Dynamics and Dimensions of Cultural Heritage of Pakistan in Punjab

Muhammad Anjum Saeed

**Department of Anthropology Quaid-i-Azam University
Islamabad
Pakistan**

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Dynamics and Dimensions of Cultural Heritage of Pakistan in Punjab
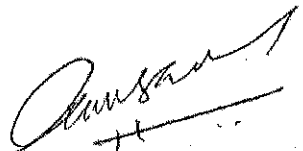
Muhammad Anjum Saeed

This Dissertation is submitted to the Department of Anthropology, Quaid-i-Azam University Islamabad, in partial fulfillment of the requirement for award of Ph.D in Anthropology.

Department of Anthropology,
Quaid-i-Azam University Islamabad Pakistan
2022

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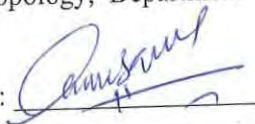Student/Author Signature

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(Department of Anthropology)

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This is to certify that the research work presented in this thesis, entitled **"Dynamics and Dimensions of Cultural Heritage of Pakistan in Punjab** was conducted by **Mr. Anjum Saeed,** under the supervision of Dr. Rao Nadeem Alam, Assistant Professor Department of Anthropology, Quaid-i-Azam University, Islamabad.

No part of this thesis has been submitted anywhere else for any other degree. This thesis is submitted to the Department of Anthropology, Quaid-i-Azam University, Islamabad, in the partial fulfillment of the requirements for the degree of Doctor of Philosophy in the Field of Anthropology, Department of Anthropology, Quaid-i-Azam University, Islamabad.
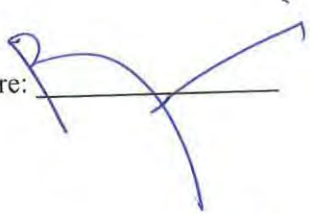
Student Name: **Anjum Saeed**   Signature: _____

Examination Committee:

a) **External Examiner: 1**   Signature: _____

    Dr. Abdul Waheed Rana
    Ex-Chief (Mass Media, Culture Youth & Tourism)
    Planning & Development Division
    House No. 786, Street No. 72
    D-12/2, Islamabad.

b) **External Examiner: 2**   Signature: _____
    Dr. Naseer Ahmed Khan
    Ex-Post Master General, Nothern Pakistan
    House No.115, Street No.7, Phase 2 Bahria Town
    Islamabad

c) **Internal Examiner:**   Signature: _____
    Dr. Rao Nadeem Alam
    Assistant Professor
    Department of Anthropology
    Quaid-i-Azam University, Islamabad

d) **Thesis Supervisor Name:**   Signature: _____
    Dr. Rao Nadeem Alam

    Name of In-Charge: **Dr. Aneela Sultana**   Signature _____
    Assistant Professor Department of Anthropology

QUAID-I-AZAM UNIVERSITY, ISLAMABAD
(Department of Anthropology)

Final Approval Letter

This is to certify that we have read dissertation submitted by **Mr Anjum Saeed** entitled **"Dynamics and Dimensions of Cultural Heritage of Pakistan in Punjab"** as partial fulfillment for the award of Doctorate of Philosophy in Department of Anthropology, Quaid-i-Azam University, Islamabad. We have evaluated the dissertation and found it up to the requirement in its scope and quality for the award of Ph.D. degree.

1) **Thesis Supervisor**   Signature:_____
   Dr. Rao Nadeem Alam
   Assistant Professor
   Department of Anthropology
   Quaid-i-Azam University, Islamabad

2) **External Examiner**   Signature:_____
   Dr. Abdul Waheed Rana
   Ex-Chief (Mass Media, Culture Youth & Tourism)
   Planning & Development Division
   House No. 786, Street No. 72
   D-12/2, Islamabad

3) **External Examiner**   Signature:_____
   Dr. Naseer Ahmed Khan
   Ex-Post Master General, Nothern Pakistan
   House No.115, Street No.7, Phase 2 Bahria Town
   Islamabad

4) **In-Charge**   Signature:_____
   Dr. Aneela Sultana
   In-Charge/Assistant Professor
   Department of Anthropology
   Quaid-i-Azam University, Islamabad

Quaid-i-Azam University, Islamabad

(Department of Anthropology)

Ph.D. Examination

Defense of Thesis

Name of Scholar: Anjum Saeed

Title: **Dynamics and Dimensions of Cultural Heritage of Pakistan in Punjab**

Thesis Supervisor: Dr. Rao Nadeem Alam

Date of Viva-voce: 2nd April, 2022

The candidate has successfully defended his thesis. The candidate is recommended for the award of Ph.D. Degree in Anthropology.

1. Dr. Abdul Waheed Rana
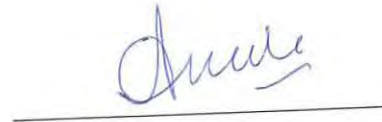   (External Examiner)

2. Dr. Naseer Ahmed Khan
   (External Examiner)

3. Dr. Rao Nadeem Alam
   (Thesis Supervisor)

4. Dr. Aneela Sultana
   In-charge
   Department of Anthropology

List of Author's publications

Following papers are the part of this thesis

1. Revisiting the Cultural Heritage Laws in Pakistan to Identify Policy Gaps, *Journal of Asian Civilization*, Vol. 42, No. 2, pp. 159-182 (2019). **(HEC-Y)**

Submitted to Editor

2. Technological Advancement and Future of Tourism in Pakistan (Letter of acceptance is received form the journal for publication) **(HEC-Y)**

Following papers are not part of the thesis

3. The CPEC and China-Pakistan Relations: A Case Study on Balochistan, *China Quarterly of International Strategic Studies,* Vol. 3, No. 3, pp.1-15 (2018) **(Foreign-China)**

4. Target Killings in Karachi, Pakistan, *Social Sciences*, Vol. 5, No. 2, 2016, pp. 7-15 (2016) **(Foreign-USA)**

5. Strategic Significance of Gwadar for China and Concerns of the United States, *Pakistan Journal of American Studies,* Vol. 32, No. 1 & 2, pp.118-134 (2014) **(HEC-Y)**

6. Chinese western region's development programme, *Strategic Studies Journal,* Vol. XXXI &XXXII, Number 4 & 1, pp.89-107 (2013) **(HEC-Y)**

7. China's Quest for Energy and Diplomacy, *Strategic Studies Journal,* Vol.31, No. 3, pp.229-247 (2012) **(HEC-Y)**

8. China: Tackling Climate Change, *Strategic Studies Journal,* Vol. 30, No. 3 & 4, pp.109-126 (2011) **(HEC-Y)**

Dedication

This dissertation is dedicated to my parents, who taught me about dreams and how to catch them.

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Abbreviations

ASEAN	(Association of Southeast Asian Nations)
CAA	(Civil Aviation Authority)
CRS	(Computer Reservation System)
DG	(Director General)
FDGs	(Focus Group Discussions)
FIA	(Federal Investigation Agency)
GDS	(Global Distribution Systems)
GTB	(Government Tourist Bureau)
HoD	(Head of the Department)
ICOMOS	(International Council on Monuments and Sites)
ICTs	(Information and Communication Technologies)
IIU	(International Islamic University)
IT	(Information Technology)
LHC	(Lahore High Court)
LUMS	(Lahore University of Management & Sciences)
MOFA	(Ministry of Foreign Affairs)
MoU	(Memorandum of Understanding)
MNA	(Member of National Assembly)
MPA	(Member of Provincial Assembly)
NCA	(National College for Arts)
NFC	(National Finance Commission)
NFDC	(National Film Development Corporation)
NICS	(National Institute of Cultural Studies)
NIHCR	(National Institute of Historical and Cultural Research)
NUML	(National University of Modern Language)
NUMS	(National University of Medical Sciences)
PBUH	(Holy Prophet Peace Be Upon Him)
PNCA	(Pakistan National Council for Arts)

PIA	(Pakistan International Airline)
PILAC	(Punjab Institute of Language, Art and Culture)
PTDC	(Pakistan Tourism Development Corporation
PTI	(Pakistan Tehrik-e-Insaf)
SDGs	(Sustainable Development Goals)
TCKP	(Tourism Corporation Khyber Pakhtunkhwa)
UAE	(United Arab Emirates)
UK	(United Kingdom)
UN	(United Nations)
UNDP	(United Nations Development Programme)
UNGA	(United Nations General Assembly)
UNESCO	(United Nations Educational, Scientific and Cultural Organization)
USA	(United States of America)
WCU	(World Conservation Union)
WHC	(World Heritage Committee)
WHS	(World Heritage Site)

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ABSTRACT

This study is about cultural heritage of Pakistan and covers the nature of diversity in Pakistan's cultural heritage that spans from languages, food, dresses, architecture, folklore, to religions. Pakistan is a multiethnic society with a rich cultural history. Ethnic diversity of the country is a major challenge to seek national identity and nation building in general. Cultural heritage is an ideological space that provides basis for national unity and shared identity. Cultural history of Pakistan can be traced back to stone-tool making era; however, famous vernacular expressions often refer this cultural history to Indus valley civilization and Gandhara civilization.

This dissertation addresses the dynamics of cultural heritage of Punjab instead of Pakistan was based on two basic tenants, one was the capacity of the researcher to attend the already a multi-sited locale within Punjab instead of covering whole Pakistan and two was the post-18th amendment in the constitution of Pakistan; that gave autonomy to the provinces consequently provinces were responsible to draft their own cultural heritage laws and policies apart from managing the existing staff whose payroll was shifted from federal to provincial government.

Therefore, Pakistan needs to invest in the cultural heritage for its promotion, preservation and protection. This dissertation addresses the dynamics of cultural heritage that regulates the sociocultural life of Pakistan, in addition to addressing the dimensions of cultural heritage regarding policies and practices within the geographical boundaries of Punjab province.

This dissertation provides the overview of role of cultural heritage in diversity management. Data was collected by reviewing of legal arrangements and documents, at different levels, that helps develop a perspective about policy dimension of cultural heritage management. Role of institutions in protection, preservation and promotion of cultural heritage is highlighted with the help of representation of opinions and suggestions generated by officials and academia during the primary data collection. A debate about culture and role of cultural heritage in nation building and its linkages to the tourism based economic interventions is generated to highlight the significance of cultural heritage as means to meet ideological as well as economic ends. Issues of governance of cultural heritage are discussed to guide the plausible resolution to attain

sustainability and development using cultural heritage as means to it. Legislative aspects of the cultural heritage are discussed in the light of potential role of cultural heritage to provide base for socio-religious cultural dimensions in national interest.

Chapter 1 Orientation and Introduction to Dynamics and Dimensions of Cultural Heritage

1.1 Introduction

Cultural heritage is the foundation of a nation's ancient history and patterned life style which explains ethos and practices of its ancestors. In other words, cultural heritage described the particular ways of living of a nation in a specific area that has to be developed over longer period of time. It is a power to rationalize the values and importance of a struggle of a nation to realize the features of development processes. It is geographical bonded that belongs to the people. Every nation has its own culture. Generally speaking, the conquerors, invaders and rulers might have left their historical foot-prints in the forms of architecture and infrastructures. Cultural heritage can explain through a shared understanding of the past. It is a larger frame of understanding that must see with lens of cultural anthropology.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) explained the understanding about the global significance of heritage and its social and cultural amalgamation. However, in the wake of modernization of thought process and technological advancement, UNESCO is considering serious efforts for the protection and preservation of damaged heritage sites the world over. The conflicts, war-zone and ethnic clashes worldwide have made the protection of heritage a matter of serious concern. The growing conflictual situation raised alarm bells for the international community to take collective measures through a concerted plan to invoke a sense of socio-cultural belonging in the affected areas so that rapidly change social comes about. In other words, heritage is a significant marker of identity.

The destruction of cultural heritage either deliberately of through some catastrophic situation may pose serious consequences for future generations; apart from the loss of connectivity with the cultural past. For example, the gigantic statue of Buddha was destroyed in Bamiyan, Afghanistan in 2001. Similarly, many historical sites were destroyed in Iraq and Syria in clashes during recent past, where communities failed to protect, preserve those historical sites.

Preventive role of UNESCO to protect cultural heritage is vital, since the establishment of the convention in 1972, it has effectively tried to the protection of the global heritage. The convention also proved to be the largest international treaty for securing and safeguarding the heritage of the world. The treaty has the salient features that it correlates the concepts of conservation and preservation of the world culture in a single agreement which makes this treaty more unique in nature. Under the UNESCO convention 2003, the treaty highlighted the growing threats to natural and cultural relics worldwide and doing preemptive actions for mitigating the growing concerns. Furthermore, it has reshaped the concept of collective efforts for the protection of the world heritage beyond limits (UNESCO, The Draft Declaration Concerning the International Destruction of Cultural Heritage, 2003).

An important and positional aspect of the UNESCO convention of 2005, the Article 02 'the protection, promotion and preservation of the diversity of cultural expression' provided the guidelines that all properties enlisted on the world heritage list must have adequate long-term legislative, regulatory, institutional and/or traditional protection and management to ensure their safeguarding. The article 04 of the Convention 2005 described that the 'Cultural Heritage' is an expression of the ways of living, developed by a group of people or community and passed through generation to generation which included cultural content, customs, practices, artistic expression and values (UNESCO, The Convention on the Protection and Promotion of the Diversity of Cultural Expressions, 2005). However inheritance is a broad concept that comprehends the natural and historic legacy of the nation. The intangible cultural heritage constructed on the bases of oral traditions, rituals and performing arts.

Let's talk about the heritage of Pakistan, despite the ancient roots of cultural history of the region, it is academically prudent to think of Pakistan's cultural heritage and its legislative and policy aspects from the partition of India and the inception of Pakistan as a new state in August, 1947. The main reason behind the creation of a separate state took place with claims of a distinct cultural heritage from the Hindus. The Muslims of India wanted a country in which they can live freely and manifest their cultural identity as a cultural entity.

The establishment of Pakistan was the advent evidence of a separate cultural heritage because Muslims were living together for centuries but they have not commonalities in food and others pattern of life with Hindus and other religious groups of the south Asia. However, on the other hand, Bangladesh (former East Pakistan) was entirely different but was considered to be a part of Pakistan. Both wings were unruffled in the name of Islam but in reality, they were not acquainted with similar cultural traits.

Anthropological speaking, the aesthetic sense of old buildings with their unmatched splendor and grandeur signifies the past glory of a nation. Likewise, in subcontinent especially in Pakistan, the amalgam of different socio-religious heritage explains the glorification of different eras of the past because heritage buildings have great importance and values for different individuals or groups. The relentless endeavors of cultural heritage reflect the different ways of thinking, feeling and reacting to the situations at hand. However, while presenting the image of a heritage loving nation, the government of Pakistan is obliged to first ensure the protection of existing cultural heritage with dedication and commitment.

Come to the point of provincial heritage where several cultural heritage assets have been ruined by the negligence of authorities. One drastic thing came into knowledge that the frail conditions of Lahore Fort and the Shalamar Garden engendered alarming bell for the world heritage committee and both historical places have included in the list of 'World Heritage in Danger' in 2000 (UNESCO, World Heritage in Danger, 2009). The apprehension is reflecting an overall lack of awareness, capacity, skills and public funding for the preservation of Pakistan's heritage. Pakistan's heritage properties are the subject of periodic monitoring by the World Heritage Committee (WHC). Although mentioning of the cultural heritage sites among endangered ones in the UNESCO list is alarming, albeit; no legislative or policy level initiative reflects that it is taken as a serious issue. If compared to the steps taken by India regarding Taj Mahal; where the vicinity is cleared to avoid environmental and noise pollution by the transport vehicles. A greater 'walled city Lahore' project is initiated under walled city Lahore Authority that is a significant policy and practice advancement.

The lucrativeness of the visiting heritage places, museums, events and cultural festivals can become a major source of revenue and also can assist in promoting the soft image a country to the world. There are pathways to protect intangible cultural heritage through legislative and policy measures but for tangible cultural heritage it is more important because at identity level an artifact may be an idiosyncratic to one community or culture, however, as shared heritage it is a global responsibility and legislative, regulatory and policy measures will ensure continuity of culture. There are challenges in post 18th amendment scenario regarding Pakistan; there are lacunas in policy and practices at provincial level hampering the potential of revenue and tourism synergy with cultural heritage.

 It also displays the image of different perspectives that providing identity inside societies. In order to meet the Sustainable Development Goals (SDGs), then culture needs to be recognized as an important factor for sustainable development. Nevertheless, cultural heritage has a capacity to play a vital role for the nation building programs for the world including Pakistan. Thus, keeping in view of these dimensions of culture, it becomes more significant to facilitate any regulatory or grievances resolution mechanism for culture and heritage through legal and policy frameworks and actions.

Furthermore, cultural heritage has also been acknowledged as a driver of sustainable development, peace, stability and economic progress of the country because it brought societies and nations together. Keeping in mind, culture as a national priority, the government is developing a national policy on culture, working on the basis that the diversity of the country's rich cultural heritage, both tangible and intangible which is an essential requirement to sustainable development. This policy aims to define the cultural values with the strong participation of people and communities.

Through this policy, a healthy environment for training, education and performance of different cultural activities on local level and nation level will strive the people to participate in cultural programs. In this regard, if this policy is implemented with its full essence, then, it would be able to support and strengthen the national solidarity.

This policy can also create harmony in diverse religious and social-cultural points of view.

The current study has tried to explore the dynamics and dimensions of the values of cultural heritage of Pakistan in Punjab. The protection, promotion and preservation of culturally valued heritage sites in the province need to be taken up by authorities to save them from callous attitude of the opposing forces as well as the vagaries of the harsh weather. In order to meet the criteria, the research has tried to look at the things with the lens of anthropology of culture for framing out issues and difficulties that are faced for the protection of heritage of the province.

Furthermore, the choice of selecting the topic for research have picked up by inspirational reasons, in which the attributes to cultural heritage. By glimpsing over the analysis to cultural heritage, this research has aimed to understand the dynamics and dimensions of cultural heritage that can provide a positive change on the rich heritage treasures that needs consideration for over the period of time. Finally, this study has tried to incorporate with a multiple value based perspective from the government officials, academia and different parts of civil society to investigate the importance of cultural heritage for the future generations.

1.2 Operationalization of Key Terms

In 20th century, cultural anthropology has emerged with new techniques of research that has been based upon the analysis over the oral traditions worldwide. This was the beginning of the ethno-history for creating close linkages with human settlement. Secondly, it deals with the anthropology of Heritage that has focused over the management of heritage, cultural resources and the identification intangible and intangible cultural resources. The anthropology of heritage has the capacity to transform knowledge of the past to future generations.

1.2.1 Cultural Diversity

Culture, in its multifaceted form, holds societies and nations together.

1.2.2 Cultural Institutions

Cultural institutions such as arts councils, museums and cultural heritage education institutes are expected that the policy will support and strengthen national cohesion and associate it with diverse religious and social-cultural points of view. The interrelationship among different institutions will be helpful in creating a tolerant and harmonious society in Pakistan.

1.2.3 Cultural Policy

Culture needs to be recognized as an inalienable component of sustainable development. Cultural heritage of a country can be used as a soft power for establishing good relations with other countries and can also create ethnic harmony amongst different ethnic groups in Pakistan as well.

Cultural heritage of Pakistan can be used as the capacity-building programs for communities.

1.3 Statement of the Problem

Culture is increasingly understood as an integral component of socio-economic development in knowledge-based economies. Pakistan's status as signatory to the Convention on World Heritage indicates its commitment to heritage protection. Given UNESCO's expertise, the government inevitably looks forward to this agency to assist in designing cultural policies that would help the governments to enhance their quality of expertise in safeguarding their culture.

Culture has been recognized as an enabler and driver of sustainable development, peace and economic progress of a country. It is a multi-layered sector, such as cultural tourism and economic tourism which has a huge potential for generating economic activities for Pakistan. Considering culture as a national priority, the government of Pakistan is developing a National Culture Policy, for manipulating the diversity of the country's rich cultural heritage in policy, there are so many loopholes that unable to perform with wider participation of people and communities.

Furthermore, archaeological sites, historical monuments, museums and art galleries are the important expressions to establish cultural heritage of a country. If these historical, cultural centers and institutions work efficiently these can be potent source

of education for the coming generations. Pakistan being an ideological state fully acquainted with the Islamic values, Muslim art, architecture and paintings. The country has numerous archeological remains which are linked to some of the most ancient cultures such as the Indus Valley Civilization and the Ghandara Art.

Although, law has been promulgated, the issue of implementation is unclear and it provides an opportunity to violators to interfere and distort the factual situation. However, the rapid urbanization and pace of development projects raised serious concerns for the protection of the cultural heritage sites. In today's world, World Heritage Convention concentrating the protection of the surroundings is only possible through the establishment of buffer zones.

1.4 Objectives of the Research

The objectives that guide this research aimed to use discourse as means to attain policy ends. The objectives are elaborated as follows:

- The research has capacity to provide an ample contribution in providing policy making and guidelines that can also provide as reference for future policy to conserve heritage buildings those are located in the Punjab province of Pakistan. Furthermore, the research also guides the appropriate mechanism for preservation, protection and promotion that can be used for the safeguard of heritage of the province.
- This research provides an insight for a clearer understanding about preservation, promotion and protection of heritage in Punjab. It has also discussed the guidelines for expanding the current cognizance of knowledge on this matter of concerns for the authorities.
- This study will provide the baseline for the revision of policies and reshaping of practices to conserve in a more inclusive and economically productive way. It has tried to endeavor the different points of view for constituting policy for the preservation, promotion and protection of historical sites in Punjab. Furthermore, policy maker may utilize findings of this study in determining their policies and practices.

1.5 Research Questions

The preparatory point for this research is presented in the thesis which brought up on the bases of practical approach that what will happen with the Cultural heritage in the age of globalization and the speedy development in the heritage located areas in Punjab Pakistan. This idea led to the main theme of the research question and the investigation was brought up through the following questions.

- What kind of protection does the World Heritage Convention provide for historic cultural heritage and how has it been implemented?
- Is the premises of Pakistan's Cultural Heritage been protected and how different institutions play a role for promoting cultural heritage of the country?
- How state policies and laws can play an affective role in promoting heritage loving nation image to the world?

1.6 Theoretical Framework

Ontological orientation of heritage in discursive practices is an important lens that guides the theoretical framework for this study. Conservation theory/ movement is the loci that generates the knowledge narrated in this text. Discourse is powerful and omnipresent; particularly the understanding and ownership of heritage is dependent on the discursive practices. We need to think of a Venn diagram to understand the heritage lying between the Foucauldian position and the material world. As for Foucault, nothing is out of the domain of discourse but material world is beyond this. Knowledge, ideology and identity are embedded in the discourse; that is constructed around the heritage. This theoretical orientation implanted in the Conservation theory that leads to creation of new forms of discourse to lead policy. Diversity of voices needs to be ensured to make policy inclusive, albeit, competing discourses require arbitration and introduction of notion of safeguards and the protection of historic buildings.

Culture represents the system of behaviours which also governs the aspect of emotions, feelings, motivation, adaptation and characteristic of a human personality. The discourse of human personality traits is always different to each other due to the socio-economic and religious variables which transform the personality according to

the culturally guided patterns. According to Franz Boas human mental capacity and physical activities guide the behaviour of the individual's infusion into a social group (Boas, The mind of primitive man, 1938).

Kroeber and Kluckhohn explain that culture is not just the name of behaviour, in actual it is the abstraction from behaviour (Kroeber & Kluckhohn, 1952). Melford Spiro has also constructed the argument with Kroeber and Kluckhohn that culture is a logically constructed phenomenon which is entirely abstracted from human behaviour and it only exists in the mind of humans (Spiro, 1951).

Additionally, Edward Sapir explains that culture cannot be persuasively separated from the organizations of ideas, feelings and emotions which constitute the individual (Sapir, 1932). It means that the practicality of culture is indispensable for human beings and none of the human settlement exists without the cultural orientation. Franz Boas acclaimed that culture contains ideas and aggregated behaviours of human beings that have been rightly perceived or communicated to one's mind and conscience. On the other hand, he considered that culture is a mystic entity that is exists beyond the society of its individual boundaries and moves by its own force (Boas, Anthropology and modern life, 1928).

Clifford Geertz is one of the prominent American anthropologists who expressed that meanings have immense importance for understanding the main concept of culture (Geertz, 1973). Furthermore, it explains that every cultural thing has its meaning and connotation which comprehends symbols, rituals, and other cultural practices from Stone Age to post-industrial period. The cultural meanings have different interpretations in different societies. Another argument defines culture as shared meanings which are determined by different norms and values that constitute the cultural patterns for any society (Berry, Poortinga, Segall, & Dasen, 1992).

Another concept explains that culture can be anticipated as universal symbolic driven gesture and interpreted within the specific contexts of cultural arrangements (Feinberg, 1979). Culture is treated as a system of meaning which has multiple reasons to be instigated meaningfully and particularly associated with the given

concept and patterns of varied behaviour. The symbolic interactions are loaded with multiple sets of meanings and those meanings interpret the behaviour and patterns of the society.

On the other hand, if we examine the food habits we find religious stories and discourses attached to the food. For example, the Jews, non-Muslims and Muslims have a different opinion and meanings related to the pork. In Muslim world, consumption of pork is strictly prohibited and completely banned because of strict Islamic injunctions. Similarly, the Hindu religion does not   allow them to eat cow meat. These are the religiously guided instructions which have strong symbolic messages for the communities.

However, the segregation on class structure also dictates the symbolic guidelines and instructions because upper class Hindu (Brahman) alienates from low caste Hindus. They have different orientations and do not even celebrate the same festivals with them. However, the nurture of symbolic interactions has multiple meanings which are embedded in all cultures across the world.

Usually, it is the domain of anthropology and history but in contemporary world, the political scientists and sociologists are also interested in instigating the role of institutions with comparison of modern nations. The evidence of the existence of ancient generations can be traced by the material things that depict the profound norms and values of the culture in which people lived in the ancient era. In true sense, old materials and relics provide proof the customs and living standards and their presence with both nature and nurture. According to Grassby, we find that the history of material culture that relies on the use of goods and activities is associated with physical activities including eating habits and other activities (Grassby, 2005).

An insightful study conducted on the landscapes of the Greek villagers from medial time to globalized era explains the local community's belongings within local landscapes and compares the aspects of landscape in Greek. Furthermore, another aspect argued about the importance of preserving the monuments for upcoming generations as a symbol of pride of their ancestors. In reality the ethnographic study

analyzed the historical and archaeological understanding and explanation that how artefacts and old relics have ample meaning and value outside the spiritual domain by understanding the kinship system of Greek (Forbes, 2012).

To understand cultural heritage, it is more important to understand the conceptual underpinnings of the term culture. The study of culture and its components have fascinated the attention of the contemporary researchers from its multi-dimensional aspects of study. Renowned anthropologists including Franz Boas, Ruth Benedict, Margaret Mead, Edward Sapir and Benjamin Lee Whorf have strongly advocated the argument that customs, social structure of the community, religious and social practices play a significant role in a society.

Culture is defined as the socially transformed knowledge and behaviour shared by the communities over generations. Another argument has given by the Minkov and Hofstede that *"culture consists of the conventional patterns of thought, activity, and artefact that are passed on from generation to generation"* (Minkov & Hofstede, 2013). In general, it describes the old structures and of historic significance areas those represent different architectural designs and stages of developments. If we compare the architectural design with the present era, the construction of buildings, materials and structural systems had provided the aesthetic sense of construction about the particular cultures and changes in the design had also glorified their wisdom, thinking and harmony to a place.

The culture can be defined in the form of art objects, clothing, old relics, ancient instruments and the cluster of buildings. These are the visible cultural artefacts that have an objective reality. The study about the artefacts is mainly associated with the archaeology and anthropology. When we study about the institutions, such as marriage systems, laws (including inheritance systems, taboos, etc.), political system and religious organizations, these are the imperceptible elements of objective culture. The concept of culture heritage is multifaceted which can be categorized in multiple ways.

It is not easy to classify as good or bad phenomena rather it's the diversity that makes it unique with some merits. The experts in the field of culture heritage describe the perspective of cultural traits and significance in broader perspective for clear understanding to the reader.

1.6.1 Conservation Theory

This school of thought emerged in the Europe in the mid nineteenth century. It has dealt in detail the question of the preservation of the heritage buildings. This school of thought focused on the preservation of the original structure and design of the building in its own context and history as opposed to the alteration in some of the portions of the heritage edifice as proposed by the "Restoration School of thought".

To explain the notion of objects, constructions of the past as heritage and the policies related to their protection, restoration, and conservation have been collectively evolved with modern techniques which have widely recognized as an important part of the responsibilities in modern era.

"The cultural heritage may be defined as the entire corpus of material signs – either artistic or symbolic – handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humankind, the cultural heritage gives each particular place its recognizable features and is the storehouse of human experience. The preservation and the presentation of the cultural heritage are therefore a corner-stone of any cultural policy (Jokilehto, 1999).*"* Culture heritage denotes the learned and collective experiences of a society or community. The heritage of a society comprises of a collective ideas, emotional sentimental patterns and architectural designs which they share on regular basis. Furthermore, it is socially acquired patterns of life and bounds people together.

It has multi-dimensional approach which consists of knowledge, belief, art and patterns of designs for buildings which human learned from their ancestors. Culture is the sharing and transmission of memory, ideology, emotions, life-styles, scholarly and artistic works, and other symbols. Moreover, Gusfield defined that cultures

demonstrate modern societies at different levels either in uniformity or conflict. It is a systematic way of life which is based upon the traditions and environment that is affecting human beings (Gusfield, 2006).

The main proponent of this school of thought was John Ruskin and William Morris. In his work, John Ruskin engrossed the idea of conservation and fired the destructive features of restoration theory. John Ruskin argued that restoration could cause the fabrication of history. He further said that the imitative restoration of a heritage building is almost impossible. For him heritage building is like a corpse which could only be maintained and could not be restored. Heritage building is distinctive design of an architect which could not be restored or copied rather it must be conserved. Restoration for Ruskin is falsehood and lie.

The focus must be on the suitable caring of heritage building to avoid restoration. Ruskin said that an architect must retain the history of the edifices as a precious heritage. He offered the idea of integrated conservation. He examined the notion of the beauty and offered the notion of picturesque, which is the skill to copy the nature. This notion is significant for the conservation of architecture. An important thing to mention here is that for Ruskin, preservation is not meant to disturb the lifespan of the architecture but to organize the work of maintenance. Another important thing for this school of thought is the age of a building which is an important aspect in its preservation. Ruskin says that it is necessary to preserve the architecture to defer the time of its termination as much as possible. For this school of thought the mechanisms of maintenance for the heritage buildings is more important which extends the life of the architecture/ building till its annihilation.

Ruskin differentiated the two notions of architecture and building in detail. Building means the real construction in accordance with the necessities of proposed usage. Architecture on the other hand is concerned with the features of a structure which are beyond and above its common usage and hence providing it with specific qualities. Architecture is the skill and art which arrange and decorate the edifices elevated by humans, for whatever usages that the view of these edifices may add to their mental pleasure, health and power. This school of thought stressed the artistic dealing that

backed the aesthetic gratitude of the edifice. Ruskin is considered as the pioneer who gave such an importance to the adornment in the perspective of the architectural edifice.

Ruskin had serious concerns over the new development in urban areas. He was of the view that the development is basically led towards the loss of identity of old towns. On the name of development the old historic buildings may be vanished as resulting construction of new squares and wider streets. He was completely against the development thoughts and assumed it destroyed the old heritage which represented the glorification of the Europe. A historic city had immense heritage significance and the destruction of old buildings and monuments has unabled the coming generation too much know about the past. The construction of Mass Transport projects in Lahore, Rawalpindi and Multan has also destroyed the many historic significance buildings which represented the glorification of different rulers in different eras. Although, Wall City Project has been launched in Lahore which may protect the old buildings in the area but the most important thing is how we can preserve and protect those buildings because climate change is also threating to the heritage of the world at large. The conservation movement stressed upon the significance of aesthetic values and this approach had provided the new dimension of conservation and reevaluation the validity of objects, preservation of the structures which aimed to avoid any falsification and alteration.

William Morris is also the staunch follower of the conservation theory. He adhered the thoughts of Ruskin in the domain of conservation which is attended by the deepening concept of inherited heritage with the classical tradition. These thought-provoking ideas may constitute the current debate in preservation and protection of historical buildings despite, dismantling the concept of development. The new dimension and approaches have been developed to mitigate the threats to safeguarding historic authenticity that has become an essential part in modern conception of conservation.

Accepting the breakdown and ruins of ancient civilizations across the world specially focused on the Roman Empire, the Maya and others. It is noticeably seen that old civilizations are advent to the new civilization because the collapse provided the new

pathways that leads towards the beginning of myths around the world with multifaceted approach (Middleton, 2017). In the context of Pakistan, Taxila has immense importance when we study Gandhara Civilization because it was an ancient strategic trade route which connected sub-continent to central and western Asia. Along with that it was the main hub for ancient religion and material culture in ancient India. The archaeological sites at Taxila are considered as one of the greatest civilization on earth. Architecture with its relative permanence will create continuity through various transitional events, linking different ages and contributing to the nation's identity.

However, different approaches have been adopted for the conservation and restoration of the heritage worldwide which aims to create mechanism for the preservation and protection of the heritage. The definition of cultural heritage expresses the physical and non-physical features of any heritage by the value judgements. A lot of debate has been done over the protection of heritage during the war time or any conflict. The Hague Convention 1954 has noted the drastic consequences of war/conflict on heritage. There are so many examples, when heritage was destroyed in conflicts including the destruction of gigantic statue of Buddha in Bamiyan Afghanistan in 2001, and the recent conflict in Syria where international community failed to protect the old heritage.

The Modern conservation techniques has been necessarily preceded by a process of awareness through the efforts of humanists and artists. It has usually been accompanied by the collection of historical artefacts and works of art, by cultural tourism and by the establishment of museums. Consequently, the conservation theory has led to state control where proactive legislation is much needed for the protection of heritage. The administration's responsibilities and efforts should be framed for the protection and care of public buildings.

After the World War II, the protection of cultural heritage has become an issue of concern for the international community where the role of international organizations such as UNESCO, ICCROM, ICOM and ICOMOS has significantly increased because these organizations have provided the definition of charters,

recommendations, guidelines, and conventions for the preservation and promotion of the heritage. In this regard, the awareness campaigns and training activities for the protection of heritage has been launched. The concept of cultural heritage has been broadened from historic monuments and works of art to include ethnographic collections, historic gardens, towns, villages and landscapes.

Chapter 2 Literature Review

Cultural heritage can be defined as the physical presence of artefacts as a realm of tangible (including buildings, monuments, landscapes, works of art, and artefacts) and intangible (folklore, traditions, language, and knowledge) attributes of a nation and these are inherited through generations and maintained in the present modern era and preserved for the upcoming generations.

The research is conducted on the basis of extensive literature review. First, it tries to elaborate the cultural diversity and current discussions on world culture and heritage. Second, it reviews the new trends which are affecting cultural heritage and reviews how institutions play a decisive role in this regard. Third, it examines cultural policies of the respective governments and demonstrates how these have been enforced for the protection of cultural heritage, while also examining the inter-relationships between the institutions and development.

2.1 Diversity
2.1.1 Symbolic and Linguistic Diversity

Tomaz Jasinski expresses that a language barrier creates communication problems for the people belonging to different cultures because language can carry communicable meaning and create bridges when people interact. Different aspects of language create meanings and expressions, and the communication shares understanding with the others. However, sometimes one verb can be translated into many words which may add to confusion or ambiguity in certain situations. Language is not limited to words; it also contains pictorial representations, signs, and symbolic meanings and connotations. He also discusses connection between verbal and non-verbal communication and the body expression which helps to understand the content (Jasinski, 2008).

Roger Bartra logically tried to explain the mysteries of the human brain and expressed that consciousness is a phenomenon that not only developed in the mind but also creates a network of a symbolic system. This system has been created by humans in the form of art, language, foods, dress and other culturally bonded segments of society

which are important components to understand human consciousness. He is of the view that culture is the main actor which connects the brain with the symbolic environment (Bartra, 2014). Furthermore, Alan Barnard precisely elaborated the role of language in the prehistoric era, where it evolved into interesting subject in order to understand the dynamics of the rise and evolution of language. His work provides an anthropological view dealing with the chronology of linguistics in the past and present. Barnard investigated the existence of hunter-gatherers by understanding them on their own terms. It is an intellectual sophistication on the evolution of languages with understanding about the prehistoric population (Barnard, 2016). Mysteries of human brain and consciousness never be solved but needs to look with anthropological view of linguistics.

Brad Lowell discussed the human account for intelligence, use of languages, understanding, morality and religion. He proclaims that dual inheritance theory accommodates most of the traditional research interests of sociologists; however, it demonstrates a robust and descriptive background of social sciences to understand the evolution of culture (Stone, 2008). Ann Swidler notes that culture provides important guidelines and values where human initiatives shape a variety of habits, skills, and lifestyles that people construct as strategies for further action. She described that two models have been developed to exert cultural influence and these are settled and unsettled cultural periods. In settled periods, culture acts independently and influences action which provides resources in which people can construct diverse areas of action. In addition, culture provides new prospects for systematic, differentiated narratives about culture's significant role in shaping and action (Swidler, 1986).

Ronald Fischer produced an intellectual masterpiece by defining humans as complex social beings. He provided a new integrated approach to understand personality and culture by human behavior. He explained cultural diversity in human personality from an evolutionary perspective in modern societies judging them by personality traits and values which motivate the individual towards carrying out certain acts. Furthermore, he describes how personality is shaped by the complex interplay between nature and nurture (Fischer, 2017) Cultural diversity in human personality shaped by nature and nurture.

Richard Handler explains that cultural diversity recognizes the unique and distinct needs of particular cultural groups. The values of liberal democracy require that the state should recognize and accommodate the distinctive concerns of minority cultures. He believed that cultures are conceptualized as fluid, interactive, overlapping and as internally contested and diverse that becomes more acceptable empirically and normatively. Tackling the dilemma, he also shows that it is possible to elaborate a plausible concept of culture in order to develop a normative outline of multiculturalism. He further attempts to articulate a cultural concept for multiculturalism that has addressed the criticism of cultural essentialism developed in recent decades by anthropologists and political theorists (Handler, 2008).

2.1.2 Diversity and Landscape
Tony Benett argued that the artistic and cultural landscape has not developed to reflect the realities in changing social backgrounds of the societies. He lamented that this widening gap always threatened to demoralize the legitimacy of cultural institutions and the desire to make a supportive policy on the subject. However, he believed that the shift from homogeneity to diversity as a new social phenomenon needs to rethink the processes, mechanisms, and relationships which are essential for the development of cultural policy in diverse societies (Bennett T., 2002). Cultural landscape lacks development. Legitimacy of cultural institutions undermined. Process of diversity needs rethinking for genuine cultural policy

Another study conducted by Hamish Forbes elaborated the landscapes of Greek villagers from medieval times to the current era of globalization. He pondered over the view of the belonging of the local communities within local social landscapes and examines the aspects of belonging. He argued about the mutual interests on preserving the monuments. Forbes conducted ethnographic fieldwork for a long period and analyzed historical and archaeological aspects, explaining how landscapes have significant meaning outside the religious sphere that leads to an understanding of the kinship system of the Greek (Forbes, 2012).

'Understanding Collapse' discovers the breakdown of ancient civilizations across the world especially focused on the Roman Empire, the Maya, and Easter Island. The

author critically studies the concept about collapse which comprises of hypothetically misled myths in societies with multifaceted approach. He gave full consideration to the unnoticed resilience in the communities of ancient civilization. He also pointed to variables including economic, social, political organizational, human agency and environmentally hazardous that may have been cited as reasons for collapse of ancient civilizations across the globe (Middleton, 2017).

Geoffrey M. White narrated that small communities have been transformed by the interference of outside forces and distorted the identity of the local cultures. He explained identity through history such as how identity formation was established among the people of Santa Isabel in the Solomon Islands. His work is an innovative correlation of psychological and historical anthropology that provided insightful events of the community and its outlook within the scope of social and political environment (White G. M., 1991).

