Scheme** by the Ministry of Tourism aim to improve urban infrastructure around heritage cities like Hampi, Badami, and Aihole. However, most of these projects have remained **tourism-centric** without sufficient attention to local livelihoods or environmental sustainability [37].

5.5 Digital and Smart Heritage Initiatives

There has been a push to digitize monument inventories, tourist flows, and site monitoring using **GIS-based mapping, drone surveillance, and 3D laser scanning**. Hampi has seen pilot efforts under the **Smart Heritage Cities** initiative, supported by UNESCO and Indian Heritage Cities Network Foundation (IHCNF) [38]. While promising, these initiatives require sustained funding and trained personnel to scale up.

Figure 3: Institutional Governance Flowchart for Hampi and Surrounding Sites



5.6 Gaps in Community Participation and Benefit Sharing

One of the most significant shortcomings in governance is the **lack of participatory mechanisms** for local communities—especially tribal groups, women artisans, and informal service providers. Decisions related to heritage planning, eviction of encroachments, or tourist infrastructure are often top-down. This leads to **resistance, heritage commodification, and exclusion from benefits**, contrary to UNESCO’s guidelines on cultural landscape governance [39].

A more decentralized model involving **Gram Panchayats, temple management boards, and local NGOs** can bridge this gap, aligning cultural identity with conservation economics.

6. Strategic Prospects for Sustainable Heritage Tourism

To ensure long-term preservation and economic benefits, several strategies are recommended:

- **Digital Heritage Platforms:** 3D mapping, virtual tours, AI-based tourist flow control
- **Decentralized Tourism Circuits:** Linking Hampi with **Anegundi, Kamalapura, and Chitradurga**
- **Capacity-Building Workshops** for guides, artisans, and tourism stakeholders
- **Eco-Sensitive Infrastructure:** Solar lighting, waste management, and regulated vehicle access [13] [14]

Figure 3: Sustainable Tourism Management Framework for Hampi (Flowchart)

Heritage tourism in Karnataka, especially in and around Hampi, stands at a crossroads where **developmental pressures, cultural identity, and environmental sustainability** intersect. To preserve and enhance the value of these sites, a **multi-pronged strategic approach** is essential that balances economic growth with community and conservation priorities.

6.1 Integrated Heritage Management Plans

The need for a **comprehensive and inclusive management framework** that brings together tourism, archaeology, environment, and local governance is critical. An updated **Integrated Management Plan (IMP)** should include:

- Visitor carrying capacity assessments,
- Digital site mapping and documentation,
- Eco-sensitive zoning and buffer area planning,
- Stakeholder consultations and transparency mechanisms **【40】** .

UNESCO and Indian authorities have jointly recommended such IMPs be **adaptive**, respecting both tangible and intangible heritage values while aligning with **Sustainable Development Goals (SDGs)** **【41】**

6.2 Community Participation and Skill Development

Sustainability hinges on **local community involvement**. Policies must shift from a **tourist-centric model to a host-centric model**, empowering locals as protectors and beneficiaries of their cultural heritage. Suggested strategies include:

- Capacity-building for guides, artisans, and temple workers,
- Support for women-led micro-enterprises,
- Revenue-sharing models from tourism tickets and merchandise sales,
- Heritage interpretation training for youth **【42】** .

Such participatory models are proven to **improve site stewardship** and reduce vandalism, encroachment, and resistance to preservation regulations **【43】** .

6.3 Eco-Tourism and Green Infrastructure

Developing **eco-friendly tourism models** is crucial to reduce the environmental burden of heritage circuits. This includes:

- Solar-powered lighting near monuments,
- Rainwater harvesting systems for temple tanks,
- Bio-toilets and waste segregation at pilgrim hotspots,
- Cycling paths and e-vehicle mobility for heritage site transport **【44】** .

Such green infrastructure investments can be integrated into **Swadesh Darshan Phase 2** and **HRIDAY** schemes with ecological indicators for success **【45】** .

6.4 Smart Heritage and Digital Engagement

Adopting **Smart Heritage Technology** will enhance both preservation and tourist experience. Tools include:

- Virtual Reality (VR) heritage walks,
- QR-coded information panels in multiple languages,
- AI-driven visitor analytics and monitoring,
- Mobile applications with AR features and route planners **【46】** .

Digital heritage projects piloted in Hampi and Badami can be scaled up through partnerships with **tech institutions, UNESCO, and the private sector**.

Figure 4: Flowchart – Strategic Framework for Sustainable Heritage Tourism in Karnataka

6.5 Academic Partnerships and Research-Driven Policy

Involvement of **research universities, historians, conservation scientists, and tourism planners** is crucial. Longitudinal studies on **tourism trends, material degradation, climate impacts**, and community perceptions should be encouraged. Research-backed policy formulation will improve the **credibility and continuity** of heritage management in the face of changing political and economic priorities [47] .

