

**Cultural Heritage as an Economic Resource for Local
Development: An Analysis of Heritage Trail, Peshawar.**



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PIDE2017FMPHILDS31

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A dissertation submitted to the Department of Development Studies, Pakistan Institute of Development Economics Islamabad, in partial fulfillment of the requirements for the degree of Masters of Philosophy in Development Studies.

**DEPARTMENT OF DEVELOPMENT STUDIES
PAKISTAN INSTITUTE OF DEVELOPMENT ECONOMICS (PIDE)
ISLAMABAD
2019**



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CERTIFICATE

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FORMAL DECLARATION

I, Ayesha Gul Khattak, hereby solemnly declare that the work described in my thesis “Cultural Heritage as an Economic Resource for Local Development: An Analysis of Heritage Trail, Peshawar” has been carried out by me under the supervision of Dr. Zulfiqar Ali. I have not used any further means for the completion of this work except those I have explicitly mentioned in this thesis. All concepts adopted and copied from other written sources have been properly referred with the source.

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Ayesha Gul Khattak

24th June, 2019

DEDICATION

To my beloved Abu (Zahid) and Ami (Zubaida).

ACKNOWLEDGEMENTS

As I went about conducting this study, I made numerous mental ‘thank you notes’ for all the folks who facilitated, cheered, motivated, encouraged and inspired me, in any way, to complete this work. However, now I find it tough to express my gratitude towards all those who contributed to this work in any capacity. I express thankfulness to my supervisor Dr. Zulfiqar Ali, Assistant Professor at department of Development Studies, PIDE. This work would not have been possible without his guidance, constant encouragement and support. Mr. Fahd Zulfiqar, Lecturer at department of Development Studies, PIDE, deserves a special mention for alerting me and inhibiting further procrastination of my thesis. Special thanks to a family like friend Mr. Naeem, Director Finance MTI Bannu, who unconditionally accompanied and assisted me in field work. I am thankful to my dear batch-mates Ayesha, Hina, Shah Bukht and Nafees who helped me out in timely submission of documents and other proceedings while I was out of station for data collection and my job. A distinct mention is must to Saadia and Sundas who remained my women-power throughout the course of degree.

I am thankful to all the contributors of the study for their time and support. The understandings, perceptions and comprehensions provided by them assisted me in the analysis. I acknowledge all those who partook and facilitated this work in any capacity.

As this drawn-out stay at PIDE ends, I am obliged to all those that I got the chance to befriend during this time. I am grateful to my superwoman mother, my mainstay father, my caring brothers and my soul sister for their forbearance and support. Special thanks go to my family for being considerate and understanding my inability to remain in touch during the course of this study. Finally, I take all the accountability for any oversights, errors or omissions in this study.

Ayesha Gul Khattak

TABLE OF CONTENTS

DEDICATION.....	ii
ACKNOWLEDGEMENTS	iii
LIST OF FIGURES	viii
ABSTRACT.....	ix
CHAPTER 1	1
INTRODUCTION.....	1
1.1 Statement of the Problem.....	3
1.1.1 Research Problem	4
1.2 Research Questions	4
1.3 Objectives of Research.....	5
1.4 Key Terms and Concepts.....	5
1.4.1 Cultural Heritage	5
1.4.2 Cultural Heritage Site	6
1.4.3 Cultural Heritage Management	7
1.4.4 Cultural Heritage Marketing.....	8
1.4.5 Economic Resource	8
1.4.6 Sustainable Development	9
CHAPTER 2	11
METHODS AND METHODOLOGY	11
2.1 Research Strategy	11
2.2 Research Design.....	11
2.3 Units of Data Collection	12
2.3.1 UDC 1: Heritage Managers	12
2.3.2 UDC 2: Civil Society.....	12
2.3.3 UDC 3: Local Community	13

2.3.4 UDC 4: Tourists.....	13
2.4. Research Methods.....	14
2.4.1 Interviews	14
2.4.2 Focused Group Discussions (FGDs)	15
2.5 Locale	16
2.6 Sampling	18
2.6.1 Purposive sampling.....	19
2.6.2 Stratified random sampling	19
2.6.3 Convenience sampling.....	19
CHAPTER 3	21
REVIEW OF LITERATURE	21
3.1 Management plans of Cultural Heritage Sites (CHS).....	21
3.2 Cultural Heritage in Tourism Development.....	25
3.3 Place branding: marketing Cultural Heritage site	27
3.4 Cultural Heritage (CH) as an economic resource.....	31
3.5 Cultural Heritage in Sustainable Development	37
3.6 Conceptual Framework.....	44
CHAPTER 4	47
FINDINGS AND ANALYSIS	47
4.1 Heritage Discourse	47
4.1.1 The Past in the Present.....	47
4.1.2 Heritage as a meaningful entity	48
4.1.3 Heritage as a discursive construction	50
4.2 Heritage-scape.....	53
4.2.1 Boundaries	54
4.2.2 Cohesion	55

4.2.3 Visibility	57
4.3 Management of Heritage Trail	59
4.3.1 Heritage Management Plan	59
4.3.2 Democratic Decision-making Process	61
4.3.3 Local Heritage Planning	63
4.3.4 Historic Urban Heritage as a Development Asset	65
4.3.5 Cultural Heritage as a non-renewable resource	66
4.4 Cultural Heritage Tourism.....	68
4.4.1 Tourism Product.....	69
4.4.2 Heritage Tourism as a Performance	72
4.4.3 Tourist attraction in Cultural Heritage.....	75
4.5 Heritage as an Economic Resource	78
4.6 Heritage Place-branding and Marketing	81
4.6.1 Information, Education and Communication (IEC)	81
4.6.2 Promotion of artefacts and cultural goods	81
4.6.3 Place Branding and Marketing of Heritage trail.....	83
4.7 Cultural Heritage and Local Development.....	85
4.7.1 Inclusive Socio-economic Development	85
4.7.2 Capacity-building, awareness and Skill Development	88
4.7.3 Provision of fundamental amenities	90
4.7.4 Relationship between Heritage and Sustainable Development	91
CHAPTER 5	93
DISCUSSION AND CONCLUSION	93
5.1 Managing Heritage site for Local Development	94
5.2 Economic Development and Innovation	100
5.3 Urban Design and Community Development	104

5.4 Inclusion, Health and Well-being	104
5.5 Recommendations.....	106
5.4 Significance of Research	112
REFERENCES.....	113
APPENDIX.....	121

LIST OF FIGURES

Figure 1: Visual Map of Heritage Trail- Walled city of Peshawar	18
Figure 2: Pictographic Representation of Conceptual Framework	46

ABSTRACT

The research study aimed to analyse the use of heritage site as an economic resource for local development in the heritage trail project Peshawar, Khyber Pakhtunkhwa. It tries to find out the economic function of cultural heritage by which it can attract tourism and at the same time contribute to improvement in living standards of the local community. In addition to this, the study has also evaluated that how all the three inter-linked aspects of heritage conservation, tourism promotion and local development can be sustained. The study has followed qualitative research strategy, employed semi-structured interviews and focused group discussions as research methods to collect first-hand primary data. No study of such kind has been conducted in Khyber Pakhtunkhwa so this study is the first of its kind in local context.

Analysis furnished in this research work gives new insights on the important differences between planned positive changes intended by the heritage trail project and their acknowledgement, realisation and interpretation in local community and tourism sector. The study findings conclude that even though preservation of heritage assets along the heritage trail has been done to some extent but its branding and marketing for inviting tourism industry is not appreciable as it should be. Local community development is noticeable in infrastructural amenities but active involvement of citizens reflecting ownership and capacity building is meagre. Owing to such a situation the sustainability of heritage trail and its best utilization as an economic resource is not considerably achieved. Despite of limited scope and manifold limitations, the study offers site specific recommendations which can serve as an eye opener for future projects of this nature by learning from the gaps in this time-bound project.

CHAPTER 1

INTRODUCTION

Heritage is a broad and fluid term which not just describes archaeological sites, monuments, building structures, sculptures, paintings and artefacts but also literature, philosophy, poetry, language, sports and performing arts (Nuryanti, 1996). According to United Nations Educational, Scientific and Cultural Organization (UNESCO), heritage is our legacy and cultural identity that we pass on to the succeeding generations. Cultural Heritage includes monuments, architectural works, sculpture, painting, structures of an archaeological nature, inscriptions, cave dwellings; groups of buildings and sites which are of outstanding universal value from the historical, architectural, artistic, aesthetic, scientific, ethnological or anthropological point of view (UNESCO, 2005). Role of heritage particularly built heritage lies at the core of cultural tourism as it is man-made and is abound with historical values and meanings.

Heritage is an encounter of time i.e. bygone and contemporary; materiality i.e. genuine and market-oriented; and usage worth. It is an interpretive process, with meanings created by those who make a heritage claim directed to attract audience. Heritage claim is of petite use without an audience, for instance, museums as a heritage can be of little use without acclaimed audience (Svensson, 2006). Material objects shape cultural practices and provide an understanding about the lives of societies that is why heritage takes account of archaeological sites and relics, memorials, monuments, bell towers, city walls, gates, parks, squares, artistic objects such as paintings, sculptures, scrolls etc (Kieschnick, 2003).

The historical trajectory of the emergence of concept of heritage is outlined into three main phases: first phase was the during the post enlightenment era in which advocate groups campaigned for identifying and preserving the traces of past i.e. the objects and places with historical, cultural, architectural and natural significance. In second phase the national governments started taking control of heritage sites which is evident in U.S.A with the preservation of Yellowstone National Park and in U.K with the passage of Ancient Monument Protection Act 1882. The third phase began after the World Heritage Conference 1972, after which a global effort for the preservation of heritage sites as the ‘shared heritage of humanity’ began (Harrison, 2013). The case of Aswan High Dam and flooding of Venice occurred herein private and local governments starting funding for the preservation of heritage sites out of their territorial borders.

Development narratives in connection to heritage site can be drawn out from quite a number of accounts. ‘Conservationist Group’ is passionate about protection and preservation of historic site and its authenticity while averting modification by the forces of modernism. The ‘Developers Group’ deems historical cultural remains from the past as an impediment to urbanisation and modernism. Synergy of these two contrasting accounts offers another account which posits that heritage could be valuable and a treasured asset for development. The remainders of past are understood as the driver for socio-economic development by aiding under-developed groups to recognize and preserve their cultural heritage. Preservation of cultural heritage is favorable for both i.e. conservation of heritage and flourishing local economy thereby contributing to local development.

Traditional planning and management systems of heritage are poorly designed with exclusive focus on monetary gains while ignoring the emotional connection of

local population, which eventually leads up to conflict and detrimental development. On the other hand, novel inclusive modes of heritage governance recognize that cultural heritage is not just an object or a commodity but a process and thus these innovative approaches promise to guarantee upkeep and sustainability by pro-active involvement of key stakeholders at all steps of the process.

Laurajane Smith marks 'Authorised Heritage Discourse (AHD)' by arguing that heritage is not merely a place that organisations safeguard or object that museums curate, but a process outlined by certain discourses which involve discussions over the meanings and values of the bygone in relationship to the requirements of the present-day aspirations (Smith, 2006). In other words, it is not much about the bygone but constructing ideas of the past that serve the schemas of current times.

Bearing in mind context of the subject research, it can be outlined that cultural heritage serves as a productive asset and an economic resource for local development, if planned and managed via an inclusive outlook to achieve sustainability on sustainable basis.

1.1 Statement of the Problem

Relationship between development and cultural heritage can be answered via numerous subjective interpretations but putting those linkages at work to serve both heritage and development is a serious challenge. Often cultural heritage managers are zealous to preserve and conserve heritage whereas, the pro-development protagonist exclusively focus on urbanised infrastructural development. This is because the former seeks to maintain and pass on the cultural heritage values to future generations for the growth of both generations while later comprehends development in the cocoon of urbanisation and financial returns.

The consequence of this squabble is that sustainability is achieved neither in heritage preservation nor in development projects. Given pretext to this problem, the researcher has taken a situation that if “inter-linkages between heritage preservation and development are endorsed by both the groups and if an inclusive approach is adopted by taking in loop the key stakeholder i.e. local community, then preservation of cultural heritage and development both can sustain”.

1.1.1 Research Problem

Narrowing it down, to sub-national Government of Khyber Pakhtunkhwa Pakistan that focused on its initiative of beautification plan with a vision “to make the urban centres the engines of economic growth by improving infrastructure, enhancing institutional capacities, providing management and planning, and putting in place an over-arching policy and institutional framework”. In local context, the problem analysed is that whether heritage trail development project in Peshawar has entertained all such elements and resultantly has this intervention allowed cultural heritage to serve as an economic resource and contribute to local development of the area.

The aforementioned research problem has been operationalized into following research questions and research objectives.

1.2 Research Questions

Research questions are vital because they guide literature review, research design, units of data collection, analysis of data, and interpretation of data, and prevent the researcher from going off in pointless directions (Bryman, 2012).