Ken Taylor & Jane Lennon explore the relationship with nature, tangible and intangible culture, biological and cultural biodiversity which represent a close symbol of the recognition of the fundamental links between local communities and its heritage. Protection of cultural setting may contribute to modern techniques of sustainable land use and uphold the significance of its natural value that includes ecological, biological, cultural and scenic vales of the landscape (Taylor & Lennon, 2011).

Takamitsu Jimura explains the Gassho style houses in the village of Shirakawa-mura which are considered historical buildings in Japan. However, the house style came to limelight in 1995, when the village was listed among World Heritage Site (WHS) and people started working on the place and researched the impacts of tourism on local communities. Jimura is of the view that the negative aspect of tourism destroys the privacy and indigenous culture of the local communities. The changes from simple lifestyles to complicated environment have positive connotations as it increases economic activities and more opportunities open up for local people as well (Jimura, 2011).

Sukrita Paul Kumar noted that cultural diversity creates different expressions and different paradigms about societies and communities. She believed that colonial legacies may have been reflected in many cultural practices which is a dangerous cultural homogeneity. However, cultural diversity provides an alternate way of living within the same country. The cultural diversity also provides a window of opportunity for accommodation, negotiation, adaptation and respect to the customs and rituals of other cultures (Kumar, 2007). Cultural diversity provides impetus to way of living. Other cultures are respected.

Michon and Antably highlighted the significance of archaeological site at Taxila and described it as an important node in the ancient strategic and trade routes that connected sub-continent to central and western Asia. It remained the main hub for ancient religions and material culture in ancient India. The role of media in promoting cultural heritage cannot be ignored, thus, modern techniques for searching evolution sites of heritage places may provide an influential source for presenting it to future generations as well (Michon & Antably, 2013).

Pastory Magayane articulated scholarly thoughts about the attitudes of the Hehe people and their efforts towards promoting sustainable heritage management. The author focused on the role of local communities in heritage management. However, it is commonly believed by government authorities that local communities do not support the preservation and conservation of cultural heritage sites in their concerned areas. Contrary to that line of thought, local people think that they are deprived and neglected society and government has not paid heed to their genuine demands. Similarly they have ignored the native's point of view with regard to legislation on preservation of heritage (Bushozi, 2014).

Likewise, Bart J.M. van der Aa's 'Preserving the heritage of humanity? Obtaining world heritage status and the impacts of listing' (2005), explains the role of the World Conservation Union (WCU) or the International Council on Monuments and Sites (ICOMOS) for nominating sites for World Heritage. It defines that the site is natural or cultural in character and shows how experts assess the quality of the site for World

Heritage. It also elucidated the significance of cultural sites for cultural heritage (Der Aa, 2005).

2.1.3 Anthropological Perspective on Diversity

A few sources are directly related to this issue; these include R. Jon McGee & Richard L. Warms 'Anthropological Theory: an Introductory History', which is characteristic of anthropological studies as it looks at areas such as behavior, beliefs, and lifestyles of people in the context of cultural assimilation. This is a great resource for understanding the history of cultures that have disappeared a long time ago. It correlates the cultural acquaintances of the past with the present in a decent manner (Mcgee & Warms, 2008).

Tim Ingold's 'Key Debates in Anthropology' is concerned with the current theories of anthropology for promoting a continuing dialogue process among cultural entities with divergent viewpoints in contemporary anthropology (Ingold, 1996). However, Paul Rabinow's 'Anthropos Today: Reflection on Modern Equipment' describes that when someone wants to transform "logos" into "ethos" this equally requires the explanation for understanding the culture of the society. He further advocated Michel Foucault's concept of structuralism in which human indicating practices have been described such that the rule governing semiotic systems has established subjects as a function of discourse, cultures infusion with deep meaning and the significance of interpretation which is required for understanding the cultural heritage (Rabinow, 2003).

Rebecca Bryant and Daniel M. Knight discussed the role of anthropology with the concept of orientations with holistic approach to study the life of humans. They expanded the diverse scope of concepts such as anticipation, expectation, speculation, hope, potentiality and destiny in different logical ways primarily to show how the future may influence our present (Bryant & Knight, 2019). The authors prompted the reasons for people's participation in future-oriented social activities. They show how people feel compelled to mobilize as a matter of real consequence.

However, Matei Candea elaborates historical and contemporary debates about the comparison between social and cultural anthropology. She argued that from the late nineteenth century to date, comparative methods have been reinvented in multifaceted societies. She notes that anthropology provided a new dimension for understanding existing phenomena and their inherent multiple challenges. She stressed upon the importance of conversation that provides a ground for reassessing the main conceptual subjects to any form of anthropological comparison, although she also created a valiant stance for reconsidering the value of comparison in anthropology and beyond (Candea, 2018).

Daniel Sullivan ambitiously and insightfully expresses the relationship between various cultures and shows how cultural clashes have been manipulated by anthropologists, philosophers, psychologists and sociologists alike. He provided new perspectives of culture and explains that humans are unique because they possess symbolic consciousness of a culture. He is of the view that interdisciplinary methods are very important for understanding the relationship between culture and threats, while focusing on a case study of a traditionalist group of Mennonites in the United States (Sullivan, 2016).

Carlos Fausto has done an ethnographic study on the indigenous people of Parakana in Amazonia. His book explains the almost 100 years of relationship between war and shamanism among the Parakana people. He provides first-hand information based on extensive fieldwork that explained society's deep involvement in the conflicts. He combined the linkage of history versus structure and autonomy versus alterity. He analyzed changes in agriculture and sociopolitical organizational setup which has avoided explanatory logics of cultural deterioration. Furthermore, his narration of historical events and cultural forms stressed that the role of religion is very sensitive in this scenario and it has become a source of conflict as well (Fausto, 2014).

Edward Burnett Tylor was an English anthropologist who originated a comprehensive definition of culture which is still used by scholars. He notes that human cultures consistently change with time to become more complex. He did not correlate biological evolution to cultural evolution, and explains that all human minds are the

same regardless of societal evolutional patterns. His book on anthropology stresses on understanding the context of establishing connection to cultural evolution (Tylor, Primitive Culture, 1871).

Grillo explains the anthropological perspective about understanding institutional processes and how ideological forces modify narratives in modern society. The author presents the relationship between the French population and immigrant workers of different origins. Furthermore, he elaborated the concept of diverse cultural amalgamation that has emerged as a problematic plural society in France. However, the increasing number of migrants in France creates different social, ideological and political discourses (Grillo, 1985).

2.1.4 Human Construct on Diversity
Richard Grassby expressed that information about past generations that has now become history, can be traced through material things, depicting deep values, norms and cultures of people of the past. Materials are actually proof of their work and existence. History of material culture is imbedded in the use of goods and activities related to them are not always physical activity, like eating is apparently a physical activity but it is a mental activity as well (Grassby, 2005).

James Johnson notes that it is human instinct that culture can be protected as a matter of collective right. Minorities have the right to follow their culture as it does not affect the majority. In other words, culture its identity should be respected and maintained and cultural values always be upheld. Anthropologists suggest that steps should be taken to ensure the importance of from any impending threats. Conclusively, the culture consists of shared ambiguous symbols as these work to sustain identities and create mutual recognition when its scope is clearly defined. Furthermore, cultural structure plays a significant role in defining the context of human choice during portrayal of a particular culture (Johnson, 2000).

Geoffrey Samuel described different aspects of human behavior, some possessed with scientific approach emphasizing re-conceptualization of culture, prevalent in discipline like anthropology and sociology too. Furthermore, he explained that there

were certain elements affecting individual's personality and its recognition of the relationship with the social group. However, questions regarding human mental faculty and psychology remained to be answered (Samuel, Mind, Body and Culture Anthropology and Biological Interface, 1990).

Tanuja Kothiyal glimpsed the history of Rajput in his effort to explore the connection of community identities. He explained about the Thar Desert which shares an international border between India and Pakistan. Physically, the desert connected Punjab, Sindh, Gujarat and Rajasthan region. This book presented the historical connotation of the mobility of people, invaders, traders and pastoralists in the Thar Desert region (Kothiyal, 2016).

Hiltrud Otto and Heidi Keller narrated that attachment of the children with parents is a psychological phenomenon and family as an institution bring cultural variation in the individual's personality. That happens when a child grows into an adult and affirms his cultural beliefs based on diverse thinking. Furthermore, this attachment is universal and every familial system is based on universal phenomenon of need and attachment which provides the cultural variation and acceptance of global realities. Cultural attachments integrate the adaptation, assimilation and enculturation as well (Otto & Keller, 2014).

Andrew Beatty presented a narrative approach that reinstated the human dimension of emotions, feeling, motivation and idiosyncrasy. He highlighted the discourses of an isolated tribal society in Indonesian island during a period of conflict or crisis. He tried to portray the culture of tribal society and their way or tactic learned from ancestors and it also explained about the unique culture that has been transformed from tribalism to modernity. The cultural transformation led the society towards a hybrid culture which dismantled the ancestral traditions (Beatty, 2015).

Nicole Boivin highlighted the role of material culture with the help of symbolic and social analyses inside the human society. She explained that material culture has unique importance while discourse about material culture overlooked physical significance in this regard. Furthermore, her focus of the study describes the agency of

material culture and she connected it with different philosophical thoughts such as Karl Marx, Merleau Ponty and Darwin. She also highlighted the relationship of material culture with archaeology, cultural anthropology, history, cognitive science and evolutionary biology together. Therefore, she presented a comprehensive outlook of material culture in human societies. (Boivin, 2008).

The Ali and Shah explains the characteristics of two main ethnic groups Kho and Kalasha in Chitral. The author tried to describe the distinctive ideology and material culture of Kalasha community which includes Pantheon's of Gods, Animism, status and dress of women with uncovered heads and use of wine at festivals. In fact, the hospitality and exemplary behavior of its people makes Chitral a unique tourist spot in Pakistan for locals and foreigners. The city maintains a widespread cultural and ethnic diversity (Ali, Shah, Samad, Zahir, & Young, 2012).

2.1.5 Popular Culture and Diversity
Karin Barber comprehensively explained the historical account of popular culture in Africa. The author briefly discussed the history of music, theatre, fiction, song, dance and poetry which started from the colonial era to 21st century. She closely investigated the era of the slave trade during the colonial era in West African coastal towns, therefore, she also examined the poetry and fiction of townships and mine compounds in South Africa with cultural component. This work extensively covers the diversity while focusing upon cultural context popular in African region (Barber K. , 2018).

However, Ritu Gairola presented an innovative outlook of visual culture of India during the colonial and post-colonial eras. Generally, she glimpsed over the caricaturing culture in India that has been taken from newspaper cartoons since the 1870s. Although she took interviews of the prominent Indian cartoonists for getting historical narrative with an ethnographic research methods which gave a new account of the role through cartoons. This thought provoking work expressed the modern sensibility by connecting politics and humor by using visual tools (Khanduri, 2014).

Sarina Wakefield explains that sports is a major part of the global culture which provides pride and prestige to nations that can be presented as symbol of national heritage. She describes the dynamics and historical perspective of falconry sport in the United Arab Emirates (UAE). The falconry sport is considered the significant part of the cultural and transnational identity of the country. However, the government made many efforts to protect and share their history with the world (Wakefield, 2012).

Panchamukhi underlying the message that all cultures of the world must be harmonized to achieve mutual prosperity. The author feels that the global powers have secret agenda for urging global cultural context and globalization is the name of spreading hegemony of culture to the weaker one. Furthermore, it contains different aspects of culture as well as the intended spirit of cultural values that prevail in different societies. However, the significance of religion for human growth cannot be ignored and the appealing mindset views religion as a dividing factor in society which caused destruction of the required values (Panchamukhi, 2001).

2.1.6 Cultural Diversity and Nationalism

Panikkar expressed how culture is invoked in the process of nationalism and communalism. Investigation of communal strategy of culture reveals identify of culture with religion and redefines its relationship in particular to nationalism. The conception of culture is contingent upon the constraints set by the society where cultural practices are secular and heterogonous in nature. However, Indian culture could not be identified with the experience of any one religious community nor would its heritage be complete without reckoning the contribution of all social groups (Panikkar, 2009).

Toor explains the relationship between the state and cultural nationalism. Every nation possesses a distinctive culture which distinguishes it from other nations. In fact, soon after the establishment of Pakistan, debate over its cultural identity started, and main reason being the intellectuals thought that the Indian Muslims did not have any culture of their own and it was transferred sub-continent after the Arab invasion on 711 AD. However, culture is associated with the land of subcontinent and it was just a physical separation on the bases of religiosity (Toor, 2005).

Nancy Hatch Dupree explained cultural heritage of Afghanistan is in a very diverse and how people preserved their culture during war times. The invaders occupied the country for many centuries from all around the world and it seems to be a hodge-podge of many different cultures. Different schools of thoughts currently exist in Afghanistan with different religious backgrounds but they follow a single Afghani culture. However, Taliban during their brief rule adopted an aggressive approach towards other cultures that let to destruction of the statues of Buddha that stood for centuries at Bamiyan. Consequently they dismantled the ancient culture of Afghanistan and tried to spread the Islamic heritage (Dupree, 2002).

Additionally, David Gilmartin explained that the Pakistan Movement had become a symbol of moral and cultural order in 1940s by raising the slogan of Muslim nationalism. As a result, the sub-continent was divided and Pakistan emerged on the map of the world in 1947, imprinting its authority onto a new and intractable territory but with integrating cultural and linguistic diversity. He remained quite skeptical, though about the political elite of Pakistan who failed to institute a common cultural policy for the newly emerged state (Gilmartin, 1998).

Aziz Ahmad portrayed the real picture of the cultural problems faced by Pakistan after its inception in 1947 and noted that the partition of India was considered to be leading towards a political nationhood that lacked cultural heritage. He explained that the Progressive Writers Movement that started in sub-continent confronted with Urdu literature and this legacy carried on after the independence of Pakistan that led to a language controversy in both wings of Pakistan (Ahmad A.1965). William G. Roy highlighted issues of social movements to create culture and identify social relations of the division of labor and the power structure that describes the relative distribution of influence among different actors (Roy, 2010).

2.2 Institution
2.2.1 Religion and Heritage

Benjamin R. Barber stated that it is difficult to begin a debate about culture without mentioning the culture. He lamented that different things were politicizing the culture

and even religion is used for playing politics, thus, both being used to play with people's minds (Barber B. R., 2001). Diana Paton explained the social and cultural history of Obeah Religion in Caribbean at the time of slavery to the post colonialism era. She expressed her views about the spiritual practices in the Caribbean societies and how colonial and nationalist state makers wanted to grab the authority by using illegal and much-feared spiritual power (Paton, 2015).

Maurizio Betttini and William Michael Short elaborated the myth, polytheism, sacrifice, magic, space, kinship, the gift, friendship, economics, animals, plants, riddles, metaphors in the ancient Roman culture. The authors tried to bring out the emic and comparative approach to the study of the ancient world with the lens of heritage and archaeology. The beliefs and systematic ways of living in ancient times have shaped and guided us in modern times (Bettini & Short, 2018).

Paul Poupard described the famous Michael Angelo's painting of Adam and God. He discussed that the meaning of creation is the truth that God created humans, the creativity defines in terms of culture and how it relates to the faith. Furthermore, he focused on biblical perspective and viewpoint is clear about nature and God and how the faith relates with culture. Hence, the new religion emerged with the idea of uniqueness, interpretations of culture varied in different to religions over times (Poupard, 1995).

Renfew and Morley elaborated the role of religion, beliefs, myths and superstitions in the life of humans for thousands of years. The authors used interdisciplinary approach by using the lens of anthropology, theology and evolutionary psychology for understanding the phenomena about religion. They believed that the role of rituals cannot be underestimated and have certain commonalities which have helped to develop the religious systems of societies across the world. It also discussed the religious development in different eras in China, Peru and Mesoamerica. This book provides a contemporary approach towards the religion and faiths of the world (Renfrew, Morley, & Boyd, 2018).

Robert Wood Williamson was a British solicitor and renowned anthropologist worked extensively in New Guinea and Polynesia. He presented a comprehensive role of religious and mythical structures in Central Polynesia. He also explained the relationship with social organization within the indigenous cultures and how religious discourses and guidelines make or break the society at a higher level (Williamson, 1937).

Monica Wilson lamented the fact that isolated societies came under limelight with the modern world by experiencing certain changes and transformation. She explained that changes occur in society when people of different communities start interaction and establish close contact with each other. The interaction is based upon the size of the community and varies from small contact to loftier. She highlighted the religious aspect of interaction in a changing society and analyzed that the rituals and religious practices in primitive society were beneficial to a certain community or group. Furthermore, she argued that in larger societies religious practices are focused on the individual aspect that seems to be more significant and religion becomes more personalized (Wilson, 2009).

Stirrat, expressed the religious tendencies in Sri Lanka and explained the people's behaviors and their attachments with the shrines. He discussed the phenomena of religious understanding and its deep rooted strong political connection with the realm of power. Furthermore, the religious power is being observed as a multifaceted symbol connecting together various social spheres ultimately, it goes toward the conflicts for gaining power with religious agency (Stirrat, 2006). James Sweeney describes the different aspect of the nature of religious conflict in modern societies. He explains that religion is a personal matter of an individual and it has different implications in different societies. The effect of globalization can be seen where religious societies are transformed into secular ones. Furthermore, he lamented that structural or societal changes are causing conflict between the culture and the Church that has become more complex in the modern era (CP, 2013).

Roy Rappaport discussed that religion played a significant role in the evolution of human life. However, the original position of religion was reduced by rise of the

intellectual thoughts propounded by modern science. Correlating the adaptive and cognitive approaches to analyze the origin of humanity, he tried to develop a narrative that religion can be reconciled with science. Furthermore, it explains the significance of religion with the practical approach of rituals for a primitive era to post-modern world (Rappaport, 1999).

Whiten and Hinde discussed the two major views on cultural evolution first, evolution of culture by Darwin's theory which believed that culture evolved from biological changes to environmental changes and second school of thought believed that human brain was free to make natural selections. However, natural selection is affected by environment, circumstance and situation that human lives. It does not mean that it is the only reason for evolution of culture. Culture does evolve but not truly in the way in which science formulates it. Divergence exists naturally in all humans or animals but they are fed to behave exactly in the same genetics programmatically (Whiten, Hinde, Laland, & Stringer, 2011).

Michael Paul Gallagher presented an interesting debate over the evolution culture and how we understand culture due to its transformation over the time. However, modern anthropologists observe culture as an idea that people stand upon to make sense of their surroundings. He analyzed that Church has deep impact on culture and the society. He claimed that culture influences religious practices of the people (Gallagher, 2005).

I. M. Lewis accepted the veracity of religious power that may appear in different forms and often observed as unique, distinct, and mutually exclusive. He detailed different characteristics of religious power and establishes a link with comparative approach to formulating the discourse with the nature of religion in the modern world. In the ambiance of religion, therefore, a holistic approach for explaining the unfold phenomenon of cultural influence on religious practices that apparently has been adopted. Furthermore, he tried to indicate that spiritual phenomena such as spirit-possession, witchcraft, cannibalism, and shamanism reveal acquaintances between people from different religions (Lewis, 1996).

Brian Morris highlighted the scope of the anthropology of religion with sharp focus on the major religious practices and traditions of different religions including Christianity, Islam, Hinduism, Shamanism, Buddhism and others in African communities. He tried to depict religion as a social institution and avoided to present it as an ideological narrative. He gave a comprehensive and insightful approach of comparative religion by analyzing the heritage of the diverse cultural existence in Africa (Morris, 2006).

John R. Bowen explains that how Muslims work together for common traditions and assimilate the common ideas of Islam. He presented Islam by using the lens of social anthropology to understand constitutive practices. He explained that how Muslims have assimilated with Islamic preachment, traditions and ideas in different societal orders in which they live. He manifested that the main domain of Islamic religious and social life considers the theoretical improvements in social anthropology that have come out of the study of Islam (Bowen, 2012).

Ladislav Holy described the predominant religious practices of Muslim communities, mainly men and simultaneously the society driven customary rituals by women in Berti Sudan explains the gender centric characteristics of the society. He lamented that these popular symbolic rituals reveal shades of pre-Islamic era. However, these customary rituals have now taken root as an integral part of the religious system of the Berti. Furthermore, he also instigated the social significance of knowledge about Islam with the role of the religious schools in developing sustainable religious ideas. He further explained the importance of the interpretation of religion, significance of rituals and symbolic connotation in African communities (Holy, 1991).

Ahmed provides an overview of Islamic beliefs, values, social principles, cultural institutions and contemporary problems. It brings together the viewpoint of prominent Muslim scholars on ideology, culture, the concept of worship, social justice, women in Islam, political theory in Islam, and Islamic economic order. However, it is also explained the phenomena that how Islam gives importance to humanity and contrary to other religions in the West (Ahmad K., 2010). This work discusses Islam and its philosophy Muslim scholar's perspectives of Islamic beliefs.

2.2.2 Legal Institution and Heritage

Provost explained how legal institutions can perform their duties in understanding the cultural sensitivities. A legal institution can play a vital role in formulating legal act articles which are helpful in getting the targeted results for the preservation of old relic. The interaction between law and culture may prevent illegal practices such as artifacts trafficking etc. Furthermore, it explains the narrative that legal discourses are capable of accommodating cultural diversity and tries to understand the law proceedings on cultural and heritage. This is of the view that transversal outlook of legal responses claim of cultural difference with different legal contexts (Provost, 2016).

Eckert's work investigated the different case studies in South Africa, Malawi, Sierra Leone, Turkey, India, Papua New Guinea, Suriname, the Marshall Islands and Russia that define the domains of law abiding citizens. The authors argued that law making process is based on societal norms and values, later on these translation and interpretation of local concepts turning into legal action and practices. These emphasized the role of social and culturally diverse communities in their interaction with the law and legal norms (Eckert, Donahoe, Strumpell , & Biner, 2014).

Tim Kelsall examines the decisions of the Special Court for Sierra Leone for the prosecution of war criminals during the unsettling civil war era in 1996. He raised a question over the court proceedings because the latter was not familiar with the culture and the agency of the truth which was totally different from the international lawyer's perceptions about the matter. He used the lens of political anthropological perspective for understanding the sensitivity of the matter and uncovered the ethical, epistemological, jurisprudential and procedural matters that the court remained unsuccessful in understanding the local cultural considerations and called it hybrid tribunal for Sierra Leone (Kelsall, 2009).

Ronald Niezen produced a worth reading work for understanding the cultural concept as a collective right under the international law. He stressed upon the idea that collective support mechanism should be adopted to depict strategies for tackling the

injustice and sufferings related to cultural meaning. Subaltern voices are gaining public support worldwide and getting public attention in a discerning ways for different capacities to petition for remote and unknown communities. The author focused on the legally constructed identity and elaborated the changing situation in which laws may be implemented (Niezen, 2010).

Carole Rosenstein explained in a comprehensive way in which governments interfere in the arts and culture domain. She observed the phenomenon with comparative historical and administrative lenses and tried to find out the hurdles and misunderstanding related to the issues of censorship, culture-led development and cultural measurement across the world. The book has an international appeal and it is a valuable source in understand the cultural policy, cultural administration and arts management concepts (Rosenstein, 2018).

Patty Gerstenblith explained how heritage has been destroyed in the Cambodian war. The article highlights the laws and policies that are made in order to prevent the illegal trafficking of old relics. The head of an Angkor era sculpture had been stolen and smuggled out of Cambodia and later returned to the authorities. Being a signatory of the convention, Pakistan has also received thirty eight ancient sculptures that were stolen or smuggled to the United States of America (USA). The Hague Convention in 1954 stressed on the respect for preserving heritage during times of war and peace (Gerstenblith, Cultural Heritage Legal Summary, 2008).

Another supporting argument by Patty Gerstenblith explained United States of America's efforts in depositing the ratification of Hague convention of 1954, which maintain the cultural heritage in the conflict zones. USA is the first country who ratified the Hague Convention on the protection of 'Cultural Property' during war or conflict areas. However, USA signed Memorandum of Understanding (MoU) with China to impose restriction on archaeological materials of the Paleolithic (beginning 7500 BC.) through the Tang Dynasty which aims to protect world heritage in genuine form (Gerstenblith , 2009 Cultural Heritage Legal Summary, 2010).

Craig Forrest emphasizes the concept that cultural, historical and archeological artefacts of any nation should be of interest for all human kind. He explained that different events occurring in the world may affect the human-kind such as experiments in space and seabed mining. The conservation of cultural and historical artefacts is the main purpose of Hague Convention which creates harmony among different nations of the world. Nevertheless, the writer gives reference to the Roman law "res omnium communes" which means that cultural property should belong to whole humankind. Furthermore, the United Nations (UN) charter also consists of different articles regarding the protection of world cultural heritage (Forrest, 2007).

2.2.3 Politics of Heritage

Akira explains that culture can be used for diplomatic vision, even though, many powerful nations like USA and United Kingdom (UK) adopted the concept and spread their glory around the globe through culture as a tool of diplomacy. Hegemony of Europe and USA can be established through military modernization and powerful economy which plays an active role in world politics. The influence can be exercised through cultural exchanges and culture can rightly consider as the third paradigm of international relations with a strong legacy (Iriye, 1990).

Christiaan De Beukelaer pointed out that billions of dollars have been spent on the development sector around the world. By middle of 20th century many financial institutions were established with aim to help the poor countries, although, the colonial legacies still existed in politics, economic advancement and promotion of culture which perhaps did not encourage actual development. Christian asserted that the history of development is multifaceted and fairly recognized and focused on growing global trend for the creative industries within the domain of cultural promotion that has massive opportunities of economic and social development. However, the development policies for culture are inconsiderate with the quality and social function of culture. The international financial budgetary layout insufficient for preservation and promotion of heritage culture (Beukelaer, Developing Cultural Industries Learning from the Palimpsest of Practice, 2015). Developed countries made policies to help less developed countries to assert their political agenda and used budget for cultural and economic development.

Jeff D. Himpele analyzes the role of electronic and social media as an institution for producing indigenous videos of country's landscape and disseminating it nationwide. He focused the city of La Paz in Mexico in order to probe the potentials of the mass media in spreading political discourse for creating cognizance for social action. He provided a new structure for exploring the culture by creating public awareness on political movements and media discourse (Himpele, 2007).

Christiaan De Beukelaer and Kim-Marie Spence highlighted the role of cultural and creative industries in modern societies. Christian and Kim explained the binary relationship between cultural and economics in which the system of production, distribution, consumption of cultural goods and services provide a new dimension for establishing as cultural economic system and focus on the issues related to human development worldwide. Furthermore, they tried to explain the diversity, sustainability and ownership of culture, highlighting the case studies of Bollywood, Ghanaian music and the Korean Wave. This book critically highlighted the cultural management, cultural policy, international cultural exchanges. It also explains the relationship between culture and development (Beukelaer & Spence, Global Cultural Economy, 2018).

Downey explores the history and current politics of cultural institutions in the Middle East. It presents the contemporary narrative about visual culture in the Middle East and tried to interpret and comprehend the regional upheaval within the social and economic praxis that has resonated in visual and cultural practices in terms of responses to the specific resentments (Downey, 2016).

Oliver Bennett expressed that cultures are comprised of many profound institutions which include social institutions, agencies, governments, corporations, education and the media that has reshaped and guided the people in accepting new ideas. He explained that in the contemporary world, culture shaping activities are linked with the development of cultural policy. Oliver's point of view provides a better understanding and looks forward to recognizing the forces that shape the culture of modern societies (Bennett O., Cultural Policy Review of Books, 2012).

Visnja Kisic has tried to create link between heritage studies and cultural policies within the context of conflict and reconciliation. Furthermore, she explores that ways to be adopted to find out new avenues for the protection of common heritage in Europe for the future generations. Visnja lamented that lack of settlement is conspicuous and interpreted by different actors who dissonant the heritage (Kisic, 2013).

Jonathan Paquette admired the federalism with the unique social and political realities that influenced the policy development and the implementation process which contributes to formulating cultural policies in diverse ethnic segregations. Federalism provides a guideline for understanding the relationship between different institutions of the state. He explained that Australia, Argentina and India with distinctive institutional problems, have been able to produce a cultural policy for their citizens. Furthermore, he expressed the dimensions of institutional powers, government structure of cultural policy and cooperation among different institution (Paquette, 2019).

Ajay & Dave tried to highlight the cultural identity and process of migration of the Indians and discussed the hardships, discrimination and exploitation in Canada. The article explores the country's cultural policy because Canada adopted multiculturalism policy where state accepts and encourages all ethnic groups to retain their culture. However, the Canadian government made amendments in the 1967 constitution which provides ease to the process of immigration for the other nationals (Sahoo & Sangha, 2010).

2.2.4 Economic Institutions and Heritage
David Heise explains the recognizable role of institution including economy, kinship, religion, culture, law, education and arts in the contemporary social world. He provided different approaches of defining and understanding the cultural meanings and considers the benefits and limitations of studying society via language and their daily social interactions (Heise, 2018).

David Throsby explains that cultural policies have been traditionally concerned with providing financial assistance for the promotion of arts, cultural heritage, culturally driven institutions such as museums and galleries. In 21st century, robust economies have changed the dynamics in the creative industries as a source of innovation and economic dynamism. However, the nature of economic and cultural value plays an essential part in policy making process. Furthermore, the economic outlook dealt with the fundamental principles of policy making in cultural field by providing a specific cultural policy domains such as cultural diversity, arts, heritage, cultural industries, urban development, tourism, education, trade, and economic development (Throsby, 2010).

Efentaki and Vassilis Dimitropoulos discussed the main components and identification of Greek folk dance as an intangible cultural activities and how it contributes towards the economic development of the area. Furthermore, cultural heritage is interconnected with the idea of cultural tourism and cultural creative industries which has become a growing trend in world economy by promoting cultural destinations across the globe (Efentakia & Dimitropoulos, 2015).

Robert & Kovacs highlighted the conservation of cultural heritage sites and also suggested that the collaboration between government and civil societies can play an effective role in preservation and promotion of cultural tourism. In the recent decades, tourism has emerged as a source of economic revenue but the governance and management at the cultural sites has become an issue of concerns for the local authorities and government as well. The role of the government is to provide guidance and facilitate the foreigners and local tourists (Shipley & Kovacs, 2008).

Danielle Bouder Pailler and Caroline Urbain have attempted to define the relationship between leisure and culture and further its effect on societies. They also tried to understand the phenomenon of how culture offers leisure activities to the people, whether these are associated with the financial condition of a person. First, they need to identify the social practices and expectations regarding leisure and culture. Second, the level of expectation can be taken into consideration and understanding of universal contributions towards leisure and culture (Bouder Pailler & Urbain, 2015).

Ping Kong Social Quality in the Conservation Process of Living Heritage Sites described that the economic benefits and political prestige of the tourists destroys the social quality of the local community. He argued that the policies which have been implemented in living World Heritage sites carried negative impacts on the social quality of traditional communities. He also expounded to develop a policy which reduces the negative influences on the social quality in spite of applying the UNESCO World Heritage conservation program (Kong, 2008).

2.2.5 Museums and Libraries

Amiria Henare explains the role of material culture in anthropological research and social sciences disciplines by focusing on the importance of the historical ethnography of museums in New Zealand and Scotland. She tried to explore the significance of artefacts and old cultural relics in contemporary world in the context of time and space. She lamented how relics were first bought, exchanged and then stolen from the museums in modern times. She glimpsed over the importance of the museums and stressed that there should be a policy mechanism for the protection of relics in museums worldwide (Henare, 2005).

Peter Vergo criticized the function and purposes of museums and stressed upon the museum methodology. The book illustrates the British perspective about the preservation of museum as an institution of history and past. However, he suggested that museums are the key places to display the history and how objects function differently within the context of museum. He highlighted the visitor experience to museums and their perception about museum as cultural property of the nation (Vergo, 1989). Furthermore, Klanten provides a refined collaborations between innovative designers and visionary cultural institutions that have presented the visual identities of culture and established a continuous dialogue that pushes the limit of what is possible creative (Klanten, 2013).

Grau highlighted the emerging issues faced by museums, archives and institutions in the contemporary world. It also emphasizes the innovation in modern technologies and how to find out digitalization collections, conservation and presentation (Grau,

2017). Stuart Kells glimpsed over the importance of libraries and expressed that they are main source of cultural wealth. For finding the appropriate answer, he traveled around the world to explore and listen to the stories about libraries as an institution. The effort of Kells provides wide range of cultural, political and aesthetic awareness of the different areas (Kells, 2018).

Michal Kielbasa expressed the significance of libraries, museums, historical societies and archives as an important source for cultural preservation that has rationalized the capacities and possibilities in contemporary world. This book has an aim to provide cultural heritage institutions with better insight into obstacles to be overcome in the age of globalization. Therefore, new trends and innovation in media brought several changes that was never imagined before. Hence, cultural heritage institutions are facing many problems with digitalization (Kielbasa, 2010).

James Hemsley describes that electronic imaging and digital applications have brought new dynamic approaches for the museums, galleries, archives, arts and culture heritage sectors. The virtual reconstruction of destroyed buildings, digital image archiving, 2D and 3D digitization projects, virtual archaeology made an interactive presentation for the visitors and made it convenient to further enhance the visitor experience of the collections (Hemsley, Cappellini , & Stanke, 2005).

However, Syed Jalaluddin Haider focused on the National Archives of Pakistan and he argued the role of the archival collections at the provincial and district levels. Likewise, he identified different problems at different levels which create complications for comprehending the history and culture of the country (Haider, 2004).

2.3 Policy
Emma Crewe and Richard Axelby uncovered anthropological perspectives on cultures and development in the age of globalization. In the 21st century, global development institutions have dramatically influenced local culture. By using the lens of anthropology, the authors opine that daily output of development work by aid agencies is changing power and cultural dynamics in enormously different contexts

and social groups. Exploring the spaces between policy and practice, it offers an understanding of developmental work that guides new ethical and political potentials for a progressively globalized world (Crewe & Axelby, 2012).

Oliver Bennett explained that cultures are shaped by the collaboration of many institutions and agencies including governments, corporations, education and media. The author expressed that culture shaping activities are associated with the developing field and guided the authorities to establish a practical cultural policy. However, the work reference of prominent writers Bourdieu, de Certeau, Foucault, Gramsci, Habermas, and Williams have given to the book which throws new light on the intellectual underpinning of cultural policy and understand the forces that shape the culture in modern societies (Bennett O., Cultural Policy Review of Books, 2012).

Eriksson explains cultural participation in more than one ways that provided a broad spectrum by the participatory art and aesthetics, digital media related to cultural policies and institutions. The authors mainly focused on people's participation in different cultures and probed how arts, digital media, cultural policy and institutions have been reshaped by different interrelated contextual backgrounds. The efforts made for understanding the participation schema in art, digital media and cultural institutions is more realistic and well-articulated (Eriksson, Stage, & Valtysson, 2020).

Rudnyckyj and Osella explore the economic practice and market dynamics such as flow of labour, employment, living, shelter from the both sides of the wall with the lens of socio-culture relations which is embedded since the demise of the Berlin Wall in 1989. This book provided an over view of economic ideologies of the state that provide thrust and impetus to the market. It is also discussed that how neo-liberal market practices sound alarm bells for the new waves of religiosity and made attempts to reshape economic vista (Rudnyckyj & Osella, 2017).

Dave O Brien describes that modern societies are complex in nature paving way for contradictory policies, practices and techniques because there is no central point where census can be reached. The cultural diversity sometimes disapproves

formulation of national cultural policy of the state. He explained that cultural values of the society provides a narrative on how these values play a vital role in culturally led organizations. He tried to highlight the key issues in adopting a cultural policy and its manifestations in UK (O'Brien, 2013).

David Bell and Kate Oakley examined the emerging trend in cultural policy research and tried to explore the importance of implementation of cultural policy in urban centers, national level in general and global at large. The authors attempted to contextualize the notion of culture and policy together. They stressed that the collective efforts must be done by the academia, professional, government officials and intellectuals for constituting a viable global cultural policy (Bell & Oakley, 2015).

Kevin Mulcahy expressed that culture is all about human expression and identity in which he explores it in different international contexts. Public support for the promotion of the arts and culture within the realm of public institutions are mandatory for constituting the cultural policy of a state. He explained that it is obvious to formulate cultural policy within broad socio-political and historical context. The diversity of country's culture may be observed at a large variable scale to determine its identity in contrasting national and sub national frameworks (Mulcahy, 2016). Importance of implementation of cultural policy at all levels.

Hye Kyung Lee provides thought provoking ideas related to cultural policy in South Korea. She tried to begin the investigating distinct characteristics of Korea's contemporary cultural policy since the 1990s. It predominantly upholds quest for democracy and culturally globalized market. Furthermore, explained the evolution process of cultural policy of Korean which noticeably enunciates the diverse perspectives entrenched in the national cultural policy. She reflected the paths of cultural policy and the role of its institutions in the contextualization of democratic norms, free market and regional cooperation which rigorously enhance the scope of active cultural policy (Kyung, 2018).

Kim Eling highlighted the subversive interpretation of cultural policy making in France. She has focused on Socialist government's policies and explained that policy

highlighting arts was ignored because government was influenced by a dominant interest group. However, she explained the unusual occurrence and intrusion in the policy area due to rift between state and civil society in France (Eling, 1999).

Saadia Toor defines that culture has immense importance in formulating national policy on cultural heritage. She explained that cultural nationalism can be seen as an outstanding form of nationalism in the 21st century, particularly with in the concept of neo-colonial and globalization contexts. It has a way in which civic or political nationalisms move together for understanding the relationship of power for the formulation of state policies on culture (Toor, 2005).

UNESCO World Heritage Convention (Convention concerning the Protection of the World Cultural and Natural Heritage (1972) provides the basic guideline for the conservation of the cultural heritage and also provides policy guidelines for the preservation of world's cultural heritage. This is a modern document which defines restriction and limitations of world culture heritage (UNESCO, 1972).

2.3.1 Sustainable Development and Culture

Partick J. Deneen explained how the modern technology has impacted our lives and shaped the way people live in the society. Technology and culture in his opinion are two forces that greatly interlinked and influence each other. When new technology is introduced into a society, the culture reacts in a positive or negative ways, thus, and transforms permanently. It is observed that positive cultural factors influence the perception and usage of technology (Deneen, 2008).

Isenhour, Mcdonogh and Checker provide a catastrophic role of urban development worldwide. The growing population, increasing pollution, climate degradation and solid waste has become a serious concern in the way of preserving national heritage. However, this book adopted a critical, comparative, and balanced approach beyond the promises, propaganda, and policies and suggested concepts to explore myths and practices and their effects on the existing the routine life contexts. This is an ethnographic research based on sustainable urban growth with fundamental explanations of sustainability while revealing the diverse and contradictory discourses

of development in different ways (Isenhour, McDonogh, & Checker, 2015). Uncontrolled urban development playing havoc with land utilization, creating pollution, degradation and disposal of solid waste

The Orebech et al. describe that achieving sustainable development without centralized planning raises fundamental concerns for many countries of the world. The case studies of Greenland, Hawaii and northern Norway explain how the bottom-up systems for example the customary and normative law can play a vital role in accomplishing the sustainable systems when dealing with natural resources. The customary law is based on the structure of social norms and values that provides baseline for the law making process (Orebech, et al., 2005).

Generally the concept of sustainable development is associated achieving the environmental, economic, social and cultural objectives. The United Nations General Assembly (UNGA) adopted the Sustainable Development Goals (SDGs) in 2015 which mainly focused on the protection and promotion of culture with paramount concern. It highlighted how cultural policies can be fruitful in achieving sustainability and defines the different areas of culture such as cultural practices, traits, values and actions that determine the pathways towards sustainable societies. The author has tried to establish links between culture and sustainable development which envisaging different roles for cultural policy (Duxbury, Kangas, & Beukelaer, 2017).