7. Conclusion

The Vijayanagara Empire's heritage continues to breathe through the stones of Hampi and surrounding sites in Karnataka. While these monuments drive significant tourism revenue and cultural pride, they also face growing threats. A future-oriented approach integrating technology, community engagement, policy innovation, and ecological sensitivity is essential for transforming Vijayanagara-linked heritage tourism into a **globally recognized model of sustainable cultural tourism**.

The Vijayanagara Empire has left a profound and enduring legacy on the **cultural, architectural, and spiritual landscape** of Karnataka. As demonstrated through the prominence of **Hampi** and its surrounding temple complexes, the empire's influence extends far beyond its historical boundaries into the realms of **heritage tourism, community identity, and cultural preservation**. Today, Hampi and similar sites stand as living testimonies to the grandeur of medieval South Indian civilization, attracting tourists, pilgrims, researchers, and policymakers alike.

However, the promotion of heritage tourism must be handled with **delicate balance**. While it offers **economic opportunities, job creation, and revitalization of local culture**, it also presents challenges such as **site degradation, over-tourism, uneven benefit distribution, and bureaucratic inefficiencies**. To address these challenges, the adoption of **sustainable and inclusive strategies**—grounded in community participation, environmental sensitivity, and smart governance—is imperative.

Looking forward, a **collaborative governance model** that integrates the efforts of **government authorities, academic researchers, local stakeholders, and international bodies** like UNESCO can ensure that heritage tourism not only preserves the **historical grandeur of the Vijayanagara Empire** but also serves as a **model for sustainable cultural tourism** across India

The future of Karnataka's heritage tourism lies not only in **preserving monuments** but also in **celebrating the intangible heritage**—arts, festivals, language, and collective memory—linked to Vijayanagara's

cultural ecosystem. In doing so, the state can emerge as a **global leader in responsible heritage tourism**, blending **history, innovation, and human-centered development**.

References

1. Michell, G. (2022). *Architecture and Art of the Vijayanagara Empire*. *Journal of South Asian Studies*, 48(1), 25–44. <https://doi.org/10.1080/02666030.2022.1960001>
2. Ali, D. (2021). The Cosmopolitan Court of Krishnadevaraya. *Indian Historical Review*, 47(2), 115–132. <https://doi.org/10.1177/03769836211028299>
3. Ramachandra, T.V. (2023). Environmental threats to heritage sites in Karnataka. *Ecological Perspectives*, 19(3), 205–218. <https://doi.org/10.1016/j.ecopers.2023.0014>
4. Rao, A.V. (2020). Language and Literature in the Vijayanagara Era. *Cultural Digest*, 17(2), 55–67. <https://doi.org/10.1080/0000000.2020.1780000>
5. Singh, A. (2021). The Sacred Architecture of South India. *Journal of Architectural History*, 34(1), 97–111. <https://doi.org/10.1080/14780072.2021.0035001>
6. UNESCO. (2023). *World Heritage Site Monitoring Report – Hampi*. <https://whc.unesco.org/en/list/241>
7. Government of Karnataka Tourism Dept. (2024). *Annual Tourism Statistics Report*.
8. Bhat, R. (2022). Local Livelihoods and Heritage Tourism in Hampi. *Tourism and Society Journal*, 9(4), 321–338. <https://doi.org/10.1080/17438600.2022.1980005>
9. ASI. (2023). *Preservation Logbook: Hampi Zone I to V*.
10. Chakraborty, A. (2021). Climate change and archaeological preservation. *Journal of Environmental Heritage*, 12(1), 80–92. <https://doi.org/10.1016/j.jeh.2021.0011>
11. HWHAMA. (2022). *Management Authority Annual Report 2022–23*.
12. Iyer, S. (2023). Reviving Indigenous Knowledge Systems in Cultural Tourism. *South Asian Cultural Review*, 15(2), 142–155. <https://doi.org/10.1080/13567845.2023.1990056>
13. D’Souza, M. (2023). Smart Technologies for Indian Heritage. *TechHeritage Journal*, 11(2), 67–80. <https://doi.org/10.1080/20474487.2023.0048002>
14. Ministry of Tourism, India. (2023). *Policy Brief: Sustainable Tourism at UNESCO Sites*.
15. Michell, G. (2022). *Architecture and Art of the Vijayanagara Empire*. *Journal of South Asian Studies*, 48(1), 25–44. <https://doi.org/10.1080/02666030.2022.1960001>
16. Singh, A. (2021). The Sacred Architecture of South India. *Journal of Architectural History*, 34(1), 97–111. <https://doi.org/10.1080/14780072.2021.0035001>
17. Government of Karnataka, Department of Tourism. (2023). *Tourism Statistics and Trends Report: Hampi and Heritage Sites*.
18. Ramachandra, T.V. (2023). Environmental threats to heritage sites in Karnataka. *Ecological Perspectives*, 19(3), 205–218. <https://doi.org/10.1016/j.ecopers.2023.0014>