Following are the research questions for the subject research:

Q1: How heritage trail serves as an economic resource?

Q2: What are the differences between pre and post conservation economic conditions of the heritage trail?

Q3: How the utilisation of heritage trail for local development ensures sustainable development?

1.3 Objectives of Research

Objectives of the research are the crucial points that direct overall purpose of the research. They define aim of study which channelizes the entire process of research (Bryman, 2012). The objectives of research as outlined by research questions of this study express that it tends to describe the linkages between heritage trail and local development and thereby critically evaluating whether this connection is a myth of sustainable development or it truly contributes to development. The objectives of the subject research are to:

1. Evaluate the economic function of heritage trail.
2. Study and compare pre and post conservation economic conditions of the heritage trail.
3. Investigate the utility of heritage trail for sustainable development.

1.4 Key Terms and Concepts

1.4.1 Cultural Heritage

Cultural heritage is defined as the inheritance of physical artefacts and intangible features of a group that are inherited from earlier generations, retained in the present and imparted for the benefit of upcoming generations. “Tangible heritage includes historic buildings, historic places, monuments, artefacts, etc., which are considered significant to be preserved for the future” (UNESCO, 2014).

The term “Cultural heritage” refers primarily to the physical or “tangible cultural heritage” which includes monuments, groups of buildings and historic sites that are considered worthy of safeguarding for the future (Scheffler, 2010).

Conceptualising the aforementioned definition of Scheffler, the subject research focused on Heritage trail which is a tangible cultural heritage as it comprises group of historical buildings and sites which reflect the attributes of past and are being maintained in the present for future.

1.4.2 Cultural Heritage Site

Cultural heritage sites are valued objects that have been passed down from previous generation; relating to things of special architectural, historic or natural value that are preserved for the nation. It includes historic buildings and town cities, important archaeological sites, and works of monumental sculpture or painting (Encyclopaedia Britannica and Oxford Dictionary). Furthermore, as accredited by UNESCO, a building that is old becomes historic when it links architectural, artistic, associative, cultural, economic, educational, emotional, historic, political, religious, social and symbolic value with itself, thus, then defined as a historic heritage building.

A building or a site is characterised as heritage under the pre-requisites that it demonstrates cultural, political, social and economic identities of cities and communities (Mehr, 2019). Plus, heritage building also holds aesthetic, artistic, historical and functional value. Heritage buildings indicate traditions of a particular time period, a distinctive design of architect and are a unique source of spiritual, academic, cognitive and intellectual richness for humankind.

Intellectualising the aforementioned definition, as the researcher is interested to ascertain Heritage trail- as a valued object of special architectural and historic value from the past that is being preserved to promote tourism for local development.

1.4.3 Cultural Heritage Management

Cultural heritage management is defined as an exercise of identifying, interpreting, preserving and maintaining important cultural sites, physical heritage properties and intangible features of heritage for example, traditional skills and languages (Mohapatra, 2014).

Cultural heritage management is about equilibrium amid developing the tourism industry, generating returns while still protecting the physical honour of sites, endorsing and rejoicing their educational, historic and cultural values ¹.

In the present-times, adaptive reuse of heritage buildings has been considered as a strategy for protecting heritage buildings for both present and future generations, by an integrative mechanism for conservation and restoration (Mehr, 2019).

Conceptualising the aforementioned definition of Mohapatra, the researcher is keen to understand that how Government of Khyber Pakhtunkhwa has identified, interpreted, maintained and is committed to preserve heritage site for promoting tourism, generating revenue, conserving physical authenticity of site and celebrating its educational, historic and cultural value. It is because it is only in the recent years that inclination towards management of cultural heritage has been newly found in provincial government which remained ignored for many decades.

¹ <https://www.iesa.edu/paris/news-events/cultural-management-definition>

1.4.4 Cultural Heritage Marketing

Heritage is seen as a competitive advantage as it is a main aspect of what destinations have to offer to visitors. Place branding promotions usually buttressed and sponsored by states, local governments and tourism establishments advertise an area with the aim to paint a positive picture of_a place. It takes a toll of Public Relation (PR) efforts and the tool of appealing taglines is often used in this context².

Intellectualising the above definition in the context of this research is self-explanatory as the provincial government of Khyber Pakhtunkhwa has invested funds in heritage trail of Tehsil Gor Gathri, and this research study intends to find out the extent to which media campaigns have been launched in order to create appealing, attractive and pleasing effects for the tourists.

1.4.5 Economic Resource

Economic resource is an input used to create and dispense goods and facilities. It can be segregated into human resources, such as labour and management, and nonhuman resources, such as land, capital goods, financial resources, and technology³. These are directly or indirectly involved in the production and distribution of goods and amenities. The aim is to create the operational use of resources that capitalizes the output with least budget.

In traditional approach, heritage is considered as a non-reproducible good, and a good that will be destroyed if some preventive measures are not set up. In that prospect, we are in a rent economy animated with rent seeking behaviours which are not organised to create new services and new productive income (Grefe, 2009). But,

² <https://www.iesa.edu/paris/news-events/cultural-management-definition>

³ <https://study.com/academy/lesson/what-are-economic-resources-definition-types-examples.html>

in the new approach heritage is considered as a stock of asset which creates new types of services for the local people and also for outsiders. Heritage is no more a rent economy rather a productive economy.

The aforementioned definitions of Greffe has been contextualised in the situation of heritage trail that whether the establishment of 'Food Street' and 'conservation of historical buildings/cultural sites' has opened up ground for promotion of traditional goods and creation of new services. The researcher in keen to know if heritage site has beaconed the change by boosting economic activities in the area such as investment, market development, job opportunities etc.

1.4.6 Sustainable Development

Sustainable development is defined as a juncture of bargaining and compromising among the contemporary needs and the capacity of forthcoming generation (Chiras, 2004). It requires stability, integration and acknowledgement of all aspects of development such as economic, environmental and social concerns (Ema, 2015). Sustainable tourism's determination is to bring about tourism and leisure industry in an accountable manner by working with local communities, managing visitors, educating and empowering both the locals and visitors.

The researcher has borrowed the definitions of Chiras and Ema, conceptualising that how local government of Khyber Pakhtunkhwa under the scope of heritage trail project has developed the local community residencies through beautification process, implemented modern urbanization technique of underground electricity and gas supply line, improved WASH services with the key purpose to motivate the support of citizens and stimulate sense of ownership which eventually guarantees sustainable development.

Upshot, the complexity of relationship between cultural heritage and local development has been localized and problematized in the case of heritage trail by ascertaining if the heritage trail project Peshawar has utilized cultural heritage assets as an economic resource for contributing to local development at large. Its economic function, together with improvements made in pre and post conservation period and the utility of heritage assets for sustainable local development determines the actual success of such an intervention.

CHAPTER 2

METHODS AND METHODOLOGY

Methodology is the procedure which provides the researcher with the fundamental knowledge about research substance, skills of data induction and the framework applied in the research. Hence, methodology is a systematic way of conducting research to answer research questions while the techniques used for data collection and data analysis are known as research methods. In the following text the researcher has outlined and explained research strategy, research design and research methods employed for this research.

2.1 Research Strategy

Research strategy is the overall positioning of the study (Bryman, 2012). Unlike quantitative research positioning which is associated with calculable and quantifiable data, the qualitative research puts a magnifying focus to comprehend a social phenomenon or a social setting. The researcher has employed qualitative research orientation for collecting and analysing data as the emphasis is on words, meanings, constructs and the way individuals interpret their social surroundings.

2.2 Research Design

Research design offers an outline for data collection and data analysis (Bryman, 2012). The research designs can be descriptive, explanatory or exploratory. In view of the research questions and research objectives, the researcher has used descriptive and explanatory research design as it facilitates to find the on-ground characteristics and happenings of a social setting.

The most relevant research design in this research is explanatory because the researcher has analysed the utilisation of heritage trail as an economic resource for local development. The aforementioned selected research designs enabled to scrutinize the underlying forces of heritage trail as an economic resource with specific focus on heritage preservation and economic well-being of local community.

2.3 Units of Data Collection

Data collection units are the sources of investigation for research study (Bryman, 2012). Multiple Units of Data Collection were used to collect data for this research, such as:

1. Heritage managers
2. Civil Society
3. Local Community
4. Tourists

2.3.1 UDC 1: Heritage Managers

Heritage managers are appropriate to the subject research because they are answerable for the upkeep, development, promotion, maintenance and management of the heritage trail. It includes: curators, district and tehsil administrations, Directorate of Archaeology and Museums, Planning and Development Department (rural development unit, urban policy unit and sustainable development unit), sports, culture and tourism department.

2.3.2 UDC 2: Civil Society

Civil Society is the group of individuals and organizations with a common interest. In the new paradigm; civil society, business and government do not work in

their own distinct spheres but rather are closely integrated. Thus, civil society actors includes a wide and vibrant range of groups and individuals who validate their importance as enablers, facilitators, innovators, activists, promoters, service providers and advocates (Davis, 2013). In the subject research civil society includes academicians, local development committees, development experts, local community associations and others, who advocate, support, promote and facilitate the development and preservation of heritage trail.

2.3.3 UDC 3: Local Community

Community is the group of people who share a common environment and interact within it. Local community includes individuals who are engaged in heritage trail for jobs, employment, investment, business or other purpose. Plus, it also includes those inhabitants who reside in the vicinity of heritage trail as they can provide valid data as to how their socio-economic status and living standards are directly or indirectly being affected by the preservation and development of heritage trail.

2.3.4 UDC 4: Tourists

Tourist is a person escaping daily routine for a period of time through a geographic displacement, in pursuit of unique experiences while seeking satisfaction, pleasure and leisure (Ghanem, 2017). Tourists are relevant to the subject research as they are the individuals who are motivated to visit heritage trail for amusement, recreation, academic or any other purpose so they can suitably gauge the value and significance of the trail.

The afore-mentioned UDCs are the direct key stakeholders associated with preservation, development, maintenance and promotion of heritage trail. Therefore, they are applicable as they aptly address research questions and research objectives.

2.4. Research Methods

Methods of data collection are tools used for collecting data related to research questions (Bryman, 2012). The following research tools were fruitful in finding out the specificities of the research topic:

1. Semi-structured interviews.
2. Focused Group Discussions (FGDs).

2.4.1 Interviews

Interview is a conversational method in which the researcher inquires a set of questions from the units of data collection. It can be either conducted with an individual or with a group. Sarantakos writes that as interview is a scientific instrument for data collection so it has to be steered in a systematic manner aligned with research questions and research objectives (Sarantakos, 1998). (Gaskell, 2007) Types of interviews are classified as structured, semi-structured, unstructured, focused group discussion etc.

2.4.1.1 Semi-structured interviews

Semi-structured interviews are an explicit list of questions to be asked from the respondents (Bryman, 2012). The interview guide is not fixed as the sequence and structure of questions probed may change with the addition of some new questions as

per the response from respondents. Semi-structured interviews are used to probe underlying attitudes, beliefs and values of the respondents⁴.

This method is used by the researcher to collect data from UDC 1, UDC 2, UDC 3 and UDC 4. It assisted the researcher to develop in-depth account of perceptions, observations and insights of key stakeholders about the heritage trail. As per the aforementioned details, the researcher deemed that semi-structured interview technique as appropriate for all UDCs of the subject research for the reason that the research is analytical in nature.

2.4.2 Focused Group Discussions (FGDs)

Focused Group Discussion is a practice of group conversation with the aim to capture the interaction between participants and to evoke respondents' attitudes, beliefs, experiences and reactions⁵. It is conducted with people who are important in terms of understanding the site and local population (Mason, 2002).

For the above stated reasons, the researcher employed focused group discussion to collect data from UDC 3 and UDC 4 which assisted researcher to double-check and authenticate data by connecting stakeholders at a particular forum. The researcher acted as a moderator and recorded the discussion and managed to engage diverse respondents from different age-groups and socio-economic status comprising of shop keepers, local residents and visitors.

⁴<https://www.healthknowledge.org.uk/public-health-textbook/research-methods/1d-qualitative-methods/section2-theoretical-methodological-issues-research>

⁵<https://www.healthknowledge.org.uk/public-health-textbook/research-methods/1d-qualitative-methods/section2-theoretical-methodological-issues-research>

2.5 Locale

Peshawar is the provincial capital and historical walled city of Khyber Pakhtunkhwa, Pakistan. Its vicinity consists of many cultural heritage buildings and sites. Cultural heritage is more than just ancient and historic edifices; it manifests physical links to our past by providing essential bond with the fragments of bygone era and it plays a significant role in cultural preservation as a whole. The city abounds with its culturally deep-rooted historic sites.

The existing structures of ancient heritage are associated to the mid-Mughal Era of Mughal king Shah Jahan, known as ‘Shahji Ki Dheri’. Excavations at Gor Gathri site reveal hints of Kushan Emperor Kanishka’s, well known Buddhist “vihara” traced 1800 years ago and artefacts from the Indo-Greek period in Gandhara 2200 years ago. Besides these, there are many Hindu, Sikh and Muslim structures and graveyards which are within the city limits of the walled city district that come under the classification of historic and antiquities. Historic because these heritage buildings hold cultural, religious, artistic, educational and architectural value attached to them.