H. K. Anheier, Y. R. Isar explained the phenomenon of swift life in the age of globalization. However, technological advancement has reshaped the world and cultural influences of the stronger countries have created a broad network and introduced the new techniques of governance. They know that governance and cultural policy can play an important role in formulating a framework for both, national and international. As experts of the field, they tried to understand the economic powerhouse and keep it intact with urban cultural dynamics. It has serious impact on policy making and subject related to economies, creativity, migration, diversity, sustainability, education and urban planning (Anheier & Isar, 2012). Technological advancement has reshaped the role of powerful countries where governance and culture can be vital to the development of any country.

William Logan described that cultural diversity and human rights. He is of the view that cultural heritage is ensured when human rights can be better protected and decision makers establish close contact the work of human rights organization. United Nations has done sufficient work for the promotion of cultural diversity and human rights. Both ideas are interlinked with mankind and cultural diversity that is necessary for the sustainable development. Furthermore, he expressed that ethnic minorities should be allowed to practice their culture and language because they have freedom to exercise their human rights law (Logan, 2012).

Lynn Meskell stressed upon the importance of the working of UNESCO considered as the custodian of the preservation and conservation of world's natural and cultural heritage sites and its contribution is subject to national policy of the recipient country and its decision makers. She criticizes the approaches and methods that used to identify, protect and promote heritage sites worldwide (Meskell, 2013).

Sophia Labadi expressed that since operationalization of the World Heritage Committee in 1994, various steps have been taken for the conservation and management of archaeological sites around the world. She criticized on the fact that World Heritage Convention and ICOMOS misinterpreted the nature of culture which was based on Euro-centrism while rest of the world was neglected. She tried to highlight the imbalances in representation of natural and cultural site and structural problems while implementing the global strategy for heritage (Labadi, 2005). Therefore, steps taken in World Heritage Convention are implacable but it also has criticism for ignoring the majority.

Guzman has shown grave concerns over the urbanization spree which is creating danger to the cultural heritage. Nevertheless, any infrastructure development program in context of cultural heritage needs to be socially, economically and environmentally viable. It also tries to explore cultural enforcement indicators for the protection, management and operation of different plans and policies for the cultural heritage conservation with fast growing haphazard urbanization. However, more efficient tools and appropriate methodologies must be employed with efficacy for the protection of

cultural heritage (Guzman, Roders, & Colenbrander, 2017). Urbanization poses danger to cultural heritage. Heritage needs to be protected at every cost especially when urbanization continues unabated.

Christopher Tweed & Margaret Sutherland focused on what way to strengthen cultural heritage and create sustainable environment in the modern era. The significance of culture heritage demonstrates its identity in multicultural society that is replete with multiple problems such as energy crisis, environmental degradation and urban development. These problems if not addressed adequately can be the cause of destruction of the old heritage of culture in this age of globalization.

Cultural heritage can be preserved by adopting good planning and efficient policy. The writer's justification on sustainable environment is to create a balanced approach between human needs and resources (Tweed & Sutherland, 2007). Cultural heritage and environment be made long lasting. Safeguarding cultural policy must be the ultimately goal for government.

Chapter 3 Research Methodology

This research has been done by using the qualitative method. At present, the research has attempted to inquire into the scientific and systematic about the dynamics and dimensions of cultural heritage of Pakistan in Punjab. This study was accomplished by using the narrative research methods that are indispensable for completing the anthropological research. The research in anthropology or any other discipline follows different research methodologies and different data collection methods and techniques for getting targeted results. The narrative research methods provide a complete guideline to uncover answers that comply with endeavors to find novel dimension of the research. As described earlier, the research topic covers the prerogative of social and cultural anthropology, therefore, at the time for selecting the topic, a brief literature review was also done that provided a complete picture about the selection of topic for research. Moreover, narrative research method is a qualitative method of research that enables to adopt an interpretive and narrative approach. This is concerned with understanding the meanings of culture and heritage with multiple manifestation and institutionalization of cultural policy in Punjab. The qualitative research explores a vital domain to bare the process of social interaction which deems to provide in-depth information and conceptualization to the research matters. Spontaneously, the qualitative research unveiled hidden information in understandable ways (Creswel, 2012).

I belongs to the premises of the province and presented myself as a native anthropologist while traveling to the historical sites and visiting officials at different government departments. I took the advantage of being the native in getting useful information related to my topic. The significance of native anthropologists understandably provided the advantage in understanding the sensitive dimensions of social, religious and cultural heritage so closely linked to human behavior and perception. Perhaps it would be difficult for an outsider to understand the absolute domain of knowledge. Furthermore, it becomes easy for the native anthropologist to create rapport which allows him to get the intellectual perspective and narrative about the research (Ohnuki-Tierney, 1984). In addition, the native has an immense awareness of the culture of research group (Jaspal, 2009). It assists in establishing a

relationship if he/she is familiar with the local language and customs (Bonner & Tolhurst, 2002). Being a native, I was conversant with the culture of the area bolstered by my travel to different parts of the province. I faced difficulties in gathering correct information, though after quite sometimes, I overcome this weakness. I highly acknowledged my supervisor's assistance on his timely help and guidance that enabled me to find appropriate persons who could provide the necessary information and facilitate interviews. The method of data collection is also discussed in detail in later part of the chapter. The data of research section presents an overview of the cultural heritage sites of the Punjab. It also provides the narrative and interpretive approach in understanding the dichotomy of views related to heritage of the province. The chapter also discusses the use of data analysis and conceivable limitations of the research.

3.1 Research Design

It is imperative to find the answers to the research questions. This research has been conducted by using qualitative methods that focused on interpretative and narrative approach while conducting the interviews by the experts in the field of cultural heritage in Punjab. The research bestowed the aims and choices of a qualitative method that brought flexibility and narrative in nature that enables to reflect the multiple realities and point of views in the research arena (Babbie, 2010). This research has tried to present the micro-level approach that has focused on a limited number of 80 respondents rather than conducting broad surveys to realize the individual's idiosyncrasies towards the contextualization in broader ways (Bryman, Social Research Methods, 2012). Indeed, the purpose of this quantitative research is to enlist the appropriate circumstances that bond to a particular cultural heritage sites.

The significance of the narrative research design in qualitative methods is considered very persuasive in the discipline of social sciences. In reality, there are four basic elements to measure the qualitative research including the sensitivity of the context, responsibility & vitality, clarity & consistency of the ideas and lastly the significance & impact on society (Yardley, 2016). However, for developing the reliability of the data, it is an important for me to clarify any comment and idea that seems to be difficult to understand at the end of the interviews. For the enhancement the credibility

of the data it needs to transcribe the whole verbatim of the interview into English language as well.

Throughout the duration of field work, I profoundly tried to lay my hands on in-depth information by using the qualitative research methods of in-depth interviews, informal discussions and focus group discussions (FGDs) because this research relied on the narrative approach of the heritage protection, preservation and promotion. The in-depth interviews numbering 80 helped in clarifying the logical answers to queries regarding the people's behavior and approach towards the importance of heritage. At the same time it was imperative to identify the grey areas of the national policy on cultural heritage and institutional implementation process. The qualitative research has immense impact on the contribution of academia and experts in the field of cultural anthropology who provides policy and strategies for preservation, protection and promotion of the heritage Pakistan.

The study of cultural policy has emerged as the new topic of research in the academic research of anthropology that is undergoing the process of development and attainment. In this study, I have tried to provide the different viewpoints and perspectives of the experts on cultural heritage policy and its implementation in the province. According to Oliver Bennett a cultural policy and prerequisites of its viability are meant to be how these produce the support, control or regulate the institutional systems (Bennett O., Introduction in Europe, 1994). The role of institutions in cultural preservation and implementation of policy is very significant as they create relationship between the government and the public institutions.

However, I investigated arts and cultural activities which have been defined and whether strategies and mechanisms policies have been adopted for the preservation and protection of the heritage sites in the province. I also have analyzed the incorporated viewpoints of different individuals including government officials, art practitioners, intelligentsia, civil society activists, free lancers, politicians, lawyers and religious scholars in the light of the concepts of identity, multiculturalism, national harmony, state hegemony over institutions, the legal issues post 18th amendment scenario, and role of civil society in the protection of cultural heritage of the province.

3.2 Rapport Building

Rapport building is very important segment for the field research data in the discipline of Anthropology. It is the first step by entering the field traditionally it takes considerable time for developing the trust of local community or people and in conducting their interviews. Once the researcher completes rapport building, things become smooth. The first and foremost thing for the researcher to show my identity and disclose the purpose of his/her visits to the area. Next is meeting with the influential people of the locale who create a link with other members of the community. In my case, interviews of various people including government officials, lawyers, politicians, intelligentsia, religious scholars, art practitioners and curators of the museums inside the premises of Punjab were taken. When I first entered the field, I faced many difficulties for managing time for interviews. All efforts went in vain and not a single person agreed to give interview, perhaps they were assumed that I was an agent working for some international organization and trying to seek classified information.

In this grim situation, my supervisor, friends, colleagues and relatives played a significant role by facilitating the interviews with authorities concerned. Once I was able to overcome these testing moments, things became normal and easy for me where targeted people started giving me interviews without any hesitation. I developed a very friendly relationship with most of the interlocutors and we went sometimes go out for dinner and coffee together where we discussed things at length related to topic. Once a trust was developed, I felt there was no way I could betray their confidence.

After rapport building I got to know the things quickly that ultimately saved my time in data collection. Being an anthropologist it was a great experience for me to understand the things with different paradigms. Punjab is the heterogeneous premises where Muslims, Hindus, Christians and Sikhs live together. Besides, Punjab comprises of a multi-ethnic society practicing various religious, finds itself divided on the basis of race and creed. Moreover, I knew the languages spoken in the province and that also helped me in creating rapport building for interaction with the people of different backgrounds and they responded to my questions in a precise manner. With

deep interest it takes time to learn a new language, nurture rapport, and be in a position to ask balanced questions and get equally sane answers. By sharing similar attributes of gender, religion, and language with interlocutors is the characteristic to work with them more confidently that provides a viable method in the process of research (Keval, 2009). However, during research the interaction with the respondents brought new dimension and opened new windows for debate on trust building process that progressed in a positive way. I was in a regular contact with the officials in Lahore offices and they gave me due respect and ensured provision of all possible resources for my research; that truly encouraged my determined resolve.

When I started field work I had very limited knowledge and experience about the domain of cultural heritage and almost no idea of how rich cultural heritage material is. The cultural things can be observed everywhere but our understanding is limited to recognize them from their face values. Only several visits to the field and meeting with experts enhanced my spectrum on the topic that also provided the triangulation method for confirming the reliability of the data after interviews. As a native of the province, I speak Urdu, Punjabi, Seraiki and English as usual is the official language, Urdu is the national language but Punjabi is widely spoken in the province and majority of the people communicate through Punjabi.

3.3 Approaching Participants

I dealt with the dynamics and dimensions of the cultural heritage of the province. During the research, it was very difficult for me to access the appropriate person. In order to find the remedy to this issue, I decided to explore key cultural consultants who could be helpful in this regard. I capitalized on this idea once the supervisor, he allowed me to find out the cultural consultants. I met a cultural consultant who guided me how to reach out relevant persons. I, then prepared a list of officials, intelligentsia, member of civil society, lawyers, politicians, museum curators, experts on heritage, development sector and religious scholars inside the province and the capital territory who were directly or indirectly associated with policy making and related issues. It was the initial process in which prepared a list of possible interlocutors for interviews. By using academic and personal links I started visiting different government departments; the purpose and intention being to find the right persons for interview

who could be helpful in reshaping and formulating my concepts with refined authentic information.

I entered the field as a native anthropologist but without any guarantee to reach the right person. First, the key cultural consultant advised to create personal contacts with the staff in different departments. This attempt did not pay off well initially as they were not willing to arrange meetings with officials but in spite of regular follow-ups there was hardly any success and gradually this exercise became exhaustive and did not produce any result. Although, I had been granted permission from the Department of Anthropology, Quaid-i-Azam University for conducting research, the authorities in Punjab did not pay much need and it became an enormous task to reach them.

Government officials in different departments carried the same bureaucratic habits by concealing the accurate and relevant information and I was treated with skepticism, fear, and suspicion. For mitigating this issue, I used personal contacts and references for conducting the interviews that made things comfortable and easier. During stay in Lahore, I worked out time allocation for plans to conduct interviews. I visited the Punjab Secretariat building, where interviewed various officials on policy matters and guidelines for the protection and preservation of cultural heritage assets of the province. On the next lag, I visited the educational and cultural institutions for conducting interviews of various well learned academic and cultural personalities. I also visited various government and academic institutions in Lahore, Rawalpindi and Multan.

The objective was to find out their experiences and narratives about the protection and preservation of heritage sites. One interlocutor identified the nine Hindu religious places in Multan city and also identified the ruins of an old Hindu temple that was destroyed in retaliation to the demise of Babri mosque by hostile Hindu mobs in 1992. The provincial government allocated funds for the rehabilitation of the temple but the officials were unable to reconstruct due to the huge pressure from religious clerics to avoid any rehabilitation.

Although, across Punjab, people respect the religious places of other religions but the hate and acrimony against Hinduism was too prominent. Moreover, interlocutors were comfortable communicating and sharing their experiences without the notion of strange things (Tinker, 2008). I made a list of cultural experts and successfully approached the right persons for interviews with interlocutors; consequently, they shared their experiences and expertise in comfortable and friendly manner.

Before starting interviews, I briefly discussed interview guide with supervisor, key cultural consultants and PhD scholars. I faced difficulties in finding the experts of the field in the beginning for data collection process, but later on through the references of my relatives, supervisor, key cultural consultants and friends enabled me to conduct interviews with right persons. During the field research, I travelled extensively and all expenses of travelling, hoteling and food were met by my family. It was very generous of my family to bear all expenses wholeheartedly. The information gathered and interviews taken from experts with diverse backgrounds and their opinions assisted me to make further probing into the research topic.

3.4 Key Cultural Consultants/ Culturally Specialized Informants

As described earlier, I had limited information about the experts on cultural heritage; therefore, the significant role of key cultural informants cannot be overlooked in this regard. It would be complete injustice if we ignore the particular competence of key cultural consultants in laying the foundation stone for starting the research. I needed to talk to people who could speak knowledgeably and share the reference of other information. Selecting the key cultural consultants in narrative research method is quite an arduous task but if ones find it, then things become easier and comfortable. Every informant cannot be your consultant and this argument supposed to be baseless to select an informant randomly. I was very careful in selecting the key cultural consultants because I had limited knowledge about the experts of the field.

The key cultural consultants provided necessary information about formulating the interview guide and also pointed out the right persons for interviews. Tremblay suggested that key informants are certainly the most competent expertise of the area because they can provide more information in systematic and broad way, therefore, it

is called *"the anthropological technique"* (Tremblay, 1957). Moreover, it provides formal and systematic way to find out the experts and well-known people in field of culture who can be of help to the research. In addition, it is important to know the field of expertise and not to show haste in selecting them while choosing the key cultural informants for the research. I consulted the interview guide with the key cultural consultants and discussed the steps for improvement. Mutual discussing turned out to be helpful in providing multifaceted approach and prospects for digging out more questions to the interlocutors. Simultaneously, key cultural consultants have an important role in the research because they referred me to other persons of the field.

One of the key cultural consultants suggested that for understanding the anthropological perspective on cultural heritage, the process of acculturation is necessary because it provides the process of adaptation that has developed into a new cultural environment. Acculturation is manifested with three basic points of argument in which how things are being segregated, marginalized and integrated with the social, cultural, religious and political discourse that has created different narratives amongst societies or communities.

3.5 Type of Research

This is a qualitative research which has been completed by using the narrative research method. This method of research aimed to explore the in-depth knowledge and conceptualization of human experience. In other words, it provides an opportunity for conducting in-depth interviews of highly applicable persons those is relevant to the topic of research. However, it is a mode of inquiry which is widely used in the discipline of anthropology, particularly in cultural and heritage studies.

3.5.1 Narrative Study

In narrative study, collected data is examined and analyzed by retaining the holistic approach and possible feedback from an interlocutor who describes his experiences. I adopted this approach as an opportunity to get the perceptions of experts on the given research. In other words, it is a comfortable and promising way to communicate and understand the point of view of the respondent (Oatley, 1999). Narrative research is a

time taking process in which you first record the interviews and then transcribed the verbatim of interlocutors. This also provides a logical ground to establish codes for themes. I think it ensures the capacity of understanding that an in-depth interview provides the detailed communicable encounter with the respondent, and also confirms a logical reasoning on the matter.

During in-depth interviews, I let the interlocutor to continue the narration by making affirmative comments as alright, ok yes and so on. After conducting long interviews, each approximately more than 50 minutes or more, I later broke it into many chunks according to the theme of research. During the interview, sometimes, the interlocutor got exhaustive and showed his tiredness by making expressive noises such as uh-huh. Through probing questions, I tried to dig out the interlocutor's impressions towards the subject matter. I conducted interviews by using references that built up trust between us, as a result I used my recorder with their consent and they unhesitatingly shared their ideas. The narrative study provided an intense understanding of cultural expressions and practices of an individual expert to the subject matter and this carries immense importance in the field of anthropology.

The narrative presentation can be seen in the anthropological work of Franz Boas and his students when they collected the narrative of American Indians that was organized into the poetry versus stanzas (Bernard, 2006). During the informal discussions and in-depth interviews, I tried to ask more probing questions for getting the standpoints of interlocutors on the issues related to the topic. The probing question technique brought an important aspect in my research because I strived for more. Caution needs to be taken not to annoy or irritate the interlocutors by asking too many questions. The entire exercise was done within the parameters of ethical codes where I did not disclose their name without their permission. Hence, they were promised their views and information would be used for research purposes only.

3.6 Sampling Technique
3.6.1 Purposive Sampling
While using purposive sampling, I have the right to choose or decide the informants or communities members for taking in-depth interviews. The purposive sampling

provides an open opportunity in selecting the targeted informants needed for the study. Adopting this technique I prepared a list of targeted persons for interviews under the procedures of purposive sampling. I interviewed the first interlocutor who taught me to interview the relevant people whom I had never considered. Over the period of time, traveled to different areas to conduct interviews.

The main purpose behind travelling is to find the existence of cultural phenomenon prevailed in different arenas. The purposive sampling saves precious time because it provides the right choices for the research. For example, if someone is conducting the research on gender based issue, by using purposive sampling can comfortably find the desired informants without wasting time and hecklings. In other words, relying on purposive sampling for conducting interviews may be difficult to find in the locale but once found it saves time and prevents any diversion. I also made personal efforts to find his own social networks to locate potential respondents in the field of cultural heritage.

3.7 Data Collection Techniques
3.7.1 Informal Discussion
Before choosing the topic, prior information about the dynamics and dimensions of cultural heritage was most difficult to find. Later, however I realized that I needed to discuss the topic with my PhD fellows, friends and intelligentsia in informal ways to reach some conclusion on the most appropriate way to begin the research. Following on these footsteps, we discussed on the way while travelling, on the breakfast table or in intellectual gatherings conducted in Quaid-i-Azam University. Dr. Nadeem Omar a prominent anthropologist started the informal discussion platform on culture and heritage tilled 'Chupal' on every Saturday in F-10 Park Islamabad. I had informal discussions with my supervisor and colleagues while sipping tea at 'Chaye Khana' (tea house) which also helped me in choosing the research design.

I had a pleasant experience of informal discussions that opened new horizons of research and also provided ways of searching different complex webs in the types of jokes and freelancing intellect. I always tried to see the things in its original perspective, elaborately and persuasively defined. During fieldwork, I behaved like a

blank person to accept things as explained by the narrator based on his/her experiences. The researcher should always listen with an open mind to the criticism or praise in a lighter way. Variations in human behaviors are the natural phenomenon that can never be overlooked. Sometimes unexpected responses from the respondent may utter something dreadful but it does not mean that every interlocutor will behave in the same manner (Algra, 2010). Another important thing, during the informal discussion that I attentively listened the varied views that opened doors for more insights and desire to know the hidden knowledge in detail.

Moreover, during the informal discussions I started field jottings on what I learned throughout the session. It is a natural phenomenon that human memory is not able to record the whole proceedings, especially when the person is hearing different views. I started to keep a note book or diary and whenever recorded a new point, I straightly wrote it down and later shifted these points to my laptop. I applied this practice to all formal and informal interviews in coffee shops, roaming in streets and during visits to homes of respondents. Sometimes, jottings become obviously awkward for other people but it triggered me to open the diary and recall all details without wasting any time. It helped me in getting in-depth information and people's perspective on culture and heritage in Pakistan. Being a social person, I had an opportunity to meet with literary persons and I discussed dimensions of my research in free and open manner. This also created an interaction with the officials in different government and non-government departments in Punjab province.

3.7.2 In-depth Interviews

There are numerous methods of data collection but I used in-depth interviews because they are reliable form of describing, interpreting, contextualizing, and gaining insight into specific concepts. It is undoubtedly most extensively employed method in qualitative research. I started data collection after completing the comprehensive exams in April 2017. I got official permission by the Head of the Department (HoD) of Anthropology Quaid-i-Azam University Islamabad for data collection. I gathered data for 18 long months by visiting the government and other departments in Lahore, Rawalpindi and Multan, during which period I sent several requests to the concerned persons for their appointments. Since my respondents were high officials in different

government and other departments, I was, therefore very hectic and found it difficult to arrange meetings with them. During the period December 2017 to July 2019, I conducted 80 in-depth interviews with various officials. As I mentioned earlier, they were senior officials and remained occupied in meetings and other assignments. The language of interviews was English, Urdu, Punjabi, and Seraiki, and the interview lasted for 50-75 minutes.

Table 01: List of Interlocutors

Interlocutors	Numbers
Academia	26
Government Officials	20
Arts Council Representatives	08
Politicians	04
Civil Society Members	04
IT Experts	04
Religious Leaders	03
Tour Operators	03
Museum Curators	03
Lawyers	03
NGOs/INGOs Representatives	02
Total	80
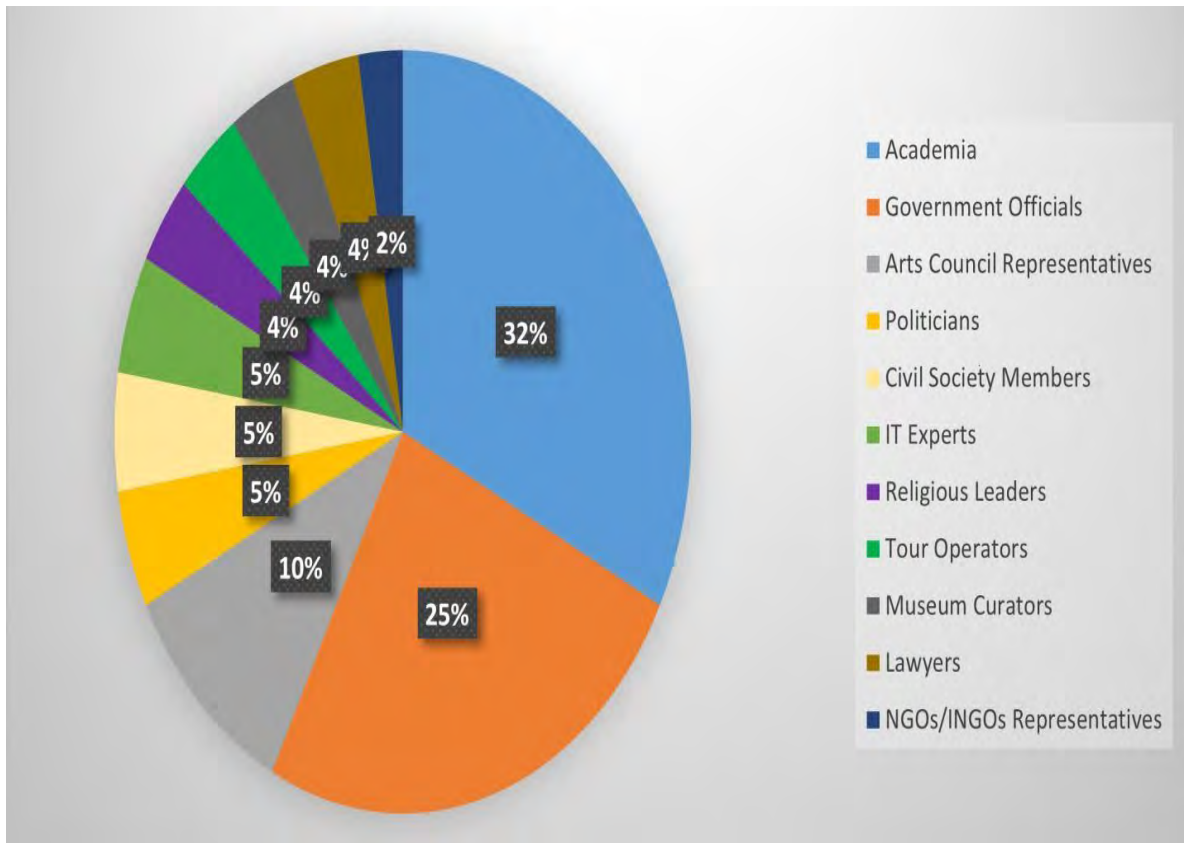
Fig.1 Pie chart showing the

For starting the interview, I took help from the interview guide that was developed after the extensive literature review. The widespread review of secondary sources including different articles and books enabled me to constitute an interview guide for the research. Under the auspicious guideline, I started series of in-depth interviews. I think for probing questions a solitary interview guide is necessary for conducting the research field. While starting my first 10 interviews, I asked permission from the interlocutors to use my interview guide because it was impossible to keep all questions in mind.

This proved convenient in doing in-depth interviews and as a result I was able to get the huge amount of information that helped in analyzing the data for research. The in-depth interviews have provided a platform to get vital information by exchanging detailed discussion that guides to clear understanding of individual's perception on the key issue. However, it also becomes an open-ended discussion that allows respondent to answer comprehensively and provides briefly input to the research matter (Bryman, Social Research Methods, 2012). While giving the in-depth interviews, the mood of

interlocutor should be friendly and cooperative in nature that makes an interview more informative and provides a room for probing questions during the discussion and it also provides detailed answers.

Conducting in-depth interviews were time consuming because the flow of information from the interlocutor was continuous, I, therefore had to remain attentive and listened carefully in order to collect proper data in true form. Moreover, the qualitative research can procreate a linkage with the secondary data including books, journal articles; official reports and documents have been used conveniently.

3.7.3 Focus Group Discussions

Five focus group discussion (FGDs) were conducted during the entire process of research. First FGD was conducted on the post 18th amendment, where six persons from diverse backgrounds participated. The main argument of holding the FGD was to initiate legal prospects for heritage as in the post 18th amendment development powers were shifted to provinces and according to law provinces cannot interfere in the legal jurisdictions because these are federal subjects and have been explained previously. Furthermore, the consensus was developed over the legal interpretation and exercise of law. There is a dire need to revisit the cultural heritage laws in the post 18th amendment scenario in Pakistan.

Second FGD was held on the role of heritage in modern world and the main theme was that UNESCO is working hard with the partner organizations for the protection, preservation and promotion of heritage across the globe. Participants of the FGD were of the view that UNESCO is doing more work for the protection of European heritage and giving less importance to heritage of other countries. In this regard, the Antiquities Act 1975 instructed the federal government of Pakistan to play active role for the promotion of heritage and archaeological sites inside the country.

The third FDG was conducted over the role of institution in protecting cultural heritage. The finding of the FGD explored that a strong coordination and cooperation among different institutions of the state can play a vital role in promoting heritage. The fourth FGD was conducted on the topic of cultural diplomacy, the thematic issue

focused on the soft image of the country that can be presented before the world. The journey from terrorism to tourism was very hard where nation stood together as a shield against the menace of terrorism. The nation of Pakistan paid the huge price for bringing peace and stability in the country.

The last FGD was held for understanding the policy perspective and how sustainable heritage can be benefiting the country. The outcomes of the FGD brought a number of economic, cultural and social prospects for the nation. Assertive mechanism is the right way and prerequisite for establishing a sustainable cultural policy because Pakistan has huge potential for tourism in the years to come.
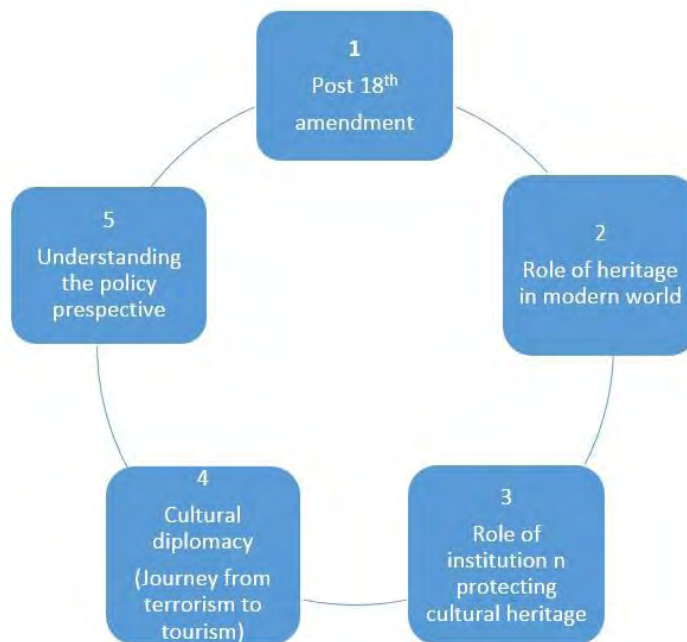
Fig.2 showing the title of the Focus Group Discussions

The total number of 30 participants was associated with different professional backgrounds. The views of every member of FGD were noted with specific titles. These FGDs proved a helping hand in acquiring complete information about the cultural heritage of the province and the actions taken by the government in this regard. The views of the FGDs were recorded carefully and these brought new dimension for strengthening the data for the research. All the FGDs provided in-depth knowledge and clarity otherwise not possible by any other method. Moreover, it afforded an environment for interfacing by communicating with different participants (Willigen, 2002, p. 148). Similarly, it also promoted an interactive sessions with

participants at one place that presented an opportunity to know the views of the participants on different topics for research.

3.8 Data Analysis

The data for the research was collected through in-depth interviews, FGDs and informal discussions presented the glimpse of narrative research method. Subsequently, it was transcribed which helped me to establish a link with content by making sub-theme that provided an evidence of official and academic narratives during the process of data analysis. However, the written transcripts have been coded in a way that they adjoin the themes and categories to form the most vital elements of the research. The transcribed data has contributed to the understanding on the research topic (Bryman, 2012). In order to simplify the coding process, the scheme of work was created to trace the main themes that enabled organized research.

The first and foremost purpose of data analysis is to create a correlation and understanding of the concept and narrative of the interlocutors with the topic. The deeper analysis of the interviews illustrates two levels, one is more general on development of heritage in the province, and the second part is more of an investigative nature which counts on the authorities and people's attitude towards the values of heritage of a nation. As for the organization, mission, vision and goals which emerged from the interviews, these were categorized and associated with their respective values.

According to Klamer's value-framework that specifically describes the relationship of culture in everything related to humans. It explains the personal and social values that create relationships with their social entourage and community; ultimately, society runs on the patterns where transcendental/cultural values are based on spiritual and artistic reasons (Klamer, 2016).

To understand the historic development on the cultural heritage around the world, a table is created that aims to summarize the information of international efforts to realize the values of heritage at large. The table is more informative and useful in identification of similarities and differences on the topic of heritage that adheres to the

global efforts in the protection, promotion and preservation of the heritage (see in chapter 5). In Pakistan, six heritage sites have been enlisted in the world heritage that is considered the precious milestone in protecting the heritage of the nation. However, it has created a relationship with the empirical data and theoretical framework for understanding the values of heritage in Pakistan.

3.9 Sampling and Credibility

Sampling credibility plays a vital role in carrying out ethnographic research because I learnt different things and perspective from the field. The units of analysis such as interviews and copies of official documents ultimately provide sufficient information to the research. Therefore, the study of Russell Belk et al provides the complete detail of ethnographic research methods in which he highlights the importance of sampling and its credibility for the research. Sampling is a process where selecting informants who meet certain criteria is essentially the right thing to do (Ladik, Carrillat, & Tadajewski, 2015).

Additionally, the credibility of the informant's views predominately effect on the results of the research that emanate from the veracity of information and methods used in the sampling. Credibility is the core legitimate protocol and representative sampling is important to outward rationality. In fact, non-probability sampling is used for the validity of dimension qualification of a certain criterion. However, in the same context internal valid contribution cannot be overlooked. I believe, credibility matters in conducting interviews and also provides corroborates informant's views to the research.

Therefore, a narrative research is a comprehension of a profound sequence of events, mental state and happenings involving human beings as character or actor (Bruner, 1990). The study of Bruner provides the complete detail of narrative research methods in which he highlights the importance of sampling and its credibility for the research. The credibility in narrative research method is the core legitimate protocol and representative sampling which is important to outward rationality.

3.10 Limitations

Limitations of the research appeared during the data collection. In order to maintain the choice of interviews, I started direct interaction with authorities that were associated with different government departments. Consequently, it provided a chance to get involved in numerous interesting philosophical discussions on the research topic that enabled me comprehend the new dimensions for research, although there were certain limitations that I enlisted. First was the selection of people for interview who could provide genuine and reliable views on this topic.
(Bryman, 2012).

Second, the issue of subjectivity that was predominant during the discussions and arguments, which I carefully tried to omit but as a human instinct it remains immensurable all along the field research. Nevertheless, it has to be accepted that human instinct can be difficult to understand the valuation process of its belongings without the manipulation of subjectivity. Indeed, in-depth interviews were conducted very carefully but in order to contain the subjectivity problem, an option was to analyze it in cultural and heritage perspective. Ultimately, it provided a direction to understand the core values and strategies for the protection of culture and heritage across the province.

Third, respondents were scattered around the province of Punjab, and I found it difficult to catch up with them. However, I did set up appointments with the people concerned, made possible through relentless travel. This hectic and time-consuming exercise ultimately produced valuable output, because interactive sessions with interlocutors provided enough information for interpreting it in an intensive manner. This task was dynamic in sense that it gave respondents viewpoint on the challenges, risks and trails as well as some optimistic vibes on the topic. It was not easy to discover the provincial government policy & perspective on the protection of cultural heritage of the province, thus putting extra pressure on me to complete the undertaking.

3.11 Photography & Recording

Photography of different historic and culturally important sanctuaries were taken to highlight the valuable treasure that exists in the province. Some photographs were taken to provide the authenticity to the data. Photographs of historical architectural buildings, monuments, old relics, religious places and ruins were taken and made part of the research.

During the in-depth interviews, formal and informal discussions, it was not possible to memorize all information; a voice recorder was therefore, after verbal consent of the interlocutor. The significance of the recorded interviews provided a permanent archive of primary information that was used for other researches too in future. Sometimes, the researcher felt that respondents were trying to avoid discussion on the topic they thought was sensitive.

3.12 Mid-Field Break

The mid-fieldwork break, which usually comes after 3 or 4 months, was a crucial part of the overall participant observation experience for me to work for long time in the field. This is an opportunity to get some respite from both physical and emotional fieldwork. It gave a chance to put things into proper perspective, re-think and marked strategies in light of next steps to be taken. It also provided chance to collect data from regional or national statistical services; to visit with colleagues at the local university and discussed findings. There was a need to ensure leave is availed sometimes as a period to rest, without thinking much about research at all.

3.13 Ethical Procedure of the Research

Before starting the field work, the Department of Anthropology, Quaid-i-Azam University Islamabad had issued a formal letter in which they clearly identified that I want to start my research work and is requesting authorities to cooperate with me. The recommendation letter was shown to every concerned government places/office that had relevant information to be used for academic purposes only. I started the field work loaded with plenty of written questions supposed to be asked during interviews. In the first leg of interviews, the government officials in different departments agreed with the condition that the data will not be used elsewhere.

Before initiating formal talks with the counterparts, I asked permission from interlocutors to record the interview. If someone showed reluctance then I left recorder on the table and did not use it in the entire discussion. This request was repeated at the beginning of each interview to ensure that respondents were happy that their voice was being recorded. Data personally attributed to the respondent was provided with a draft copy for his approval or amendment.

3.14 Locale of the Research

It was a multi-sited ethnographic research that was conducted in the vicinities of Punjab including Lahore, Rawalpindi and Multan. In today's world, the multi-sited ethnographic research provides new dimension to understand the interdisciplinary work in the field of culture and heritage. Furthermore, American anthropologist George Emanuel Marcus has strongly advocated the multi-sited ethnographic research because single-sited ethnographic research was common practice in anthropology before. This method presents the comprehensive inquiry about the local and cosmopolitan perspective and execution of authority by analyzing the process of experiences in multiple ways (Marcus, 1995). This method has also given new dimensions to the field of cultural anthropology to understand the contemporary contextualization of culture and heritage with different praxis. In multi-sited ethnography, it is not possible to treat all sites of the research with persistent frame of fieldwork practices. It may be changed by the certain given contours that are indispensable to product the genuine and qualities of work.

The purpose of using multi-sited ethnography in this research was to attain the epistemological and ontological perspectives on the preservation, protection and promotion of cultural heritage of Pakistan in Punjab. This research has taken the narrative from academia, experts and bureaucrats of the province; therefore, the urban multi-sited ethnography was used to reach the targeted interlocutors. This multi-sited ethnography has provided the evolving concept with its primary intrinsic features by focusing on the dynamics and dimensions of cultural heritage of Pakistan in Punjab. There were multiple challenges that were faced because of the choice of multiple locales; including less time at the disposal to build rapport and fieldwork at

one site, and choice of analytical categories was faced as a huge challenge. Representational value of each site for its significance of cultural heritage within the provincial and national context was one of the major parameter to rank the choices for fieldwork.

13.14.1 Punjab

Punjab before 1947 was a much larger area that was divided into Pakistani and Indian Punjab respectively. This study refers to Pakistani Punjab. Punjab is the largest populated province of Pakistan. According to the census which was held in 2017, its populations have reached to 110 million (Statistics, 2017). It has an area of 205,344 sq. km which comprised of nine divisions and thirty six districts. Punjab is the eastern side of Pakistan which shares border with India. It is the cradle of ancient civilization, the footprints of Indus Valley Civilization was discovered in Harappa 4600 years ago (Singh G., 1989). It has also experienced different religious practices such as Hinduism, Buddhism, Christianity, Sikhism and Islam in different times. It was also noted that agriculture started in Punjab thousands years ago, because major sources of water such as the mighty Indus, Jhelum, Sutlej, Ravi and Beas rivers irrigated this area. On the bases of following rivers, this land was given name *Panj* means five and *aab* means water.

Historically, this land remained under-attacked by different invaders starting from Alexander the Great, Maurya Empire, Gupta Empire, Empire of Harsha, Arab conquers, ruler from Central Asia and Iran which had brought different religious philosophies, cultural traits and architectural designs. Some of the architectural evidences have found in different parts of the province which made it unique for contesting in cultural praxis. This amalgam has also created cultural diversity in the province.

3.14.2 Climate of Punjab

The climate of Punjab is generally hot in most part of the province but the northern side including Murree (a town in Rawalpindi district) remains pleasant during summer but faces harsh winter and temperature drops to -10 centigrade. The temperature of Lahore and Multan gets warmer during summer and temperature rises to 48

centigrade. The pattern of precipitation during the Monsoon season also varies where north part of the province gets much rain and southern part receives less rainfall.

3.14.3 Languages

Punjabi is the commonly spoken language of Punjab and approximately 70 million people speak Punjabi with different dialects. The writing style of Punjabi is similar to Urdu language which starts from right to left (Shackle, 2014). Besides Punjabi, other languages such as Siraiki, Potohari, Urdu, Pashto and Balochi are also spoken in Punjab.