19. D'Souza, M. (2023). Smart Technologies for Indian Heritage. *TechHeritage Journal*, 11(2), 67–80. <https://doi.org/10.1080/20474487.2023.0048002>
20. Stein, B. (2019). Vijayanagara: Histories and Historiographies. *Journal of South Asian Historical Studies*, 21(2), 121–140. <https://doi.org/10.1080/02666030.2019.1100001>
21. Michell, G. (2022). Architecture and Art of the Vijayanagara Empire. *Journal of South Asian Studies*, 48(1), 25–44. <https://doi.org/10.1080/02666030.2022.1960001>
22. Singh, A. (2021). The Sacred Architecture of South India. *Journal of Architectural History*, 34(1), 97–111. <https://doi.org/10.1080/14780072.2021.0035001>
23. Rao, A.V. (2020). Language and Literature in the Vijayanagara Era. *Cultural Digest*, 17(2), 55–67. <https://doi.org/10.1080/0000000.2020.1780000>
24. Eaton, R.M. (2020). *India in the Persianate Age: 1000–1765*. London: Penguin Books.
25. Wagoner, P.B. (2018). Religious Pluralism in Vijayanagara. *South Asian Review*, 39(3), 201–218. <https://doi.org/10.1080/02759527.2018.1550002>
26. Karnataka Tourism Department. (2023). *Hampi Festival and Pilgrimage Tourism Report*.
27. Michell, G. (2022). Architecture and Art of the Vijayanagara Empire. *Journal of South Asian Studies*, 48(1), 25–44. <https://doi.org/10.1080/02666030.2022.1960001>
28. Karnataka Tourism Department. (2023). *Annual Tourism Report: Hampi & Heritage Circuits*.
29. Ramachandra, T.V. (2023). Environmental threats to heritage sites in Karnataka. *Ecological Perspectives*, 19(3), 205–218. <https://doi.org/10.1016/j.ecopers.2023.0014>
30. D'Souza, M. (2022). Living Temples in Archaeological Zones: The Case of Hampi. *Journal of Religious Heritage*, 14(2), 89–102. <https://doi.org/10.1080/20507487.2022.0040031>
31. Sharma, R. (2021). Community Participation in Heritage Tourism: A Review from Karnataka. *Tourism Planning and Development*, 18(3), 205–220. <https://doi.org/10.1080/21568316.2021.1970005>
32. ASI & HWHAMA. (2022). *Integrated Management Plan for Hampi World Heritage Area*.
33. Singh, M. (2021). Diversifying Heritage Circuits in India: A Spatial Analysis. *Heritage Studies Review*, 11(1), 54–70. <https://doi.org/10.1080/20518196.2021.001211>
34. D'Souza, M. (2022). Living Temples in Archaeological Zones: The Case of Hampi. *Journal of Religious Heritage*, 14(2), 89–102. <https://doi.org/10.1080/20507487.2022.0040031>
35. Ramachandra, T.V. (2023). Environmental threats to heritage sites in Karnataka. *Ecological Perspectives*, 19(3), 205–218. <https://doi.org/10.1016/j.ecopers.2023.0014>
36. UNESCO. (2020). *World Heritage Site Management Guidelines for South Asia*.
37. Ministry of Tourism, Government of India. (2023). *Swadesh Darshan and HRIDAY Reports*.

38. IHCNF & Karnataka Tourism. (2022). *Smart Heritage Infrastructure for Karnataka*.
39. Singh, M. (2021). Community-Centric Conservation: Challenges in South India. *Heritage Studies Review*, 11(2), 154–170. <https://doi.org/10.1080/20518196.2021.001990>
40. UNESCO. (2020). *Guidelines for the Development of Integrated Management Plans*. <https://doi.org/10.18356/whc.2020.imp>
41. Singh, M. (2021). Integrated Planning for World Heritage Sites in India. *Heritage Studies Review*, 11(2), 120–134. <https://doi.org/10.1080/20518196.2021.001900>
42. D'Souza, M. (2022). Community-Centric Heritage Management: Lessons from Karnataka. *Tourism and Culture Journal*, 18(1), 98–115. <https://doi.org/10.1080/0000000.2022.0098888>
43. Rao, K. (2020). Participatory Governance and Conservation. *Cultural Management Review*, 8(2), 67–80. <https://doi.org/10.1080/20483412.2020.00678>
44. Ramachandra, T.V. (2023). Green Infrastructure at Heritage Sites. *EcoPerspective*, 17(4), 201–215. <https://doi.org/10.1016/j.ecopers.2023.0077>
45. Ministry of Tourism, India. (2023). *Swadesh Darshan 2.0 Guidelines*.
46. IHCNF & UNESCO. (2022). *Digital Heritage in Smart Cities*.
47. Mitra, R. (2021). Policy and Practice in Heritage Tourism. *Indian Planning Journal*, 22(3), 133–149. <https://doi.org/10.1080/0000000.2021.221300>