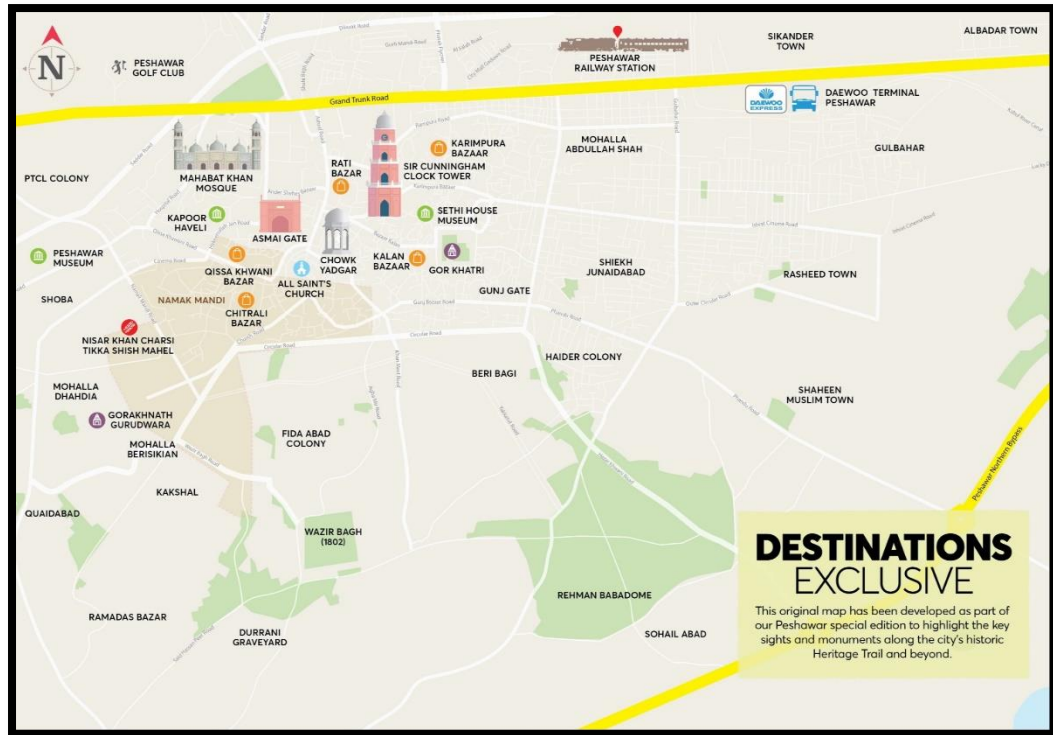
Precisely, Gor Gathri is a 7th century old locality where traders and caravans used to come from Mehshad, Kashgar, and Central Asia etc. and stayed here for a stop-over. It is adjacent to the Cunningham Clock Tower built in 1900 on the Diamond jubilee of the Queen Victoria of United Kingdom and named after George Cunningham, former British governor and political agent of the province. The site lies at the centre of Peshawar city with a major landmark Chowk Yadgar which is the principal point for major ceremonial events. Sethi House, Gor Gathri temple, Qissa Khwani bazar, bazar-e-mesgaran and other key business zones are in close vicinity to this locality. Khyber Pakhtunkhwa government’s mega project of Heritage Trail

(ensemble) Peshawar Phase 1 was inaugurated in December 2017 by Chief Minister Pervez Khattak beginning with the historic Ghanta Ghar, the trail leads to Sethian mohallah, which the Sethians built 136 years ago in 1882.

The trail ends with a centuries-old archaeological monument at Gor Gathri, a high point in the city of Peshawar. During Maharaja Ranjit Singh's reign, the Sikhs built a Hindu temple for Shiva there in 17th century. It also has the Sarai Khana, which has been converted into an artisan village, and a British fire brigade station built in 1912 with two old fire-fighters. The provincial government has spent Rs.315 million to conserve the area. It has restored 80 new buildings in traditional style. The buildings front has been redecorated with wood-work facades and decorated lamp towers have also been installed. An underground electricity, gas and sewerage system has also been put in place as per modern standards. The said place was opened for public visit in June 2018.

Extending from Gor Ghatri temple to Ghanta Ghar/clock tower the trail refreshes the memories of Mughal era in the walls of old Peshawar city. It is strip of historic locality constituting of heritage buildings restored from Gor Ghatri to clock tower market where the decorative engravings and designs of doorways, windows and heighted caravansaries is a delight for visitors. Hence, heritage trail is an appropriate locale to analyse the use of heritage property as an economic resource for local community development.

Figure 1: Visual Map of Heritage Trail- Walled city of Peshawar



2.6 Sampling

Sampling is the procedure of choosing the research units from the target population from whom the data will be collected for the research (Sarantakos, 1998). There are two types of sampling used in social research namely, probability and non-probability sampling. The researcher has used both these types of sampling. In non-probability sampling, the units of data collection are consciously and purposefully nominated to reflect particular characteristics of a group or community. In non-probability sampling the likelihood of choosing each unit is unknown. On the other hand, in probability sampling each unit of data collection has equal possibility to be nominated in the sample. The obtained sample is characteristic, consistent and generalizable to the population from which the sample is taken. The following text explains the types of sampling techniques employed by the researcher during the course of this study.

2.6.1 Purposive sampling

Purposive sampling (also known as expert sampling) is a non-probability sampling technique in which the respondents are nominated based on their knowledge, skill and proficiency on the themes of study (Bhattacharjee, 2012). Ritchie and Lewis define it as a criterion-based sampling in which the sample is selected based on some specific standards (Lewis, 2003). It is often used in cases where the sample is small and expert information is required. Usually the factors informing the selection criterion are research objectives, research problem and specialized knowledge of UDC in the area of research study. As per the aforementioned reasons, the researcher has employed this method for UDC 1 and UDC 2.

2.6.2 Stratified random sampling

Stratified random sampling is a probability sampling method in which the sampling frame is divided into similar and non-overlapping subcategories called ‘strata’, and a simple random sample is taken from each subcategory (Bhattacharjee, 2012). The said technique has been employed for UDC 3. The researcher has divided the population into different strata and from each stratum the sample has been taken using systematic random sampling. Along heritage trail, the researcher constructed a sampling frame and divided shops into strata based on their category of sale/purchase items such as clothing, food and artefacts. Then a simple systematic sample was drawn to select respondents for the data collection.

2.6.3 Convenience sampling

Convenience sampling (also known as accidental or opportunity sampling) is a non-probability sampling technique in which a sample is taken from that fragment of

the populace that is conveniently available (Bhattacharjee, 2012). This technique approaches unit of data collection on a by-chance basis. The said technique is employed for UDC 4 as the researcher could not make a sample frame in advance for visitors/tourists as they come to the heritage trail for variety of purposes and they could only be approached by virtue of their availability and accessibility. For diversification, in this UDC both men and women of different age-groups have been added from different socio-economic status.

CHAPTER 3

REVIEW OF LITERATURE

This research is qualitative in nature so the ontological position of the research study is social constructivism and the epistemological position is of interpretivism so the review of literature has been aligned in the same manner by narrative style inter-author dialogue that has been thematically organized. The themes for literature review are identified as: Management plans of Cultural Heritage Sites (CHS), Place branding and Marketing Cultural Heritage site, Cultural Heritage (CH) as an economic resource and Cultural Heritage in Sustainable Development. The researcher has reviewed the work of **Harrison, Fredholm, Knez, Scheffler, Jokilehto** and **Hawkins** to have a comprehensive understanding of management concepts of cultural heritage sites. The work of **Olsson, Russell, Staiff, Byrne, Mengler, Waterson, Watson, Silverman, Witcomb, Nelson, Uzzell** and **Tilden** has furthered the notion that how important is place branding and marketing for a cultural heritage site to generate its desired economic benefits. The cited work of **Amirtahmasebi, Throsby, Mason, Silberman, Idilfitri** and **Asher** has established a critical argument for recognizing Cultural Heritage (CH) as an economic resource. The aspect of local development in context of sustainability has been well established and cited by the work of **Kapetanović, Sekula, Sztando** and many others who inform that how cultural heritage is paramount for sustainable development.

3.1 Management plans of Cultural Heritage Sites (CHS)

The UNESCO World Heritage List is the utmost comprehensive international tool for the safeguard of heritage sites . The World Heritage Program is an exceptional initiative supported by various governments and organizations around the

globe which keep a check on these special heritage sites that they are preserved and are not presented with challenges by the vigorous development procedures. Distinctive management plans are vital tool for the fortification, use, conservation and safeguarding of the universal outstanding worth of the site. Management plan comprises of various modules such as legislative and regulatory protective measures, fortified protection, and establishment of buffer areas, management structures and sustainable use. The plan must be holistic keeping in view the possible threats, science and research, monetary funds, awareness campaigns, promotional events, visitors' traffic, visitor guidance, tourism concepts and all stakeholders. Management plan does not follow any hard and fast rules but rather it is determined by the unique qualities and needs of a certain heritage site.

Relational or dialogical model upholds that heritage emerges from the relationship between human and non-human actors (i.e. people, objects, places, practices etc.), and it connects heritage with wider socio-economic, political and environmental concerns (Harrison, 2013). This model of heritage decision making collapses the barriers between specialists, experts, politicians, bureaucrats, layman and other stakeholders making way for productive thinking allowing the use of heritage in a more creative, inventive, transformative and resourceful way. The dialogically democratic decision-making process in heritage arises from the existential imbalanced power relations, exclusion and isolation of certain individuals and societal groups.

Article 5 of World Heritage Convention applies to implement a general policy which intends to provide meaning to the cultural and natural heritage in the life of the community, and to incorporate the safeguard of that heritage in broad development packages (Ringbeck, 2008).

“... a general policy which aims to give the cultural and natural heritage a function in the life of the community and to integrate the protection of that heritage into comprehensive planning programmes”. (Article 5 a)

The purpose of protection goals is driven by the goal to preserve visual integrity and conserve the physical matter of the site. Studying the qualities determining the value of World Heritage site can avert bad developments. World Heritage Site can be protected by firstly protecting the central object, its surroundings and its visual integrity; Secondly, through timely pro-active participation of specialists, consultants, authorities, organizations and institutions responsible for protecting WHS. Protection, conservation and presentation of these sites can be effectively designed and efficiently implemented if carried out in liaison with public services, regional development planning, economic, social and environmental planning.

Local planning initiatives support international dialogue that built heritage is a resource for tourism industry but however, practical limitations show that planning attitude of international projects somehow downgrades prevailing local governance system and opinions in context of urban heritage planning. Tourism oriented heritage planning and management is focused on preservation of materiality of heritage and pays little or no attention to the expectations of the resident community. Limitations that are obstacle in local heritage planning as per international standards include: lack of leadership, short-term financial funding, corruption, apprehension towards novel designs, and lack of human resources (Fredholm, 2015).

Protection and management of an industrial site in Are, Jamtland, Sweden has been appraised as efficacious by indigenous planners and stakeholders as it defended the historic features though at the same time contributing to socio-economic

remunerations for society at large. Inclusive approach appeals much on paper but its application often deviates by focusing more on physical heritage while without proactively assimilating immaterial heritage values and socio-economic welfare into everyday practices. It manifests split-up among the physical and societal characteristics of heritage management (Knez, 2017). Discrepancy between heritage planning and management calls for the reconceptualization of heritage resource by linking revitalization of physical heritage with social aspects and ascertaining that the ultimate benefit of heritage management are received by the general public.

Sustainable safeguarding and development of historic urban areas and their cultural heritage to attractive, competitive and multifunctional places is efficaciously brought about by a ground-breaking tool of 'Cultural Heritage Integrated Management Plan' (CHIMP) (Scheffler, 2010). It balances the cultural heritage requirements with the requirements of the (manifold) "users" of the historic urban zone and the responsible governmental organizations. Thus, a Cultural heritage integrated management plan institutes the applicable stratagem, objectives, actions and management structures to safeguard the cultural heritage, to balance the different needs and to use historic urban areas and its cultural heritage as development asset.

The planning programs for protection, conservation and presentation of cultural heritage site should aim to give heritage site a meaning and utility in the life of the community. A heritage resource is an historic area and its surroundings in totality including human activities. It results from a creative design procedure which refers to its fundamental qualities of design, material, workmanship, setting and relation to the surrounding setting (Jokilehto B. F., 1998).