Map of the Districts of Punjab Province
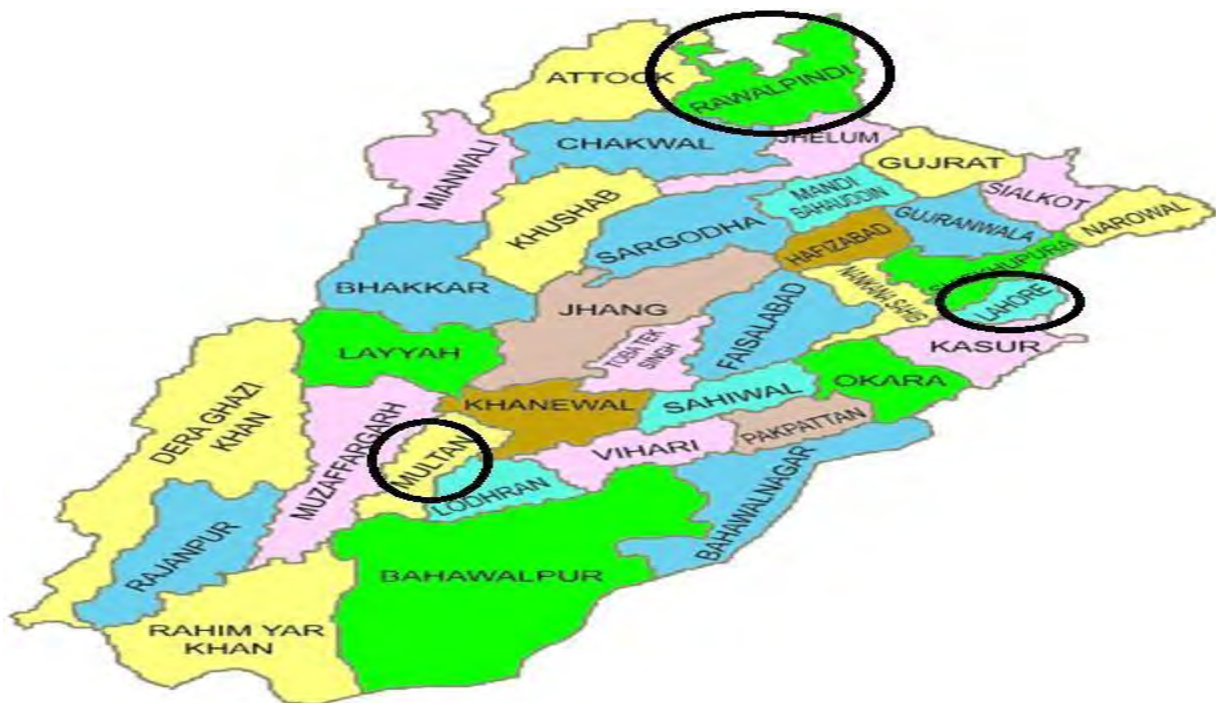
(Source: Google Map, 2020)

3.14.4 Industry and Agriculture in Punjab

Punjab is ranked the largest industrial zone of Pakistan which provides jobs opportunity for the people in different sectors such as textile, chemical, electrical appliances, information technology (IT), cotton industries, surgical instruments, machinery and food processing units. Besides large industries, small scale and cottage industries are also the potential sectors of the provincial economy. Industrial planning

lacks the sensitivity towards cultural heritage and that is a great threat to cultural heritage's protection and preservation.

Agriculture is considered the backbone of Punjab's economy. Majority of the population lives in the rural areas, directly or indirectly associated with the agriculture. Its fertile land produces multiple crops such as cotton, wheat, sugarcane, millets, corn, fruits (Mango, Citrus and grapes), pluses, vegetables and oilseeds. However, large scale population is engaged with agri-business such as livestock and poultry productions.

Agriculture is facing shrinking space because of rapid growth of population and to cater the housing and shelter needs many agricultural lands are converted to the housing projects. The spatial aspects of cultural heritage are not new in Pakistani context as the old cultural buildings were allocated or encroached since the inception of the country and this could be observed almost in any pre-partition neighborhood from where Hindus out migrated and the buildings were allocated to the migrants coming in to these cities and towns.

3.14.5 Food Patterns

There are verities of cuisines in Punjab which are known for its buttery flavors and spices. Punjab is an agricultural area and the reflection of agriculture can be observed in the food patterns in which vegetables, rice and meats have been extensively used. The traditional food of the province includes *sarson da saag* (mustard greens cooked with spices ginger and garlic in traditional way), *makki di roti* (flatbreads made with corn flour) and *Gajjar da Halwa* (a sweet desert prepared from carrots and milk) which are celebrated delicious dishes across the country.

3.14.6 Lahore

Lahore is the provincial capital of Punjab and the second largest populous city of Pakistan. The city spreads over 404 Sq.km with 11,126,285 inhabitants. The city is situated on the bank of the River Ravi and has long history of human settlement (Punjab, 2020). The city has unique and splendid architectural buildings which refer to different dynasties and their ruling patterns on the province. Before partition,

Lahore was the center of attraction for the whole sub-continent where footprints of Jainism, Hinduism, Sikhism and Islamic architectural schemes had stamped the significance of the city. The premises of old city cover many old temples, churches, tombs, mosques and gardens which attract the local and foreign tourists. The Lahore Fort and Shalimar Garden were enlisted in the UNESCO World Heritage site 1981.

The government of Punjab has expressed the historical origin of Lahore. Sir Robert Montgomery illustrates the foundation of the city laid between 2nd and 4th centuries but Ptolemy a Greek geographer believed that city was built in 1st century A.D (Punjab, 2020). Anthropological speaking, Lahore is to be known the 'cultural hub of Pakistan' where cultural diversity exists with its real sense. The traditions of the city are still alive and never be compromised in the modern era, however, Lahore has become the center for information technology and industry which is providing job opportunities for thousands of workers. There are places that are protected and government is investing in these places (for example walled city Lahore project) and then there are places that are threatened by the government's development projects (for example Chauburgi is threated by the construction of 'orange train' a mass transit project for Lahore).

3.14.7 Multan

Multan is an ancient and important city of Punjab. According to the census, the population of the city has crossed to 4.7 million (Statistics, 2017). It has situated on the eastern side the Chenab River. The history of the city can be traced during the Indus Valley Civilization 5000 years ago. The city has long history which can be traced to the Alexander the Great's invasion to subcontinent in 326 B.C (Bury, 2015). The city also remained under attacked by the Muslim invasion of the Arab conquer Muhammad bin Qasim in 712 that was the beginning of Islam in subcontinent. Later on, the city was captured by the Sikh ruler in 18th century. Finally, it had become the part of British Raj in 1857.

The diversity of cultural heritage can be observed in Multan because it was ruled out by different rulers. Although, the old heritage of the Multan is in peril but the magnificent architectural design and combination of different colours and textures has

presented the glorification of the past. The city is famous for its philosophical teaching of Sufism and known as 'City of Saints' in Pakistan. The city has immense importance for Sufism, notable Urs (religious festivals) of saints including Bahauddin Zakaria, Shah Rukn e Alam and Shah Shams Sabzawari have celebrated every year, where people participated from different part of the country.

The cultural heritage is rich; few of the famous cultural products include blue pottery, *khusa* (a traditional shoe) and Multani *sohan halwa* (a sweet). There is a shop called *nigar-khana* next to the mausoleum of Bahauddin Zakaria where the traditional blue pottery and camel skin products are sold. There are religious sentiments at play in Multan that shapes the cultural scene of the city. One such example is the destruction of a Hindu temple in Hussain Agahi; that was destroyed in response to the destruction of Babri Mosque in India 1992.

3.14.8 Rawalpindi

Rawalpindi is located in the north of Punjab and shares provincial boundaries with KhyberPakhtunkhwa province and Islamabad which is the capital of Pakistan. Geographically, the city is situated in the Potohar Plateau region. The city has great history of Buddhism, Hinduism, Sikhism and Islam. Taxila is the Tehsil (Town) of Rawalpindi is famous for Buddhist sacred places and enlisted in UNESCO World Heritage site. This area was remained a battle-field for different rulers, when Mahmud of Ghazni attacked sub-continent, this city had also faced the drastic consequences of the attack and completely destroyed. Later on, it had become the part of Mughal Dynasty, Sikhs rule and the British Raj.

British Administration had established one of the largest military garrisons in Rawalpindi which had aimed to control the attacks from the north of the sub-continent. This city has unique history in a sense where Hindu Temple, Buddhist Monasteries and Churches are still functioning. This city had experienced the different regimes which created cultural diversity and adaption. The diverse architecture manifestation including Hindu, Mughal, and Sikhs can be seen in many places in the city. Rawalpindi has great significance for its diverse heritage which compels tourists to visit the magnificent architecture of different eras.

Chapter 4
Dimensions of Cultural Heritage

Contemporary digital and cyber-active world with new intellectual and cultural property rights become rather more significant to examine the culture in its own right prior to relating it to the questions pertaining to cultural heritage.

"This social heritage is the key concept of cultural anthropology. It is usually called culture… Culture comprises inherited artifacts, goods, technical processes, ideas, habits, and values." (Kroeber & Kluckhohn, 1952)

4.1 Definitions of Heritage

The importance of heritage studies came under the academic orbit after the end of World War II. However, with the birth of critical museum studies, upswing of the new social history, work on post-colonial theory, the culture has begun to be studied in anthropology. Anthropologists and archaeologists are trying to trace the human ways of living from prehistoric era to present day. The intangible aspect of culture is to be defined as shared belief system, full of common norms and values, behaviors and language of the society which hold them strongly together. UNESCO defined culture as the complex whole of distinctive spiritual, intellectual, material and emotional features which are categorized by a group of society. Thus, both Deisser & Njuguna and UNESCO described that culture is a pattern of life of a society in which they perform certain socio-religious rituals together on the bases of common beliefs, behaviors and values and finally these activities are transformed from generation to generation (Deisser & Njuguna, 2016) & (UNESCO, Convention Concerning the Protection of the World Cultural and Natural Heritage, 1972). These definitions of the cultural heritage can be described in number of ways which are often subjective. Keeping in mind the definition of UNESCO Convention of Cultural Heritage covers a broad canvas of cultural expressions, customs and social practices of the communities.

However, Labadi expressed that heritage is an intertwined relation between nature and culture (Labadi, 2005). Furthermore, heritage is a physically intended creation of the human beings which has been represented in different ways of living established by

society or group of people and this treasure passes from one generation to next. It can be further categorized into tangible and intangible culture.

4.1.1 Tangible Heritage

According to UNESCO the tangible cultural heritage can be defined as the creation of physical artefacts which have been preserved and transmitted from one generation to another. It has also enlisted the built heritage such as buildings, monuments and other forms of physical construction of human creativity that has given cultural importance to a society (UNESCO, The Draft Declaration Concerning the International Destruction of Cultural Heritage, 2003). Symbolically the adoption of the tangible heritage is a determined step in the process of development of heritage. It is characterized by accomplishment of preserving the old heritage toward the acceptance of a holistic concept of cultural heritage. However, heritage may include the material aspects of culture though diversified in nature.

The episteme of heritage came under limelight in the 20th century, with huge success which has characterized the World Heritage Convention. The Hague Convention on the Protection of Cultural Property in the Event of Armed Conflict in 1954 and the Convention for the Safeguarding of the Intangible Cultural Heritage in 2003 stressed upon the protection and respect of structures for enhanced protection of the heritage.

Pakistan is gifted with a large number of ancient and historic building structures. These significant properties establishes our link with past and also glorifies the historic custodians of ancient human settlements. It is mandatory to explore and stabilize the conservation of heritage which has survived for many centuries. Indigenous cultural heritage is the legacy of tangible physical artefacts and intangible aspects of a group or society. These are inherited from past generations, maintained in the present and bestowed for the benefit of future generations. Indigenous population practices the cultural activities which are fundamentally important for recalling the old patterned traditions.

4.1.2 Cultural Heritage Sites

Cultural heritage sites of a country provide information about the cultural patterns of the past and builds cultural narrative for upcoming generations. In this regard,

UNESCO established a World Heritage Site that is a remarkable achievement in preserving the world heritage. This achievement has demonstrated collective interests of humanity to protect and preserve the cultural relics and other treasures. The procedures and selection criteria of a world heritage site have a unique geographical and historical identity with features of cultural significance, for example, an ancient ruin or historical structure of civilization, building structure, desert, forest, island, lake, monument, mountain, or wilderness area (Allan, et al., 2017). However, the management and conservation of the heritage site faces threats from humans, animal trespassing and lack of interest by the local authorities. Sometimes, tourists write their names on the walls of the building and monuments which is an unacceptable habit.

When we talk about the cultural heritage sites in Pakistan, this land is the home to many ancient civilizations. The history traced these civilizations from the human settlement in Mehergarh and later found evidences of the most famous Indus Valley Civilization 3000 B.C. Furthermore, the ruins of Mohenjo-Daro in Sindh and Harappa in Punjab were the famous sites of Indus Valley Civilization. Later on, the ancient sites of Buddhist civilization also flourished in this land. Many historical site of Buddhist monarchy were discovered in the northern areas of Pakistan. Some of these famous sites are situated in Taxila in Punjab and Takht-e-Bahi in Khyber Pakhtunkhwa provinces of Pakistan. However, majority of the archaeological sites are protected under the Federal Antiquities Act of Pakistan which is protected under legal jurisdiction.

These cultural heritage sites represent an outstanding human creative genius and carry a mammoth cultural significance. It is important to describe accomplishments of human values over several hundred years ago. It is also exhibits an architecture and technological advancement of the era in which those site were constructed. The construction of monumental arts is considered a great achievement by the ancient town planning and the landscape designs. These cultural heritage sites are unique and outstanding evidences that illustrate the significant stage in human history and their cultural tradition belonging to the civilization that has now disappeared. It is also an outstanding illustration of a traditional human settlement and appropriate method of use of land, characteristic of a cultural trait. It provides an advent of human interaction

with the nature, especially when it became vulnerable under the effects of irreparable environmental changes.

4.1.3 Historical Monuments and Cities

The monuments are constructed to pay great tribute to a person or a regime. The construction of the monument reflects the importance of the event and hardships of the leadership during the time of crises. However, another aspect of the construction of monuments can be religiously associated with funeral purposes (Caves, 2005). Occasionally, monuments are built for recalling the sacrifices of the soldiers during the war. The war memorials, historical buildings, archaeological sites, and cultural assets explain the significance of the construction with special symbolic connotations.

Pakistan is the land of old civilizations and historically many events of importance occurred; especially the inception of Pakistan was the biggest achievement for the Muslims of sub-continent. In this regard, a monument was constructed in Islamabad in 2004 in remembrance of Pakistan's movement. The monument describes the symbolic meaning and unity of the Pakistani people at during independence in 1947. It is the tribute to the people of Pakistan who sacrificed their lives for securing the future of our future generations (Tribune, 2013). Furthermore, a historic monument was constructed representing several periods of our history and exhibits the rich cultural milieu of the country.

Pakistan is also a unique land in the context of religion and we may discover historic Hindu temples in Tharparkar Sindh and Chakwal Punjab. The monuments of Sultanates period's (1206-1526) are also the visible in Makli Tombs, Thatta, Multan and Uch Sharif. The historical monuments of Mughal dynasty's (1526-1857) are also spread across sub-continent such as Multan, Lahore, New Delhi, Agra and many other places. Most of the urban centers of Pakistan have shared the colonial legacy (1857-1947). However, it is also an important heritage for the growing urbanization of the country. For example, the provincial government in Sindh has identified more than 600 buildings across province except for Karachi. These buildings have been protected under the Sindh Cultural Heritage (Preservation) Act 1994.

4.1.4 Cultural Landscapes

The notion of cultural landscapes can be traced from the European traditional paintings of landscape. This trend started from the 16th century onwards where artistically the concept of cultural landscape emerged within the proximities of regional contexts. The word landscape denotes the shaped of the land where human interaction with natural forces manifest and German literature used that term in a broader way (Gibson, 1989). While understanding the nuance value of landscape, the World Heritage Committee defined it as the cultural properties which characterized the shared efforts of human beings with nature (UNESCO, Operational Guidelines for the Implementation of the World Heritage Convention, 2012).

Furthermore, the geography can be explained as the science of landscape which expounded the logical hidden information of the nature. However, it is categorized in different ways, for example, it denotes organically which has developed the concept related to fossil of the land; secondly based on the of norms values and aesthetics senses it could be studied as cultural landscape. These associations have significant value for understanding the human relationship with nature and humans intentions towards natural elements (E & G, 1981).

There are so many civilizations which have vanished hundreds of years ago such as the Roman Empire, the Maya, and Easter Island. The causes of the ruins of these civilizations are very important to understand the civilizations. Pakistan is the home to many ancient civilizations and it has consists of diverse landscapes which start from the foothills of Karakoram Range, meandering through fascinating mountain ranges ending in fertile land of Indus River plains. Beside the Indus River, the birthplace of Indus Valley Civilization emerges and does Harappa archaeological site that marks one of the foundations of civilization in Punjab. This land has also witnessed the foot-prints of many remarkable invaders such as Alexander the great and others who made their way through fertile and historically rich landscapes and in few cases attacked and destroyed the ancient heritage treasures.

4.1.5 Sacred Natural Sites

The significance of sacred natural sites as natural features cannot be ignored because these have immense spiritual connotation for peoples of the area. These sites are mainly used for religious pilgrims and practices across the world. However, these sacred natural sites or places are comprised of natural and geographical features such as mountains, hills, caves, forests, groves, rivers and springs etc. The symbolic connotations are also attached with a tree, small spring, particular rock, geological site, distinctive landforms, explicit ecosystems and natural habitats. Furthermore, location of mosque, temples, shrines, Pagoda and churches have significant symbolic values which are incorporated into the pilgrimage of different religions.

Additionally, these sacred sites have acquaintances with the spiritual heroes, religious configurations and sacred histories and stories about any incident regarding sacredness. Carlos Fausto did an ethnographic study on the indigenous people of Parakana in Amazonia where he tried to comprehend the purity of shamanism and the war which had gone beyond the century. The study discussed the phenomena of how people had sentimental religious emotions with the shamanism and how they interacted during the religious practices at sacred places (Fausto, 2014).

The construction of sacred natural sites was done by natives who were spiritually influenced by religion and these sacred places were subsequently adopted by religious preachers and clerics. Thus it strengthened the adoption of different religious belief systems across the world at large. There are many sects and sub-sects that exist and endure and adhere to the traditional religious practices in the world's large religions such as Islam, Christianity, Hinduism, Sikhism, Shamanism and Judaism; (O'Brien & Palmer, 2007).

As described earlier, Pakistan is a land of unique diversity where people of different languages, religions, cultures and faiths live together. Every believer of religion is free to engage in his religious practices. In order to explore the holy places where preachers celebrate their religions present in the country, if we need to analyze the sacred natural place of Christianity where Holy Trinity Church is found and as well

as in St. Patrick's Cathedral in Karachi, Christ Church in Rawalpindi and Sacred Heart Cathedral in Lahore.

When we talk about the sacred natural places of Hinduism, we see Katasraj Temple the deity of Lord Shiva in Chakwal district, Panchmukhi Hanuman Temple in Karachi and Hinglaj Mata Temple in Balochistan. Furthermore, many profound sacred places of Sikhism including Gurdwara Janam Asthanin Nankana Sahib, Gurdwara Dera Sahib in Lahore and Gurdwara in Kartarpur have also been protected. Other sacred places of Buddhism in Taxila, Swat and Mardan represent paramount importance in Pakistan. However, the sacred natural sites are also source of interlinking the comprehensive array of socio-cultural systems. The role of sacred sites as an institution is vital to create diverse dynamics of change and cultural interaction among different communities.

4.1.6 Museums

The word 'museum' is derived from the Latin word 'Mousein' that signifies a particular place which is devoted to the Muses mythological site inhabited by the nine goddesses of poetry, music and the (liberal arts) therefore, a particular building was associated for study and the arts (Findlen, 1989). The social and cultural usage of museums was associated with the private collection of rich people and families which holds the exceptional natural objects and artifacts. However, the current debate of museums is exclusively within the domain of public and as an institution the innovative tradition is accentuated on its private and exclusionary functions for the society.

The institutional role of museums is conserving the old relics, artistic pieces, cultural, historical and scientifically important objects from the old times. Many public museums are available for public viewing during the week days. Some museums, on the contrary, are restricted for specific purposes and are out of bounds for public. Museums are significant places for displaying the history which provide nation's narrative and also highlights the visitor interest in museums and understanding of cultural property of the nation (Vergo, 1989). Museum as an institution presents the visual identities of culture and establishes a historical link with the rich past.

In contemporary world, we may have experienced many kinds of museums including art museums, natural history museums, science museums, war museums, and children's museums across the globe. The largest and most visited museum is the Louvre which is situated in Paris. Approximately, 10.2 million people visited the Louvre in 2018 (Sharpe & Silva, 2019). A report published by the International Council of Museums in 2018, says that more than 55,000 museums are situated across the world (Agency, 2018). Museums are the vital source for the preservation of valuable cultural objects that have the promising anecdotes in the contemporary world. Museums are the cultural heritage institutions with insight for learning for the future generations. The electronic imaging and digital applications can perhaps bring new dynamics for the museums and global culture heritage.

Pakistan has abundant treasure of Museums approximately more than 30 situated across Pakistan and out of these more than 10 are situated in Punjab alone where majority of them were established during the colonial times. For example, Fakir Khana Museum in Lahore is the largest private collection in South Asia which has the treasure of Miniature paintings, Islamic art, Chinese Porcelain, Persian Carpets, wood work and coin collections. Museum as an institution plays a decisive role in spreading knowledge on archaeology. It unveils the hidden treasures and resources of the past. Museums can be the source of formal and informal education for the youth in understanding genesis of Pakistan, but unfortunately, the civil society and government pays no heed to the promotion of museums into arena of historical knowledge across the country. Therefore, these deficiencies must be addressed for disseminating the past knowledge to the future generations.

4.1.7 Handicrafts

The handicraft is an important segment of any particular culture which reflects the artistic dexterity of the community. The word handicraft signifies the importance of handmade products of the community working with indigenously made tools. These require specific knowledge involving the manual tools and techniques. The tools have a wide range of artistic varieties the produce artefacts made without using any sophisticated technology. It is the product of rural areas where women of the house

use natural and entirely local made material for various kinds of work. Many specific crafts have been traced back to hundreds of years, but gradually the modern technologies have taken over and changed the entire dynamics of production of handicrafts (Schran, 1964). Every area has a specific importance for the handicrafts which are confined to particular geographical boundaries.

It is a traditional method of producing different kind of things such as knitting clothes, making shoes or pottery and other handmade work by using simple tools. This work requires certain skills from the craftsmen and these naturally uncomplicated skills are learned at the community level.   However, the greater level of skills makes an individual or a community unique and dominant figure in the field and is commonly known by his profession and these cultural products are also associated or stamped to the specific community. Furthermore, these handicrafts have symbolic meanings in socio-cultural and religious perspectives of the particular community.

The handicrafts of Pakistan are well recognized around the world and people respect them for their works. These craftsmen are also loaded with the unique legacy of Pakistan's cultural potentials with dignity and honor. Every province is well known for its handicrafts, for example the ceramics and pottery has deep rooted relationship with the ancient Gandhara civilization. However, this historical legacy still exists in the villages of Sindh and southern Punjab. Additionally, the craftsmen of Swat and Peshawar valley are famous for producing Brass and Copper utensils across the country. The central cities of Punjab such as Sargodha and Chiniot's carpenters are famous for their artisans work on wood and furniture has great recognition inside and outside the country.

The city of Multan in Punjab is famous for its Khussa (traditional and cultural shoes) which is embroidered with traditional motifs and mirror which makes it unique footwear. This city is also famous for 'Blue Pottery' products which are attributed to Persian and Turkic Islamic calligraphy and architecture. The Ajrak is the traditional shawl loosely worn over the shoulders by men across the Sindh. The history of that shawl has been traced during the ancient Mohenjo-Daro civilization. These are some

of the handicrafts of Pakistan; however, the country has diverse handicraft industry which needs to be promoted at large level.

4.1.8 The Documentary and Digital Heritage

The term digital heritage is associated with computer based resources of enduring values which will be helpful in persevering the heritage for future generations. It originates from different industries, sectors, regions and communities across the globe. In a broader aspect, the digital material or resources assisting us in preserving values, although, these efforts require active preservation approaches for the upcoming years where new media will play a significant role to sustain the heritage. The electronic imaging and digital applications bring new dynamics for cultural heritage where museums, art galleries and archives have been transformed to digitalization.

The virtual reconstruction of destroyed buildings, digital image archiving, 2D and 3D digitization projects, virtual archaeology made interactive presentations for the visitors and made convenient form to further enhance the visitor experience of their collections (Hemsley, Cappellini , & Stanke, 2005). However, at the juncture of modern information and communication technologies, the significance of digital heritage cannot be ignored for teaching our next generations about culture and heritage. New media enabled us in formulating different kinds of expressions and communications that have newly emerged but were not found in last century.

The importance of digital heritage is rapidly increasing with public participation and interest in cultural events. This comprehensive approach reflects participatory aesthetic art and new digital media is expected to affect cultural policies and institutions. The general public participation in cultural led programs is to ensure that digital paradigm will play a decisive role for the preservation in cultural contextual background (Eriksson, Stage, & Valtysson, 2020). However, it might be considered the inclusive approach for understanding the nuance values of digital heritage in coming years.

Digital heritage materials may consist of database, texts, still and moving images, audio & visual, software and web pages. More often, it is transitory and needs to be persistent in its outlook for the management and maintenance required for persevering the digital heritage. However, the aim of preserving the digital heritage is to ensure that it will remain accessible to general public without any restrictions. There is dire need for protecting the sensitive and personal information from any illegal and unidentified intrusion. The digital media is expected to transform the knowledge to current and future generations. No matter how trivial it may be, serious efforts across the globe are needed for presenting heritage in more elegant way.

4.1.9 The Cinematographic Heritage

The cinematographic heritage has great influence on literature. It appeared as the visual representation of heritage in early 20th century and numerous films were exhibited in Europe those covered many societal issues. However, romanticism came to limelight and several movies were produced on the subject. The cinema studies have great influence which cannot be ignored at all. The technological advancement presented better quality of the pictures and movies even compared to the early 20th century cinematographic materials (Bourdieu, 1996). This also became the innovative development the production of cinematic creations. Therefore, it also had appeared as an influential component which spread the literature to the modern world.

Cinema has a communicative possibility that has different deliverable views and interpretations of how cultural phenomena are being presented. Cinema is a dominant institution which has influenced the minds and thoughts of the spectators. Through cinema art, education can be promoted. Besides cinema, the role of news media particularly social media can be seen as tool for spreading information across the world by producing short documentary videos of country's landscape.

For example, the news media has a potential to exercise influence over the masses for spreading information on political, social and religious discourse to create public awareness (Himpele, 2007). The role of cinematographic material is very essential to inform audiences about the cultural traits through creative industries in the modern societies. It has a binary relationship between cultural and commercialization where

system of production, distribution, consumption of cultural goods and services are provided in a new dimension for understanding cultural economic system (Beukelaer & Spence, Global Cultural Economy, 2018).

4.2 Intangible Cultural Heritage

Intangible cultural components including oral traditions, expressions, representations, languages, foods, festivals, myths and believes which have great significant values to any culture of the community. These traits of intangible cultural heritage are transmitted from one generation to next. These intangible characteristics are assembled within the different groups of the community, the role of nature and nurture also influences the people and their interaction with others. However, these qualities create sense of identity and belongingness to the community where they live.

The UNESCO declaration provided a guideline for understanding the importance of intangible cultural heritage in the contemporary world. Furthermore, it instructs for displaying respect to every culture of the community and groups and adheres to the policy of sustainable growth in intangible cultural practices. (UNESCO, The Draft Declaration Concerning the International Destruction of Cultural Heritage, 2003). The characteristic of intangible heritage such as oral traditions, performing arts, indigenous based knowledge and skills are deeply embedded in every culture of the society. Some types of intangible culture are mentioned below.

4.2.1 Oral Traditions

The word oral tradition denotes the system of human communication such as knowledge, art, concepts and thoughts preserved in unwritten or oral ways that are transmitted from ancestors to future generations. The genre of the oral tradition is based on method of transmission via song, poetry, legends, folktales and prose or verses. However, there are many examples in intangible culture where societies are able to transfer their literature, history, law and other knowledge in oral ways without using a written manuscript (Henige, 1998). Generally, the oral tradition represents the preserved and cultural knowledge by verbal communication, although folklore is a form of oral tradition and is based upon the verbally transformed data.

If we study the history of oral traditions, we can analyze that it has come from the prehistoric period or before. The most evident reference of the importance of oral tradition has been found in the ancient Greek era, where it was practiced as a dominant tradition. Later on, Homer's impressive poetry that was translated and largely composed in different languages was based on the orally transmitted data (MacKay, 1999). However, the folklores which are sung by substituting stories and legends in indigenous ways attract the attention of audiences. The absence of prevalent texts on the old civilizations and traditions ensue cultural practices that were mostly based on rituals and later on transmitted in oral information.

Oral traditions are also preserved in stories that are transmitted and have a closed association with a significant incident or valiant character of a personality. The native oral traditions of Punjab Pakistan, for instance the harvesting and cultivation of crops are linked with joy and peace celebrated by people in fairs in their vicinities. Many other examples of the oral traditions from various parts of Punjab are found in stories and their struggle against the British Raj in subcontinent. The personality of Bhagat Singh can be described as brave since he fought against the British Raj and was captured and sentenced to death at the age of 23. After his death, he surfaced as a hero in the history of Punjab (Maclean & Elam, 2015). There are many other similar stories or themes and personalities who were more or less carried oral traditions but appeared in different purlieu.

One criticism appeared on the authenticity and accurate versions of oral traditions and many people believe that the source may be unreliable because no solid proof or reference is provided. However, this opinion is based upon the phenomena that in pre-historic era or before when culture was not recognized, any written manuscript and writing techniques were not invented.

4.2.2 Languages

Language can be described as tool for communication which provides us particular abilities to interact and convey messages to other human beings. It consists of different combination of words, symbols and expressions that are loaded with multiple cultural meanings. However, the development and acquisition of languages have

complex ways and have passed through primitive era where humans did not discover the patterns of spoken and writing manuscripts. Human language relies heavily on social interaction and learning. However, with the passage of time, the progress and developments in the communication system and humans started progressive interaction and communication (Velichkovsky & Rumbaugh, 1996). Therefore, the development of word syntaxes and meanings emerged, and later on the language got ramified dialects and propositions for better communication.

A great linguistic philosopher Rousseau expressed that the development of language is based on words and symbol or signs. He described that languages is the expressed emotions and connection of objects with sounds and these arguments can produce independent motivational strength to respond to the interest for communication that creates social interaction with individuals (Dobel, 1986). The human behaviors permit them to learn languages and to invent meanings, recognize words and their sounds in particular contextualization. How to use languages? It is embedded and guided by the human culture. The significant role of language as communicative tool is to allow the social interaction, cultural amalgamation, social stratification and especially provides identity to a particular group.

Approximately, 5000 to 7000 different languages are been spoken worldwide (Romaine, 2000). The dialects and meanings of the words are dependent on the area where languages are spoken. Pakistan is a multilingual and multi-ethnic society where approximately 75 languages and dialects are spoken and Punjabi is credited as the largest spoken language of the country (Ethnologue, 2019). However, the division of spoken language is associated with the strong regional realm and ethnicity. All languages of Pakistan have also dependent on the method of semiosis which is associated with signs and symbols to particular meanings. Urdu is declared as the national language of the country which is the amalgamation of four different languages such as Persian, Arabic, Turkish and Sanskrit. It has analogous with Hindi language and understandable in many parts of India as well. However, Punjabi is the dominant language of Pakistan and more than 100 million population speak it across the world.

4.2.3 Festive Events

Festivals are celebrated in every culture of society across the world with great pomp and show. These festivals provide joys, happiness and entertainment to the community. The domain of festivals is based on socially, religiously and culturally constructs manifestations. More often, festivals are celebrated on local, regional and national levels. A festive event creates sense of belongingness and interconnectedness of the culture and interaction with other communities, particularly when it plays a significant role for bonding the community and provides a sigh of relief from the constant hectic routine of life. Festivals are celebrated promptly focusing on cultural led events which aim to create awareness and share knowledge about their culture and traditions.

Alongside with communities of the world, Pakistan has optimum tradition and practices of religious, social and cultural festivals across the country. For instance, if we look at the current scenario, Pakistan has multi-ethnic and multi religious society where Muslims, Hindus, Christians and Sikhs live together and respect every community's religious festivals. Majority of the population is Muslim and celebrates all the Muslim religious festivals including (Muharram is the first month of Islamic calendar which is celebrated with sorrow and lamentation because the grandson of the Holy Prophet Peace Be Upon Him (PBUH) was martyred by Yazid in Karbala on 10th Muharram and this incident carries sanctity for both Shia and Sunni both Muslim.

The second religious festival denotes the birth of Holy Prophet (PBUH) on the 12th Rabi'al Awal. This month is highly regarded as the month of blessing for Muslims as Eid-Milad-un-Nabi is celebrated across Pakistan and Muslim world at large. The third religious festivity is the Shab-e-Barat which is celebrated on the night of 14th & 15th night and on the 8th month of Islamic calendar in which Muslims seek forgiveness for their sins from Allah. The fourth festival is the fasting in the month of Ramadan when Muslim community observes fasting for whole one month across the world. The fifth renowned festive of Muslim community is the celebration of Eid-ul-Fitr which comes immediately at the end of Ramadan. The last but not the least, the Eid-ul-Adha is celebrated where commemoration of the occasion of the remembrance of Hazrat Ibrahim who was ready to sacrifice his son in the name of God. Muslims slaughter

animals in the name of Allah. However, the festivals of Christmas and Easter of the Christians community are also being celebrated with peace and joy in the Christian world.

4.2.4 Rituals and Beliefs

Rituals are described as the traditions and the patterns of social, religious and cultural practices of the community. It can be characterized as the gestures, emotions, behaviors, performances and symbolic interactions of the people on certain occasions. The continuity of the rituals are the social and integral part of the society and the nature of rituals may perhaps be vary from one society to another. The prominent scholar James Frazer explained that the understanding of myth is important and it is to be considered the key component of the ritual. Emile Durkheim gave the sociological perspective of ritual which is associated with religion. The religion was the social creation of rituals and this is existing for thousands of years (Bell C., 2009). Religious practices and ritual are not same; they may vary from culture to culture. It can be explained in simple way that the nature of rituals, myths and beliefs are performed differently and religion guides them in particular ways. Religion provides the own pattern of rituals that is enacted to beliefs.

Religion plays a significant role in translating myths into reality; in addition the religious practices express messages about the existence of supernatural power by explaining stories or metaphors to the people. Rituals express ideas, symbolic meanings and concepts which help disciples for choosing the pathway of achieving spirituality. Religion can assist people to find peace of mind, give them hope, turn their life around, and change their point of view. However, the role of religion, beliefs, myths and superstitions exist from the evolution of human life on earth. Religion was evolved; consequently, it defined some rituals and myths which have certain similar practices in the same community (Renfrew, Morley, & Boyd, 2018). We must understand the importance of rituals in a society by using the lens cognitive and cultural anthropology. It will expand the understanding towards practices of rituals and faiths.

For example, look at the scope of the anthropology of religion, it tells us a pattern of habits and ritual practices of people by creating understanding about the religious practices and traditions of different religions including Christianity, Islam, Hinduism, Shamanism, Buddhism and others (Morris, 2006). However, the ample discourse and different approaches are developed to analyze the role and significance of rituals to a religious, social and cultural context. Pakistan is a Muslim country where people share common traditions and assimilations of the collective ideas of Islam.

They perform Muslim religious rituals such as sacrificing the animal for the blessing of Allah on 10th of zilhajj with zeal. This practice is commonly performed in Muslim community across the world. Islam presented the constitutive practices that how Muslims have assimilated with Islamic preaching, traditions and ideas in different societal orders in which they live.

4.2.5 Folk Music and Songs

The description of folk music suggests that its creation is based on the oral traditions which have shown concerted effort to connect the present with the past. It has diversification and variation which escalates into the artistic urge of an individual or a group. However, the variation created understanding of folk music to the land where it originated from. It is selected by the local people and they choose the different kinds of verbatim which is used in folk music and songs. It provides the explanation of the folk music and its origin where fundamentally developed, substantively, evolves within the community and shows their un-shattered love and attachment with music and art (Karpeles, 1955). It has presented the traditions of the music and human relationship with nature. Stories of bravery of a person and group tell us the origin of incident by using the form of folk music. Folk music or songs have been based on culturally embedded patterns which have performed in different connotations such as the birth of a child, on weddings, fairs and other ceremonial events.

Folk music always represents and identifies with the indigenous people which expresses the feeling and emotional experiences. For example, if multiple cultures prevail in one country, the presentation of folk music would be entirely different according to group and ethnicity. In Great Britain, the Punjabi diaspora curtails the

modern form of folk music which is called Bhangra. Therefore, if one talks about the genre of folk music in Sufism, it has being performed in the type of Qawwali (singing of religious music) on shrines across India and Pakistan and these shrines have turned into places of annual pilgrimage or an Urs (death anniversary of a Sufi saint in subcontinent). Khawaja Nizamuddin Auliya, the founder of the Chishti brand of Sufism in subcontinent started the Qawwali and later on, his disciples continued it regularly to this day.

Chishti Sufi order is to be considered the influential school of thought in Pakistan and India particularly. Therefore, the Qawwali finds the central and prominent position in this order. Folk music and songs have many genres and can be discussed with social and cultural aspects. Folk music were sung at the time of crop harvesting and cultivation across the Punjab and people sung for the peace and prosperity of the community. It was sung individually or in a group where people enchanted on drum (locally called Dholl) and celebrated their joys and successes.

4.2.6 Performing Arts

Performing arts are explained as live participation of the artists who perform in front of an audience. Movies, comedy, dances, magic shows, circus performances and singing are different kinds of performing arts adorn the stage which produces source of entertainment for the audiences. Performing arts offer a structure that invites the audience to learn and understand the communicative reflection of the society that spreads indispensable visible traits of intangible culture of a society. A scholarly argument of Blackburn is analyzes the method and technique of the performing art and the significance of a text or verbatim is performed (Ramanathan, 2000). The performing art also defines the wide range of social phenomenon, for example how verbatim of a language can be arranged for creating understanding and acquiring knowledge about the culture.

Ritual dances are also performed on different occasions, for example dances of the Trans-dressers, Trans-genders and females on the birth of the child or on weddings. Indigenous instruments of music also create a relationship between the nurture and artists. The precise sound of the music also fascinates the audience to attract their

attention. The understanding of the music always creates an objective specific orientation which is fundamental to observe the values and traditions of the people and community.

When we talk about the artistic performances in Pakistan we find a variety of music, dances, theaters, movies and folk performances being conducted regularly around the year. The genre of music and dance performances is practiced in classical, folk and pop style. The local performers are happy to wear their cultural dress which shows their ethnic cultural presentation. For example, the famous '*Khattak dance'* of Khyber Pakhtunkhwa, where performer adores traditional dress and dances with swinging swords, red piece of cloth and frenzied drumbeat. Another beautiful dance is performed in Punjab which is called *'Jhumar'* in which the lyrics of songs arouse a quality of impassioned swaying. The dance of women is called the *'Luddi'* in which women sing on the beat of a drum and later gather in a circle and start performing dance. Additionally, 'Bhangra' is also a famous genre of dance but Punjabi diaspora use to perform it on cultural and other events. Traditionally Bhangra was performed at the beginning of the harvesting of crops.

However, if we look at the musical instruments of Pakistan, there are four main families of musical instruments including 1) sitar, rubab and veena are associated the plucked stringed instruments, 2) sarangi and sarinda are linked with bowed stringed instruments group, 3) bansuri, soornai, been and shehnai belong to the wind instruments family, lastly, tabla, dhol, tanboor, naqarah and chimta are considered the part of percussion instruments family. The sitar, table and dhol are the famous musical instruments of Punjab which are essential to music and dances of the province.