A wide range of professionals are involved in management of cultural heritage site to a lesser or greater extent such as: administrators, city planners, conservators,

craftsperson, archaeologist, curators, architects, economic historians, politicians, property managers, ethnologist, sociologist etc. For proper conservation certain conservation facilities need to be established like appropriate documentation centres such as libraries and archives (Jokilehto B. F., 1998). Museums which tend to preserve and conserve what previous dwellers left behind in terms of their life styles, customs and traditions

Heritage is a non-renewable and irreplaceable resource therefore strategy of minimum intervention and routine maintenance should be employed. Documents that describe the value and features of a heritage site should express the values and meaning of that particular heritage site to the general public. It is important because cultural landscape is a harmonious interaction between nature and human intervention which resultantly forms masterpieces built and sustained by man, including areas of special historic interest, adjoining landscapes or having contemporary interest. It requires appropriate documentation, planning and management (Hawkins, 1983).

3.2 Cultural Heritage in Tourism Development

Tourism is defined as the social, cultural and economic phenomenon related to the movement of people to places outside their usual place of residence, pleasure being the usual basis but also motivated by other motives such as leisure, business, religion, or health. It is a sector that is able to convert cultural values into economic ones by generating new employment opportunities and new profits, exhibiting the benefits in terms of tourists, hotels, restaurants etc. Cultural tourism brings multi-fold benefits for local communities by offering a great potential for economic growth and sustainable development (Nocca, 2017).

Various types of cultural heritage include buildings, archaeological remains, coasts, rural settings, objects etc. Tangible and intangible heritage are inseparable; as tangible heritage is pointless without a meaningful tale behind it, while intangible heritage requires tangible to envisage it (Idilfitri, 2016). Each type of heritage comes with a range of core values: architectural, artistic, associative, cultural, economic, educational, emotional, historic, political, religious, social, symbolic etc . Cultural heritage draws its significance as an icon of national integrity, creativity, memorabilia and tourism. As a reflection of nostalgia it serves as a source of pride and offers a sense of memory for the associated community. Cultural heritage as a tourism product can be seen as a substantial source of money-making to a country by creating job opportunities and downstream business. Idilfitri concluded that cultural heritage conservation and valorisation is an investment and not a cost as it brings multi-fold paybacks to society by creating awareness, tangible identity, self-respect and opening channels for self-expression and self-realization.

The tourism sector not alone assures the preservation and development of the cultural landscape. The development of tourism in urban areas can have some adverse impacts as poor tourism management and lack of local community's involvement can intimidate the integrity and authenticity of heritage. Plus, 'touristification' that is changes in urban forms and functions due to the growth of tourism can pose a threat to the conservation of the values of cultural heritage. Likewise, over-utilization of the functional element can cause degradation of the intrinsic value of the heritage, which, consequently, leads to degradation of use value over time. An ill planned and poorly managed tourism, results in degradation of landscape becoming a social, economic and cultural cost for community. It is configured as 'linear economy/disposable

model' (take-make-dispose) which is the most leading cause of environmental damages.

Investments in cultural heritage should not be entirely focused on the propagation of tourism sector but also for the improvement of residents' living conditions, as life of local community is also a source of tourist attraction in essence as the life quality and tourist attractiveness share a circular and symbiotic relationship.

Tourism promotion is sustainable to the extent that it not only produces economic impacts but also contributes to community well-being. And it occurs when it elevates the 'model of circular economy' that has an inbuilt and intrinsic restorative/regenerative nature. The circular economy allows for conserving the use-value of heritage, through the regeneration of essential resources. It protects the community identity (cultural welfare), increases economic efficiency (economic welfare), reducing resource consumption (environmental welfare) and employment generation (social welfare). Maintenance, reuse, rehabilitation, restoration and valorisation are upgraded and enhanced through circular processes.

In European Union, tourism being the third largest socio-economic activity mainly supports the economic sector. Hence, tourism is the pillar of economies, a 'passport to prosperity'. From 2007 to 2016, the tourism sector has accounted for 9-10% of GDP supporting many new jobs.

3.3 Place branding: marketing Cultural Heritage site

According to International Council on Monuments and Sites (ICOMOS), cultural heritage is a manifestation of tangible or intangible way of life that is developed by the community and passed down to succeeding generation including

objects, customs, practices, values of artistic. The cultural heritage maybe defined as an all-inclusive corpus of material signs- either artistic or symbolic- handed on by the past to each culture and, therefore, to the whole of human race (Jokilehto J. , 2005).

Politicians, bureaucrats and experts have employed knowledge/power influence in heritage related discourse by excluding layman in heritage decision making and development processes (Harrison, 2013). This exclusion and disempowerment disclaims diversity as universal human right in the field of heritage. Hybrid forums in which experts and non-experts, citizens, politicians and other stake holders come together can address wide range of issues which provides new set of instruments for heritage decision-making and creating ground for future of heritage as more open, inclusive, diverse, representative and creative.

The case study of a historical site- the Froa mine in Are, Sweden manifests a theoretical connection between place branding and heritage management that how these two are balanced in practice as per the doctrines of planning theory in urban planning such as advocacy, participative, communicative etc. Co-existence of place branding and heritage management shows that assumptions, concepts and behavioural relationships among various stakeholders influence the management of heritage sites. The results of this case study revealed that as brand and heritage meanings are socio-culturally constructed therefore it requires a shared course of identity construction by discourse between different stakeholders (Olsson, 2017). A participatory approach brings forth varying perspectives which puts heritage worth closer to the rational actualities of the heritage place.

The value of historic town lies in the material authenticity of building materials, structures and methods of construction. New intrusions should be avoided

while respecting the authenticity as it is the character of a place which makes it exceptional and provides it a distinctive eminence. Historic towns are multi-functional, demanding several aspects such as social, economic and political activities to be administered (Jokilehto B. F., 1998). Failure to recognize their cultural and functional values and lack of care of old buildings escalates the threats of decay and collapse. The management of historic urban areas implicates the scrutiny of urban morphology by studying condition and use of buildings and identification of causes of economic growth and decay, regular maintenance strategy, modest rehabilitation schemes and social input by discussion with inhabitants.

Heritage and Tourism: Place, encounter and engagement theorize relation between people and heritage places as a piece of communication. (Russell Staiff, 2013) It is a complex dialogic and communicative relationship and pattern of people, spaces, symbols, representations and performances.

Denis Byrne refers to a period of mass repression in Bali in the 1960s, and discusses that how people connect with the form of heritage that has left few physical traces (Byrne, 2013). It happens as imagination creates an interchange between people and past perhaps spawning an emotional response to that past. Fiona Cameron and Sarah Mengler discuss the role of museum objects, which are constantly renegotiated as the interpretation is described by multitude of opinions and so the meaning of institution is fluid, mobile and evolving (Mengler, 2013).

Emma Waterson and Russell Staiff examine that the role of cinematic imaginary for tourist experience and the part of Information, Education and Communication (IEC) material in the construction of interpretations about a particular heritage such as the role of brochures, cinematic representations etc. (Waterson, 2013) (Staiff, 2013). Steve Watson argues that an important role is played by the identity

politics which appropriates spiritual, religious and ethnic nationalism within place marketing strategies (Watson, 2013).

Helaine Silverman (Silverman, 2013) focuses on skilfully composed performances and festivals which offer visitors and populace an 'immersive experience' as proposed by Andrea Witcomb to generate an emotional response (Witcomb, 2013). In 'Heritage, tradition, tourism and politics of change', Tim Winter critiques that European conceptions of heritage management treated as universals may diverge and are often frictional with local understandings, practices and conceptions of heritage (Winter, 2013).

Georgina Lloyd and Im Sokrithy with reference to Angkor, emphasized on intangible heritage such as traditions, customs, ceremonies etc. and posited that often tourist and visitors have little knowledge and understanding about the worth of intangible elements of a heritage site (Sokrithy, 2013). Anna Spencely and Fred Nelson while evaluating Universalist models of tourism and heritage management proposed instituting options that include indigenous stakeholders (Nelson, 2013).

Some of the challenging concerns related to heritage and tourism are such as: interpretation, marketing, planning and linkages between heritage tourism and local community. Heritage interpretation not only includes attributing meaning to the past, training, education or interchange of information (Uzzell, 2007) but it demands proactive activities like conservation planning and innovative reconstruction techniques. As Tilden explains in his six fundamental principles of interpretation that simple information and instruction doesn't yield influential results but rather something that relates to visitors and provokes them to visit is what counts (Tilden, 1977). The significance of heritage must be conveyed to the visitors and it can be

accomplished by the creativity of interpreters who can contextualize past with the present.

3.4 Cultural Heritage (CH) as an economic resource

With the theoretical foundation of capital theory, the notion of capital has been stretched in the field of cultural and heritage, other than conventional types of capital (social, human, natural, physical, manufactured capital) now having a novel form of capital which is 'cultural capital'. It identifies the distinguishing features of cultural goods as capital assets and captures the means by which investment in heritage contributes to production of further cultural goods, services, jobs, and welfare of local people. The clue from economic theory suggests that the cultural value can be determined via revealed and stated preference of individuals (Amirtahmasebi, 2009).

It follows the simple economic belief that the significance of a good is dependent on the user's outlook and positioning for that specific good (Amirtahmasebi, 2009). Therefore, in agreement with the multi-attribute utility theory, the worth of a good, including a good in the realm of cultural heritage, depends on the utility presented to and its utilization made by the purchaser, or by people at large in the case of public goods. There are three positions available to economists on heritage value, depending on how they perceive the means by which heritage objects can be considered 'valuable'. First, heritage objects represent economic goods like any other because of the benefits accrued from them and that their cultural value is seen as the reason for ascribing them economic worth (eftec 2005; Peacock & Rizzo 2008). Second, heritage objects represent a store of cultural value that is different from that of economic goods and that these value schemes

operate entirely independently (Throsby 2001). Third, heritage can be valued both in economic and cultural terms simultaneously (Mason 2008).

The factors of production are the building blocks of the economy; it is the resource, used by people to produce goods and services. Factors of production are divided by economists into four major classifications namely, land, labour, capital and entrepreneurship. Land resources comprise of any natural resource or any raw material that comes from land which is used to yield goods and services such as forests, water, oil, natural gas, copper and coal. Labour is the effort that people offer in the production process of goods and services in return for wage earning which is the prime source of income for people. Capital are the tools, machinery and buildings used to in the production process of goods and services. Entrepreneurship combines the other factors of production (land, labour and capital) to earn profit. They successfully do it by innovation that is finding new ways for good and services production and also by bringing into market the new goods and services. Capital is basically a productive resource that is used to produce goods and services. As per this explanation money is not a capital, it merely facilitates the trade of capital goods to be used for production of goods and services. Scarcity of goods and services is because the factors of production used to create them are scarce, owing to the inadequate resources in the face of indefinite needs. This resource scarcity manifests that in order to produce some goods and services, other goods and services are left unproduced⁶.

According to classical economics, heritage was deemed as non-productive good that will be diminished if no maintenance is made. In this situation, it leads to rented economy with projection of rent generation behaviour. The government or any

⁶<https://www.stlouisfed.org/education/economic-lowdown-podcast-series/episode-2-factors-of-production>

other entity to which it relates receive a user fee and create a monopoly market instead of competitive market thus ceasing the opportunity for creating new services and production revenue. However, in the neo classical approach the perception has changed from rented economy to the production economy where the heritage is a stock of assets which generate many economic activities for locals as well for outsiders. The preservation, branding, local development and creation of markets to attract tourist make it a productive resource generating new goods and services. Hence, heritage economy is transformed from rented to proactive economy. However, it will confront problems which need to be addressed by identifying, assessing, producing and delivering the new services. But the economics of heritage may continuously struggle and conflict between economic and cultural rationalities.

Narrative of “heritage as an economic resource” or “heritage as a driver of sustainable development” suggests that the existing economic stagnation of an area or locality can be subdued by opening avenues for tourism via material development and promotion of heritage sites. This narrative posits that augmentation of tourism activity stimulates local economy and resolves the concerns of underdevelopment. But this account compels a question that whether it embodies a sustainable solution to on-ground economic difficulties of under-development or is it just another lofty assertion. Tourists are motivated to travel for a variety of purposes such as to escapes from daily routine, socialize with new people, witness different cultures, taste continental cuisines etc. Tourism and travelling contributes to many businesses of locality through fare-paying, lodging, food outlets, souvenir shops etc. Conservationist groups and development organizations were all-time rivals with pro-conservation zealous about protection of historic sites, preservation of authenticity and preventing alteration by the forces of modernity and on the other hand, the developers’ group

deemed these historic cultural remains from the past as an obstacle to urbanization. World Bank has recognized the economic value of the country's patrimony as the supportive instrument for economic progress and development.

Past in its physical and money-making form served as a treasure for political front-runners to invest in past for building a better future. This new narrative gave birth to a novel industry that harvested the economic value of heritage resources, their management, their design and marketing. Heritage and Development- the two long-time rivals are woven together by concluding a synergy that how heritage could be valuable for development. (Silberman, 2012) The Memorandum of Understanding (MOU) between world economic development organization i.e. World Bank and world cultural heritage agency i.e. UNESCO acknowledged that how the respective interest and missions of both of them are inter-linked. This collaboration will improve aid effectiveness and make culture as an engine for job creation, poverty alleviation and overall social development. In this new narrative the remains of past are seen as the driver for socio-economic development by helping under-developed poor communities to recognize and preserve their cultural heritage.

Appreciation of one's own cultural patrimony aware communities of their own identity which boosts confidence, empowers locals, stimulates inclusion, builds capacity and encourages good governance. Despite the claim of sustainability, it became evident that the investments in heritage were for a limited time-span with decrease in publicity and level of tourism after some time and it made it difficult to justify hard statistics of revenue to coup investment costs. Even if in a few sites the revenue generation was enormous but still the financial benefit was controlled or mismanaged by government having little contribution in economic stimulation of local economy. The social effect is even more troubling when profit generation is the

prime aim of these developments eventually resulting in alienation of local residents and distrust in the reasons for investment. Marketing of cultural heritage victimizes local community as it blurs the line between past and modern commercial interests.

Commodification of cultural heritage for extracting monetary gains results in loss of property, dignity, cultural integrity. Yet this counter-narrative offers no solution for energizing the role of heritage and local custom in an increasingly globalized world. The conflicting narratives of 'heritage as an economic resource' find truth somewhere in between by seeing traces of history as 'vessels of value' whose utilization is determined by the social context. No matter how convincing a narrative is but the usefulness of cultural heritage for insiders, outsiders, visitors and locals requires to be determined by the community as each community has its own range of narrative connections aligned with different methods of development. Narrative is a powerful speech- a fabric of the culture, communal narratives needs to be endorsed by accepting individual interpretive agency at every stage of heritage planning, conservation, presentation, marketing etc. and not simply assent to the 'imposing versions'.

Economics motivates finest distribution of resources to fit a wide range of needs. The economic value may not be delimited to monetary value alone but rather in the realm of cultural heritage it mentions the value spawned by heritage resource conservation and management action. Four potential sources of economic value that generate revenue are: tourism, commerce, usage and services. Appropriate cost-benefit approach should be used as otherwise mismanagement can be disastrous for heritage resources and lead to objectionable development (Jokilehto B. F., 1998). Continuity of functional value i.e. traditional functions and compatible use of a building or area underpins the significance of sites in a way that favours conservation.

The educational value of heritage site has a potential for the awareness of culture, history and traditions by upholding means of assimilating historic resources in contemporary time. Integration of heritage-related course content is essential in educational programs. Social value of a heritage resource is associated with the traditional social doings and its compatibility in modern usage, and this communal social interaction plays its role in establishing cultural and social identity. Political value of heritage resource is associated to specific events in the history and if they coincide with the present-day political primacies then its significance is enhanced and shall assist in raising funds and drawing thoughtfulness of the public to safeguard and protect the site. All these values are linked to economic resource of heritage site and they demand a coherent plan as ill-planned action is bound to lead to undesired development.

Well-maintained historic urban centres can be convenient for residential use, public events, recreational services, shopping and entertainment. Such cities are centred on key buildings such as towers, religious place like temple, mosque or cathedral. A lot of symbolism is attached to these sites for people who know the history of historic urban towns and thus enjoy the rich emotion of participating in the history while generating sense of continuity and identity (Jokilehto B. F., 1998).

Juan Francisco Salazar and Robyn Bushall evaluate that while tourism often sponsors new prospects for local communities but at the same time it can side-line such clusters leading to communal well-being (Bushell J. F., 2013). Neil Silberman contemplates the neo-liberal account of heritage which is that heritage development contributes to local economic development (Asher, 2013).

Various scholars and organizations have outlined the typologies of heritage value as economic, historic, aesthetic, monetary, cultural, educational, scientific, academic, resource, social, recreational etc. (Mason, 2002).

3.5 Cultural Heritage in Sustainable Development

According to Brundtland Report 'Our Common Future', the concept of sustainability is linked to the compatibility between the elementary aspects of development i.e. economic, social and environmental (Nocca, 2017). Furthermore, it accentuates on intergenerational responsibility in the use of resources, which means the role of development to ensure the satisfaction of the present generation's needs, without compromising, at the same time, the possibility of future generations to achieve them.

Cultural heritage plays a minimal role in the 2030 Agenda for Sustainable Development, as mentioned particularly in Goal 11 (Target 11.4), referring to the need of making cities and human settlements 'inclusive, safe, resilient and sustainable' through inclusive and sustainable urbanization, planning and management, and endeavours to protect and safeguard cultural heritage.

Sustainability is intrinsic to the essence of World Heritage Convention and therefore should function as a foundational principle in all facets of development. It is a long-term viewpoint to nurture intergenerational justice, fairness and a world suitable for current and upcoming generations. Heritage properties can promise sustainable development in three aspects i.e. environmental sustainability, comprehensive socio-economic development, likewise encouraging harmony and security (UNESCO, 2015).

Environmental sustainability ensures pliability to natural disasters and climate change by promoting disaster risk reduction by conservation and administrative management strategies of the heritage property. Inclusive Social Development recognizes the inclusion (participation of local people), respect (promoting indigenous initiatives), gender equality and equity of indigenous population as improving quality of life and welfare in and around heritage property is necessary, and it is done by improving ability, opportunities, dignity and reducing socio-economic inequalities. More specifically it includes availability of basic infrastructural services, sustainable water and sanitation management system, provision of safe food and clean water, promoting technical cooperation and capacity-building. Equally, inclusive economic development has potential to lessen poverty, develop sustainable livelihoods, create prolific and decent jobs and encourage income-generating accomplishments. It embraces equitable economic investments that use indigenous capitals and abilities, preserves native understanding and infrastructure and makes inhabitants main beneficiaries of the economic investment. It can be furthered by promoting locally driven tourism management, stimulating economic diversification, re-investing portion of revenues from leisure industry in maintenance of heritage resources and encouraging sustainable economic activities associated with craftsmanship of heritage conservation (UNESCO, 2015).

Dearth of research in Ghanaian heritage policy and planning for development in terms of socio-economic, cultural and tourism standpoints has led to fatal penalties in practice. National Ghanaian policy establishes a contesting thoughtfulness of the way heritage serves as a resource for development without connecting it to applied penalties. The theoretical fissures between influential and open communicative planning, between out-dated management schemes and extensive egalitarian

apprehensions, and between restricted and inclusive planning outlooks depict the absence of consistency between various development planning standpoints which is a problem for the effective applicability of such plans. Effective application of development plans demands balance of service sector development with worries of communal stability, communal progress and indigenous vanity of the place (Fredholm, 2016).

Case studies from Middle Eastern and North African Regions (MENA) suggests that rehabilitation of historic centres or medinas have three core objectives of heritage conservation, local economic development and improvement in living standards of the residents. Given the modified modern-day function of historic centres as urban cores of larger urban agglomerations; innovative ways of market segmentation are used by classifying the contemporary users of medina into different categories and thereby aligning it with the rehabilitation initiatives (Licciardi, 2010). The role of public-private partnership and active participation of non-government sector in the urban rehabilitation process is always fulfilling. Examples of urban rehabilitation project can be drawn from Lebanon, Jordon, Morocco, Tunisia and Yemen where sustainable tourism is put forth as the main economic rationale for mobilizing finances and investment of financial resources for rehabilitation processes in historic city centres (medina).

Since early 1990s, China has established partnership with World Bank for integrating cultural heritage in development projects which has guaranteed to furnish both economic and social benefits to local communities. The cultural heritage conservation benefits holistically as it booms economic opportunities and revenues,

raises the quality of life, brings forth local identity and provides chances for competitive regional and international branding of locations (Axel Baeumler, 2011).

According to applied welfare theory's monetary analysis approach, public policy works to advance national prosperity (Amirtahmasebi, 2009). For achieving this, expenditures are made not aimed at general purposes but for specific goods and services in the framework of the designated plan. Therefore, the costs of all components have to be measured potentially precisely.

Perplexing struggle exists amid the requirements of the cultural heritage and the wants of the current and upcoming generation of users of the extraordinary urban landscape. An unbalanced handling leads to loss of cultural heritage values, commercial stagnancy and areas with low comfort value. Historic urban landscapes present problems of insufficient maintenance, improper rehabilitation, traffic congestion, pollution etc. Therefore, the test is to safeguard the bygone while enabling the forthcoming (Scheffler, 2010). Scheffler accentuates that cultural heritage is an asset that encourages investment and growth and can support sustainable urban development. But this is not possible through out-dated mono-sectorial policies but rather it demands an integrated management system with socio-economic, political, cultural and environmental considerations. 'Cultural Heritage Integrated Management Plan' serves as an ultimate solution for safeguarding the cultural heritage and utilizing this asset for viable development.

Cultural heritage is a measure of cultural resource that should be protected and passed on to forthcoming generations to promise their development. It can make noteworthy contributions to the monetary, societal and ecological facets of sustainable development (Kapetanović, 2016).

Urban conservation in addition to protection physical structures also contains the upkeep of appropriate traditional functions (Jokilehto B. F., 1998). Simultaneously it is critical to raise awareness of local population and administrators about the significance of historic structures and heritage values thus ensuring regular upkeep and well-timed renovation.

Local development refers to upgrading overall living standards of the community and infrastructural improvements as per the standards of town and urban management. Ewa Nowinska associates communal development with the local authorities and institutions in charge of the administration of locality, which engage in the use of local resources and implement actions that advantage the local community (Sekula, 2002). J. Pareysek views it in the context of local inhabitants by asserting that local development of local community is the result of the cooperation between indigenous people, local authorities and institutions. However, both authors agree that in both development processes a special role lies with local authorities as they are legally bound to represent and efficiently manage the locality.

‘Albergo Diffuso’ also known as dispersed/scattered/virtual/spread/diffused/integrated hotel is a novel concept of hospitality promulgated by Giancarlo Dall’Ara, initiated in Italy as a means to revive historic villages and town centres. It is not a hotel in a single building but rather accommodation facilities are spread in different historic buildings with provision of normal hotel services, central reception, and tourist facilities and are part of the genuine community so that visitors can be part of the local life. It is a way to restore and valorise historic towns and urban centres. It presents an innovative and creative way to develop areas with great architectural and cultural value with the aim to promulgate tourism, a profitable and available economic resource for revitalization of

settlements and social fabric. It is aimed at refurbishment of buildings situated in historic centres. This idea is very much engraved in Italy due to its rich historical heritage; it is evident from the renovation project of Palazzolo Acreide, Sicily, Italy (Lavinia Chiara Tagliabue, 2012). Nationally, the notion of diffused hotel is considered as affordable and comfortable idea that enables visitors to experience Italy through a traditional, typical, historical and a culturally rich hotel. The development of local culture and national heritage yields benefits of sustainable tourism and socio-economic improvement of local communities.

Long-wave theory and business cycle theory suggest that how a time-adjusted creativity flourishes into a growth prospect (Amirtahmasebi, 2009). It explains the sporadic phases of elevated growth and recessions. It indicates that a competitive environment can either be reflected as a prospect or a risk. Even though historic city cores have developed together with long-standing economic viewpoints but, however not all historic city cores have been efficacious in harnessing persistent profitable progression. Nonetheless, no matter what is the global situation but cultural objectives and economic benefit must go hand in hand.

Economic impacts of cultural heritage projects in Macedonia and Georgia promise the positive impacts of investments on the local economies. Report underpins that during post-project time there has been an increase in the number of tourists, employment prospects with the flourishing tourism industry. Also, local businesses have expanded with other socio-cultural benefits arising from heritage revitalization (Throsby, 2012).

Cultural Heritage projects in Tunisia- Northern Africa have focused on policy development, capacity building, market development for culture-based tourism products and site management in specific sites namely: Tunis, Djerba, Kairouan and Sousse. Likewise, cultural assets rehabilitation projects in Eriteria are aimed at integrating the conservation and management of cultural assets into local and national economic development. It caters four key components: (i) up gradation and improvement of facilities in museums and also establishment of linkages with educational institutions, (ii) conservation of the built architectural heritage of Asmara and supporting enterprise development, training and capacity building while also improving the public/communal service delivery, (iii) promoting living cultures by supporting development of art, history, language, literature, poetry, oral traditions and story-telling, (iv) supporting documentation, information and knowledge management systems (Anthony G. Bigio, 2013).

The project in Asmara municipality trained local technicians and taught them the basics of planning and practical use of guidelines for a historic perimeter and civil works. Additionally, gave on-site training to skilled workers on preservation and conservation works by integrating it in the curriculum of Technical School in Asmara and imparting hands-on training for building techniques and manual development. Moreover, preparation, designing and distribution of Information, Education and Communication (IEC) materials such as hand-outs, manuals and other publications was done to assist trainees and to inform general public about conservation works.

Sztando concludes that local government is the driver for local development as it is the representative body and indicates welfare of local community. The well-being of local people lies in the creation and maintenance of productive utilitarian values by

indigenous procedures. (Sztando, 2013) The qualities of local authorities is a barrier for local development because of multiple challenges such as methodological barriers (non-adjustment of ability and needs resultantly lesser socio-economic potential), legal barriers (limitations in legal system), barriers in cooperation between various sectors, lack of social and human capital, information barriers (deficiencies of public statistics), financial barriers, human resource barriers (insufficient qualifications), support barriers (inadequacies in consultancy services and weak relations with research centres) and policy barriers (incoherent local development policies).