4.2.7 Literature
Literature is considered as the writing manuscript that belongs to any particular writing believed to have an artistic or an intellectual significance for the community. In sub-continent, the literature was initially found in the form of stories that were orally transmitted from ancestral account and coming down from generation to generations. The early history of Indian literature was based on legends, folklores, and classical poetry which has found in Sanskrit language 3000-3500 years ago (Flood,

1996).The literature itself shows the importance of using the particular language which is entirely different and unique form the conventional usage of verbatim.

In contemporary world, the debate and discussion started as to how the significance of literature is important for a nation? This brought forward an argument that literature constitutes the intellectual legacy of the past to reconnect into specific notion which guides the community to productive path. For example, if we analyze the Punjabi literature as a segment of Indian history we find many controversies during the colonial era of British Raj where artistic work was destroyed or altered and this alteration subverted the historical content.

The stories of the saint's miraculous and mystical abilities are profoundly embedded in Punjabi literature and these stories have huge impact on the societies which transform from one generation to the next, compelling the existing continuity by symbolic connotation of culture. The poetic verses of Punjabi literature perhaps are one of the most influential amongst the languages of subcontinent. The epic poetry of Punjabi Sufi poets have great influence in literary traditions. The Punjabi Qissa,(tales) reflect the remarkable genre of romantic tragedy of love of Heer Ranjha by Waris Shah, Sohni Mahiwal by Fazal Shah, Mirza Sahiba by Hafiz Barkhudar and are considered as the most popular and phenomenal stories of Punjabi literature.

4.2.8 Traditional Foods

Traditional foods and dishes profoundly represent the food habits and practices of the community. These have a strong historical and traditional impact which create symbolic meanings and interaction that relates the food to the traditional cuisine of the area. There are hundreds and thousands of cuisines which have representational connotations across the globe. Pakistan is blessed with diversity of food where ethnic groups have their own patterns of making cuisines.

The majority of the population is Muslim which accounts for the 96.4 percent of the country's population. The basic staple food is associated with cow, buffalo, goat, lamb, chicken, and fish. The use of spices can be observed in the cuisines of Punjab and Sindh where curry is an essential part of the food. For example, there is a huge

variety in Punjabi cuisines that are known as famous cooking patterns with rich aromatic spices. Traditionally, Punjab is traditionally rich agricultural landmass where majority of the population is associated with agriculture and livestock business.

The reflection of the agricultural profession can be observed in their food and cooking textures and for using organic oil (desi ghee), butter (makhan) and cream (baalai) in almost all dishes. However, the taste of different spices such as turmeric, garlic, paprika, black and red pepper, cumin seed, bay leaf, coriander, cardamom, cloves, ginger, cinnamon, saffron, nutmeg, and poppy seeds are used plentifully to make the food delicious in taste. The use of yogurt is quite common for marinating meats for grilled recipe of traditional meat food. (Sen, 2004). The essence of the spices mixed with other vegetable and meat makes curry dishes scrumptious; some of the most common being aloo ghost (meat with potato), adrak ghost (ginger with meat) and palak paneer (Spinach with milk curd cheese).

Different types of lentils are also popular cuisines. Plain rice with lentils makes a perfect tempting traditional food in Punjab. *Saag* (mustard greens cooked with spices ginger and garlic in traditional way) *Makhai ki roti* (corn flour) are considered the traditional diet of the rural people and they also use *Achar* (pickles) of mangoes and other seasonal vegetables along with chutneys wih traditional food. Green tea and tea with milk are the typical drinks which are served at the end of the meals. During celebrations of religious festivals such as Shab-I-Barat and Eids, people prepare different kinds of sweet dishes including desserts known as *halwa* which is distributed among families, friends and neighbors on reciprocal basis.

4.2.9 Traditional Sports and Games

Traditional sports and games are main physical component of any particular culture of the society and these activities highlight the customs, traditions and most importantly the sense of belonging to their soil. These traditional games have deep roots among the indigenous societies which encompass the exchange of physical entertainment at different levels that also provides identity.   There are hundreds of locally produced games across the world which is not known as yet, however, they are source of physical pastime to the people. These traditional games are part of intangible cultural

heritage which needs to be promoted and protected for the progress of sport in the societies for the future.

Traditional sports and games are major part of the global culture which provides pride and prestige to nations that are also the symbols of a national heritage. For example, the falconry sport is the significant part of the cultural and transnational identity of the most of the Arab world including Saudi Arabia, Qatar and United Arab Emirates (UAE). The falconry sports has historical perspective in UAE. The government has taken several efforts to protect and share their history with the world (Wakefield, 2012). The traditional games provide the basic features of the society's involvement in sports and physical activities be it national or global.

The youth of Punjab are keenly interested in playing different traditional games such as Kabaddi, Kushtian (wrestling), Gulli danda, Bandar Keela, Bantey, Kidi Kada or Stapoo and Khuddo khoondi (similar to hockey). The range of physical activities imbedded in sports and games creates the soft image of the country by participation in international events and competitions. The traditional games also symbolize the indigenous kinds of cultural physical involvement and are described as essential human heritage.

Chapter 5 Dynamics of Cultural Heritage

The significance of cultural heritage and its diversities is vital to understand for any nation. Hence, this chapter deals with the dynamics of cultural heritage by understanding the concepts of tangible and intangible culture heritage. The synergy of peaceful coexistence is predominant to create tolerance in the society. However, religious heritage can also be used to understand the dichotomy of ideas with peace.

5.1 Diversity

Diversity is one of the basic characteristics in cultural heritage of the country. In order to understand the notions of diversity, the researcher reached out to different people. Aksi Mufti the retired official of Lok Virsa expressed in an interview with that *"the term cultural diversity narrates the concept of multiple and different cultural practices inside the country. The culture is a lens which evaluates everything in our daily life, enabling us to value things whether proper or improper, normal or abnormal by judging cultural parameters. The cultural diversity provides experiences of cultural shock and creates disoriented scenario during interaction with people of different cultures inside the country in general and world in particular."* However, the existence of diversity can be found everywhere for instance at workplaces, busy streets, schools and colleges, social or religious gatherings and festivals. The people come from different cultural, racial, and ethnic backgrounds. Cultural diversity provides assimilation where we learn from others but profoundly we have to develop a level of understanding and tolerance in broader sense of accepting the differences of societal orders.

An interview with Dr. Syeeda the Assistant Professor at Lahore University of Management & Sciences (LUMS) revealed that *"the diversity produces different expressions, opinions and paradigms about different societies and communities which are living in a sovereign state. The dominant cultural influx and colonial legacies have shown flexibility in cultural practices of our society that leads towards creating cultural homogeny and we have lost the indigenous cultural practices of our land."* On the other side, it brings alternative patterns and pathways that promote the idea of peaceful coexistence by living communities within the same country. It also provides

a window of opportunity for accommodation, negotiation, adaptation and respect customs and rituals of other cultures of communities. The researcher asked a question about the sanctity of diversity, the respondent explained that *"it gives different approaches and orientations to understand the human cultural variations and assimilations which signal anticipation, assumption, optimism, potential and intention of different logical ways and determines the prosperous future of a nation."* The cultural diversity encourages participation and learning of other cultures by mobilizing people in future-oriented social activities. It also brings a sense of belongingness that every person has robustly unique and positive contribution to society and we must respect differences with tolerance.

5.2 Role of Heritage in the Modern World

An interview with Barrister Kaleem ullah, a practicing Lawyer of International Law at Supreme Court of Pakistan expressed that *"the Venice Charter 1964 that highlighted the scope of cultural heritage concerns and encompasses the cultural diversity and cultural heritage for the conservation. Furthermore, The UNESCO Convention 1972 provides pathways to the protection of cultural heritage in comprehensive approach and stresses upon the preservation of world heritage at large. Another, UNESCO Convention 2003, provides guideline for tangible and intangible aspects of cultural heritage and constantly focuses on the community development and its interrelatedness with the heritage."* However, by using the lens of anthropology, it is quite acceptable to define the heritage such as monuments, groups of buildings and archaeological and historical sites. In this regard, thus, promotion of cultural diversity with human integrity is a common phenomenon.

An interview with Muhammad Kashif, a senior official who deals with cultural affairs at Information & Culture Department of the Government of Punjab said that *"the Antiquities Act 1975 is an act on cultural heritage and archaeological remains called 'Antiquities Act, 1975'. This act provides guidelines related to the preservation and protection of antiquities and cultural relics. According to the act, the federal government has instructed to establish a committee for the protection and promotion of cultural heritage. Furthermore, this act provides a guideline in any case a conflict arises among the provinces, the final decision is given by the federal government that*

will be acceptable to all disputed parties. Antiquities Act 1975 also deals with acquisition of land among the provinces, protection of immoveable property, purchase of land and leasing agreement with federal government." The researcher asked question about the protection of heritage. The official answered that *"no one can damage or break the antiquities and if someone was found guilty, he or she was liable to an imprisonment for three years or a heavy fine, or both as defined in the act."* This act also provides the mechanism for the protection and preservation of the archaeological relics and heritage. In addition, provincial governments have played a significant role for the protection of archaeological sites. Finding on Sindh Cultural Heritage (preservation) Act 1994, Punjab special Premises (Preservation) Ordinance 1985 and the Export of Antiquities Rule 2013 also define the provincial jurisdictions on cultural heritage.

To know further about the cultural heritage the researcher asked to Dr. Ilyas Bhatti, the Assistant Professor at Quaidi-Azam University to give his opinion that *"the term heritage denotes a significant meaning in itself that has been passed through generation to generation. The significance of heritage is associated or attached with entitlement and ownership of an object for representing the lineage to a particular group. We are not interested in the ownership of great heritage therefore, people are less interested in participating in cultural led events. One issue is associated with certain practices in which artefacts are intentionally or unintentionally spurned by generational gap."*

The findings of the focus group discussion expressed the same narrative which has been already discussed in the Antiquities Act 1975. On the basis of field data it was concluded that meaning of cultural heritage are correlated to the findings of Ken Taylor & Jane Lennon and the different charters of UNESCO, The Hague Convention, the Venice Charter and the declaration of Dresden 1982.

5.3 Diversity through Tangible Cultural Heritage

Diversity through tangible cultural heritage is the fundamental characteristics to understand the cultural heritage of the country. An interview with Jamal Shah, the retired official of Pakistan National Council of Arts expressed that *"Pakistan is the*

land of ancient and historic physical structures which spread across the country. These noteworthy evidences of the past defined and established our strong link with glorified and historic past and made us the custodian of old greatest ancient human settlements civilizations on earth. It was significant to preserve the old heritage which had survived for many centuries." The tangible or physical artefacts had legacies of old indigenous cultural heritage. These precious legacies were inherited from the past generations, maintained in sophisticated manner to the preserved for our future generations. The old cultural practices of the indigenous population which were fundamentally important for recalling and understanding the old patterned traditions.

An interview with Nasir Jamal an official of the Lahore Museum brought to light that *"cultural heritage sites represented showcase of creative activities that were culturally important. The monument displayed broad spectrum of human interactions of values associated with culturally dominant heritage."* Old buildings and infrastructures were bespoke of architectural and technical development of that particular era in which those sites were constructed. Construction of monumental arts, ancient town planning and the landscape designs were considered great accomplishment of heritage.

During the conversation, the researcher raised a question regarding the importance of sacredness of natural sites, to which the respondent responded *"the significance of a sacred natural site cannot be ignored due to its ample spiritual connotation to people of different socio-religious backgrounds. More often, these sites were being used for religious practices to which people had attached strong emotional feelings of respect. These sacred historical sites provided sanctity to every believer of the religion who participated freely in religious practices."* Pakistan was multi- religious society where Muslims, Christians, Hindus and Sikh practiced their religions. There were so many holy places in Pakistan that represented different religious manifestation across the country; if we looked at the sacred natural places of Christianity we found Holy Trinity Church and St. Patrick's Cathedral in Karachi, Christ Church in Rawalpindi and Sacred Heart Cathedral in Lahore. On the other hand, the sacred natural places of Hinduism were situated in Katasraj the deity of Lord Shiva in Chakwal, Panchmukhi Hanuman Mandir in Karachi and Hinglaj Mata Temple in Balochistan. However,

profound sacred places of Sikhism also dignify the religious diversity in Pakistan where Gurdwara Janam Asthanin Nankana Sahib ,Gurdwara Dera Sahib in Lahore and Gurdwara in Kartarpur had also been protected. Furthermore, sacred places of Buddhism in Taxila, Swat and Mardan were also represented the state measures for protecting the different religious sites of minorities in Pakistan. These sacred religious sites created links with socio-cultural systems. The sacred sites were prestigious and dynamic for protection of the cultural heritage of the country."

Wajid Ali, An official of the Lahore Museum in an interview expressed that *"museums were custodians of preservation, collection, interpretation and display of the cultural objects of the past. A visit to the Museum of History would guide and enlightened different stages of the struggle for Pakistan in visual perspective. The museum was also a significant source of tangible heritage and Pakistan has more than 30 museums that were situated across the country and more than 10 were in Punjab. These museums were established during the British Raj in sub-continent. Along with government museums, private museum such as Fakir Khana Museum in Lahore was considered the largest private collection in South Asia that contained treasure of paintings, Islamic art, Chinese pottery, Persian rugs, wood work, and coins."* The private museum was constructed with the efforts of heritage loving people but unfortunately we as a nation had no interest in visiting and appreciating the spirit behind the museums.

5.4 Diversity through Intangible Cultural Heritage

In an interview the official of Natural Museum and History viewed that *"intangible cultural practices are strongly embedded in a society that had guided the community in patterned ways. Intangible cultural heritage included oral traditions, expressions of the people, symbolic interactions, languages, foods, festivals, myths, believes, folklores, folk wisdom, folk music, literature, games & sports and even traditional medicines conferred as components of intangible cultural heritage."* The traits of intangible cultural heritage were transmitted from one generation to next. The characteristic of intangible culture created harmony and tolerance that bonded the people and groups of the society. The relationship between nature and nurture also influenced on people's behaviors and taught them to interact with other communities.

During the ensuing discussion, the official said that *"a glimpse over the oral tradition that described the system of human communication comprised of knowledge, art and ideas associated with the symbolic meanings preserved in unwritten or oral ways and transmitted from ancestors to future generations. However, the promotion of intangible cultural and the genre of the oral traditions were based on transmitted techniques like song, poetry, stories, folktales and prose or verses and conveyed to others."* The importance of oral traditions in intangible cultural heritage could not be ignored because these were the key components in spreading oral traditions to next generations for permanent preservation.

The researcher asked a question on the authenticity of the knowledge to which the respondent replied that *"the authenticity of the oral tradition was dubious that did not mean that it was based on entirely wrong knowledge and information. It was the knowledge of the past and people used it for centuries."* If we looked at the oral traditions of in Punjab, usually, folklores, joys and music were associated with the harvesting and cultivations of crops and celebrations of festivals and fairs in their vicinities.

An interview with Dildar Hussain, the official at Punjab Institute of Language, Art and Culture (PILAC), the interviewee expressed that *"language was the tool for communication that contributed particular abilities to interact with human beings. Every language comprised of combination of different words, syntax and phonetics structure that were an edifice of symbols and expressions and multiple cultural meanings and explanations."* The development of languages had passed through different phases when human beings started communication. Later on, patterns of spoken language and writing manuscripts were evolved that made language more comfortable for interacting with others. Later on, humans have invented words that were loaded with multiple meanings that helped to recognize and understand the sound of words in particular contextualization. It had deep rooted connection that guided us in interpreting cultural values. The specification of the language was to create a bridge for social interaction, cultural amalgamation, and social stratification that had also provided identity to a particular group. Pakistan was a multilingual and

multi-ethnic society where more than 75 languages and dialects were spoken (Ethnologue, 2019). Punjabi was credited as the largest spoken language of the country. The division of spoken language was associated with the strong regional realm and ethnicity and Punjabi was the dominant language of Pakistan.

An interview with Syed Naveed-ul-Hassan Bukhari the official of Lahore Arts Council said in an interview that *"festivals had significant place in every culture the world. Festival was a source of joy and the community celebrated it with accomplishment of social or religious tasks cherished it for with sense of togetherness. More often, festivals were celebrated at local, regional and national levels. A festival created sense of belongingness with culture and generated opportunities of interaction with other communities."* Pakistan had optimal traditions and practices pertaining to religious, social and cultural festivals across the country. For instance, if we looked at the current scenario, the province of Punjab had multi-ethnic and multi-religious society where Muslims, Hindus, Christians and Sikhs lived together and respected each other's religious festivals. The researcher asked about the richness of cultural festivals in Punjab, to which the respondent replied that "*Punjab was an agricultural area and majority of people were associated with agriculture therefore, it also presented a rich livestock as well. The horse and cattle show was celebrated every year, aimed at presenting the best breed of animals for exhibition, where a large number of people participated in the various competitions. This show also presented the soft image of Pakistan across the world."*

An interview with Aksi Mufti the retired official of Lok Virsa was conducted and he explained that *"folk music or songs were based on culturally embedded patterns and narratives that were embedded with nature denoting meanings such as the birth of a child, weddings, fairs and other ceremonial events. For example, the significance of folk music in Sufism, was analyzed the way Qawwali was performed on shrines across India and Pakistan."* Khawaja Nizamuddin Auliya, the founder of the Chishti Sufi order in sub-continent started the Qawwali and later on his disciples continued this practice on regular basis. The Chishti Sufi order was to be considered the influential school of thought in Pakistan and in India in particular.

The researcher questioned the importance of local musical instruments, and the respondent answered that *"we lost the Dholl (drum), Shenai those were used on celebrations and we replaced with western musical instruments. With the passage of time, Jhumar (men traditional dance) the beautiful dance of the Punjab had lost its efficacy and new generation did not know about this genre of dance and even Luddi a kind of dance that has performed by women had vanished."*

An interview with Muhabat Shuja of the Ministry of Youth Affairs, Sports, Archeology & Tourism in Punjab, the official explained that *"the traditional sports and games of indigenous culture denoted the physical component of a culture of the society. These physically engaged activities highlighted the customs, traditions and most importantly the sense of belonging to their land. The youth of Punjab was keenly interested in playing different traditional games such as Kabaddi, Kushtian, Gulli Danda, Bandar Keela, Bantey, Kidi Kada or Stapoo and Khuddo khoondi (similar to hockey). Traditional games also symbolized physical involvement of indigenous culture and could be described as human heritage."*

5.5 National Unity & Interfaith Harmony

An interview with Dr. Waqas Sajjad the Assistant Professor of University of Management Sciences explained that *"Interfaith harmony could be achieved through increased understanding of different cultural and religious groups, as well as unbiased appreciation for the shared and/or positive aspects of another group's cultural heritage. Subsequently, this could be achieved by facilitating frequent interactions' of various religious groups. These interactions were well orchestrated, highlighting the cultural similarities among the people at large. However, religious belief carried on their own cultural heritage as they had a shared religion which created memories and identity. Both of were powerful these aspects in the life of an individual or groups. In addition, the intangible aspects of an individual's cultural heritage and religion became one and the same (i.e., indistinguishable) after a period of time."*

Imtiaz Feroz An official from Ministry of Foreign Affairs (MOFA) was of the view that *"the inter-faith harmony was achieved through cultural heritage. Given the ultra-*

conservative elements within the Pakistani society, pragmatically speaking display of culture had to be adopted to promote interfaith harmony, along with those commonly prevalent in the western societies. There were several festivals in western societies where men and women wore different costumes (not considered appropriate in Pakistan) and walked in groups on streets. These events were conspicuous by a common sight of music, dance and at times with different flavors of alcoholic." In the Pakistani society, what seemed more practical were the efforts of the government to organize different events like the ones we saw on the Independence Day (14th of August) and Pakistan's Day Parade on 23rd of March in which countrywide participation of enhanced national unity. Installing food stalls, traditional clothes e.g. Ajrak, shawls and traditional dresses of different areas put on display for sale which can also give people an opportunity to learn about cultures in different parts of the country.

However, development is the continuity of social change like the variables of change in norms and values. Therefore, the political, sociological, economical and even religious patterns were under altered or in other words underwent phenomena of change. Bilal Ahmed, a religious scholar at Minhaj University Lahore said in an interview that *"the interfaith harmony and interfaith dialogue between different religious communities were the basic principles of Islamic preaching that led to global peace and stability. It was the fundamental principle of Islam to create harmony among people and it was the responsibility of clerics and religious scholars/leaders to present the practical and pragmatic image of Islam to the world.* Islam was a religion of peace and pledges the respect of all human beings. The importance of Ijtihad (process of legal reasoning), and Qiyas (consensus) were custom based and others were necessity based. The basic theme of Ijtihad and Qiyas was to create harmony on issues not found in the Holy Quran and the Hadith (the life of Holy Prophet PBUH) but could be reached by creating consensus among the different sects of Islam. A verse of the Holy Quran says that let there be no compulsion in religion. Truth has been made clear from error. Whoever rejects false worship and believed in Allah has grasped the most trustworthy handhold that never breaks. And Allah hears and knows all things (Al-Baqarah 2:256).

Another versus of Holy Quran dignifies the respect and protection of humanity thus we have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of Our creation. *(Al- Isr' 17:70)*

An interview with Zaheer Hussain the official of Bab-e-Pakistan Trust Lahore it turned out that "*the founder of the nation Quaid-i-Azam Mohammad Ali Jinnah delivered a heart touching speech before the Constituent Assembly of Pakistan on 11August 1947 in which he categorically highlighted the features of the cultural and religious policy of the country. You were free to go to your temples, to your mosques or to any other place of worship in this state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the state.*" Thus, this statement clearly explained the cultural basis of Pakistan and the identity of her citizens that would not be interceded through the lens of sectarianism, religious discourses and ethnic propagations. It is a justification to be proved for an independent nation.

Qari Mazhar Ishfaq, a religious Sunni sect scholar was of the view that "*Jinnah's point of view took guideline from the Muslim culture which was based on the Charter of Madina (Mithaq-i-Madina) that had been considered as the foundation stone of Muslim culture across the world.* When asked what as the Muslim culture? He responded that "*state was responsible for the protection of her minorities and provided the equal rights for citizens which were describe in respect of human beings and interfaith harmony among people of different religions in one country.*"

An interview with Hamayoun Khan, a human right's activist in Islamabad went thus; "*Pakistan was a religiously diverse country where Muslims, Christians, Hindus and Sikhs were living together and this diversity made Pakistan unique in the world because the sacred places of Hinduism in Jhelum, of Sikhism in Nankana Sahab, Hasanabdal, Peshawar and Kartarpur, Narowal and Buddhism Texila and Takht-e-bhai in Mardan had been found in the country but a much needed affiliation was required for sense of belongingness of the sacred places of other religions in Pakistan.*"

The findings and discussion was similar to what James Johnson described in human instinct that culture could be protected as a matter of collective or a group. Minorities had the right to follow their culture as it did not affect the majority. On the basis of abovementioned field research data that national unity and harmony could be attained from different sects of Islam in general and different religions at large. The religious harmony and peaceful coexistence was of paramount concern for maintenance of peace, stability and the development of human society which vital for promotion of national culture.

5.6 Reverence for Cultural Diversity

Pakistan is a multi-lingual and multi-cultural society that encompasses with different sub-cultures. According to the national census held in 2017, the population of the country exceeded to 212 million which ranked as the 6th largest populous country in the world after China, India, United States, Indonesia and Brazil.

While conducting interviews, 22 people believed that self-awareness and self-motivation was very significant for reverence of cultural diversity in Pakistan. By creating and understanding about awareness of one's own culture there was another way of looking at different values and beliefs that existed in the society for practicing cultural patterns. Another 18 people gave perspective that generated a debate that we stop imposing one's ideas and values on others because it was against the Islamic injunctions. The constitution of Pakistan allowed freedom of speech to everyone irrespective of their religious beliefs and no one had could impose one's own judgment on others. Sometimes, cultural differences created contradictions but that never meant imposing their view also.

However, 16 people believed that for respecting the cultural diversity in the country we must appreciate and respect the ideas and thoughts of others which made us a tolerant society. We must endeavor to accept different points of views of other rather than judging things on their face value. 12 interviewees were of the opinion that stereotype ideas must be curbed to produce a vibrant society. The same 12 people also

remarked that we must show flexibility in our understanding and learning of the culture of others and accept the differences with open mind.
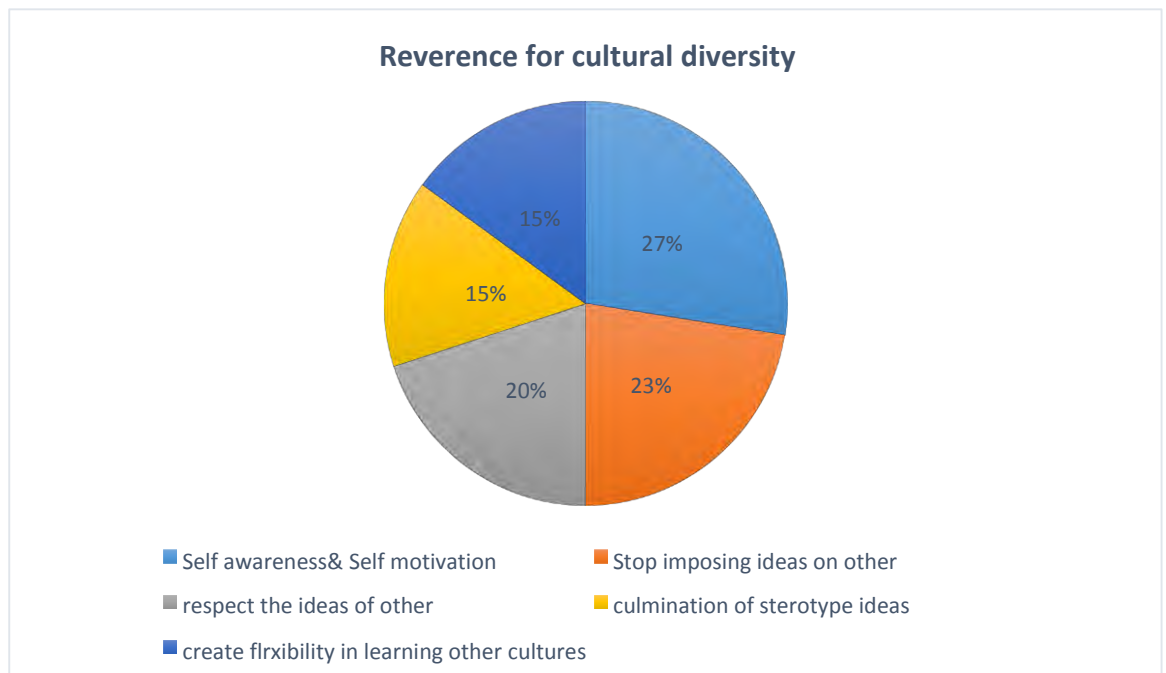
Fig. 3 shows interlocutors response towards the reverence for cultural diversity

The official at National Museum and History revealed in an interview that *"we were surrounded by cultural diversity but we were not able to see it, we were blind in the sense that we did not respect our heritage, our truck painting, that was admired outside the country and people were impressed by this art. We did not take it serious even though a book was published and acknowledged on truck painting that showed magnificent diversity in arts. Our behaviors were terribly dishonest and with artists and we do not pay respect to our artists which they deserved."*

On the importance of language, Dr. Amanullah Assistant Professor at National University of Modern Language (NUML) expressed that *"mother language plays a vital role in promoting indigenous culture which claimed to be cultural roots."* Approximately, more than 75 languages with different dialects are spoken in Pakistan. Islam is the major religion in Pakistan where 96.7 percent of population is Muslim and rest 3.3 percent belongs to Hindus, Christians and Sikhs religions. One of the interlocutors from Ministry of Information and Broadcasting explained that *"historically Pakistan is a home to different civilizations. We were the custodians of*

one of the oldest human settlement that started nine thousands years ago from Mehergarh. However, the process connected to Indus Valley Civilzation, Kushan Empire, Ashoka the great in Maurya Dynasty, Gandhara civilization and the Islamic civilization in sub-continent." Along with this patterned journey, it had provided a pathway to many great military conquests beginning from Alexander the Great to Muslim rulers in the historical chronologies in different times. The social interaction between the invaders and the local communities gave birth to diverse cultural patterns in sub-continent.

5.7 Generate Revenue from Visitors/Community based Eco Tourism for Community Development

In an interview with Kashif Mursalen a prominent travel and tour adviser said that *"the meaning of ecotourism is linked to the natural areas of the country where people spend their vacations with families conserving the natural environment. The aim to adopt to ecotourism was to promote the ecological destinations of the country, as well as provide economic benefits to the local communities."* Dr. Khafsa the Assistant Professor of Botany at Arid Agriculture University Rawalpindi in an interview expressed that *"ecotourism focuses on the interaction of natural environment where flora and fauna creates interconnectedness with cultural heritage. It is the misperception of the people about ecotourism and many of them perceived it was related to jungle or a forest."* However, it created an understanding of human beings to their environment. Furthermore, by encouraging ecotourism in the country, it was helpful to the promotion of biodiversity and also generated economic activities at the local level. It provided the knowledge of the beautiful landscape of the country, as the northern areas of Pakistan are gifted by the nature.

An interview with Mir Shahjehan Khetran, a retired official from the Pakistan Tourism Development Corporation (PTDC) said, *"the problem was that we did not have a broad vision about tourism. Tourism was not simply about the people going from one place to another. With a vision of planers and policy makers the tourism would never flourish. For example Murree used to be a very prestigious calm and peaceful tourist resort in 1960s and 70s and even in 80s, but once the government started construction of motorways, the natural tourist attractions also demanded uplift*

of their infrastructure. But the government lacked resources and these places remained underdeveloped, resulting in low influx of tourists. There was dearth of decent hotels, suitable parking especially in Murree and Galyat."

The same situation had occurred in the Northern Areas where road network was expanding and large number of young people loved to adventure the areas on their motor bikes and cars. Nobody had so far shared with the young people about disposing off the trash and solid waste properly. No effort was made to keep the place environmentally clean.

Another respondent Umar Kareem a retired official from PTDC was of the view that "*tourism faced one of the biggest problem, where tourists visit they brought their own native characteristics of culture and personality which destroyed the environment. It was the responsibility of the state to ensure protection of local environment and raise awareness among visitors on how to keep the environment clean. Our behavior should be exemplary and we must be careful about our surrounding environment and try our best to protect the environment by disposing off the waste in proper places. We also created tourism for children and must educate them about ethics of tourism and cleaning the entire landscape and make them free from trash and other waste.*"

A question was raised by the researcher about the possibility of generating economic activities through ecotourism. From among the 80 participants 40 respondents replied yes, 15 argued that there was a dire need to create awareness amongst tourists to preserve the natural environment and respect the local norms and values, 20 are of the opinion that locally produced souvenirs and gifts were expected to create economic activities for the local people and 5 persons suggested that government should provide small scale loans for the local people for establishing cottage industry.

The findings of the research were attached to the concept of Manu Isaac Kuuder, Conrad J.Wuleka in which they suggested that the promotion of ecotourism activities could generate economic activities for the local communities but tackled issues and discussed how cultures differed from culture to culture. The concept of ecotourism had emerged with multiple meanings and consequences.

5.8 Wider Socio-Economic Benefits

One of the interviewee was Assistant Professor at Quaid-i-Azam University who while responding to my question how do we respect the culture? Said: *diifferent approaches must be adopted for understanding the cultural meanings and benefits emanating through cultural assimilation and social interaction with other communities who participate and celebrated festivals of other groups in the societies. The understanding of the meaning of heritage sites remained different. One of the basic contributory factor was language. As in Panja Sahib, Hassanabdal the site belonged to Sikh community that spoke Punjabi, a language widely spoken in the area."* It became easy for the people to relate and understand the underlying meaning and overcome differences. The same factor was missing at Taxila, because the site was very old and no Buddhists lived there who could interact with the public. People visited sites for the sake of entertainment and amusement.

Ronaq Ali, one of the interlocutor from Pakistan International Airline (PIA) expressed that *"tourism emerged in the1960s and this era was a glorious chapter for the tourism industry of the country. This happened due to a sudden awareness about the travel and people and they started moving to the various parts of the world. Pakistan became the transit point where people from Europe would take a break and fly to India and other places in East Asia. On their return they would use the again stop in Pakistan before returning home. A large scale flow of the tourists took place but it was not possible to count them. The atmosphere of the country was very friendly and tourists were free to travel to outskirts of the country by road, shopped in the streets without any fear. This had wider effect on the economy of the country and also presented the soft image of the nation. Before late 1970s, we were considered the cultural heritage loving nation among the comity of other nations of the world. I unhesitatingly say that these beautiful heritage and tourism practices were destroyed intentionally and those who raised their voices against this damage were muted forcefully."* The society was more liberal; the youth freely interacted within the norms of decency. This glorious period continued till 1970. During this era, many economic and social activities were initiated which directly benefited the people of Pakistan. Our people are famous for their kindness and hospitality but later, the paradigm

shifted and this generosity and hospitality turned into fright and scare. The era of general Zia's Islamization, completely ruined the tourism of the country and as a result foreigners were reluctant to visit Pakistan and instead preferred to go Thailand, India and other countries of the region.

Sajjad Ali, Another government official from Ministry of Youth Affairs, Sports, Archaeology and Tourism Department Lahore was of the view that "*tourism brought forward the physical dimension of the economic activities and number of small and medium industries such as hotel industry, transportation, foods, groceries, handicrafts, tour guides and many others to benefit from them.*" Tourism was the emerging jobs sector which had capacity to accommodate thousands of young people. By using the new technologies, it had become easier to connect people of other cultures and we could learn and share knowledge with others.

5.9 History of the Past/ Historiography of Heritage in Terms of Continuity and Change

Akhtar Rasool one of the interlocutor from National Institute of Historical and Cultural Research (NIHCR) was of the view that "*small societies were always vulnerable to foreign invading forces that caused distortion and transformation of existing identity and effected the cultural patterns. The identity of the group was based on the historical facts which depended on the race, creed, religion and language. Anthropological research tried to explain the narrative of the society which was deeply embedded in cultural events and people's involvement and perception about the historical events.*"

Changes in socio-economic patterns and individual interaction with socio-political organization always provided logic to understand the cultural norms and values and teach about explanatory rationalities of changing cultural patterns.

The cultural identity of the community provides past patterns and connections of society. The settlement patterns and the predominant ideas taught by the religion always created a relationship among communities gave them identity that later became a trademark or label for the community. However, the role of religion is very

significant and sensitive to formulate the societal patterns. For example, Buddhism, Hinduism and Sikhism in the region were the un-divine religions and considered religions of the east.

An interview with the Professor of history Dr. M. Shafiq at Bahauddin Zakariya University explained that *"the confirmation about the history of past generations could be outlined by examining the material things used by them. The old relics had a complete history, values, norms, and cultural patterns of people with their life style of the past. Through investigated history, different diseases and common diseases of those times, though vanished now, could be probed into as well as the causes of their deaths."* However, if someone wanted to know the physical activities or games and sports of the old generations this could be done by examining the material culture and use of goods and activities related to physical activities.

The oral traditions were also preserved in the forms of legends, folklores and folk wisdoms which are transmitted and had close association with any significant incident or with valiant character. There were questions raised over the authenticity of the oral history and traditions, perhaps difficult to judge or expressed in original expression and verbatim because tracing the original reference was more than impossible. Every society had its oral history that had recorded on different occasions of human interest. For instance cultivations and harvesting of crops were associated with joy and peace and people celebrated them in holding festivals, especially in vicinities of Punjab. The merry making lasted for many centuries but the menace of terrorism and state of security destroyed the beauty and splendor of public gatherings at local fairs.

An interview with Dr. Syeeda the expert on culture at LUMS was of the view: *"Punjab has multi-ethnic and multi religious society where Muslims, Hindus, Christians and Sikhs live together and respect every community's religious festivals. Majority of the population was Muslim and celebrated all the Muslim religious festivals for example (Muharram was the first month of Islamic calendar) which was celebrated with sorrow and grief because the grandson of the Holy Prophet Peace Be Upon Him was martyred by Yazid in Karbala on 10th Muharram and this incident was highly venerated both in Shia and Sunni Muslim communities. However, the Sikhs*

religious festivals such as Baisakhi, Guru Nanak Jayanti and Maghi festivals were celebrated in Sikhs community across Punjab. At the same time, Hindu festivals were being celebrated including Holi, Diwali, Raksha Bandhan and Hanuman Jayanti in interior Sindh."

5.10 Aesthetic Sense of Building/ Architectural Heritage: Design and Spatiality

An interview with Rahat Munaza, the architect designer at NCA Rawalpindi explained that *"the style of building compiled the human relationship with nature. The reflection of natural environment can be observed in the architectural designs of the buildings. The style of construction presented the symbolic interaction and appreciation of the ultimate connection between indigenous communities to their heritage. The construction of heritage is dependent on the thoughts and ideas of the living community. There are several architectural designs constructed around the world in which ancient Greek and Roman architecture spurs in Europe, the old Egyptian architecture presented the construction of pyramids with stonework structures situated in Egypt, the Islamic architecture defined the construction of Mosques and shrines across the Muslim world."*

The notion of culture is dependent upon the construction of buildings and these practices represent the diversity in nature. However, pattern of buildings also identified the experience of the community and their respect towards heritage. Pakistan was gifted with the one of the oldest human settlement which had a profound connection with ancient and historic building structures. The heritage of Pakistan established a strong link with past and also glorified the historic custodians of oldest civilizations. It was the requirement of the time to explore and stabilize the conservation of heritage which has survived for many centuries.

An interview with the official of Punjab Heritage Foundation, who expressed that *"the indigenous cultural heritage is the representation of the legacy of tangible and intangible cultural Punjab. These artifacts and material remains are inherited from past generations and it is a big task to maintain and bestowed for the benefit of future*

generations. The Punjab Heritage Foundation Act 2005 stressed upon the protection of historic buildings enlisted for the protection and preservation all across the Punjab."

The traditional cultural patterns and practices of a society can preserve the cultural activities which were fundamentally important for recalling the old patterned traditions. Every nation of the world must possess a distinctive culture which distinguished it from other nations. In fact, soon after the establishment of Pakistan, debate over its cultural identity started, the main reason was that intellectuals though that the Indian Muslims did not have any culture of their own and it was transformed after the Arab's invasion of sub-continent. However, culture was associated with the land of subcontinent and it was just a physical separation.

Assistant Professor Jamil Baloch at NCA Lahore in an interview explained *that "the origin of Sikhism started before the Mughal Empire but it flourished during the Mughal era, therefore, the style of the construction of buildings were influenced by Mughal and Rajput styles of construction. For example, the construction in onion style dome, wall and basic layout with multiple arches are demonstrate impressive Mughal architecture in sub-continent, while the construction of windows and decorated ornaments were elements the of the Rajput architecture in India."*

The Sikh architecture with curves and straight lines was initially developed approximately 200 years ago and this had been reflected in the construction of non-religious buildings. On the other hand, the construction style of Hindu temples was based on a symmetry-driven structure that had many variations and was based on a square grid of Padas. It depicted the perfect geometric shapes such as circles and squares which meant to be that everything was interconnected.

However, the construction of the temple was reflected by the combination of a network of art, pillars with carvings. The statues displayed inside the building presented the reference meanings of four significant and basic philosophies of human life which included the quest of Artha that represented the prosperity and wealth, the satisfaction of Kama expressed the accomplishment of desire, the fulfillment of

Dharma explained virtues and codes for ethical life and the execution of Moksha denoted the enhancement of self-knowledge.

The philosophical meanings of temples in Buddhism characterized the pure land or pure environment of a Buddha. Traditionally, the constructions of Buddhist temples were designed to achieve the inner and outer peace and satisfaction. However, the structure and architecture of the Buddhist temples were different from region to region. The philosophical meanings of the Buddhist temples denoted the symbolic impression of fire, air, water, earth, and Wisdom which was essential for the survival of human beings. Pakistan had wide range of sophisticated old infrastructure that raised serious concern by those interested in its protection and preservation for the upcoming generations.