The approach of A. Klasik maintains that active participation of key stakeholders in local development leads to transformation by creating new values such as products, goods, services, employment, job creation, knowledge, experience and skill development etc. It further states that the location and quality of surroundings is also improved to a greater extent (Sekula, 2002).

3.6 Conceptual Framework

The conceptual framework has positioned the inter-link between cultural heritage, collective communal interests, economic gains and local development. Local community is the main stakeholder in projects for the protection of cultural heritage landscapes and tourism promotion. Renovation work supports the interests of heritage authorities as tourism development offers returns in the form of capital investment and progressive place branding. Eventually, such programs promise social inclusion and wellbeing by establishing social relations, self-esteem and sense of belonging among community members (Fredholm, 2017).

The framework established a guiding narration of Heritage discourse (Hall, 2008) (Hall, 2008) (Smith, 2006) for cultural heritage as an economic resource.

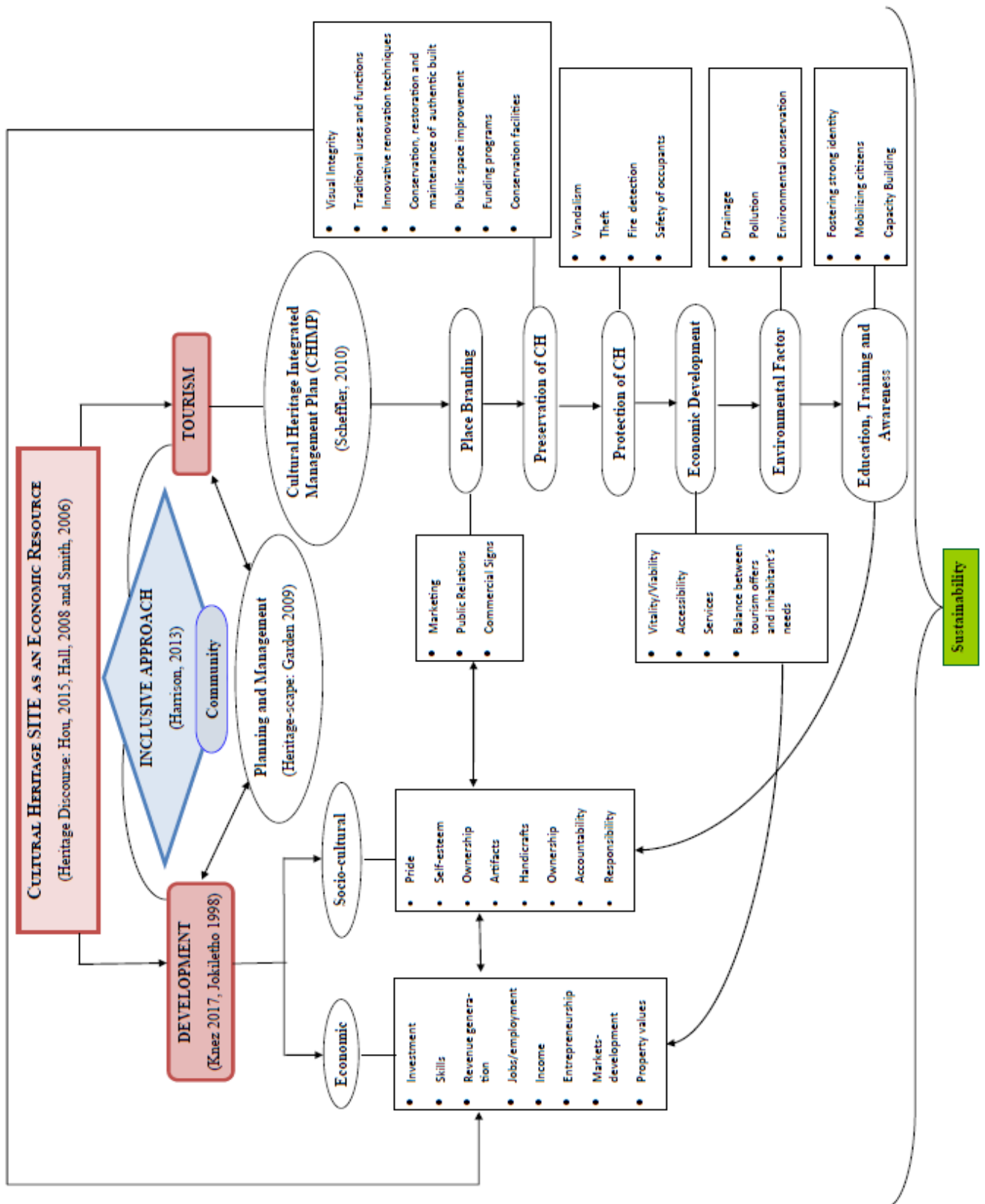
Further aligned with its concept of inclusive approach (Harrison, 2013) and heritage scape (Garden, 2009) in the overall planning and management with local community as the core of entire process. Conceptualizing on 'Cultural Heritage Integrated Management (CHIMP-2010)' for planning and management of tourist destination (Scheffler, 2010), it laid emphasis on active involvement of community in all the facets of planning and management of a heritage destination. Amounting to inclusive approach for operational place branding via marketing, commercial signs and maintaining public relations; preservation of cultural heritage site through restoration, renovation, improvement of public spaces, maintaining visual integrity and traditional use; flourishing economic development promising viability, accessibility, services, balance between tourism offers and inhabitant's needs; environmental factor to analyse pollution, drainage and environmental conservation; education, trainings and awareness to foster sense of strong identity and mobilize citizens.

Moreover, incorporating with it the economic, functional, educational and social values associated with heritage site. All these values linked to CHS serve as an economic resource for overall development specifically focusing on economic and socio-cultural features of it (Jokilehto B. F., 1998). Economic aspect dealing with investment, business, job opportunities, commerce and entrepreneurship while socio-cultural aspect dealing with sense of pride, self-esteem, ownership, artefacts, handicrafts and traditions (Knez, 2017).

The proposed integrated planning and management of heritage site for tourism promotion and heritage preservation, and multiple values associated with heritage site together fulfil the purpose all dimensions of development such as social, cultural, economic etc. The researcher has conceptualized by adjoining the independent ideas of these authors. Positing that tourism and development both demand inclusive

approaches with pro-active involvement of local community as only through this approach one can foresee the sustainability of heritage site as an economic resource for local development.

Figure 2: Pictographic Representation of Conceptual Framework



CHAPTER 4

FINDINGS AND ANALYSIS

This chapter establishes analysis of the findings collected from units of data collection under the framework of thematic analysis and heritage discourse. The detailed findings and analysis linked with conceptual framework of the research study is as follows.

The following themes and their sub-themes as established during the course of data collection are explained and analysed as following:

4.1 Heritage Discourse

Heritage discourse in the context of heritage trail is explained as follows:

4.1.1 The Past in the Present

Heritage is not an independent object but rather it is ‘the past in the present’ waiting to be identified, epitomized and fabricated in the present-day socio-political milieu for certain specific interest (Hou, 2015).

A respondent identified that *“Heritage trail is at the central point near Chowk Yadgar in the heart of Peshawar holding memories from the ancient times”*.

Furthermore, another respondent endorsed that *“Pakistan Tehreek-e-Insaf government has flourished sports, tourism and archaeology department. That is why Heritage trail has been developed as attractive good inviting tourists, who visit and proudly freeze the moment by taking photographs and selfies. In previous governments these departments were found in the end of priority list with meagre funding”*.

Identifying the legacy of Yadgar square, Mohabbat Khan Mosque, Bazar-e-misgaran and bazar-e-kalan pressed provincial authorities to exemplify and construct the locality for tourism in order to fulfil the socio-economic interests of residents and other stakeholders. Heritage trail has established an understanding that heritage is not merely an independent object but rather it is the ‘past in the present’, as rightly suggested by Zongie Hou and Songy Wou.

Adding to it a respondent from Planning and Development Department, Khyber Pakhtunkhwa stated:

“The 500 meters patch of bazar-e-kalan extends from the historical Ghanta Ghar to the ancient archaeological park of Gor Gathri. The chief proposal to conceive heritage trail project was to identify and recognize the historic heritage by reviving this urban fabric to its original appearance. Subsequently, to generate multifold benefits for inhabitants with improvement in basic utilities and increased tourism, this would eventually lead to economic uplift of the local residents”.

The government of Khyber Pakhtunkhwa identified the culturally rich heritage from Sikh, Hindu, British and Mughal rule and thereafter made efforts to capitalize this urban fabric for promoting tourism and welfare of local communities. Use of heritage for tourism promotion and well-being of citizens is a modern development approach which is a promising means to achieve an end.

4.1.2 Heritage as a meaningful entity

Discourse is about the traditions of being in this world, traditions of acting, networking, sensitivity, trusting, valuing and expending different kinds of cyphers, meanings, objects, tools and technologies to identify an entity as meaningful.

A respondent from Hindu community notified that *“Gorkhnath temple situated in Gor ghatri archaeological park is a five centuries old mandir – almost 500 years old international heritage site built during Hindu and Sikh dynasty by Mahraja Ranjit Singh when he ruled Khyber. It was built in the name of a Sufi saint- Guru who had many ‘tapsias’- spiritual qualities.”*

Another respondent of minority group exclaimed *“Gor gathri archaeological complex is an emblem of peaceful co-existence and inter-faith harmony as both mosque and temple are adjacently opposite in close proximity within the same boundary”*.

Symbols and meanings associated with the history of Gor Gathri tehsil and the proximal co-existence of a Semitic and non-Semitic religion constructs an aura of intrinsic significance of cultural heritage in heritage trail. Michael Foucault’s theorization of discourse into two crucial processes of ‘meaning-making’ and ‘knowledge/power’ interaction constructs the site as we know it, and then we incline to connect this understanding to actuality which exercises power on us.

Local shopkeeper remarked: *“The trail is significant because of its chronological importance since ancient times; Cunningham clock tower amplifies the past memory of the historical Gor Ghatri tehsil which finds its mention in academic curriculum as well”*.

On-site heritage manager remarked that *“The celebrated memorial history of man-made built structures such as Sethi House Complex and other old buildings sparked an impulse to showcase it to masses and utilize this momentous past for tourism”*.

The meanings, symbols and the memorial past of the 16th century old buildings aligning on the two sides of Heritage Trail Street make it a meaningful entity and so it has been renovated and conserved to give a fulfilling vintage experience and increase visitor influx to witness the wonderful architectural meticulousness.

4.1.3 Heritage as a discursive construction

Hall's elucidation of heritage as a discursive construction to institute collective identity, gain political legitimacy and educate populace does not entirely fit in the present setting as the trail has brought some negative political repercussions but at the same time to some extent local community has been educated on the significance of heritage (Hall, 2008).

A respondent informed "Pre 9/11 influx of visitors, especially group of foreign tourists was high as compared to post 9/11 time. For the past two decades, due to unpredictable security situation locals have not seen flourishing tourism industry in this area. So it was and still remains a challenge for public and political authorities to convince local residents that revival of the historic urban fabric will invite more visitors and as this industry will grow it will eventually also attract more economic returns".

Nonetheless, a local community member said that "Even if the project has not brought about substantial economic benefits but at least it has established a realization among locals that visitors are coming and appreciating the historic urban fabric. This realization has to some extent developed a sense of pride among local community".

Laurajane Smith explains that what to forget and what to remember about past is a constructive practice and an academic exercise via use of language (Smith, 2006). Heritage discourse generates both conceptual and material consequence shaping the way in which heritage is constructed, identified, interpreted, valued, conserved, managed and used.

A research officer stated that *“The trail leads tourists to historical landmarks and aids them in interpreting the time of city’s historical past in a more pleasurable way”*.

A resident of heritage trail said *“There is low level of interaction and consultation between government and local community. For the community-based projects strong linkages between implementing partners and local authorities is a must”*.

Moreover, a heritage manager opinionated *“Museum and heritage places are best utilized for revenue generation in developed countries but it is not the case in developing and under-developed countries. For instance, there are around 80 staff members in Peshawar museum, and let alone electricity and other expenditures they cannot even make their salaries from it”*.

As illuminated from the above quoted responses heritage trail appreciably constructs past which generates conceptual consequences of identifying, interpreting and valuing cultural heritage. On the other hand, weak coordination, resource constraints and feeble linkages between heritage owners (local community) and the government bodies generate negative externalities of material consequences related to conservation, management and use of cultural heritage assets. These externalities gave

height to citizen grievances and locals tend to question the accountability of political and administrative figures.

According to Hou, Wu and Song discourses in heritage should associate the existing and the former by creatively and judiciously engaging with the past and reconsidering present in the meaning-making process (Hou, 2015). Hence, an area or a locality becomes a site of heritage provided that the future generations admire, venerate, appreciate and value it

Heritage manager informed that *“Artisan village in the Gor Ghatri Archaeological Park was initiated in which expert craftsman produced marvellous crafts and also taught students who were keen to promote cultural history and heritage. Government started the activity but due to lack of citizen interest and cut down of government funds, the economic benefits were not generated and unfortunately it had to be closed”*.

Artisan village project was a socio-culturally rich venture as wood-work experts’ crafted Buddha models, animal figurines and so much more for which other cultures and religions such as Hinduism, Sikhism and Buddhism hold high value and regard. The display centre provided a set up for exchange i.e. sale/purchase of culturally rich heritage artefacts but the venture soon phased out due to lapse in funding and inattention of citizenry to participate in this sector. Just because heritage trail project is futile to connect the present with the past in a thoughtful, productive, resourceful and prudent fashion therefore it debar cultural heritage from being admired, venerated, appreciated and valued.

4.2 Heritage-scape

Heritage-scape approves the concept that all heritage sites are landscapes. Considering heritage site as a landscape localizes the site within its larger environment thus contributing to integration of these spaces within their surroundings. Heritage sites can be a gate-way of tracing ourselves in time and space because it acts as a key to connect individuals to the wider heritage. It enables to capture the complexities of heritage sites in a much better manner (Garden, 2009).

A shop owner on trail opinionated *“Heritage trail is one of the progressive initiative of provincial government as earlier the street used to be in a pathetic condition but now after being transformed into heritage trail, the deplorable street has become a presentable patch of bazar-e-kalan. But then, it is not accessible and does not assimilate with other neighbouring streets”*.

The elementary concept of landscape theory suggests that heritage site is distinctive from but at the same time a central portion of the bigger landscape in which it exists. In the case of heritage trail as reflective from the above mentioned response, doubtlessly the street is distinctive in every aspect but at the same time it is not the central part of the surrounding streets as they totally misalign with the developments made in the 500 meters patch of Heritage Trail Street (bazar-e-kalan).

Heritage-scape as a means of analysis has three guiding principles based on the simple notions of boundaries, cohesion and visibility. In a strong and robust heritage-scape the interaction and connection of three principles is coherent as they operate almost in equal proportions. While emphasis is on the presence of all the fundamental principles, they may not essentially operate and resonate in same fashion for every case.

A respondent remarked *“The visibility and cohesiveness of trail is not as it should be because of the irresponsible attitude and lack of local community interest. If this was not the case then we would not be seeing donkey carts, haphazardly parked motor cycles and over speeding motor bikes without silencers contributing a big deal to disturbing noise pollution”*.

4.2.1 Boundaries

Boundaries suggest the fencing-off, demarcation and acknowledgement of the landscape setting; it is the formative act that delineates the site. Entrances (into site) and exits (out of site) are main components.

To some extent heritage trail generates the sense of a distinct place and it is best seen by set boundaries. The limits of heritage trail are defined by the cement blockades at entrance and exit points both for traffic regulation and safety purposes.

A shopkeeper on heritage remarked *“We were not aware that the road will be blocked. Blockage of road is causing serious problem for us. Business has reduced as earlier people used to come in their cars and shop from us. Business has been negatively affected; by restricting transport the access has been limited so our customers now prefer other business centres in the vicinity like Bazar-e-Mizgaran, Karim Pura, and shopping areas like saddar”*.

In response to this heritage manager reported that *“Residents and shopkeepers on heritage trail have been issued passes so that they can easily manage their entrance and exit into trail with their conveyance for pain, pleasure and business purposes”*.

Heritage trail has defined boundary by putting cement blockades on entrance and exit point but it has given rise to shop keepers’ concerns that the reduced flow of

traffic prevents customers who used to come in cars for shopping thus reducing customer flow and consequently business. Also, the establishment of boundary through concrete blockades is a hurdle for local resident in their free movement during pain and pleasure. To deal with this the authorities have issued passes to local shopkeepers and residents to facilitate them in easy entry and exit without any inconvenience.

4.2.2 Cohesion

Cohesion is how the site ‘holds together’ conveying a ‘sense of place’ to the site. It doesn’t suggest that all components -visible and invisible- of a site must be alike but even divergent components may also exist but with all the components having noticeable links and association. Upholding the relational/dialogical model of relationship between human and non-human actors and then connecting heritage further with other socio-economic, political and environmental concerns.

Respondent from Planning and Development department said *“At heritage trail, the buildings and interpretative areas come in an appealing fashion within a single street. Trail starts at the ancient Cunnigham clock tower, and then passes through Bazaar-e-Kalan and the Sethian Mohallah- wooden havelis. The trail concludes at the archaeological complex of Gor Gathri- housing ‘Sarai Jahandad’ which has been converted into artisan village, a 17th century Hindu temple and a British-built fire brigade, museum and excavation site”*.

Applying heritage-scape to the trail reveals that the heritage complex situated in heritage trail is intrinsically cohesive and interconnected as very well explained by respondent in the above quoted statement. Besides this, there is weak consistency on

trial with only a few signs or markers to achieve a visual sense of connectedness therefore it is difficult to identify what is or is not the site.

Resident of the area told that *“Restoration of old buildings along the heritage trail has made residents happy, especially those whose abodes have been renovated to improve aesthetics of the area thus reducing visual pollution. The facades of old houses have been designed with a vintage outlook giving a very appealing visual impact”*.

The lack of cohesion is reflective from the prominence of the individual buildings rather than the trail as a whole. This focus on structures and their particular past while ignoring the overall ambiances of trail and the surroundings is a strong factor standing in the way of an experience of ‘the past’. It means that heritage trail is more of a ‘museum of buildings’ than a unified heritage landscape.

Market Union president remarked that *“Because of increasing shop rents many of the locals now prefer chontrey/lab-jab outside shops. This encroachment lessens the visual impact of the trail”*.

In heritage trail there are ‘strong’ parts where an encounter with the past is mostly rich. However, somewhat because of the size of the site and partly because of the multiplicity of different roles that trail performs, the site does not bind together very well. The spaces between the main interpretive zones are visually polluted by unwanted modern style buildings of plazas, causing visitors to frequently lose track of the ‘past’. An intrusion like this has serious ramifications as it does not assimilate into the landscape of the past and clouds the identity of the heritage trail.

Owing to such diversion from the past, the visual indications require being strong, but in case of heritage trail they are not only weak, but are also missing. As a visitor one is continuously moving ‘in and out of the past’ as at one moment the trail seems like a shopping market, the next like a food street and the next like something of the past. To put into simple words, heritage trail brings about many diverse roles to be a cohesive and defined heritage site. Indeed because trail is not only an archaeological park and set of historical buildings but also a place for children’s playground and busy market place, it does not even exist as a distinct place.

4.2.3 Visibility

Visibility principle encompasses two components of physical visibility i.e. what we see, and cultural (in) visibility refers to the appreciation of physical elements as a ‘heritage’. Visibility also includes the notion of a view or a gaze considering where and how the line of sight is employed at a certain heritage site. The genuine analysis starts with the tangible features such as fences, signs /maps to direct visitors, audio-visual presentations, interpretative material such as guide books, Information, Education and Communication (IEC) material, portraying the way site interacts with institutions and individuals.

A tourist remarked *“There are only limited sign boards near the site to direct visitors once they are on heritage trail”*.

Furthermore, curator on heritage trail told that *“There are many human resource and financial constraints like annual budget of Sethi House is 60,000 rupees which is equivalent to nothing provided the maintenance, minor repair, upkeep and entertainment cost for visitors. It is a major limitation to develop audio-visual*

presentations and other information material. Even, employees are also not given benefits such as housing and transport”.

There are a very few signs and maps to guide visitors while traversing on heritage trail. No audio-visual presentations, no guide books and no Information, Education and Communication material such as sign boards, guide maps, pamphlets or brochures to connect tourist with the heritage.

Although, heritage trail occupies an important place in the heart and minds of heritage protagonists and acts as a cultural icon, but on ground, it melts into its surroundings. The space making up the heritage site comprises of the devices which create a place of ‘past’ and other necessary features to offer essential amenities, comfort and amenable setting for visitors. Such elements include contemporary spaces like car parks, visitor centres, toilets, workspaces, cafes, shops, medical facility, and emergency planning for disasters and accidents.

One of the visitors accredited that, *“Security situation has improved in the vicinity of heritage trail especially during occasional religious and cultural festivities such as Eid-ul-fitr, Eid-ul-Adha, Shab-e-barat etc. as deployment of security personals is ensured during such celebrations.”*

A visitor said *“I came for shopping to trail and my sister fainted due to harsh weather but there was no medical facility nearby except for a dispensary which was closed at that time. Then I decided to lodge a complaint and disappointingly found out that there is no complaint cell on the trail”.*

Adding to it the local resident conveyed *“The only dispensary which was already present in bazar-e-kalan has not been integrated with project to look after any medical problem faced by visitors on the trail”*.

Security situation is regulated by security staff especially during occasional festivities when the visitor influx on heritage trail (Bazar-e-Kalan) is more such as Eid-ul-Fitar and Eid-ul-Adha. Regrettably, there is also no medical care facility and visitor/tourist facilitation or complaint centre. The already present medical facility in the form of dispensary could have been taken in loop for dealing with accidents and mishaps on trail. It would not have been costly as the setup was already present there but only recruitment of special staff to look over the incidents on heritage trail could have solved the issue to a greater extent.

4.3 Management of Heritage Trail

4.3.1 Heritage Management Plan

According to UNESCO standards, a holistic management plan with adequate monetary funds, regulatory laws, promotional events, awareness campaigns, visitors’ traffic, visitor guidance, tourism concepts and inclusion of all stakeholders is paramount for a heritage-based development project.

A respondent told that *“Management Unit was formed by appointing managers, security guards and inspectors for managing and maintaining the trail. In this way jobs were created to be eventually handed over to district authorities but it has not happened till now”*.

Another respondent reported *“Regulatory laws for heritage trail are applied in the form of city government laws that prohibit damage to government buildings and*

property. Moreover, 'Antiquity Act' forbids mutilation and disfigurement of historical buildings, sites and assets, if done otherwise then there is penalty for damage to heritage property".

A respondent told "We don't have permanent staff for conservation and preservation. Labours, masons, skilled workers are hired on daily wages as per need. Even though the conservation and preservation work is done throughout the year but sometimes the need of labour is more and other time its less. Due to this need fluctuation we don't hire permanent skilled labour staff".

A respondent remarked that "Traffic management has received a major setback as local community is not accepting the limited traffic flow. Traffic police department has its own constraint of limited staff so they cannot render their services 24/7. District anti-encroachment drive has so many issues throughout Peshawar so they are also not accessible to regulate heritage trail. WSSP is a private company responsible for cleanliness but they again are short of human and material resources and cannot extend their services to clean the trail after every three hours or so. Likewise, the underground system of electricity supply lines has been installed for the very first time in Peshawar and the employees of WAPDA are not trained enough for troubleshooting to fix technical problems".

Furthermore, a respondent said "I often come here to accompany my friends and relatives who have never visited Peshawar but wish to visit Sethi Mohallah. I serve as their tour guide because I am familiar with the area and have come here many times. But for a first time visitor it is always a challenge to locate Sethian Mohallah because there is no sign board to mark the exact turn towards Sethi house, and also no tour guide or tourist information centre. First time when I visited heritage

trail I had to ask two or three shop keepers and locals to reach my destination which was only about 200 meters away”.

Adding to the discussion a respondent said “I often travel and have visited many historical sites whose cultural heritage holds exemplary significance. For instance, the walled city of Lahore, especially Rome, Italy and other European states who have a flourishing tourism industry because they run awareness campaigns and promotional events to establish a sense of ownership among nationals for safeguarding and protecting the sites. Unfortunately, here the local populace seems least bothered and careless about heritage assets. As you can see they carelessly litter around, dustbins are damaged and plants are lifeless as no one waters them”.

Even though the regulatory laws are in place for a comprehensive management of heritage trail but implementation of such laws is weak with no enforcement mechanism. Moreover, traffic regulation has restricted free flow of vehicles which is not acceptable to local residents and shopkeepers. Shopkeeper who cannot afford hiking shop rents have placed stalls shop fronts, and this irregularity is a common sight on trail. As there is no in-house water and sanitation services resource that is why lapse in timely garbage collection and cleanliness is another major issue arising from lack of human resource and other technical constraints of Water and Sanitation Services, Peshawar. Tourism concepts have been poorly addressed in heritage trail with no system of visitor guidance, promotional events and awareness campaigns.

4.3.2 Democratic Decision-making Process

Article 5 of World Heritage Convention applies that conservation, protection and management of heritage sites can be effectively designed by pro-active

involvement of concerned authorities, institutions and stakeholders. Harrison aligns relational/dialogical model with the article of convention suggesting that a democratic decision making process needs to be adopted with experts, specialists, bureaucrats, administrators, politicians, city planners, conservators, archaeologists, craftsman, curators, economists, policy makers, development experts, sociologists, ethnologist, layman and other stakeholders to reach at a productive and resourceful decision.