5.11 Cultural Diversity and Nation Building

The respondent Dr. Anwar Assistant professor at Quaid-i-Azam University who expressed that *"cultural diversity was a social reality and always existed in every country. Diversity denoted the social, cultural and religious differences of the society which was geared towards multi-culturalism and Canada was the perfect example of multi-cultural society, and this could be observed, even in the classrooms, workplace, parliament, Business communities and religious places where people from different background come together for common interests."* The researcher asked a question about the negative aspect of cultural diversity, whereupon the respondent retorted that *"when socially, culturally economically, gender basis and religious discriminations occurred that situation led to chaos chances of eruption of conflict."*

When the sentiments of ethnocentrism emerged and one group wanted domination over the others, this situation created superiority and hegemonic design over the weaker or suppressive group with possibility of harming the essence of nation building process. In the context of Pakistan, the constitution of the country pledged the promise of equality and respect to every ethnicity and religion which also provided equal opportunities for every citizen. For creating harmony and prosperity with the notion of diversity, it was imperative to create equality among citizens with different

backgrounds. Equal treatment was required for strong nation building process and no one was above the law.

On the concept of nation and state an interviewee Dr. Muqarrab Akbar Associate Professor at Bahauddin Zakariya University gave an example that "*the notion of nation building remained blurring and not easy to understand without knowing the concepts of nation, national identity, nation-state and nationalism. The concept of nation-state initially emerged in Europe and the treaty of Westphalia in 1648 legitimized the power of Church and established consistence culturally embedded political patterns and defined state's jurisdiction.*"

However, the ethos of a nation was based on religious practices, cultural coherences linguistic characterization and societal laws those provided strong baseline for concept of nation building. Differences always existed everywhere but equality and justice for everyone mitigated the issues of conflicts among different segments of society.

Everything which brought one together could be added to nation building process, for example the color of flag, the versus of anthem, importance and significance of national days, national games and victorious heroes, proudly travelling on national airline, respect to national languages, promotion of national food and national dresses and positive collective thinking of the nation on any pertinent issues. There were so many things which added to the process of nation building process. For nation building, the culture of tolerance is the essence of peaceful co-existence which could bring together people of different communities and different religions. This is a continual process and one cannot define the ultimate truth and knowledge of the process of learning and improvement to be continued.

An interview with the official at Pakistan National Council for Arts (PNCA) was of the view that "*every nation had unique characteristics and patterns for understanding the culture which could be different from other nations, for example Pakistanis were considered generous and hospitable nation around the world. The misconception arose and debate started after the inception of Pakistan over it's the linguistic and cultural identity. Opponents of Pakistan movement spread propaganda that Muslims*

of sub-continent did not have any culture of their own and they borrowed the cultural trait from the Arabs and other Muslim invaders conquered sub-continent at different phases of history. I think this perception had no worth because people transformed the religion not the geography."

However, diversity was a social phenomenon that existed everywhere. The cultural diversity in other words was different flowers in one garden, with different fragrances and different colors but maintain the beauty of the vicinity. If there is a strong nationalism where sub-nationalism becomes weak or bleak but if sub-nationalism strong and people divided into different groups on the bases of language where we found very feeble nationalism.

In Pakistan people felt proud of using their ethnicities as identities resulting into class spilt that generated a situation for politics of identity deliberately dividing the people. There should be a distinction between hegemonic identity and emancipatory identity. The hegemonic design creates inequalities in societies as a result issues raised on the basis of ethnicities and the existence of small groups or minorities come under threat. On the other hand, the politics of emancipatory identity provides equal ventures of opportunities to every group, perhaps it is necessary to nation building process.

5.12 Local Distinctiveness / Microcosmic Heritage Identities of Small Towns and Villages

The official of department of culture and heritage while being interviewed expressed the view that *"local distinctiveness refers the unique characteristic of the area which was commonly became the trademark of the area. It essentially described the human relationship with the land or place where they belonged to. Those sites mainly comprised of natural and geographical features such as mountains, hills, caves, forests, groves and rivers."*

They had distinctive values for example stories, myths, history, legends, folklores and local verbatim associated with significant features and transcendental connotation of the area could not be ignored. However, the symbolic significance of the distinctiveness such as building, trees, artifacts and stones rendered meanings of great

importance attached with the vicinity. For example, it could be the combination of different historical places, the unique scenic spots and landscapes, natural environment, traditions of the society, traditional cuisines and festive, culturally adopted myths and socio-cultural practices of the particular area. The cultural diversity can be promoted through this distinctiveness because it presented the physical features of the local community and their patterns of culture which were socially and culturally embedded in the society. It also shows responses of the local community and described the social and cultural importance of the area to the visitors.

An interview with Auxi Mufti the official of Lok Virsa divulged that *"archaeological and historic buildings provided an aesthetic sense of construction in the particular areas. The aesthetic sense presented the microcosmic heritage and its significant identities on small towns and villages which attracted the heritage tourism. People came to know about the history which was associated with the distinct planning and management which enhanced the acquainted scene of the importance of historic towns and villages."*

An interview with Dr. Saba Khan Assistant Professor at NCA Lahore on the significance of microcosmic heritage and identities was of the view that *"every old historic city and village was known for its profound diversity in handicrafts, for example the central part of Punjab such as Sargodha and Chiniot's wood workers were famous for their artisans on woodwork and furniture, that had great recognition inside and outside the country. The southern Punjab especially 'the city of saints' Multan was renowned for its Khussa (traditional and cultural shoes) which was embroidered with traditional motifs and mirror which made it unique footwear. This city is also famous for making 'Blue Pottery' products which were highly attributed in Persian and Turkic Islamic calligraphy and architecture. The Sindhi Ajrak is the traditional shawl (loosely worn over the shoulders) is the traditional men's wear in southern Punjab. The history of that shawl has been traced to the ancient Mohenjo-Daro civilization. The Punjab has diverse handicraft industry which needs to be promoted at large level."*

The microcosmic diversity of heritage of the small towns could play a vital role in promoting and preserving the historic aspect of heritage and on the other hand, it raised chances for economic regeneration and also encouraged the heritage tourism. It presented symbolic meaning, notion of identity and proof of authenticity of the indigenous cultural significance. Identity could be bounded within the geographical parameters but the cultural activities had diverse and vibrant control on the society.

The local distinctiveness created historical understanding between indigenous people and visitors about the area. More often, we did not pay attention on our surroundings and ignored the natural things of significance but they were loaded with cultural meanings and promising heritage promotion. For example, the construction of walled cities in the vicinity of the Punjab's landscape including urban and rural spaces which represented the living patterns of local people of the province over many centuries. The construction of old towns and villages reflected the strategic planning of authorities to mitigate external threats, therefore designed walled cities in Lahore and Multan had strong fortification for defense against the invaders and also for maintaining law and order situation inside the walled premises.

5.13 Preserving Cultural Heritage, Preserving Diversity

Ali Muhammad is the retired official of PTDC who discloses that *"Pakistan is rich in cultural diversity, surrounded by different cultures but people pay little heed to these important treasures. For example Pakistan's truck painting had mesmerized the outside world but people of the country did not fully admired or acknowledged the beautiful art. The artists of Pakistan were gifted with magical hands, their works were admired across the globe but they did not get the expected admiration. The diversity in truck painting represented beautiful landscapes, traditional culture, and artistic sense of old buildings, portraits of legends and above all the folk wisdom of the country."*

These kinds of threats perpetuated in the Keelash community during the time of insurgency in Khyber Pakhtunkhwa (2005-2016). It was for the tendency to move towards their local traditions and forcefully change their religion. People from diverse

culture and religions should be tolerant to other sections of society and knowledgeable to diversity."

Nazir Ahmed is the retired official at the Lahore Museum who shared his viewpoint that *"cultural heritage assured the identity of a community or the individual because it provided an extensive structure for the preservation of cultural sites, old buildings, monuments, shrines of saints, and cultural landscapes that endorsed cultural importance and historical relevance. It also contoured cultural values, beliefs, and objectives that defined the individual identity to their cultural heritage."*

Therefore, one would say that preserving the heritage meant preserving the identity and integrity of a nation. The intent preserving the treasure of cultural heritage was manifested in substantial deposition of physical evidence of history and transformed to future generations. It also created acceptable vicinity that may provide a platform for interaction between nature and nurture that also facilitate to generate a linkage for people and community's to perform cultural activities. Furthermore, it also endures the economic benefits for the local community where the heritage site is located. It also provides logic to understand the authenticity and integrity of the heritage that guided a community towards the systematic approach in different perspectives.

In contemporary world, the significance of cultural heritage material could not be ignored because they are custodian of past historical expertise imbedded in the manmade structures of and pledges made by resilient communities of past and present. The accessibility, preservation, protection and awareness at the sites of cultural heritage can motivate people to learn and understand the significances of culture. However, the diversity exists everywhere that requires great respect of ownership of community to understand the variances in deep rooted patterns of preservation that connotes the prominence of tangible and intangible cultural heritage treasure of a nation. Great nations always keep alive their heritage with great admiration and acknowledgement in all its forms.

Chapter 6 Governance of Cultural Heritage

Institutions played significant role in designing institutional connections, determined behavioral factors, constituted political culture, promoted traditions and created interdependencies among different institutions. The official of Ministry of Planning and Development of Punjab explained in an interview that "t*he conception was deeply rooted in belief, norms, social role and behavior within an organization, social system, or society at large. A strong coordination among different institutions required momentum for strengthening the process of modernization in developing countries, as well as impetus to expansion and improved government structures. A strong system of institutionalization also guided government organizations that had helped to establish a core mechanism for operating and assisting the state machinery in addressing different state level issues."*

The department of state planning played a vital role in formulating successful policies and mitigating issues of governance. Good governance had multifaceted benefits that could be found in collective solutions by involving different institutions and organizations of the state. The governance centric approach is used to identify the processes of societal development for tackling issues such as securing public safety, encouraging economic activities, resolving cultural issues, job creations and combating societal issues.

It has also explored new avenues for enhancing performances of different governmental organizations. The process of good governance endeavored to promote a culture of performance and assessment of organizations that creates meritocracy and also established the concept of institutionalized governance that had processes of distinct socio-political, religious and cultural backgrounds.

6.1 Institutionalized Processes of Heritage Governance
Dr. Ishfaq Ahmed, the official of Panning Commission of Pakistan was of the view, while giving interview that *"shifting in heritage paradigm had been noticed in the process of institutionalization of heritage governance because it had created different*

dimensions of relationship between historic objects. The public association with the heritage had also reshaped the conferred dynamic in broader environment where people could learn the history of the ancestors. It was a reality that historic environment was getting recognition as an essential part of our heritage and landscapes. The cultural landscape of the country was dynamically integrated with dimensions of preservation, promotion and protection that presented the main cultural and heritage objectives of the country."

The researcher raised a question over steps taken for promotion of heritage. The respondent expressed that *"the promotion and integration of cultural heritage had become a new process of planning and implementation for the preservation of historical buildings that had been ruined or ignored in the past. There was a gap between policy and implementation such as the framework and practicing of law because heritage determined the direction and moods of the nation that could not be isolated or disregarded."*

An interview with Mir Sherbaz Research Fellow of a Think Tank was of the view that *"every system could show success by ordering its institutions to work within their limits and jurisdiction. Planning and coordination was mandatory among different organizations and institutions of the state for making a substantial policy."*

6.2 The Concept of Cultural Hegemony

Dr. Ahmed Sher Awan the Assistant Professor of University of the Punjab was of the view that *"the structure of administrative power was laid within the group of elites or upper class who used power according to their will. The role of elites in society had a significant existence in the context of cultural hegemony and it cannot be overlooked in any sense. The hegemony is practiced on reciprocal basis where culture protected the elite and the elite preserved their culture."*

For example, the culture of elite or high class was always treated as the dominant culture of the society that never mixed up with the culture of poor class because the former had different methods of practicing cultural events that were out of the reach of common people. The concept of cultural hegemony was always maintained over the

subservient group of the country. The characteristics of cultural hegemony or cultural dominance became the identity of the particular class that had never waned or challenged by other groups of society.

The researcher asked that how hegemony can be attained? The respondent answered that *"the philosophy behind the elite's hegemony of culture was based on psychological influences, where ideologies and values of upper class influenced over the subordinate classes of the country. In other words, if the elite of the society wants to spread new ideology or cultural traits, they could gradually seize the minds of people through the unbridled flow of news media."*

They had established hegemony of an important social group with courtesy of a powerful civil society consisting influential people those who exercised their ideological power over other classes of societies of the country. They wanted to keep everything protective and secret commonly known as private sphere, including social, cultural, religious and economic institutions. The cultural hegemony was being observed from common events to particular events and reflection of hegemonic notions and practices exercised at all levels.

The hegemony of culture often makes space for cultural encounters and associations within the society. It does not mean to explain the specific logics that are integrated inside different institutions. The two percent of elites in Pakistan determined the destiny of the rest of 98 percent population by shifting the course of action and determined coercion intentionally designed the hegemonic influences. Although, hegemony is a political concept but this can be reflected even in every field of life including culture ethos, ideological promotion and moral values.

The role of hegemony was the dominant ensemble of exercises within the society that encompassed the unstructured consent that was certainly given by the large number of people to influence on their social life. The dominant group always enjoyed the prestige and honor because of their sustained influence in the society.

6.3 Social Hegemony and Path of Dependency

Farooq Ahmed a sociologist in an interview was of the view that *"society behaves in stereotype beliefs and dominant culture of a society tried to impose itself by summarizing the notion of a culture that presented it in a complete way of life of people. The inception of transformed ideas and their shift to societal norms and values created societal hegemony that had reshuffled discourses by reinforcing the dominant features of ethnocentrism."*

The strength of societal hegemony was based upon strong economic vibrancy as well as the growing influence of news media for reshaping concepts and promoting desired ideas in contemporary societies. The new era of information and communication technologies (ICTs) developed sophisticated linkages among people of diverse cultural backgrounds and turned it into a global village where they were conveniently connected with each other.

The increasing significance of cultural promotion opens up new avenue for policy makers within the modern state system. It had capacity to increase influence that was indispensable for creating and managing cultural hegemony in modern societies. In 21st century the development of cultural approaches had brought new dimensions in people's way of observation and they perceived it more eagerly to contribute through regular participation in cultural led activities across the world.

Dr Faheem Assistant Professor at International Islamic University (IIU) was of the view in an interview that *"the process of societal hegemony was deeply rooted in our political and legal institutions and they were not transformed through cultural and historical experiences. Cultural hegemonic settings can be seen in almost every institution where political legacies existed, for example, the culture of sub-continent was highly influenced by the west especially from Britain because the area remained British colony for nearly a hundred years and cultural traits of colonial legacies were strongly embedded and transformed in every segment of society"*.

The socio-cultural practices were affected by the governance patterns of dependency. The notion of centrality was inherited from the British that had strong influence on

our culture. Societal patterns were reflected in the life style of individuals perhaps related to education, health, social interactions, food habits, communication and the availability of information that explored the realities of a society.

The researcher asked a question about cultural dependency, to which the respondent replied that *"cultural dependency was manifested in multiple expressions such as cultural imperialism, cultural supremacy, cultural management; cultural homogeny and cultural mainstreaming."*

Cultural hegemony can be attained through spreading customs, beliefs, art, movies and music that had transformed the cultural narrative to a particular society at a particular time. The culture of a society is always distinguished from others and it provides your identity regarding where you come from by revealing mode of dressing, food patterns and especially behaviors patterns. Sometimes, Cultural dependency exerts pressure on individual or society to adopt the cultural traits of some dominant culture, for example burgers and pizzas were not the traditional food of Punjab but majority of the people love to eat the junk food on regular basis. In modern world, we were interconnected and transformed in every sense of cultural patterns.

6.4 Government's Influence over Institutions

Ahmed Mustafa a retired official of Lahore Museum said in an interview that *"government departments and various other institutions working relation in unison to create a better governance. In other words, they were indispensable for each other and worked within the subscribed limits and jurisdictions. It is necessary for successful government to enable every institution to work autonomously in case that is the constitutional status and independently. The proactive participatory role of institutions respected the democratic norms and values that reshaped perceptions of government notions and explained the capability of participation of every institution in outlined endeavors."*

Unfortunately, this practice was never carried out in Pakistan and undue interference of one institution in the work of others at provincial or national level retarded the progress if any. Although, the domain of the institutional jurisdictions are pre-

determined the incompetence of colonial legacies not only existed but posed a serious hindrances for people and the state system. We had a so called democracy without the essential ingredients of democratic values because democracy has meritocracy, accountability and good governance and all institutions respect paid respect to the domains of works. Perhaps, the culture of meritocracy and accountability had not flourished in any institution of the country, therefore, mismanagement, of influences of one institution over the other, coupled with bad governance emerged as a monumental issue at large level.

Rabeya Jalil works at NCA explained in an interview that *"the main responsibility of the government is to introduce the thought-provoking ideas for creating liaison among different state institutions. This interaction can assist in taking corrective measures may for reducing the institutional scuffles and gradually lead to country's prosperity. The state should introduce certain checks and balances for introducing surveillance and control system over the jurisdiction of institutes and establish a strong mechanism that will work to introduce unbiased monitoring system that discontinued the concept of sacred cow in the system."*

Kanwal Shouzab, the Member of National Assembly (MNA) of Pakistan was of the view that *"parliament was the supreme institution of the country but unfortunately the supremacy was overwhelmed many times and we could not blame a single institution because our legislation process was weak and permitted other institution to interfere. I do not say that democracy was the solution of everything nor it provided the complete package for mitigating issues but perhaps it gives a direction to secure cohesion, create meritocracy and defined the jurisdiction of the institution that prevent conflicts among different institutions."*

The governmental system in contemporary world is occupied with the interconnectedness among different institutions that provided distinctive policy making processes for creating coordination between institutions. The government had many ways to exert pressures on institutions; there are gaps in policy and implementation that had provided a room for interventions.

6.5 Language as an Institution of Identity and Empowerment

An interview with Dr. Abdul Qadir the Assistant Professor at National University of Medical Sciences (NUMS) who expressed that *"the language is a tool to explain the intangible cultural heritage that had encompassed the active shades of cultural heritage of a society. It also created a sense of identity and continuity within a group or community. Therefore, language can help to bridge differences between communities (i.e., reduce ethnic issues/politics/tensions) or put up walls between communities (i.e., exacerbate ethnic issues/politics/tensions)."*

Keeping in view the linguistic diversity of local languages of Pakistan in Gilgit-Baltistan region, that is largely unaccounted in governmental calculations and policy making process. Language provides an impression and representation of human activities that had received immense importance and association in the contemporary world. Language was categorized as a powerful instrument that influenced and reshaped the cultural images as a soft power to many countries.

However, for instigating the impacts of language on cultural representation, the promotion of local languages of the country were needed. For example, Punjabi is the largest spoken language in Pakistan, approximately more than 70 million people speaks and understand Punjabi inside the country.

The researcher asked a question about language barrier and the interlocutor expressed that *"the language barrier created communicational problems for the people belonging to different cultures and communities because language was a way that could carry meanings and mitigation problem when people communicated."*

It was the combination of different meanings and expressions and it was not limited to words only. It also contained pictorial, signs, symbolic meanings and connotations. The understanding of a language provided a way of communication that created connection between verbal, non-verbal and body expression that defined the whole content.

An interview with Khaqan Khan Ghazi, an official at Punjab Institute of Language, Art and Culture (PILAC) revealed that *"the language had solved the mysteries and created a network of a symbolic system of interaction that was embedded culturally and bonded segments of society. Language was an important component to understand the human interaction and communication with others. Being an informal institution, language provided the explanation of cultural meaning in more profound and easy ways."*

However, it also provided guidelines for actions and the orientation that shapes variety of habits, skills, and life styles, people constructed strategies of action. Culture acted independently, influence of language on actions provided procedures where people could construct diverse orientation of action. Language provided multiple scenarios for understanding the differentiated narrative in cultural significances for reshaping actions and interactions.

It also gave explanation to cultural recognition with unique and distinct signal to a particular group or community. The Pakistani society is divided on the basis of language where people took pride and comfort to use their ethic language rather than national language. This issue emerged soon after the inception of Pakistan in 1947 and the partition of India was considered to be a political nationhood that was lacking cultural heritage. Later on the language controversy started between Urdu and Bengali that further separated the country into two parts.

6.6 Modern Technology and Cultural Heritage Institutions

An interview with Faisal Bhutta, an expert of Information Technology at National University of Science and Technology was of the view that *"modernization and innovation in technologies had changed the concept of communication and transportation. The use of technology had created new dimension in the progress and evaluation of cultural institutions. The digitalization led towards a path of easy access rehabilitating old material and facilitates."*

In the field of preservation of material heritage, for example digitalization had mitigated the increasing copyright and other related issues. However, by using modern

techniques, institutions could override concerns related to cultural materials inside the institution such as museums, art galleries and national and local archives that complied with copyright laws. Another aspect of modern technology was that it had created interdependency and influenced our lives, for example technology provided comfort and relaxation and people could conveniently use modern tools or equipment that enhanced and reshaped people's life style and interactions.

In addition, technology was interlinked to culture that offered the cultural presentation in more elaborate ways. Technology as an institution played a vital role in preservation and reconstruction of old images those were blur and difficult to recognize but by using sophisticated technologies the original imager reappeared and became understandable. The innovation in technology reacted positively or negatively in presenting cultural meanings.

Sensational news were being spread through media that showed up negative impact, for example in the 2008-2018 decade, in the history of Pakistan some segment of influential digital media had tried to spread the negative image of the country. The menace of terrorism destroyed tourism industry of the country and negative projection of Pakistan promoted its image as a terrorist state through media that it was not safe for foreign tourists. As a result foreigners stopped visiting Pakistan. However, the reality was entirely different from the sensational news was an organized propaganda used to defame the image of Pakistan.

An interview with Farhat Hussain an official at National Engineering and Scientific Commission of Pakistan said that *"the last two decades witnessed far greater achievement in technological advancement. The development in the field of communication and transportation had brought a revolution in every field of life. New tools and techniques had developed and facilitated the interaction between different segments of societies worldwide. Therefore, the development in information technologies provided a new foundation to the tourism industry also by creating new jobs both at national and international level."*

The speedy changes brought about by Information Technology transformed the dimension of travel and tourism. The historic modernization in technology started when Computer Reservation Systems (CRSs) was developed in the 1960s and the Global Distribution Systems (GDSs) in the 1980s. The last decade of 20ᵗʰ century (1990s) was the beginning of Internet era that unfastened the new trend to tourism industry.

In today's world, the significance of internet cannot be overlooked because it had evolved the new ways for tourism where every information was available on finger tips. This loaded information was providing comfort zone for the traveler that also reduced the concept of time and space. However, search engines including Google, Baidu, Bing, Yahoo and Ask.com had become a leading source of substantial information to tourism products. The remarkable growth in social media had also transformed the dynamics of online communication and transportation.

The impressive growth in the IT industry was convincingly accelerating the synergistic interaction between technology and tourism especially the cultural and heritage tourism in 21ˢᵗ century. The nuisance value of new technologies are paved way for a joint universal connectivity and introduced new trends in tourism industry with great zest and zeal. In this regard, information and communication technologies (ICTs) had a vital role to play for the promotion and creating competitiveness in the sector of tourism. For example, every day millions of new information was being transmitted via internet and making it very comfortable for tourists to find best tourist spots around the globe. At a glance, ICTs have created effortless approaches for the tourism lovers worldwide.

6.7 The Role of Arts Education in Promoting Culture

An interview with Shabbir Ahmed a retired Principle of Government College Multan uncovered that *"the bright side of the promotion of cultural heritage had created student tourism and knowledge based education for them about manners of protecting and respecting the heritage. To create vision about the significance of heritage would raise awareness about the protection of the historic sites. Heritage education played a vital role in human capacity building. The arts education was one of the efficient ways*

of communication that expressed the history of a nation because arts that had no political or religious affiliations but a belief in empowering people in socio-cultural and political context. He recited some verse of great poet of the East, Allama Muhammad Iqbal." Zamane Ke Andaz Badle Gye, Naya Raag Hai, Saaz Badle Gye

Khirad Ko Ghulami Se Azad Kar, Jawanon Ko Peeron Ka Ustad Kar

Translation:

The times have changed so have their signs. New is the music, and so are the instruments.

Let's free young men's minds from slavery and make them mentors of the ancestors.

The verse stressed the importance of knowledge and awareness among our youth about the history of the country and tells them about the heritage of Pakistan through promoting educational tourism by visiting different cultural and heritage places in the country because we considered the oldest civilization as ours that traced from the Mehrgarh 7000 B.C (an oldest human settlement).

We can also create children tourism and must educate them about manners of tourism and cleaning the mountains from trash and solid waste. We are the custodians of Indus Valley Civilization, Hoshan Civilization, Ashoka's role, Gandhara civilization and the Islamic civilization. These critical information were not being taught to our children in schools, thus, we appear to be a lost nation.

6.8 The Role of Arts Council in Promoting Culture

An interview with Subha Sadiq an official of Lahore Arts Council who was of the view that *"the vicinity of arts council is used for organizing local festivals, arts shows and cultural exhibitions. For the promotion of culture, the council may start outreach programs for seeking attention of new audience and encouraged arts participation activities for the purpose of wide range of civic and community engagements and interactions."*

Arts council played an important role in developing artistic talent through imparting education on arts to the newly emerged talent and also assisted them by supporting through stipends and financial grants. For admiring and praising the artistic efforts, as

a result of cognition annual awards are given to the best artists in different categories. It also provided arts education programs for artists and arts groups.

The researcher asked a question about the role of religion in promoting performing art and the respondent replied that *"this is a bit difficult to achieve since some sections of the Pakistani society are strict adherents of Islam and do not accept its promotion. The religious clerics in particular believe that any form of dance and music are prohibited in Islam."*

These provoking elements within the Pakistani society are usually quite vehement in their criticism of the events where dance and music are adopted as means of promoting/highlighting one's culture. Before considering the religious narrative and discourse, it became difficult for arts practitioner's involvement in cultural led programs, some incidents happened where artists were killed by the religious extremists. The propagation of religious thoughts became an obstacle for the promotion of dance and music inside the country. In fact, there was lack of policy making and its implementation in this country for practitioners to participate in creating programs. According to official, this question was particularly raised many times in the meetings of Arts Council but councils were unable to find the solution to mitigate the influence of religious unbending views.

Another main hurdle in promotion of cultural activities was the scarcity of funds as major chunk of funds given by the government went to the salaries and other related activities and the remaining budget was insufficient for starting new cultural initiatives. There was ambiguity in the policies of Arts Councils that they had not developed any mechanism to resist the federal policy for arts because unwanted interferences were always observed from the federal government in appointing the heads of the arts council who had a problematic nature when taking strong decision for the promotion of cultural activities.

An interview with Waqar Ahmed anofficial of Rawalpindi Arts Council about the ways of participation, *"the realities and ethics of participation in cultural led activities are interlinked with the matter of difference in processes of performances.*

These performances had a wide range of cultural impacts on societies that presented the diversity of a cultural process. However, shortcomings and weaknesses in the society were also highlighted through presenting a series of work at arts councils."

The main aims of presenting cultural activities specially focused on the ideologies and practices that were usually observed in the society. It underlined the issues and problems in the process of people's involvement and their motivation for participation. The perception observed behind the better practitioner representation in the arts explained the nature of cultural material being performed. A strong criticisms was launched against the selection criteria of the council, the element of nepotism could not be justified. The quality and effectiveness of the council always remained questionable that needs to be considered for further reforms.

During the discussion the researcher raised a question over the process of institutional involvement, to which the respondent replied that *"the process of involvement gave the recognition to cultural system and guided about the impediments in policy making. In the field of culture and thoughts in line about arts practitioners that have been perilous of structures and scope of participation in the arts councils."*

These socio-economic issues were connected to the notion of governance, a simple shift observed in the structure of policies. The process of involvement also provided an opportunity for negotiation that took place between participants and provided space for further debate over the mechanism of transparency on policy making processes. Arts practitioners in their institutions had been involved in different kind of linkages, actions and ethics that had preferences to cooperate and shared views with others.

It was perceived that arts institutions had no mechanism that changed preferences by generating public discourses. However, some initiatives such as improving personal skills and professional expertise could be adopted for improving the capacity and performances of the arts councils and provided greater opportunity for participation.

6.9 The Concept of Civil Society and Respect of Arts Practitioners

An interview with Dr. Sarfraz Ahmed the Assistant Professor of Sociology Quaid-i-Azam University was of the view that *"the concept of civil society rested upon the inherited rationale of human beings who believed in living and working together collectively to promote dependency. This philosophy of collectiveness and coherence was observed from the ancient times where human beings established different alliances for their survival that also evolved the significance of society."*

This was the characteristic of humans which they gathered voluntarily for collective effort or common cause to survive. It meant that civil society had the obligation to maintain civil awareness and cultural and social engagement where civic and natural laws must be obeyed. On the contrary the kingdoms, military dictatorships and monarchies were always controlled the social and state affairs by emasculating civil rights and using strict censorship to curb voices of society. Arab kingdoms were the best examples where the presence of civil society did not exist.

The researcher asked a question about basic rights of human and the respondent retorted that *"the basic rights of humans were protection of their life, property and freedom of expression that had been commonly undermined in military dictatorships unfortunately, Pakistan had passed through this military phase three times, when military took over the civilian governments and constitutional practices remained dismantled for certain period of time."*

An interview with Arslan Ahmed tour guide at Fakir Khana Museum in Lahore it was expressed that *"the art practitioners were known by their professional output in the particular field of art and had great recognition amongst their peer groups. It needs strong commitment, great devotion and love with the artistic activity that made them legends by exhibiting their artistic abilities in public. We were the only family in Pakistan where seven generations were working as the arts custodians and the promotion of art in the country. Our museum represented the history from 18th to 20th century and major works of arts representation belongs to Maharaja Ranjit Singh's rule in Punjab. His era was not remembered in good words by our historians and their intellectual biases were clearly exposed."*

Basically, they had God gifted specialist skills of arts and later got training in the field that was not associated with academic institutions. The work of arts practitioners was to create and produce piece of art such as paintings, sculptures, art works, manuscripts and performances. The government and civil society played an effective role by creating mutual coordination that provided assistance in preservation and promotion of local culture and heritage. Locals and foreigners come to see the heritage collection at the museums and admired the private collection possessed by our ancestors.

Heritage tourism had emerged in 21st century, so there was a need to preserve and protect the old cultural and heritage legacies in Punjab. The tour guides of the Fakir Khana Museum provided guidance to the foreign and local tourist. We must respect and give recognition to our arts practitioners who hold the treasures of cultural legacy. The government should establish a financial platform for the benefit of arts practitioners in Punjab because number of artists lived in poor conditions.

For protecting the heritage of the province, it was necessary to protect arts practitioners; they were the future custodians of our heritage. The involvement of arts practitioners in cultural policy making and their voices must be listened to and consider for actions. For enhancing the national pride and prestige as heritage loving nation, we must own them the identity and recognition. The public arts funding system needs to be established in the country for the arts practitioner that would rescue those practitioners who held positions in their fields.

6.10 Sustainable Development and Cultural Heritage

An interview with Arsla Khanan an official of Information and Culture Department expressed that *"the idea of sustainable development emerged in late 1980s that aimed at creation of compatible relationship between economic development and environmental protection of the country. Later on in 2015, for the first time cultural diversity was highlighted in the Sustainable Development Goals (SDGs) of United Nations. The world is thinking about serious issues and planning measures for the protection of heritage across the globe. Cultural heritage could play a vital role for*

the sustainable development of the country because heritage industry was associated with economic activities."

However, as a nation, if we are able to protect the great heritage of the country, not only it can generate economic activities for the sustainable economy but also create a soft image of Pakistan. Heritage can be observed as an important factor for sustainable development of the country by promoting and implementing the sustainable consumption and patterns of cultural production that emerges as fundamental aspects of human settlements as well.

For the preservation, protection and promotion of cultural heritage, a strong social participation of the nation was mandatory because it would create awareness related to respect and care of heritage of our ancestors. It can play an influential role in promoting vibrant, supportable, and wide-ranging economies programs that would lead towards progressive economic productivity in the country. The urban spaces of Pakistan had great number of cultural heritage sites that were in a position to produce a vibrant and creative business oriented ideas to encourage people from inside and outside the country for presenting decent works such as such as handicrafts, music & dance, visual local arts and traditional food.

An interview with the official of Planning Commission expressed that *"centralized planning is very important for sustainable development because government made policies but issues arises at the time of implementation. Centralized planning means an effective coordination among different institutions of the state; if there is no coordination then it became difficult to gain the desired results. Furthermore, the customary and normative laws played an important role in achieving sustainable systems for dealing with natural and heritage resources."*

The customary laws based on the structure of social norms and values provided baseline for the law making process. National issues such as speedily growing population, increasing pollution, climate degradation and lack of civic awareness about nature and heritage had posed serious threats to the protection of heritage, for

example, it is common habit in people of Pakistan to do wall chalking on anything they found bare and this simply damaged the heritage.

The researcher asked a question about human relationship with cultural heritage, the respondent answered that "*the cultural heritage was ensured when human rights can be better protected and decision makers established close contact with human rights work. The interlocutor shared the experience of his friend who once visited Murree (a tourist destination in Rawalpindi, Punjab) along with his family where he was treated in a disgraceful manner. He said that one person came and asked for room reservation on cheap price but he refused to live in it because it was dirty. The person repeatedly asked to convince him but in a while a few people gathered there and starting misbehaving and abused them. He also filed an application to the nearest police station but all in vain. This kind of practice must be curtailed with iron hands and the security and protection of humans should be the top priority for authorities.*"

An interview with a Shehla Khan working in UNESCO was of the view that "*being an institution of the United Nations, UNESCO had carried out sufficient efforts for the promotion of cultural diversity across the world. Cultural diversity was the recognition of mankind sustained struggle that was necessary for the sustainable development. The cultural and religious places of ethnic minorities and marginalized groups should be protected in the country.*"

UNESCO was the custodian of preservation and conservation of world's natural and cultural heritage sites and contributed to the protection of mankind heritage, its conventions gave directions to the identify, protection and promotion of heritage site worldwide because every country had its own heritage that was different from others. These conventions on world heritage were operational and serious steps had been taken for the conservation and management of archaeological sites around the globe. The link was established between the sustainable development and the cultural heritage that needs to be developed in social, economic and environmentally viable ways for the humankind. Efficient tools and appropriate methodologies were required for the protection of cultural heritage of the world.

The researcher asked a question that how to build cultural heritage and sustained environment in the modern era, the respondent replied that *"the significance of culture heritage showed the identity in multicultural society that faced multiple problems such as environmental degradation and unbridled & unplanned urban development, causing harm to the old heritage that led towards catastrophic ends in contemporary world."*

The sustainable development can constitute a balance approach between human needs and resources. In other words, the protection and conservation had strong connection between heritage and sustainable development.

An interview with Haseeb Kayani an official of National History & Literary Heritage Division was of the view that *"effective cultural policies could be helpful for the achievement of sustainable development and different cultural practices, traits, values and actions that determined the pathways towards sustainable societies as well."*

The concept of Sustainable development provided awareness related to those things that were indispensable for us and cultural heritage was amongst them. There was a strong link between culture and sustainable development that envisaged different roles for establishing a strong cultural policy for the country. In contemporary world, sustainable development of cultural heritage and tourism could be attained with the technological advancement of new media that reshaped the strong cultural influences by creating a broad network for cultural promotion and governance.

The efforts of UNESCO and ICOMOS conventions for sustainable development illustrated the nature of culture as Euro-centric and rest of the world has been neglected. There were imbalances and structural problems in the representation of natural and cultural heritage and needed to implement the global strategy for heritage in a balanced way.

Chapter 7 Policy

Culture is viewed as a phenomenon where diversity, institutions, or societal level, even though it has strong significance for developing a cultural policy. It adheres the state's action by using the legitimate power for the protection, preservation and promotion of the cultural heritage. In contemporary world, the execution of law procedures and coordination among different institutions is indispensable for formulating an effective cultural policy for a country. The Cultural policy can be formulated on a state level and even though provinces are fervent to develop their own cultural policies.

7.1 History of Tourism in Pakistan

An interview with Fouzia Saeed an official from Lok Virsa was of the view that *"Pakistan had a unique history of tourism from prosperity to terrorism. After the 9/11 terrorist attacks on United States of America and later on the campaign against terrorism ruined the tourism industry in Pakistan. The bloodshed resulting from terrorism tried to defame the positive image of Pakistan that was presented via tourism in 1960s era. I think the history of tourism can be divided into four parts. The first phase as opening period of Tourism started at the time of inception of Pakistan in 1947, the tourism department was working under the Ministry of Railways and Mr. Dass was the head of the department of tourism. The huge influx of refugees was pouring in from India and the main issue was the settlement of those refugees, so the tourism had not gained much attention from the authorities at the time of independence. The department of tourism was working under the Ministry of Railways and no worthwhile efforts were done for the promotion of tourism in the country. However, the railways department published the posters about tourism and pasted on the railways stations with title 'See Pakistan'. This practice continued till 1961"*.

However, the first change was observed in the tourism policy in 1961 when the government of President Ayub Khan established department called Government Tourist Bureau (GTB). The establishment of the bureau was to facilitate and provide guidance to the tourists arriving from abroad. The Government Tourist Bureau worked under the Civil Aviation Authority (CAA), headed by the Air Marshal Asghar Khan. He appointed Masood Mahmood as the Director General of the department. The

1960s can be seen as a glorious period for our tourism; the period was called 'Baby Boomer' by the West.

Suddenly, awareness arose in the people and they started travelling to different parts of the world and thus Pakistan became the transit point where people coming from Europe went to India and other places in Far East on the way back they again stopped over in Pakistan. The flow of incoming and outgoing tourists was huge and difficult to count them. The atmosphere of the country was very friendly and tourists were free to travels on roads, shopping in the streets without out any fear they travelled to the outskirts of the country. Even though society was more liberal, boys and girls free to talk and they behave in good manners. This glorious period was continued till 1970. This period to be called the opening period of tourism in Pakistan.

The interlocutor is the official of PTDC of the view that *"the second phase, the Government Tourism Bureau dealt with the promotion of tourism inside the country that was replaced by Pakistan Tourism Development Corporation (PTDC) in March 30, 1970. The main purpose of PTDC was to create departments for the development of tourism industry and handed over to private sector. Along with the vision of the development of tourism as a national priority through sustainable development incorporating the national and international trends and development in the flourishing industry. However, the idea was simple with significant contribution towards the promotion of national and natural cultural heritage of Pakistan."*

The mesmerizing scenic beauty of Pakistan compelled to create a healthy and safe environment for the tourism industry whilst providing outstanding facilities that commensurate with cultural heritage and archaeological sites of the nation in general and world at large. For example, Gilgit Shandur Polo tournament also started at the time of Air Marshal Asghar Khan. It tried to preserve and promote the cultural values of the country and also presented the tourist friendly image of Pakistan to the world. Usually, northern areas of Pakistan become a hub of tourism every year and tourists travel from all parts of country, therefore, PTDC established 35 motels and 4 restaurants that facilitated tourists from across Pakistan.

Mazhar ul Haq working at TDCP in an interview was of the view that *"the third phase may be called the unfortunate phase of Pakistan's tourism industry known as 'terrorism phase.' The terrorism phase ruined the whole tourist industry of the country. Tourists stopped coming to Pakistan and preferred to go India and Nepal."*

Pakistan faced huge economic and human losses in the war against terrorism. Terrorist attacks destroyed the tourist's destinations across Khyber Pakhtunkhwa and the northern areas of Pakistan. Local tourists also avoided coming to the northern areas due to a high threat of terrorist attacks. Swat and other areas especially in Khyber Pakhtunkhwa regions were key tourist's destinations and the majority of the local community's businesses were associated with tourism. For example, Swat was an important tourist destination in Khyber Pakhtunkhwa province of Pakistan that had attracted tourists from around the world.

It was not just a tourist spot but also primarily presented the history of ancient civilization. It had over 400 Buddhist archaeological sites for the promotion of religious tourism to Buddhist community across the globe. However, the Swat valley was a suitable place for eco-tourism, adventure tourism, spiritual tourism, culture/heritage tourism and commercial tourism as well. The lack of any regulatory framework tourism portrayed Pakistan's negative image of the country in global arena. The negative trajectories of the media also attributed in flaming the bad image. As a result, the cultural historical sites were destroyed by the terrorists in Swat and adjacent areas, tourism businesses were closed and local people were forced to migrate to other cities in search of work."

An interview with Sher Alam Khan an official of National Institute of Cultural Studies (NICS) was of the view that *"after curbing the menace of terrorism a new phase of tourism has been revived in Pakistan. The problem arose due to our lack of wide vision on tourism as it was not just simply going from one place to another. The planers and policy makers must be visionary in promoting tourism, for example Murree used to be a very prestigious calm and peaceful tourist place in 1960s and 70s. After that government started the construction of motorways, that is great thing*

and government should develop infrastructure but you are taking people to places without offering them anything special that could attract them."

The sitting government of Pakistan Tehrik-e-Insaf (PTI), headed by Prime minster Imran Khan has made it easy to promote tourism policy and at the same time tried to remove hurdles and difficulties for getting Pakistan's visa. Therefore, government of Pakistan had announced issuance of visas on created arrival facilities for friendly countries. The Federal Investigation Agency (FIA) working under the Ministry of Interior confirmed that the list of the friendly countries including Australia, Belgium, Canada, China, Denmark, Finland, France, Germany, Greece, Iceland, Italy, Japan, South Korea, Luxemburg, Malaysia, Netherlands, Norway, Portugal, Singapore, Spain, Sweden, Thailand, U.K and USA whose citizens were allowed to get tourist visa on arrival at any airport of Pakistan.

7.2 The Prerequisites of a National Heritage through Tourism

The tourism had become a modern phenomenon that was covering the conventional domains of leisure, entertainment, outgoings and spending holidays inside the country and abroad. The technological innovation brought dramatic changes that more or less created cultural and social changes worldwide. The nature of tourism had also changed with the effects of modern techniques and technologies and defined its relationship with the community. The nurture of tourism reshaped its soft power image and also accelerated the economic activities, social and cultural interchanges in the light of globalization.

Zulfiqar Ali a retired official from Pakistan Tourism Development Corporation (PTDC) was of the view that *"in today's world, tourism had emerged as a growing economic phenomenon that significantly provided a huge source of economic boost to many countries of the world. I think, by using tourism as a tool the community development and awareness programs could be launched that had become an essential part of social mobilization. In my opinion the word 'tour' denotes a binary distinction peculiarity relationship at home and away from home that necessarily endeavored to build communication technologies and enabled tourists to move from one place to another in search of finding something extraordinary."*

In addition, the tourism industry provided the great work force worldwide. New emerging trends of tourism in developing world were surprisingly playing a significant role in the promotion of domestic economies as one of the main source of income that created window of opportunities for the uplifting of the socio-economic condition of the country. The growing number of middle class in Pakistan had created new leading trends towards a phenomenal expansion of domestic tourism especially visits to the northern areas that had fascination for the local tourists. The deliberate change in the tourism sector occurred with different socio-economic elements. The technological advancement compelled the indigenous tourism industry to reshape the mode of tourism and engage people in broader ways.

The government of Pakistan was unable to formulate the cultural heritage policy of the country because they were more focused on Punjab and ignored the smaller provinces though rich in heritage and old historic sites. Those nations who forget their culture lost their destination. On the other hand, young people across the globe were keenly involved in the promotion and protection of their heritage and recognized heritage as the identity of their nation.

7.3 Diplomacy through Cultural Heritage

An interview with Jamal Shah the Director General Pakistan National Council of Arts went thus: *"the National Film Development Corporation (NFDC) was established for the promotion of Film industry of the country. After establishing NFDC, the censorship authorities issued an order that none of the person was allowed to produce a film without the permission of NFDC and all the film producers and directors must register with the organization."* It was an unwise attitude by the authorities and this action created a disillusion and uncomforting scenario and as a result, national film industry went into total chaos.

The interlocutor is retired Lok Virsa official who was of the view that *"the diplomacy of cultural heritage could be started by promoting the local artists across the world. I share a personal memory here that Ustad Bade (senior) Ghulam Ali Khan was the best singer in his time in subcontinent in 1960s. His Tablanawas (consisting of a pair*

of small drums that called Tabla) Ustad Ala Rakha was unique in practicing the Tabla. After partition of sub-continent both settled in Karachi. Ustad Bary Ghulam Ali Khan went to the Director General (DG) Radio Z.A Bukhari and requested him to increase his salary by 250 rupees because his family had become large therefore; living with small salary had become an issue to sustain family. As usual practicing the same tactics of delaying matters, Mr. Z.A Bukhari refused to increase his salary. However, someone told this helplessness story of Ustad Ghulam Ali Khan to Pandat Jawaherlal Nehru then Prime Minister of India. He called to Ustad Bade Ghulam Ali Khan and requested him to come to India ultimately, as a result both left Karachi and settled in India. Later on, he was awarded with Padma Boshan award for the recognition of his services for India in 1962." The people of India considered him as a jewel of Indian singing industry but we lost him. The bigots in our bureaucracy had always damaged the cultural diplomacy as we loved to destroy everything.

An interview with Mohammad Ali Talpur, an Assistant Professor NCA Lahore was of the view that *"India gave more respects to their artists but we ignored them. When Ravi Shankar a Sitar player (it is a plucked stringed instrument, originated from the subcontinent and an important musical instrument in Indian classical music) travelled abroad, Indian Prime Minister Nehru called the concerned Indian Embassy to receive him with dignity and publicize his presence at the event."*

Indian Prime Minister Nehru was brilliant in cultural diplomacy and he believed on power of arts. Even though, Yehudi Menuhin a greatest violinist became the fan of Ravi Shankar, it was the cultural diplomacy that had been attained by the Indians. On the contrary, Pakistan, the nation had God gifted talent in every field from sports to singing. We praised Ustad Nusrat Fateh Ali Khan, a legendry singer, sang Qawali at different shrines for almost 20 years and no one has given him importance and appreciation. One day Peter Gabriel needed a voice for his movie that had high pitched voice with vocals presenting a pain and agony when Jesus Christ was hanged. Ultimately someone gave him recordings of Nusrat Fateh Ali Khan's voice performances at ordinary gatherings. After singing in the Peter Gabriel's film, we started acknowledging him as a great singer of Pakistan but before we did not pay any

attention to him. That is something wrong with us and we are culturally exploited people.

7.4 Promotion of Cultural Heritage through Religious Diplomacy

An interview with the official at Lok Virsa, is of the view that "*once you speak on the persuasive notion of an enlightened religion, it goes back to thousands years, when King Ashoka and Kanishka developed a religious philosophy called Buddhism that was transferred to the half of the world. We import silk and cinnamon from old China and exported the philosophical thoughts of Buddhism and Meta-Physics to them. People became crazy to learn the philosophy of Buddhism and they travelled from China, Japan and many other places of Association of Southeast Asian Nations (ASEAN) region and learnt Meta-Physics in the Monasteries. I did efforts for 40 years and visited foreign secretaries many times where I presented the importance of cultural and religious heritage diplomacy but they did not pay attention to this matter. Always great ideas are produced in great nations and great institutions. Our society has turned disorderly and we believe in creating structure other than functions.*"

In the contemporary world, it had reoccurred again because people of Japan, Thailand and China love this land because the presence of roots of Buddhism. It is the need of the time that we put our house in order first and open a window of harmony for other religions. The orientation of religious heritage diplomacy is very simple and clear that we try to win the heart and minds of the followers of religions such as Buddhism, Hinduism and Sikhism that have deep roots in our land.

The government of Pakistan treated the followers of these eastern religions on equal level. The religious structure and institutions are becoming meaningful across the world and we must pay attention to utilize the importance of different religions for the promotion of cultural engagements through religious heritage. We must teach the lesson of interfaith harmony to our children in schools and tell them about the respect and dignity of other religions of this land. This is true that Islam is the foundation of Pakistan but we cannot ignore the historical importance and affiliation of other religions to this land. Islam was a super structure but before its advent there was a

great structure of civilization in the sub-continent. We should be proud that Islam came to us and to enrich us further.

7.5 National Identity, Cultural Heritage and Nation States

An interview with Dr. Asim Sajjad Akhtar an Assistant Professor at Quaid-i-Azam University. He was of the view that *"from the time of inception to contemporary era, we could justify that we took advantage from the heritage of the country rather than destroying or exploiting the significance value of the treasure of heritage. The struggle for power between political parties and different institutions showed our complete inability to draw any attention on this important topic. Historically, when a political or military regime changed in Pakistan they started their own politics of interests and none of the civilian or military government took initiatives for the promotion and preservation of the treasures of old heritage."*

The distinctiveness of the heritage makes a nation unique in the world but unfortunately we did not take advantage from this pearl of wisdom because we were a completely lost nation that had no reverence for cultural heritage. Before the establishment of Pakistan, the nasty debate started over the cultural identity of the Muslims in sub-continent. The biased Hindu academics and scholars thoughts that the Indian Muslims do not possess their own culture and all the Muslims traits were borrowed from the Central Asia and Arab world.

This argument was completely wrong; however, the Muslims of sub-continent transformed religiously but were practicing the indigenous cultural and societal traits. Later on, another debate started over the establishment of Pakistan that the separation was based on the ideology of religion that has geographically divided sub-continent. Again say that Pakistan had its own distinctive culture that was based on the philosophy of Islam. In 1950s, the language controversy started between the two wings of Pakistan, although one unite bill was accepted and the provinces of West Pakistan unified into one province.

The researcher asked a question, why Bengali was not accepted as national language of Pakistan? The respondent said that *"the philosophy behind not accepting the*

Bengali as the national language of the country was because the Bangla culture was highly influenced by the Hindi culture and the creation of the country based on the ideology of Islam. The linguistic controversy flamed the antagonistic thoughts and behaviors among the people of Pakistan that damaged the cause of strong nationalism of Pakistan."

This linguistics biases triggered the misunderstanding among the Bengali people and the widening gap was never filled as a result of East Pakistan (Currently Bangladesh) announced separation as an independent state. It was the complete failure of the authorities in Pakistan, Bengalis were ignored and mistreated by the civil and military authorities both, in the Western wing. Unfortunately, the nationalism did not flourish in the country, even though the founder of Pakistan explained that no one is Punjabi, Bengali, Sindhi, Pashtun and Balochi, we were all Pakistani. The majority of population believed in recognition of ethnicity, thus, the promotion of ethnicity as sub-culture damaged the cause of strong nationalism of
Pakistan.

Dr. Ijaz Ahmed an Assistant Professor of the University of the Punjab and was of the view that *"cultural heritage provided an important foundation for national identity. The ethnic groups depended upon the understanding of the importance of cultural heritage for supporting the ethno national identity of the nation. It was highly entreated in the process of nationalism and communalism because that identify elements of culture within the inconsistent religious and societal relationship to consolidate the concept of strong nationalism."*

Sometime, cultural diversity becomes problematic in weak central government. For example, the heritage of Afghanistan in a very diverse and people preserved culture during war times but different invasions such as those of Soviet Union and Americans made it a hodge-podge of many cultures. The extremism of religious abhorrence was being observed during the Taliban regime. They tried to dismantle the ancient culture of Afghanistan and forcefully imposed Islamic heritage. Therefore an aggressive approach was adopted against other cultures. As a result, the gigantic statue of Buddha

that stood for centuries at Bamiyan was destroyed. These kinds of agnostic sentiments against other religious heritage created dominance over old heritage or civilization.

In the case of Pakistan, we do not blame on government for the destruction of cultural institutions alone, because that continued, but the government policy makers did not try to find out the root cause of unnecessary degradation of heritage rather concentrated other petty issues. The slogan of enchanting the economic development that did not work in last 70 years. Now there was a need to change the approach, but we understand that cultural heritage was the best way to create a good image of the country in the world because this country was the cradle of civilizations and old religions of East including Hinduism, Buddhism and Sikhism evolved on this land and Islamic tradition and practices also reached in sub-continent in 712. This is a foolish approach that we converted to Islam and we will not accept the reality of Mohenjo Daro and Harapa Civilizations. These footprints of oldest civilization are embedded in our culture that cannot be ignored.

An interview with Dr. Farooq Arshad an Assistant Professor Bahauddin Zakariya University was of the view that *"in today's globalized world, the state system is constructed upon the notion of sovereignty and respect of self-determination of a nation. The capacity of a national identity was embedded was the form of political identity to create a comprehensive and effective link between people and the institutions of the country."*

In the global arena, states play a vital role in promoting legitimate interest of a national identity. The nuance value of nationalism improves with the expansion of modern ideas of state system that had created new ways of political legitimacy of the state. The social amalgamation by connecting through road networks, sponsoring education and the promotion of national language had become subject related to state's functions. Contrary to the debate, the new modern concept of state had made cultural change by introducing the tool of new media that is governed and controlled by the state. The notion of nationalism represented the unified cause of people for attaining common interests and created the capacity to react against grievances. It provided a specific solution to the problem that is acceptable to both the people and

the state. In the age of globalization, nationalism has appeared as a significant force in politics and its importance cannot be ignored.

7.6 Nation Building through Cultural Heritage

In the contemporary times we are mixing culture and religion at this stage. Therefore, it is become the main reason for conflict. The peace was what we had learnt in our culture and we exercised with other cultures. Although we have old Muslim heritage and the British heritage from top to bottom. The empirical data helped us in connecting the institutions like media, foreign policy, and the heritage.

Rizwan Ishaq was an archaeologist in Ministry of Culture & Heritage was of the view that *"History is the myth and archaeology is the scientific way to deal with the history. The heritage is the only soft power because we lost this soft power and explore again through our cultural practices and traits those were embedded in layers of our soil. Pakistan is very rich in the context of cultural heritage and national heritage too. For example, the Potohar region is considered as the laboratory for glacial deposits and these deposits are Pakistan's national heritage. On the bases of these deposits the geomorphologist, physical anthropologists and paleontologist can establish the line for the rest of the world."*

We feel that cultural elements were started in this region thousands of years ago. After the Neolithic era, we found Mehergarh settlement that was the beginning of civilization in subcontinent. It was the first cultural element that could be compared with any oldest human settlement across the world. We learnt how people domesticated animals and plants by their usage and how they started to build houses. In this regard, we found the cultural element in France and other countries of the Europe but it's a big laboratory for the world and the chronological order of this land that connects prehistoric humans to the modern life. Furthermore, the evidences of old age stone deposits were also found in Swat valley in Pakistan. An incredible exploration of Sanghao caves in Mardan by Dr. Ahmad Hassan Dani in 1962 added a glorious chapter in the heritage treasure of the country.

The interlocutor was the Assistant Professor at LUMS who described that *"a nation is the combination of identified shared lineage, traditions, and shared historical memories with a strong attachment to their territory or land. Every nation holds existing knowledge that proudly presents the origin of their ancestors and the historical legacy with profound attributes of honor and dignity. The importance of cultural heritage of a national process is strongly embedded in symbolic meanings of cultural bonds that go beyond the concept of ethno-nationalism. However, the cultural identity provides an important pathway towards the notion of nationalism. The ethnicity led movements attempted to exploit this identity because the enchanted slogans mesmerized the audience and people gathered for their rights and accepted the transformation with deeper meanings. They presented certain symbols and traditions, for the representation of their culture. Strong nationalism held a nation together and protected it from the outside interferences."*

Contrary to this, if nationalism became weak then there was strong possibilities for the emergences of sub-nationalism that were based on ethnic-centrism. Unfortunately, Pakistani nationalism can be observed as weak and people take pride in their ethnicities, such as Punjabi, Sindhi, Balochi, and Pashtun etc. The speeches of the father of the nation Quaid-i-Azam Muhammad Ali Jinnah provided guidelines about the importance of national unity and dismantled the idea of ethnic nationalism in the country.

During discussion, the researcher asked a question about the importance of heritage in nation-building; the respondent replied that *"I adhere to notion that heritage can play an important role in nation building process by creating tangible connection between past and the present thus furthering the future form of the country's nation-state system."* Basically, it describes the purpose and connotation to the nation's existence and a developed relationship between history and culture. A progressive effort is needed to protect the heritage buildings from degradation. Therefore, heritage percolates as a dominant mechanism a nation can apply to build their identities.

7.7 The Ownership of Heritage

An interview with Rana Shahid the Officer in the department of Auqaf & Religious Affairs expressed that *"the ownership denoted empowerment, pride, and legitimate association with anything. The sense of ownership is an idea that covers the significance of heritage and creates a relationship of ownership. It provided a feeling of belongingness to the shared heritage that has been sustained for hundreds of years. In Punjab, the old buildings and architectures show the footprints of Muslim, Hindu and Sikh residences and their religious buildings."*

After the partition of sub-continent the issue of ownership and property rights related to historical buildings needed more attention to preserve the asset for coming generations. The ownership of the cultural property belonged to everyone who provided a shared knowledge and collective efforts for preserving and possessing the treasures. People are unable to differentiate the meaning of a sense of belonging and difficult to understand the actual responsibilities of citizens in relation to their heritage. The issue of ownership can be promoted through media. For example, the Indian media, projected the 'Shining India' campaign that allows its citizens to create ownership and belongingness towards the one of the oldest heritage, likewise, this campaign compelled foreigners to seek interest in understanding the heritage of India.

It created a strong feeling for sense of belongingness by accepting the certain public attributes that provided baseline for considering the concept of nation building process as well. Unfortunately, people could easily destroy the heritage irrespective of the value and respect attached to country's heritage. Forethought suggestions, the awareness campaign for the respect of heritage may be helpful in constructing a coherent narrative for understanding the identity of old heritage that had transmitted from generations.

The researcher asked a question that what thing is dangerous for ownership of cultural heritage, the respondent explained that *"there are perilous forms of cultural practices that can be observed where heritage was associated to ethnicity, nationality, religion, and physical acceptance in the society. This impression did not support the notion of adaptability and owning the heritage in a collective way."*

Although, these experiences become problematic in the construction of a cultural identity as well. At certain point the divergence can be seen where culture and religious beliefs and practices lead towards the conflict, for example, the destruction of gigantic statue of Buddha in Bamiyan traces the element of religious hate that does not allow to own the old heritage of Buddhism in Afghanistan. Religion is an important part of human life but it needs to be practiced separately in lieu to preserve old heritage. There are so many examples, where religion interferes in heritage as a result the old evidence of heritage destroyed with agony. However, cultural heritage had capacity to play a significant role in constructing the national narrative on identity and also established a powerful link to institutionalization of policy.

An interview with Saad Sraw the Advocate Lahore High Court (LHC) who expresses that *"the questions arises who ultimately had the ownership of the historic buildings in the province. These buildings are completely unrecognized under the country's law, as people got possession at the time of inception in 1947 or later. The system did not provide any legal documentation or leasing methods for the residential buildings in cities where they lived. This living practice provides flexibility to the owners to live without paying any rental fee that simply was a matter of exploitation of heritage. On the other hand, they were not allowed or facilitated to renovate the old buildings and law was confused in handling such important issue."*

Some commercial markets in cities provided nominal rent to provincial government that obviously ignored regular maintenance and renovation. A legal issue emerged that due to the lack of documentation for the appropriate course of action related to the preservation of the old buildings. In this scenario, the lack of legal adjustment has become an issue of concern for the ownership of those buildings that sounded alarm bell for the preservation of old heritage in commercial areas of cities. Due to the negligence of government efforts, majority of the buildings in historical cities including Lahore, Multan, Faisalabad and Rawalpindi were collapsing under the environmental degradation and also due to lack of maintenance.

The other practice being observed was the systematic demolition the old buildings for turning them into more profitable commercial plazas in the historic areas of big cities. It was the negligence of government and private ownership of the building that decided the fate of the old building and manipulated the worth of building according to desired result that damaged the old heritage of the nation. These old buildings were not only the source of providing knowledge about the great past infrastructure but also shares the memories associated with generations of the past. In realistic terms, the ownership of heritage provided the emotional attachment to the area, and needs to create awareness among communities for the significance of possessing buildings as an artifact of nation's shared heritage.

7.8 Political and Religious Discourses over Heritage

An interview with Syed Hussain Jehania the Member of Provincial Assembly Punjab who said that *"heritage presents the narrative of the past to contemporary world. It also had ability to interpret and comprehend the social and economic practices with resonated visual and cultural praxis in terms of responses to the specific era or community."*

Culture profoundly encompassed many institutions such as social, political and religious institutions, agencies, governments, corporations, education, and the media that had the ability to transform and govern the behavior of people. In globalized world, more cultural activities created interdependency and provided better understanding that envisaged recognizing the variables that reshaped the narrative of modern societies about heritage.

Pakistan had federal government system that could assist provinces in preserving and protecting the heritage inside the country. The political community could also contribute in formulating viable cultural policies in diverse ethnic segregations of the country. However, the training and awareness could provide better understanding of the dimension of institutional powers for governing and protecting the structure of cultural heritage of Pakistan.

Another interlocutor Amina Khan was a Research Fellow at a Think Tank who expressed that *"political and religious discourses were always attached to different meanings of interpretation of heritage sites. For example, a religious discourse was created against the demolition of the Babri Mosque in India. The discourse prevailed in Hindu community in India was that Babari Masjid was built on a temple by first destroying it in 1528. This dispute covered the wide range of political, religious, historical and social discourses among the Hindu communities in India. As resentment against Hindu extremists the Hindu heritage discourse was inflamed in Pakistan and the old temples were dismantled in many cities where they located."*

This political and religiously built discourse not only had a history but it was implanted as collective matter of religious manifestation that added a relatively strong religious sentiment inside the society. This is a set of beliefs or political interest that held a systematic and comprehensive narrative to apply in a specific way of living. These discourses were entrenched in determined specific course of actions that were exercised with blind trust. However, the political ideology is a complex deep rooted phenomenon that created stereotype ideas and social occurrence of events in a society. The stereotypes ideas of a nation in terms of history are based on racism that also created stereotypes of animosity towards the heritage of a particular nation and state.

7.9 The Value of Societal Cultures/ the Significance of Cultural Groups

The interlocutors was the official at Pakistan National Council of Arts who narrated his thought in this way; *"culture is a systematic pattern of life that provided significant ways that led to its understanding, including socio-economic interaction, educational, and religious activities for humanity across the world. It contributed to geographical connection that was largely based on common language, religion and social structure of a community."*

Culture played an important role in formulating the societal order of a community that was an indispensable factor for providing freedom and choices that involved options and opportunities to judge the values of the community in meaningful manner. It also provided comprehensive and mutually exclusive individual's perception about the

value of cultural goods that is significant for the existence of a society. The meaningful things of culture were an important contribution in understanding the societal order and particular ways of life for a community.

The respect of community or cultural groups is indispensable to understand the liberty and autonomy that was deliberately cognizant to societal harmony in the country. Pakistan was a multicultural society, where multiple cultural practices were being exercised in every province, even in the province of Punjab where, the cultural traits of central and upper parts of Punjab were different to the southern part of province. It did not mean that one was dominant on the other, the liberty and freedom of movement was expression of human rights that entirely showed the cultural diversity and cultural acceptance of a society. Different cultural groups were the beauty of an area or in other words an analogy of flowers with the combination of different colors and fragrances.

Mubashir Hussain is a retired official at the NCA Rawalpindi who responded to the question that how harmony turned into chaos, expresses that *"when a certain group or community feels threatened to their existence or in other words, particular threat including cultural, religious or social comes from a dominant cultural group of society to the minorities of the country. The external forces always play a critical role in spreading their cultural traits or supremacy on other cultures. For example, the foreign invaders attacked sub-continent in different chronological times that brought major changes in the indigenous culture where cultural amalgamation transformed the society in other ways."*

At the same time, the indigenous culture confronted the situation in two ways, one the threat of transforming the cultural traits of dominant culture and second fighting for its indigenous survival. It became consistently difficult to sustain neutrality between the notion of dominant and subordinate cultural traits because it created cultural bias that harmed foreseeable tolerance against smaller group or community.

During discussion the researcher asked the question that how protection was to be ensured, the respondent relied that *"good governance and effective rule of law can*

ensure the protection of the smaller group and also maintenance of peace and stability in the country. Persistent performance was important element for abiding to the law that compelled the government institutions to work for the protection of its citizen's rights."

In modern world, it was a paramount concern for the welfare state to create a certain degree of social cohesion and harmony that could eliminate the violence against smaller groups or communities in the country. In order to value the significance of cultural groups, it was the responsibility of the state institutions to concentrate over the power and function structures that needs to create a harmonious and perspective environment that enabled to promote respect for cultural groups at the particular level where they felt that they were the significant parts of the system.

Another perspective of a multicultural society, where shared community was to be anticipated as belligerent elements with different socio-cultural practices caused disharmony between different cultural groups. It led to discrimination that provoked community groups to reach a threshold of conflict that affects the very aspect of social life. Recognition was the best remedy to create harmony and avoid conflicts among different groups by respecting the diversity of cultural and creating spaces for ethnic and national debates.

The conception of a shared culture encourages the understanding of association that created substantial feelings of patriotism. Giving recognition and respect to cultural groups or communities may largely encourage promotion of cultural heritage. Preserving the cultural heritage, therefore, is strategic to create understanding of identity and respect about the cultural diversity in the country.

7.10 Need for Revisiting Cultural Heritage Laws under 18th Amendment

An interview with Barrister Maleeka Bokhari a Member of National Assembly of Pakistan expressed that *"the parliament of Islamic Republic of Pakistan agreed upon the legislation to endorse the 18th constitutional amendment for restoring country's constitution in its original form and decentralized federation of provinces as foretold*

in the constitution of 1956 and 1973. The dawn of April 20, 2010 was of great historic importance for Pakistan, when, the siting government of Pakistan People's Party approved the 18ᵗʰ amendment in which federal government transferred more powers to provinces which were clearly admissible in the constitution of Pakistan 1973. For approval of the amendment, a committee was constituted which comprised of 26 members from different major political parties and stakeholders of the government to create a consensus on the draft bill which was passed in National Assembly and Senate of Pakistan on April 8 and 15, 2010 respectively."

During the discussion the researcher asked about the functions and responsibilities of departments after 18ᵗʰ amendment and the respondent replied that *"the amendment had the capacity to change the functional responsibilities of the government at various levels and therefore, now more autonomous status was to be given to the provinces for increasing the capacity to own and use finances for setting up their developmental expenditure needs."*

An interview with Waseem Ahmed Qureshi, the former Additional Attorney General Punjab who expressed that *"as per the directions of the Amendment, 12 museums and libraries including the birth place of Quaid-iAzam Muhammad Ali Jinnah at Wazir Mansion, Central Archaeological Library and museums at Mohenjodaro (Larkana), Umer Kot and Bhambore (near Thatta) in Sindh province, the birth place of Allama Muhhamd Iqbal and his personal antiques in Sialkot, Javed Manzil in Lahore, Taxilla Museum, Harappa ruins in Shaiwal and Pakistan Institute of Archaeological Research and Training in Lahore in Punjab and the Swat Museum in Khyber-Pakhtunkhwa shifted the responsibilities to the provincial governments. The handing over of federal government run museums and libraries to the provinces seems to be unconstitutional because this is the subject of the federal government. He stated that the Article 15 of Fourth schedule of Legislative lists instructed that libraries, museums, and similar institutions were controlled or financed by the Federation."*

The 18ᵗʰ amendment in the Constitution of Pakistan compels that cultural and heritage subjects were devolved to the provinces of the country. As the custodian of the of the culture and heritage and mitigating the gap between different provinces with federal

government, National History and Literary Heritage Division was established under the supervision of Ministry of Information, Broadcasting to look after the arrangement related to the protection and promotion of cultural heritage of Pakistan.

Table: 02 Comparison the governance of Cultural Heritage (pre & post 18th amendment)

Pre 18th Amendment scenario	Post 18th Amendment scenario
Before the 18th amendment, the federal government had the jurisdiction to the preservation and protection of cultural heritage. The Federal government used to keep a blind eye upon the said subject. For example, the historic 'Katas Raj' was completely ignored and the sacred pond was dried because of the establishment of cement industry in the area.	The Department of Tourism Services and Department of Cultural Heritage were devolved to the provinces. In order to work collaboratively, federal government has established National Cultural and Heritage Division under the Ministry of Information and Broadcasting. This has enhanced the coordination and attention towards the protection and preservation of Cultural Heritage.
After signing the UNESCO Convention on Heritage in 2005, the convention assigned the task of safeguarding the intangible cultural heritage to the Ministry of Culture.	The National Finance Commission (NFC) was established after the 18th amendment which increased the share of financial resources for the protection preservation and promotion of cultural heritage of the province.
Pakistan Tourism Development Corporation (PTDC) was established in 1970, but it was not given due resources which were necessary for its functions and operations.	18th amendment gave more powers and autonomy to the provinces, where provinces are fully independent for making arrangements for the protection and promotion of cultural heritage subject.
Tourism Development Corporation of Punjab was established in 1987 as a public limited company to facilitate the affairs of tourism of the province.	For the financial year of 2020-2021, the Punjab government allocated PKR 510 million for the Information & Culture, whereas PKR 700 million were allocated for the preservation and protection of Archaeological sites in the province.

Moreover, the provinces of the country were given more constitutional power and autonomy to provide funds to the protection and preservation of the heritage and archaic significant locations. Thus, the provincial authorities can be able to create an integrated development mechanism for the protection of the heritage at their own disposal to provincial level. In this regard, the provincial government of Punjab has taken a step to export holy water from Sikh shrines in Nankana Sahib and Panja Sahib, Hassan Abdal and also created a facilitation center for the Sikh pilgrims at Kartarpur in Narowal. Furthermore, the provincial government has paid serious attention for the preservation and protection of the 'Katas Raj' but real problem exists in the implementation` of cohesive policies. This was one of the major issues that financial aspects in design were not clearly understood by many stakeholders as; they claimed their rights without realizing the responsibilities.

7.11 UNESCO's Efforts on Cultural Legislation in Pakistan

The interlocutor was the official in United Nations who submitted that *"UNESCO was giving emphases on the legislation for the protection, promotion and preservation of the heritage and it also provided the mechanism for the protection of cultural heritage. Moreover, it was regulated the selected area of development, legal and management agreements in the adjoining fields."*

Keeping in mind the high speed of urbanization and development pressures which was affecting cultural heritage worldwide, it is deemed to take serious steps for the protection of heritage. Currently, the world is facing the wave of urbanization; the protection of the surroundings of the world heritage is conceivable by establishing buffer zones. This notion was primarily developed for the protection of natural conservation areas. In this regard, a sensible connection needs to be created between heritage and human activities.

Additionally, heritage conservation and protection can only be understood as a form of cultural politics and this effort must be reflected in heritage practice. Pakistan is the signatory to the Convention on World Heritage that ensures full commitment for ensuring heritage protection. Given UNESCO's expertise, the government of Pakistan

was inevitably looking for developing a cultural policy that helped individuals in enhancing their quality of life with promoting and safeguarding the culture.

The cultural sector, including cultural tourism and eco-tourism had a huge potential for generating services and jobs for the unemployed youth of Pakistan. The heritage protection was not only dependent on the interventions by the governments and but also on the local communities that needed to show better performances and engagement of civic bodies that were easy and flexible in nature.

An interview with Akhtar Hussain working at Archaeological Department in Punjab the official expressed that *"the government of Pakistan passed an act on cultural heritage and archaeological remains called 'Antiquities Act, 1975'. This act provided guidelines related to the preservation and protection of antiquities and cultural relics"*. According to the act, the federal government of Pakistan would establish a committee for the protection and promotion of cultural heritage. Furthermore, this act provided guidelines in case if a conflict erupts among the provinces and the final decision of the federal government will be acceptable to all disputed parties. Antiquities Act 1975 also deals with acquisition of land among the provinces, protection of immoveable property, purchase of land and leasing agreement with federal government.

Moreover, No one can damage or break the antiquities, if someone was found guilty, a punishment of imprisonment for three years or heavy penalty, or both were possible as defined in the act. This act also provided the mechanism for the protection and preservation of the archaeological relics and heritage. In addition, the Sindh Cultural Heritage (preservation) Act 1994, Punjab special Premises (Preservation) Ordinance 1985 and the Export of Antiquities Rule 2013 also defines the jurisdiction of the provinces related to cultural heritage.

7.12 Identification of the Problems for making Heritage Laws

7.12.1 Protection

The interlocutor Hamza Abbasi working at the Jaulian site part of the ruins of Taxila. He said *"numerous meetings had been conducted on the protection of cultural heritage that aimed at creating understanding for combating dilemmas on the protection of heritage. The main purpose was to find out the grey areas for handling culture heritage. Moreover, framework should be prescribed for addressing the mishandling of issues related to the cultural heritage sites."*

The protection of the common heritage had become a global phenomenon and collective efforts were needed in this regard. The combined efforts of provincial and federal government could provide a mechanism for the protection of heritage for the future generations. The interlocutor respondent's verbatim was:

"*Chezo ka chori hona sb se bara masla hai aur baz okat logo ko purani chezain mil bhi jati hai lakin who unhain chupa lety hai ya phir thory paiso ki khater unhain bech dety hai.*"

> Translation: burglary has become a major concern to the protection of heritage, more often, people find old relics but they conceal them or sell them cheaply.

For addressing this illicit practice the government should create awareness programs among the local communities adjacent to the heritage site for the protection of heritage remains.

7.12.2 Compromised Protection (cutting off nose to Idols) under Religious Praxes

The interview was taken from Dr. Ilyas Bhatti Assistant Professor at Quaid-i-Azam University and the responded said that *"protection of heritage relics was very important for preserving cultural heritage. The major issue was that idols and similar artefacts were metonyms of Hinduism that is constructed as foe or binary opposite in the two nation theory."*

That is a combination of opposition at two layers, one Islamic, where religion is anti-idol worship; two, latent hate for Hinduism among Pakistani Muslims. The vernacular

expressions of this alterity were a major threat to the protection of cultural artifacts that were part of diverse religious traditions of Pakistan.

The interlocutor was the official at Taxila site who expressed that

Log bouton (idols) kay kareeb jany se bhi darty hai, kyu kay Islami taleemat kay mutabik bout rakhna ya bout parasti krna haram hai. Ic liay ajaib ghar (museum) main jo bout hum daikhty hai aksar un ki naak (nose) kati hoti hai.

(Translation*: according to Islamic values, keeping idols are restricted and disallowed; therefore, people are afraid to touch them. When we see idols in museums, one thing comes to observation is that their noses are cut off).

An interview with Najam Rafiq Director Research at a Think Tank went thus: *"when societies become intolerant, then the understanding of the importance of cultural heritage and social history gets blurred or tainted. Unfortunately, Pakistan has passed through the intolerant phase of history where the promulgation of Islamic discourse in a wrong way had become a common practice. The gigantic statue of Buddha was destroyed by the Taliban in Bamiyan Afghanistan in 2001 and they justified this act by positioning Islam as anti-idolism. The international community raised their concerns over the annihilation of the largest statue of Buddha, and they strongly condemned this act and considered it a worst example of religious extremism against UNESCO world heritage. Another example can be seen in the Taxila Museum where most of the Buddha statues are found without noses."*

7.12.3 Conservation (Provision of Funds and Role of Donors)

An interview with Fayaz Hussain the official of Ministry of Finance says that *"the conservation programs for the protection of cultural heritage were based upon the interconnecting concepts of cultural diversity among different institutions for mitigating the risk of destruction. Conservation required huge investments. It was not always possible for the government to pump in mammoth amount of money for the conservation purposes."*

The role of donor agencies was significant in keeping things going. Apart from financial requirements; skills and expertise were required for conservation that

required international cooperation and sharing of personnel services. A more flexible framework to allow transnational cooperation in this regard is always required. However, the financial embezzlement, discrepancies and irregularities have created an obstacle in the way of developing an adequate monitoring mechanism for regulating funds by the donors and financial institutions.

Ironically, no serious efforts have been made for controlling the misuse of funds and thought-provoking ideas are still missing. In addition, there was a dire need to constitute a framework in which a strong check and balance espoused for monitoring mechanism for judging the accurate use of funds given by the government financial institutions and donors agencies.

7.12.4 Transmission (To Educate Students, School Trips. Gender Equality)
An interview with Maqsood Hussain official in the Ministry of Education said in an interview: *"education can provide a better understanding related to civic engagement and it can bring awareness in societal issues related to the protection of heritage. Educated youth can play a significant role in nation building process and in promoting national heritage of Pakistan."*

In the age of globalization, technology has reduced the distance and everything has reached to the highest peak. Pakistan is the unique undiscovered treasure that mesmerizes the local and foreign tourists when they are traveling from all directions to see the scenic beauty of the area and also meet the people and learn new knowledge about them. More often it's like presenting yourself as a participant observer because observing the behaviors and characteristics of the native people is a fascinating experience. However, people are not well aware about the country but know more about the world. Despite the fact that Pakistan was facing many challenges our domestic tourism was flourishing and greater connectivity could play a vital role in promoting the local tourism. Through heritage, one can understand the culture of others and it may also provide a bond for connectivity.

Pakistan needs an integrated policy that can help educators and educational institutions to appreciate the cultural heritage and diversity in curricula at primary,

secondary and higher levels of education. Information and communication technologies should be part of promotional agenda and policy for educating masses about rich cultural heritage of Pakistan. A systematic appraisal of museums and sites as educational cum commercial ventures were required and serious policy and practical measures should be undertaken.

7.12.5 Subaltern Voices

In a scholarly interaction with one of the Officials at NCA revealed that *"government and private led participation was very important for promoting the national cultural heritage. There was a reality, if a nation wanted a thriving heritage, then it must be transformed to the future generations otherwise, it will disappear."*

If a group is deliberately ignored from the society and denied limited means of representation in their society it did not mean oppression but everything that had limited access to cultural domain of difference in space. The question arises as to who controls and monitors the national heritage and laws, which voices are silenced and how can we enforce control and monitoring in an inclusive process? There should be unified cultural policy in which all the communities can take part effectively.

A renowned social society activist in an interview expresses that *"the government of Pakistan is unable to formulate the cultural policy of the country because they were more focused on Punjab and ignored the smaller provinces even though they are rich in heritage and possession of old sites. Furthermore, the youth of Pakistan is not interested in learning and knowing about the culture and they are inclined towards watching the Bollywood movies. The nations who forget their culture lose their destinations. On the other hand, young people across the globe are keenly involved in the promotion and protection of their heritage and recognize heritage as the identity of their nation."*

Pakistani policy and practice reveal gaps regarding involvement of nationals and local communities into the process of promotion and protection of the national cultural heritage. Inclusive policy was the only solution. Social innovation was required to include the subalterns and marginalized; subsequently policy required a revision to

make them beneficiaries of the incentives that could materialize through cultural heritage.

Chapter 8 Analytical Discussion

8.1 Significance of Heritage for Punjab

Cultural heritage is an indispensable instrument to understand the evolution of human identity and the unique sense of belonging. Heritage remains a source of pride for communities, societies and countries throughout the course of history. In today's contemporary epoch, heritage is not seen in ideational terms but also in terms of material and tangible asset. Countries across the globe are now exploiting the economic dimension of their heritage as to how heritage can be presented as a source of economic gains along with its identity aspect. Cultural heritage may elucidate the knowledge of the past emphasizing interpretation, learning, shared and documented ideas. This past knowledge is confined to perceive memories and narratives that can be showcased in different ways of the domain of heritage.

When we talk about the cultural heritage sites in Punjab, this land is home to many ancient civilizations. The history traced these civilizations from the human settlement in Mehergarh and later found evidences of the most famous Indus Valley Civilization 3000 B.C. Furthermore, the ruins of Mohenjo-Daro in Sindh and Harappa in Punjab were the famous sites of Indus Valley Civilization. Later on, the ancient sites of Buddhist civilization also flourished in this land. Many historical site of Buddhist monarchy were discovered in the northern areas of Pakistan. Some of these famous sites are situated in Taxila in Punjab and Takht-e- Bahi in Khyber Pakhtunkhwa provinces of Pakistan. However, majority of the archaeological sites are protected under the Antiquities Act of Pakistan as its legal cover.

As far as the governance of the heritage of Punjab is concerned, there remains a chronic problem that the state of affairs are occupied with ad hoc political and economic challenges. State has never attached any importance to imparting cultural understanding in people or utilizing cultural tools as a source of stability and development. That is why this study has emphasized to understand the dynamics and dimensions of cultural heritage of Pakistan in Punjab, to analyze how the country's major province deals with its unique cultural heritage. To seek answers of the above

questions, I commenced a rigorous course, undertook an extensive study of the provincial (Punjab) policies and legislations with regards to our unique cultural heritage. Later, I have interviewed and discussed the lacunas and discrepancies in legislations and policy practices with a number of relevant figures who have worked on the specifics of culture and heritage and are well-cognizant of what corrective measures are needed to be in place.

Thus, this study contributes to analyzing the practices of preservation, protection and promotion of cultural heritage of Punjab. In a genuine orientation, anthropologists believe that culture is an important phenomenon for human activities. The analysis of this research has been established on an all-encompassing perspectives and opinions of different experts of the cultural anthropology who have comprehensibly explicated the complexities and necessities of preserving and promoting heritage.

8.2 Cultural Heritage as an Instrument of National Image

USA, India, China and United Kingdom (UK) have adopted the concept and spread their glory around the globe through culture as a tool of diplomacy. This influence can be exercised through cultural exchanges and practices that can rightly consider as the one of the paradigm of international relations with a strong legacy. The conservation of cultural heritage sites and also suggested that the collaboration between government and civil societies can play an effective role in preservation and promotion of cultural tourism. The role of the government is to provide guidance and facilitate the foreigners and local tourists. The extent and enormity of the promotion and protection of cultural heritage was surely not smooth in Pakistan but one thing for sure remained evident that the agenda and scales were largely regulated by the government itself both in rhetoric and practical disguise in ideological and legal narratives.

The tangible and intangible cultural heritage could be blamed for the lack of inter-faith harmony or any other expression in this regard i.e. violence against minorities or curbing the diversity of cultural expression. Various people still had an appreciation for the tangible and intangible aspects of each other's cultural heritage despite religious differences. However, the role of culturally driven institutions such as museums and galleries could be helpful in the promotion of arts and cultural heritage.

The nature of economic and respect for cultural values could play a significant role in building harmony and love for cultural promotion and socio-economic uplifts of the people of particular area. We were blessed with all kinds of tourism, for example, the northern areas of the country presents the summer tourism destinations and the southern parts of the country could promote winter tourism by exploring the heritage tourism across Punjab and Sindh provinces. On the other hand, India always tried to engage country's talent as a policy of cultural diplomacy but we focused on other things. As a result we were unable to develop a sustainable economy and intentionally ignored the pathway of cultural diplomacy. For adopting the pathway of cultural diplomacy, it is necessary to change our behavior, approach and thinking.

8.3 The Role of Institutions in Preserving Culture and Promoting Heritage

Religion as a social institution which has to present it as an ideological narrative. However, modern anthropologists observe culture as an idea that people stand upon to make sense of their surroundings. Social media as an institution for producing indigenous videos of country's landscape and disseminating it nationwide. In today's world, the role of media has become a potential source for creating public awareness and creative cultural industries worldwide. However, by using the visual lens of culture and heritage of the province which can interpret and comprehend the rule of different dynasties and regional cataclysm within the socio-cultural praxis.

Moreover, museums as an institution plays a decisive role in our understanding of history of our country. Museums are source of formal and informal education for the youth of Pakistan but no textbooks described them in detail. It was the negligence of federal government departments concerned that lacked the vision for transforming the past knowledge on relics and artefacts to the future generations.

Under Punjab Heritage Foundation Act 2005, a large number of historic buildings are enlisted for the protection and preservation all across the Punjab. However, the government of Punjab started the walled cities plans for the protection of old buildings but the project faced a great deal of delays which caused loss to the historic environment of cities. Furthermore, the Punjab Special Premises (Preservation)

Ordinance, 1985 defined the 272 heritage sites which have been protected by January 2013.

Table: 03 Pakistan's efforts for the protection of cultural heritage

Name of the document	Nature of the document	Year	Main theme of the document	If document identifies tangible/intangible cultural heritage	Threats to cultural heritage (if realized in document)
The Pakistan National Council for Arts Act	Federal	1973	This council was created for the promotion and development of the artistic activities in the country.	This Act provides baseline on the matters of policy and serve as liaison between the local cultural bodies. It is also responsible to create linkage between academia, experts of the field, museums, exhibition halls, art galleries and cultural institutions in the country. .	
Antiquities Act	Federal	1975	This Act provides the protection and preservation of old heritage relic in the country.	The Antiquities Act stresses upon the protection of movable or immovable cultural property to any aspect of cultural heritage.	The Act prescribed the punishment if any ambiguity or threat found related to the damage or trespass the old relics across the country.

Punjab Special Premises (Preservation) Ordinance	Provincial	1985	This ordinance describes the protection of historical and cultural heritage places in the province.	It is directed the authorities to control and regulate any artificial alteration and subsequent changes in the heritage of the province.	Demolish or damage to cultural heritage in the premises of the Punjab.
National Fund for Cultural Heritage Act	Federal	1994	This act has constituted the responsibilities for the conservation and preservation of heritage inside the country.	It has provided the guidelines for the preservation and conservation of archaeological, historical and architectural sites in Pakistan.	Protection of tangible heritage
Lok Virsa Legal Status Ordinance	Federal	2002	The main purpose of this ordinance is to reconstitute the National Institute for the preservation of local cultural heritage of Pakistan.	To provide a systematic research for the collection, documentation and preservation of tangible and intangible cultural heritage of Pakistan.	Threats to the loss of intangible cultural heritage.
Punjab Heritage Foundation Act	Provincial	2005	This act was established in order to conserve, maintain, rehabilitate and develop the cultural heritage sites in the Punjab.	It provides the protection of archaeological, architectural, and historical site from any damages.	Threats to tangible heritage

The Export of Antiquities Rules	Provincial	2013	This legal proceeding provides a legal framework for the export of antique or old relic for any exhibition under the permission of the provincial government.	Provide guideline for the exports of antiques.	

After the 18th amendment, the heritage institutions of the province are independent to work for the preservation, promotion and protection of the monuments, historical and archaeological sites. All administrator powers were transferred to the provinces. The view point of the legal experts suggested that all provincial laws and acts such as Punjab Heritage Foundation Act 2005 and Lahore Walled City Act 2012 defines their jurisdiction under the Antiquities Acts which provides the institutional guidelines for the protection and preservation of the archaic heritage.

8.4 Political Exigencies in Punjab resulting in Triviality of Cultural Heritage

Cultural heritage in Pakistan is often not a political subject unless and until the global dynamics lead to it. Political agenda in Punjab never had cultural heritage as a matter of priority. One pool of scholars on the subject were of the view that the cardinal issue related to the preservation, protection and promotion of the heritage in Punjab is largely due to sheer negligence on the part of concerned authorities. The political exigencies in Punjab were always on high alert and the provincial governments remained occupied excessively with coping up varying phases of economic meltdown as well as unceasing political turmoil. During every regime, there was an incessant atmosphere of political instability and policy planners of the province used to be focusing more on political maneuvering, sustaining their support networks through those projects where they could cash out more and more political mileage. Since cultural heritage and its importance is more an ideational phenomenon, the majority of middle class deemed it less important and rather desired more of material benefits to make their ends meet.

The mindset of the middle class is more dominated by their bread and butter needs and seeking better opportunities for living for their family and generation. For example, there is a plethora of incidents when people are caught involved in wall-painting, throwing garbage, ill-using the historical architecture but no such instances are there when communities and law-enforcement agencies took some concrete and forceful actions against them. What this implies is that neither law or authorities nor communities attach any requisite importance to make it sacrosanct not to destroy the material legacy because there is a very fragile linkage between people's sense of belonging to these sites and so does state also make it relatively a matter of low-profile or technically, puts it in a category of infraction i-e violations of less criminal intent. What this discussion infers is that on the horizon of state's priorities, cultural evolution gets no or at least very little attention as to what direction it should take or the polity of the state rests with the notion that the deregulation of culture poses no serious ramifications to the country.

8.5 Economic Constraints

If there could have some consideration to revive cultural heritage in Punjab, which has been foiled by economic constraints of the province. Literacy rate in the province is still far below the expected and necessary targets of SDGs. Unemployment in Punjab has been fluctuating and hovering at not a satisfactory level. With these top micro-economic concerns and priority areas, cultural heritage remained in the secondary targets of the province. The most shocking aspect in this phenomenon is that some of the heritage infrastructure has been being used as schools, community gatherings and medical disperses. Even within that premises, there is no mention of the importance of those remnants.

Furthermore, the views of legal experts suggested that National Finance Commission (NFC) award was renegotiated in the light of 18th amendment and provinces are more eager to claim their share, however, financial autonomy remained a contentious issue for the time being. The question arose as to how they were capable for handling and running them in an appropriate manner. The nine ministries including Education, Human Rights, Inter-Provincial Coordination, Human Resource Development, National Heritage and Integration, National Harmony, National Food Security and

Research, National Regulation and Services and Ministry of National Disaster Management were advised to be the subject of the provincial governments.

8.6 Religious Extremism and Sensitivities

Apart from this, Pakistan is home to diverse ethno-religious communities, and diverse heritage remnants are found in the Punjab province. Having an overwhelming Muslim majority, the Muslims of Punjab never paid any significant attention to their cultural heritage owing to their suppression with day to day affairs as majority belongs to the middle class. Many of them neither celebrate to take pride in their cultural affiliation with their heritage nor did they let other religious communities to develop their heritage sites and make celebrations.

By using the anthropological lens, the stringent realities were being observed during the interview, one interlocutor expressed that the demise of 'Babri Mosque' in India in 1992 put a black cloud of animosity on the heritage of Pakistan. For Example in Multan, old Hindu Temples were destroyed against the Hindu extremist reaction. To compensate the grievances, the government of Punjab has allocated a fund for the reconstruction and conservation of demolished temples but huge religious sentiment is the hurdle to rejuvenate that temple again. The religious parties of the city threatened the authorities on the reconstruction of the temple.

This notion of hatred against the religious heritage is widely spread across India and Pakistan, where people uprooted the religious heritage easily. However, the government of Pakistan has opened a religious corridor for the Sikh Pilgrims at Kartarpur Narowal but the authorities do not consider to open religious corridor for Hindus at Sharda which is one of the religious sacred place for Hindu Pilgrims. That is the depiction of religious hatred which embedded with strong roots. The religious dichotomies create hurdles in the conservation and protections of non-Muslim cultural heritage.

This is the reality that diversity validated the endurance of different communities and their culture that described the essence of living peacefully in a country. The diversity also endorsed the peaceful coexistence that entailed the presence of different cultures

with different conceptions. The diversity of shared culture also provided identity that had significant impact on one's welfare. When cultural group or community noticed any threat by other dominant group or community, and they perceived that they were under threat and their culture faced difficulties for its survival.

8.7 Legal Complications

The viewpoint of the expert on the matter that government of Pakistan can learn from their experiences, however, the government's effective administrative interference in the arts and culture domain may find out the hurdles and misunderstanding related to the issues of ownership of the cultural heritage. The international conventions on heritage could be a valuable source to formulate an appropriate national cultural heritage policy with aims to understand the cultural administration gap and heritage management concepts. Any relaxation in legal procedures provides soft escape to offences committed in terms of stolen heritage relics from the sites.

The Roerich Pact 1935, guided that historical places must be considered neutral in times of war and efforts be taken for the promotion of cultural objective. The Hague Convention 1954 also directed that cultural property and cultural institutions are to be protected in armed conflicts between States or between parties. The conservation of cultural and historical artefacts is the main purpose of Hague Convention which creates harmony among different nations of the world. Being a signatory of the convention, the laws and policies that are made in order to prevent the illegal trafficking of old relics. The Declaration of Dresden 1982 urges international cooperation for prevention of war. The above-mentioned efforts raised concerns and suggested remedial action to prevent heritage from deterioration or destruction during war or conflict zones. Moreover, the articles related to punishment are described in Antiquities Act of Pakistan, the legal issues along with different societal and religious enigma remained unrecognized obstacle in implementing the provincial cultural policy.

8.8 Urbanization poses serious threats to Heritage

The urbanization spree is creating serious threat to the cultural heritage of Punjab. Nevertheless, any infrastructure development program in the context of cultural

heritage needs to be socially, economically and environmentally viable and must not be vulnerable to destroying the heritage locations. Heritage needs to be protected at every cost especially when urbanization continues unabated. Furthermore, serious efforts are needed to be addressed adequately otherwise can be the cause of destruction of the old heritage of culture in this age of globalization.

Along with the monuments, there are several historical sites in Pakistan and most of them are found inside walled cities in Multan, Lahore and Peshawar. Although the walls have been destroyed a long time ago due to the chaotic urban development and the encroachments resulting from over population have pulled to pieces the old heritage. The development of roads and other networks have also contributed to the destruction of the old heritage environment of the historic cities in Pakistan.

Unfortunately, we are unable to take serious steps against mega construction projects that have ruined the old historic structure in Pakistan. Imperative actions are required for protection of the old heritage in case we want to preserve the old historical cultural legacy. However, the unwanted growth of metropolitan cities and modern facilities are a severe threat to valuable heritage. The structural changes in environment and construction of roads near the heritage significant areas have explored the spaces between policy and practice. In this context, this research provides a strategy for discussing matters related to heritage on appropriate fora that would ultimately overcome the subject issues. It has also tried to identify the policy gaps with the anthropological lens. However, the legislation is necessary to preserve the heritage of the province.

8.9 The Way Forward to Restoring Cultural Heritage of Punjab

The current provincial government of Pakistan Tehrik-i-Insaf in Punajb is showing keen interest to promote the heritage of the country and formulate homogeneity for tackling heritage issues. However, the bureaucratic cult of the province deemed to show less importance to this subject. One major issue has been observed during the research that very few people have knowledge about the heritage and rest of the bureaucrats came to different ministries on deputation. Although, government can

achieve the mileage by using appropriate sense of utilizing funds appropriately in course to protect the heritage of the province.

The conservation of Shahi Guzargah and wall city projects have been started but the conservation to its original form has become a question of concerns for many experts like Ruskin and William Morris. In this regard, a multi-faceted approach is the need of the time to appoint the right person for the right job because the heritage planning is a complex web with diversity of societal challenges inside the country. The dynamic and flexible approach could be used where state listened to the voices of all stakeholders whether they were a majority or a minority.

By analyzing the perspectives and opinions of the experts, the characteristic of heritage as priority of the state is completely ignored and lack of interest and incompetence of owning as identity and flaws carried out politics of the province. It is widely understood that the dominant narrative and actions for the preservation is need for safeguarding the diverse religious heritage of the province. The government may work for creating coordination and better working relations amongst different institutions.

The institutionalized process plays a vital role in resolving issues of heritage among different societies. Therefore, the issue of governance and lack of coordination between different stakeholders are also creating an ominous sign for the implementation of crippled cultural policy.

The provincial government of Punjab had already issued policy documents for the promotion of tourism industry by restoring archaic heritage infrastructure. However, the experts and authorities of the province believed that it will help in promoting tourism in coming years but they have variances on policy practices. The United Nations has already declared Pakistan as a save destination for tourism. The government's initiatives on promoting of tourism and heritage can present Pakistan's soft image to the world because we have plentiful natural heritage tourism inside the country.

8.10 Reproducing a Comprehensive Cultural Heritage Preservation Policy

Some experts of the view that working was started for formulating the viable cultural policy for the Pakistan since its inception in 1947 because both wings of Pakistan were united on the name of Islam. In reality both parts of the country were ruffled on many ethnic, lingual and cultural issues, later part those unbridled issues disintegrated the country in 1971. The heritage governance is not very simple phenomenon because one cannot observe the nuance value and sanctity which is associated with that building, in others word we can say that the value of an old religious heritage building has entirely different sense and infatuation for others.

However, we can learn from the experiences of modern world that how they managed the dichotomies of heritage in practical manner. The proactive role of planning commission is mislaid for engaging different institutions for the protection and preservation of the country's heritage, since the inception of Pakistan we did not pay serious attention to tackle this issue. Many controversies such as religious, lingual, ethnic and sectarian had developed over the heritage of the country that made it unable to formulate a genuine policy where we could combine past with contemporary linkage of heritage. The government institutions must develop a mechanism of collective efforts to ensure the determined heritage objectives as precious assets of the nation. The dynamic approach was needed for the protection of treasure of heritage of the country.

8.11 Developing a Double Helix Model (Government-Civil Society Linkage) to Ensure Smooth Implementation of the Concerned Policy

The federal government is considered the central force of the country that has directed, assisted and guided the provinces. This evolving process can be encouraged the coordination between government institutions and civil society for the creation of a better understanding, harmonization in determining viable approaches and respectable values in every institution. It established an initial formulation where it is proposed to encourage more efforts to convince provinces and thus federal government institutionalized governance processes in proactive ways.

By holding this view, civil society denotes political, cultural, religious and social association that governs the phenomenon of peaceful coexistence that restricts every society to behave in manners not detrimental to others. In addition, democracy advocates the smooth functioning of civil society in order to maintain the harmony and peaceful coexistence in the society to ensure the social and cultural practices in profound ways.

The strong presence of civil society in Pakistan came highlighted when the powerful and meaningful campaign known as lawyer's movement was launched against then military dictator of General Musharraf in 2007. Later on, the role of civil society was observed after the terrorist attacks on Army Public School in 2016 in Peshawar that motivated the Prime Minister Nawaz Sharif to take strict military action against the terrorist hideouts in the tribal areas of the country. Therefore, a vibrant civil society participation/campaign needs to be organized categorically to create linkages between cultural identities and material heritage.

8.12 Establishing Cultural Development Authority

The state of Pakistan had been through afflicted with multiple dilemmas in terms of bearing multiple responsibilities under the aegis of one ministry or institution. Realizing the need to reinforce our cultural significance and recalibrating culture for development goals, there is an urgent need to establish an exclusive authority/institution to take hold of this particular arena. The public sentiment in Punjab is varyingly attached with the notion of patriotism and there is relatively weak linkage between one's ancient roots and connection with their social identity. A robust institutional arrangement exclusively focused on cultural heritage promotion and tacking issues concerning this realm must be established, allocated with adequate resources and rendered with time bound targets.

If there is fault anywhere the state machinery cannot run effectively, therefore, mechanism should be adopted for enhancing the capacity and capability of institutions. We systematically ruined the structure of institutions in Pakistan, lacked the vision for the leadership that had defined the course of actions. The leader must be visionary and 'thinks out of the box' where sometimes difficult and hard decisions

have been taken in the favor of institutional capacity building. Unfortunately, the segment of heritage is ignored subject for the society of Pakistan. We are not a heritage loving nation, we love to destroy the heritage for the sake of fun, religious or ethnic hatred. In this regard, subsistence efforts are needed that enable institutions to work under the law. The interaction between law and culture may prevent illegal practices such as artifacts trafficking etc.

The legal procedures need to use the lens of socio-cultural anthropological perspective for understanding the sensitivity of heritage related matter and uncovered the ethical issue, jurisprudential and procedural matters. The need of the hour is to create a collective support mechanism to adopt decisive strategies for tackling the injustice and sufferings related to cultural heritage significance area. For example, four out of six world heritage enlisted sites includes Taxila ruins, Shalamar Garden, Lahore Fort and Rohtas Fort all situated in Punjab. Except Shalamar Garden and Lahore fort, other sites presents the wreckage due to the lack of preservation and strained negligence of the authorities.

One sheer attention is came to under limelight, it was a legislative effort of the government to reduce interference in institutions and asking suggestions from different departments to overcome the issue of government influences on institutions. However, political sagacity of institutions could provide a mechanism to control the hegemony of an institution to others and also facilitate meaningful coordination.

8.13 Imparting Cultural Education

The role of students act as a catalyst for promoting and protecting the heritage of the nation stood out prominently. Education is a source of transmitting the knowledge to the next generations because education system is the reinforcing element of every culture. Young people are the most important resource for the sustainable growth of Pakistan. Almost 60 percent population of the country is below the age of 30 and they can become a significant source for promoting heritage tourism of the country. Heritage has potential to play a vital role in promoting social harmony and nation building process of Pakistan. It is being observed from the opinions of experts that if we impart the significance of cultural heritage to high school level and let them

know about the heritage, which will immediately begin to enhance appreciation for their culture.

Moreover, it will create sense of belonging to culture and start realization how heritage is benevolent for their nation-building process. There are a number of schools and colleges on the name of heroic personalities associated with our history but we have not materialized the true spirit of their heroic struggle to be incorporated in the lives and culture of our province. Unfortunately, we have been passed through the long phase of terrorism and extremism which has dented the heritage of the country.

Moreover, we must create awareness through education and train them about the efficacy of share heritage and everybody has a responsibility to protect the surroundings. The protection of the heritage required fundamental explanations of sustainability that revealed the discourses of development in different ways. This land has unique undiscovered treasure and glorified the history of the country especially on which this country was meant for, as we forgot the sacrifices of our forefathers in this regard.

8.14 Reviving the Remnants of Heritage

Determining the value of heritage, either natural or constructed, is a complex issue. There may be many different values (e.g. social, scientific and aesthetic) and judgments are often politically loaded. The Burra Charter explanatory notes for Article 1 recommended a cautious approach to conservation, recognizing that cultural significance change as a result of continuing history or of new information. There is a need to break the undue influence of the structure, because it was destroying everything in the country. There were bureaucratic bottle-necks aimed at gaining personal benefits rather than working for state's interest. We required to become functional rather than an empty structure that led to nothing. We as a nation were on the road to mass murder but did not realize that we were heading towards cultural death because our behaviors towards heritage were not good so far. We did not learn from the history, we were again on the track of antagonism, where small provinces have grievances against Punjab.

The Pakistani culture could not be identified with the experience of one religious community because Hindus, Sikhs and Christians are also part of national culture and they have a heritage that could be completed only with the contribution of all social groups. This proximity and diversity of culture could explain the relationship between the state and its cultural entities. However, culture is associated with the land and it can be justified with the practices of cultural traits of society.

8.15 Legal Mechanisms to Ensure the Sanctity of Heritage

Though the country has now focused on redesigning and transforming the governance structure in Pakistan. However, it was generally agreed that provinces lacked the preemptive homework to make full use of this progress regarding provincial autonomy. Arbitrary steps were taken by amending the existing federal laws and policies to adjust to the urgent needs of the provinces. A provincially relative and contextual body of legal frameworks, legislations, laws and policies was not prepared then and as of today the work on these lines is either at halt or the progress is very slow.

The 18th amendment has provided the legal cover and elaborated the changing situation in which laws may be implemented properly. Federalism provides a guideline for understanding the relationship between different institutions of the state. Being a federal state, Indian culture is straddled with myriad ethnic and religious polarizations leading to plethora of institutional and policy implementation complexities. However, despite all the socio-cultural upheavals, the Indian state machinery has produced a cultural policy able to inject the interests and aspirations of diverse citizenry.

Subsequently, under the 18th amendment, the formula of power sharing between the federal and provincial governments had been accepted which had remained unresolved for last four decades. The 18th amendment led provinces towards autonomy and adhering management of the problems at provincial level. The amendment is the first step towards larger frame of reforms for restructuring the multi-order public governance system in Pakistan.

8.16 Managing Religious Clout to Ensure the Minority Cultural Remnants

The indoctrinated religious education in Pakistan through some specific institutions remains a source of contention. Some institution and individuals holding the helm of religious affairs in communities deem this state as the state of Muslim nationalists where people of other faith can't promote their cultural heritage or at least preserve their remnants. The conception of culture is contingent upon the constraints set by the society where cultural practices are secular and heterogonous in nature. However, Pakistani culture could be identified with the experience of any one religious community nor would its heritage be complete without reckoning the contribution of all social groups.

Different things were politicizing the culture and even religion is used for playing politics, thus, both being used to play with people's minds. One of the respondents view that real picture of the cultural problems faced by Pakistan after its inception in 1947 and noted that the partition of India was considered to be leading towards a political nationhood that lacked cultural heritage. Before, partition of the sub-continent, it was comfortable for the followers of these religions to visit the places but after the partition we had a soft corner for them expect Hinduism. Although, the historical significance of Katas raj Temple was precious but after the departure of Hindu community from the area and the rising antagonism and feeling of animosity the historical site was completely neglected.

8.17 Promoting Cultural Diversity at Community Level

Diversity is an asset. In decision making, a diverse group drawing on the wisdom, knowledge and experiences of each other can solve complex problems more effectively. The cultural diversity can be exploited in the same vein to learn and entertain from each other's cultural practices. These practices assimilate to form a shared heritage which brings national harmony and peaceful coexistence with different cultural backgrounds. However, national cultural policies have been traditionally concerned with providing the soft image and dimension for the promotion and protection of cultural arts and cultural heritage. In 21st century, the tourism industry particularly the diverse heritage sites have become the potent source for robust economies which have changed the dimension and dynamics. This notion focuses on

the importance of cultural heritage for a nation and its various forms. The awareness could be created through viable use of heritage as identify tool to understand the valuable concept of protection, preservation and promotion. Is it true the nations that forget their heritage lose their right path?

The cultural diversity provides the process of assimilation and adaptation of cultural values that create understanding of different perspectives of society by learning the cultural traits of different groups. In other words, the diversity of culture can make a nation more vibrant and teaches the approach of peaceful coexistence. Look at the scenario, when profundity of diversity creates different cultural ideas by encouraging and empowering groups to achieve their full potential. For example, the sociocultural festival in Lahore the flying kites (Basant) that were celebrated at the beginning of spring every year and this festival had a long history that was traced from the early Mughal Empire in sub-continent, but unfortunately, this festival was banned during Musharraf era and later on it lost the zeal.

Table 04: Issues related to Policy

Issues and Gaps	Resolution
Legislative complexities	Preservation of culture must be an inevitable priority of the governments. Although there is some degree of legislation exists concerning the subject matter but there is a gap considering the economic dimension of cultural heritage and gauging the nature and extent of people's association with the heritage? Various laws for cultural heritage preservation are as follows: Antiquities Act 1947 (AMP-1904 renamed) 1947, Conservation Cell in Punjab (converted to Department of Archaeology of Punjab Government in the 1980s), Antiquities Act 1975, Punjab Special Premises Act 1985, National Fund for Cultural Heritage Act 1997, Punjab Heritage Foundation Act 2005, Transfer of responsibilities and power from Federal to

	Provincial governments. There are different loopholes and discrepancies involved in the execution and implementation of these legislations. For example, The Federal 'Antiquities Acts' allow the building owners to carry on any repair's alterations, or renovation projects, with prior permission and NOC from concern departments, which is a lengthy process, with indefinite delays exasperates the building owners. Along with permission, technical and finical support is also needed to managing a heritage site according to national and international standards. Lack of this support and lengthy process for permission also push owners to carry the work without permissions, or in the worst case, people fully ignore the heritage laws and go for delisting or even demolition of their properties
Managing religious hatred of Muslims toward non-Muslims religious sites	Inter-faith harmony centers should be established in all provinces by taking on board all religious parties and groups. Government should allocate appropriate funding for those centers. For example, the Peace-Maker community in Europe. Curriculum at school and university level shall be inclusive and shall address the acceptance of diversity of faiths for peaceful coexistence. Discourse on nationalism shall be faith sensitive and shall avoid hate speech in all its form, particularly for media.
Inefficient policy	Cultural heritage policies are inconsistent and inefficient. Policies should be made and revised according to the ground realities and cultural sensitivities.
Government beleaguered priorities	Government should conduct a feasibility study of international best practices regarding heritage preservation and heritage economy. For example, Lahore walled city project. Instead of relying on foreign aid local revenue generation to support preservation of heritage shall be devised and made part of policy.
Heritage Economy	The rationale behind rejuvenation of cultural heritage

	three underlined reasons. 1. Untapped heritage economy. 2. To strengthen linkage with cultural identity. 3. The negligence of federal government concerned departments lacking the vision for transforming the past knowledge.
Inappropriate utilization of funds	The lies in three fundamental areas 1. Failure to recognize cultural heritage as an instrument of economic activity. 2. Policy areas tend to focus on intangible cultural heritage outcomes. 3. A large portion of the annual budget goes to the salaries of the employees. Approximately, 80 percent budget utilized for the salaries.
Ineffective Training Mechanisms for the advancement of culture and reinforcing culture-identity linkages	Employees of heritage division should be trained on modern lines through the experiences of international community. Modern technologies should be adopted for the preservation of cultural heritage.
Disorientation to the heritage ownership	Pakistan must devise an immediate heritage development policy to rejuvenate the cultural and historical remnants.
Inefficient promotion of religious and heritage tourism	There should be given some extra assignments to the diplomatic community of Pakistan for the promotion of country's diverse religious and rich heritage to the rest of the world.
Deliberately ignoring the festive of other communities.	Apart from Muslim festive, we must celebrate the socio-religious festivals of other communities with warm heart at federal and provincial level.
Ignore subaltern voice	The constitution of Pakistan provides the equal opportunities to every citizen without any discrimination of religion, race and ethnicity. Thus subaltern voices should be accommodated.
Lack of awareness about cultural importance	The cultural education must be made compulsory in the national curriculum to indoctrinate the importance of national culture, and its importance.
Flaws related to Implementation	Although laws exist but issues related to implementation and evaluation have been observed. There is a dire need to implement the laws in true spirit with emphasis on tangible benefits.
Preservation of cultural heritage for the promotion of national	Under Antiquities Act, all activities to the preservation and conservation needs to be protected and create a sense

integration	of pride for national level.
Lack of Inter-provincial coordination	There must be coordination amongst the provinces of Pakistan because remnants of heritage spread across the country required a holistic approach for preservation.
Deterioration of non-Muslim heritage	Pakistan is the cradle of different religions and civilizations. The government should take serious measures to protect the non-Muslim heritage inside the country.
Under-utilization of Historical Architecture	Much of the buildings reflecting ancient heritage and cultural connections to different dynasties have been being used as schools, hospitals and police stations. Some of them are under the custody of the armed forces where civilians' entry is restricted. These buildings are being used for national causes but, in this phenomenon, culture has been diminished wittingly or unwittingly.

Table 05: Issue of Practices

Problems	Resolution
Promotion of Heritage Tourism	Tourism was not simply about the people going from one place to another. There must be aesthetic feeling to the aroma of that historic place. For that purpose, the remnants must be adorned and embellished in a way to instill the feelings of the past.
Reverence of other religions	Religion provides the own pattern of rituals that is enacted to beliefs. Inter-faith dialogues should be arranged in these monumental places.
The survival of folk music or songs in peril	They have been based on culturally embedded patterns which have performed in different connotations
Violence against minorities	Inter-faith harmony is vital for the peaceful coexistence ultimately, the violence against minorities or fostering the diversity of cultural expression
Lack of inter-cultural harmony	To know the culture of other provinces, the cultural day should be observed in different provinces that will reciprocate the reverence of cultural heritage of other provinces.
Cultural Biases	Schooling is the mean to meet the integration goals to remove the ethnic and cultural biases.
Trashes at heritage sites	To create awareness to keep the heritage place environmentally clean.
Restrain Adulteration	There must be mechanism to stop the native characteristics of culture and personality which destroyed the environment.
Strict Disciplinary Monitoring in the Heritage Premises	This is the responsibility of the state to ensure protection of local environment and raise awareness among visitors to stop frivolous and flimsy acts at the heritage places.

Chapter 9 Conclusion

The present research is part of social and cultural anthropology that is one of the most interesting and influential subfields of the discipline of anthropology. This research encompasses the interpretations and explanations of cultural heritage of Pakistan's province of Punjab. This research is conducted in Punjab and reviewed under the perspective of historical, social and cultural dimension and dynamics of cultural heritage of Pakistan. In today's modern world, the cultural anthropology covers the primary research areas of culture and heritage that envelope the subfields of human settlement, food and dress patterns, festivals, archaeological remains, myths, rituals, belief systems. It also includes the modern interpretation of human behaviors and civilization with a strong connection to political and socio-cultural interactions. Most of this phenomenon has been discussed in the present research.

The Cultural heritage is emphasized beyond the concept of merely old buildings and monuments. The importance of this research has been exposed through the lens of anthropology and archaeology. In this research, I have tried to narrate the responses of the academia, heritage experts, politicians, religious scholars and government officials about the relevance of cultural heritage that displays the contextual constraints at many stages. The narrative of the interlocutors has provided the contemporary viewpoint on the dynamics and dimensions of cultural heritage in Punjab.

Cultural heritage has a great potential to promote nation building and economic progress. Culture is defined as the collective beliefs and actions or practices of a characteristic to a community which distinguishes them from one human group to another. So, culture is viewed as a phenomenon where diversity, institutions, or societal level, even though it has strong significance for developing a cultural policy. The viewpoint of all stakeholders of the province had ensured to promote the significance of cultural heritage of the Punjab for the future generations. The diversity of cultural heritage, role of institutions and prerequisites of policy have discussed in detail by covering the premises of Punjab.

The focus of the research was on constituting socio-cultural heritage centric policy for the country in which federation and provinces would play collective role for achieving mutually accepted goals. By using the tool of culture and heritage, a dialogue could be initiated among the people or the communities to jointly develop an inclusive process that will certainly provide the chance to identify with the cultural heritage of their surroundings. In order to meet the United Nations Sustainable Development Goals (SDGs), there is need to recognize culture as an important factor for sustainable development. Thus, it could be focused upon through revisit of cultural heritage laws and development of a national cultural heritage policy. The domestic challenges could be overcome by collective grit in order to address the global demands.

This research has thoroughly discussed the social and governmental interventions that could be justified to assent the negligence in the protection, promotion and preservation of cultural heritage sites in Punjab. Due to the religious pressure and regional animosity, the sentiments of religious hate against others are aroused that had become a dominant phenomenon in the reverence of cultural heritage. For example, one official pointed out that we have funds for the rehabilitation of temples in the province but we are unable to work because the religious threat exited. Therefore, the choices are limited and the ownerships of cultural heritage by other cultural groups are compromised. Indeed, there is a need to be flexible and respectful to other heritage whole heartedly because these heritages belong now falls in our territory but the partition unfortunately divided them on basis of religion.

It also highlights the potential that exists in the preservation, protection and promotion of cultural heritage that has come about in a contemporary method with greater reliance on respect for intrinsic cultural value. The increasingly urgent need to develop efficient conservation strategies by policy makers, without argument, would mean looking into the best and unique approaches that would stress upon the need to first investigate the gaps and work out the specifications of each heritage followed by a detailed rehabilitation plan.

In this research, the interference of the federal government has also been observed for relevant subjects leading to appointment of the heads of the provincial cultural departments.   The policy maker must revisit their approaches because the concept of autonomy has emerged in the contemporary world which provides a chance to enhance the capacity building of the institutions.

Indeed, it's a logical concern that the efficacy of autonomous working under the patronage of federal government is highly appreciated in the modern world, where every institution provided its input in policy related matters.

The major gaps that are identified are very much rooted in the 18th amendment where the contested environment or lack of cooperation between the federal government and the province has come up as a major challenge. The Council of Common Interest (CCI) in the post 18th amendment scenario lacked the capacity for negotiate cultural heritage on a much large platform. National Heritage and Cultural Division is the Federal body can play a vital role in reaching international agreements. Similar provincial ministries are not recognized by international funding agencies to arrive at bilateral agreements; therefore, a more cordial relationship in the light of 18th Amendment based on procedural clarity is to be made part of the policy.

The removal of misdirected confusion on taking Pakistan as a cultural entity at national level requires an intellectual vision that accepts whole heartedly diversity across time and space. This could be realized if the national policy on culture is endorsed by all the stakeholders in true letter and spirit. This particular focus on cultural heritage would then create awareness among masses that would lead to national shared ownership across the board. Plurality particularly in religious sense requires tolerance and acceptance of shared cultural heritage that would mitigate religious extremism responsible for harming the image of heritage loving nation.

The threat to national culture has been another important argument that underpins cultural policy rationale. It had been argued that the threat to national identity was primarily posed by not only global cultural industries, but also by other major trends connected with globalization. It is important to keep in mind that cultural diversity

exists in Pakistan where art and culture have always shaped and developed in their own domains.

The preservation, protection and promotion of the cultural heritage in Punjab could be achieved through adopting the equally workable mechanism because some of the religious and old historic buildings have given primary importance in reflection of national identity. In other situations   the normal mechanisms are neglected in the flamed sentiments of religious hostility. The balanced approach must be adopted in implementing the policy as a strategy for the protection of heritage that will undermine one sided cultural intervention in the province. The time has come to take rational decisions otherwise we will lose our great heritage and it will be next to impossible to recover it again.

This research has also attempted to summarize the different cultural narratives with different approaches that have been identified as state responsibility to take necessary action for the preservation, protection and promotion of cultural heritage that would help in developing interaction between different institutions of the country. The arts and culture have a fundamental significance for any nation and its population. The arts and culture contributes greatly to a nation's identity, gives it self-respect and creates a permanent connection with its citizens and community.

A proactive cultural diplomacy is needed to let the world know about the rich heritage of Pakistan. Keeping this in mind, Pakistan's embassies abroad could play an effective role in the promotion of cultural heritage. We can learn from the experiences of Indian Prime Minster Jawaharlal Nehru, how he promoted Indian culture by using the tool of cultural diplomacy. Furthermore, cultural heritage led activities and participation could be encouraged the world over to propagate about the cultural heritage of Pakistan.

It is true that increasing dominance of cultural influence can ruin the values of a national cultural heritage because with the passage of time it creates fear among other groups related to the ownership of their culture. It is the responsibility of the federal government to preserve the culture for sustained period, protect it from antagonistic

forces and promote it to build our national cultural heritage. Some anti-state forces are bent upon destroying our much valued heritage by playing the religiosity and ethnic sentiments card. The government must clamp down on these culprits with iron hand and prosecute them for their destructive mandates. This is a prerequisite for long-term protection of our heritage and there is no better way to shield it and safeguard it in the contemporary times. In fact, it is imperative to implement a friendly national policy on cultural heritage that can create harmony among different cultures emerges as beacon to shelters the dynamic cultural and religious heritage in the current situation of Pakistan. That must be based on a lively and inclusive cultural perspective that would become a single vibrant expression of the stake.

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Figure 5 Katas Raj Temples Pond prior to Conservation (Photo Courtesy Dr. Ilyas Bhatti)

Figure 6 Side Wall of Shahi Qilla (Lahore Fort) prior to Conservation (Photo Courtesy Dr. Ilyas Bhatti)

Figure 7 Shaliamar Garden Fountain Pond (Photo Courtesy Dr. Ilyas Bhatti)

Figure 8 Bengali Arch in Lahore Fort with Sikh Gurdwara on right side (Foreground) and Badshahi Masjid (Background) in

Lahore (Photo Courtesy Dr. Ilyas Bhatti)

Figure 9 Base of a Buddhist stupa situated in Jaulian - Taxila showing figures of Buddhistva in different Mudras (Photo Courtesy Dr. Ilyas Bhatti)

Figure 10 Mausoleum of National Poet Allama Muhammad Iqbal (Photo Courtesy Dr. Ilyas Bhatti)

Figure 11 Religious sacred place for Sikh Pilgrims at Gurdwara Panja Sahib Hassanabdal near (Taxila).

Figure 12 Ruins of Buddhist religious site at Taxila

Figure 13 Destroyed statue of Buddha at Taxila

Figure 14 Dharmajika complex and stupa at Taxila.

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Annexure I

INTERVIEW GUIDE

Annexure II

The Pakistan National Council of The Arts Act,

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Annexure III

Antiquities Act 1975

Annexure IV

Punjab Heritage Foundation Act 2005

Annexure V

National Fund for Cultural Heritage Act 1994

Annexure VI

Lok Virsa Legal Status Ordinance, 2002

Annexure VII

Punjab Special Premises Ordinance, 1985

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