A respondent expressed *“Archaeology department is only concerned with conservation and preservation of heritage assets therefore part of the original plan was to hand-over heritage trail to district government for maintenance. District governments receive municipality fund for sustaining fundamental amenities, but they did not accept this responsibility due to some internal departmental issues”*.

Likewise, another respondent remarked *“District government, Nazim and tehsil administration is a political office and upon sensing community grievances it did not take up the responsibility of heritage trail maintenance out of political reasons and the fear of losing their vote bank. Because they were not willing to give height to already sparked reservations of locals by restricting traffic, prohibiting encroachments and putting fine upon negligent attitude towards heritage trail such as damaging property or littering around etc.”*

A respondent said *“Due to blocked road for pedestrians the inhabitants of the area face discomfort in pain and pleasure. When there is wedding, the bridal car does not have access to reach the bride’s home. Similarly, when someone is ill or unfortunately dies then the access to ambulance is also a serious issue faced by the residents whose abodes are on heritage trail”*.

Adding to it, another respondent stated that *“This kind of project defines developed nations so they should be promoted as many infrastructural improvements have taken place. But the real achievement of project can only be achieved by taking into confidence the local community and satisfying their concerns to establish a sense of ownership”*.

The findings of research study show that during the project design and implementation stage, all stakeholders were not taken on board to design the plan and oversee on-ground implementation of the project as only archaeology department renovated and revitalized structures on heritage trail but the rest of the maintenance responsibilities of municipal authorities, administrative bodies, security structures and local ownership is a missing link.

4.3.3 Local Heritage Planning

Fredholm opinionated, that tourism-oriented heritage planning and management preserves materiality of heritage and pays little attention to the expectations of the resident community. It is often because local heritage planning faces limitations of short-term financial funding, corruption, apprehension towards novel concepts and designs, and lack of human resources.

A respondent remarked *“No, so far there are no plans and no novel technology for disaster management to counter heavy rains, floods etc.”*

Similarly, it was told by another respondent that *“Sky folding is the commonly used technique. Despite this, in order to manage the site there is always availability of some basic materials in warehouse for quick response”*.

A respondent remarked *“We do not have any novel technologies for preservation and conservation but provided substantial budget and resources we are willing to technically modernize the conservation and preservation system”*.

It was reported by a respondent that *“National Accountability Bureau (NAB) enquiry is on-going regarding this project questioning that why public money has been spent on private buildings in heritage trail”*.

A respondent informed that *“Local residents and shopkeepers show grievances towards curbing encroachment and Pedestrian Street claiming that these two measures have affected their businesses and routine needs”*.

Findings illustrate that in case of heritage trail the materiality has not been fully preserved as still today obsolete technologies are being used for heritage conservation and preservation. Likewise, little attention has been paid to the expectations of the resident community because they hold multiple grievances for not having received the promised benefits and are facing several issues due to the trail.

Moreover, a respondent informed that *“The shops on heritage trail are divided into several clusters, with each cluster having a different president. Multiple presidents in bazar-e-kalan have their own interests and agenda which often clash. This conflict of interest makes it quite a testing task to unite all local stakeholders and bring them on one page. It usually results in time wastage and ineffective on-site planning and management”*.

Intra and inter stakeholders conflict of interest is a major hurdle in efficacious planning, smooth and swift management of heritage trail which makes it a testing task

for heritage managers and administrators to unite all stakeholders on one page for a cost-effective and pragmatic management plan.

4.3.4 Historic Urban Heritage as a Development Asset

Knez and Jokiletho says that discrepancy between heritage planning and management calls for reconceptualization of heritage resource by linking revitalization plans and management of heritage with the aim to give heritage site meaning, utility and ultimate benefit in the life of the community.

A respondent proclaimed that *“Skill development and trainings of local community members has not been undertaken because we hire expert professional for conservation, renovation and minor upkeep of the heritage assets”*.

Another respondent exclaimed that *“If I am ever given an opportunity to implement a project like heritage trail then I will not take it up because we need to invest in human capacity rather than physical structures. Human development is more important than physical development, the best instance to justify this is that we have developed trail but the people have ultimately deteriorated its aesthetics and the trail is now in deplorable condition and is not giving perceived economic returns. Its outlook is now total opposite to how it was originally conceived. Investment in human development and establishment of civic sense comes first, and the rest of the things come later”*.

The responses explain that heritage planning and management has focused on the materiality of heritage while remaining unmindful to the utilization of heritage as a development asset which otherwise would have given meaning to heritage in the life

of community. It is an inherent character of communities that they venerate and take care of those assets which bring about advantage and profit to their living standards.

A respondent stated *“We have not trained local groups or volunteers for the management of heritage site as we have responsible authorities who fulfil their duty on their own such as fire brigade, Water and Sanitation Services (WSSP) Peshawar etc.”*

Heritage trail has not involved local community members in planning process and similarly they have been kept out the management domain which has diminished the possibility of nurturing sense of ownership for heritage assets. Additionally, if local community was actively involved in planning and management by properly training them by imparting certain skill sets then definitely it would have contributed to an inclusive approach thereby serving the purpose of developing capacities of local residents in heritage management.

4.3.5 Cultural Heritage as a non-renewable resource

Hawkins’ argument of heritage as a non-renewable and irreplaceable resource demands routine maintenance and appropriate planning and management.

A respondent reported that *“Archaeological engineers and conservators teams visit site occasionally for minor repair and upkeep. Also, they keep a check on site’s disaster and shock resistance”*.

Adding to it another respondent specified *“Hazard prevention coverage of fire breakout is through fire extinguisher and earthquake resistance checks are occasionally done by ‘Ziem approach’ and ‘soil-testing’ ”*.

Furthermore, it was reported by another respondent that *“Fire-brigade system is in place in the archaeological park of tehsil Gor Gathri for quick and rapid response in case of fire breakout”*.

The findings reveal that heritage managers are knowledgeable of the fact that cultural heritage is an irreplaceable resource and demands to be protected and maintained therefore they have instituted proper protective measures against fire break out and earthquake. But when it comes to other line departments and local community then the accountability is seriously absent.

A respondent exclaimed *“In Pakistan it is our national mentality that we take everything for granted and once it is taken away from us then we wake up and realize that we should have taken care of it”*.

Adding to it another respondent said *“Major issue is our national attitude of individualism rather than collectivism. All stakeholders are in loop but none of them is ready to give a heads up for taking their share of responsibility. The issue arises owing to lack of coordination among departments and lack of understanding and recognition of institutional responsibilities”*.

The root cause of lack of accountability and community involvement is that indigenous populace and line departments fail to understand the irreplaceability of cultural heritage assets. Also, because there is not community-based community and strong civil society to advocate and support the concept of ‘Cultural Heritage Integrated Management Plan’ as proposed by Scheffler. As a respondent said:

“There is no committee at local level to regulate and channelize efforts of community for maintenance and management of trail in a way that it shall be used as a productive resource rather than considered as a burden and constraint”.

4.4 Cultural Heritage Tourism

When cultural heritage resources are utilized for tourism then contributions are made to social and ideological changes by the interaction between tourists and hosts’, leading to a constant change of attitudes towards heritage. Anna Spencely and Fred Nelson evaluation of Universalist models of tourism and heritage management propose instituting options that include indigenous stakeholders (Nelson, 2013). As a respondent shared that:

“After the project I have developed a conceptual understanding that the government’s concern towards this site is because of the ancient heritage present in Gor Gathri- the recollection of ancient British and Sikh era. This is what magnetizes visitors and foreign tourists to visit the site and relive past in the present”.

Surrounding areas in the vicinity of heritage sites are always developed to attract maximum benefits as for instance in Rome and Italy where the economies are run from the revenue generated from tourism industry. Unfortunately, in the case of heritage trail it’s only a few meters patch that has been developed leaving the neighbourhood still in the same uninviting and unappealing. As reported by a respondent:

“Original plan was to run this project in all the twenty connected streets of Gor Gathri, but due to limited funding and budget cuts only one street was projected as heritage trail”.

Another respondent said *“Conservation and preservation of heritage sites is a time consuming and resource consuming initiative that is why it has not taken place at a full stretch with heritage trail project because conservation can never be a time bound or resource bound venture”*.

As the relationship between social, cultural, political, environmental, religious and economic traditions changed then it constructed new meanings and interpretations attached to heritage trail. With change of economic conditions, these constructed meanings and interpretations are ‘packaged’ and shared by cultural heritage tourism (Keitumetse, 2009). As expressed by a respondent:

“Tourism promotes peace, happiness and harmony by sending a positive image across borders. It also flourishes economy as the income generated by Sethi house and archaeological museum goes to government’s revenue”.

Adding to it a respondent mentioned *“Graph of local and foreign visitors has increased after the heritage trail project as the area is receiving more attention now”*.

One of the respondents reported that *“Prospects of linkages with international organizations are bright, as recently (MoU) has been signed with Russia”*.

4.4.1 Tourism Product

Tourism product method focuses on a specific product that is to be offered by the host to the tourist.

A respondent remarked *“Antique shops and traditional food such as tikka, kabab and kahwa serve as a major attraction for tourists”*.

Heritage trail in Gor Gathri tehsil invites tourist to ‘experience around six hundred years of history as the sights and ambiences of tehsil’s past comes alive’. But this experience has to be guided and presented to the tourists/visitors in order to raise their interest in artistic crafts and other artefacts in order to revive the enriched experience of the old times. Unfortunately, the promotion and presentation of such crafts is not being done to an appreciable extent. As a respondent added:

“My shop provides delivery facility of antique items to foreign countries as well. But the trend on heritage trail is not very encouraging as visitor’s interest in buying metal crafts and cultural artefacts is found to be very low these days”.

Another respondent told that *“With this project, the number of tourists visiting this site has increased than before. Local and foreign tourists come to visit Sethi Complex, Heritage trail and Gor Gathri Archaeological Park, among them many are ambassadors and diplomatic personalities as well”.*

Cultural heritage products are both tangible/visible such as cultural landscapes, artefacts in a museum, crafts in a village or excavation pits, and intangible/non-visible such as song, dance, folklore or indigenous knowledge associated with the cultural landscape. The product-approach in tourism provides a platform for the hosts’ perception and definition of heritage tourism products which aligns with recent heritage management concepts of pro-poor tourism and local community participation associated sustainable development concept.

A respondent articulated *“Obviously, the trend of visitation has improved in post-project period as heritage trail has put bazar-e-kalan into limelight and now*

ambassadors and foreign delegates visit Sethi House and Gor Gathri archaeological park by taking out time from their business tours”.

Attitude-based research gained insight into hosts’ perceived representation of cultural heritage product, assessed hosts’ outlook towards cultural resource management (identification, interpretation and representation), and gauged hosts’ level of awareness of conservation methods as these effect indigenous responses to concerns about local interaction with heritage components (Keitumetse, 2009). As a respondent said:

“Infrastructure is now more appealing, electricity supply lines have been made underground, road is no more congested because of limited traffic which makes the street look beautiful with light lamps glittering the trail at night time”.

Another respondent added *“Municipal services have improved in post-conservation period as now WSSP members come as per scheduled timing for sweeping the area and waste collection cars also come to collect the waste for further disposal to designated points”.*

Even though the hosts ‘outlook has a positive overtone but at the same time hosts’ level of awareness is observed by their assessment that there are some flaws in the project implementation. Such as a respondent shared that:

“The drainage system has flaws because the trail floods when there is heavy rain. There are also some designing issues as tough tiling is not smooth but is bumpy. Because of this lacuna water seeps into the basements of houses situated in the downstream area”.

Non-participant observation was worthwhile in determining whether individuals do what they say they do or they act in the way they assert to behave during the interview (Keitumetse, 2009). It divulges how individuals remark what occurs and not actually what occurs.

A respondent opinionated *“Public benefit is low: Plants planted have not been water properly so have dried out, lights lamps have been removed and destroyed, waste-bins have been left in an indecorous condition”*.

4.4.2 Heritage Tourism as a Performance

Heritage should be appreciated as a performance rather than just an object or a thing in itself. Sites or heritage places are completed through their complex and multifaceted performances, and last given that these performances are effective and celebrated. For engaging the imagination of the audience, performances of heritage reproduce the past through theatres, live performances, role-play, show business and dramas. This way of reviving past in the present in the form of performances is often contested, as Tivers notes that dramatization gives more credibility to learning through experience than learning through cognizance and understanding. Performance of heritage appears through the blend of shared interaction, interactive difficulties with material artefacts and the heritage experience performed. Employees and staff committedly execute their performance thus indicating ownership and identification with the site. A respondent reported:

“Tour guides facilitate visitors visiting Sethi House and Gor Gathri heritage museum by narrating history and culture of the heritage assets”.

The interaction between the actor, visitor and the performed character shows that there is further to the performance of heritage as performed spectacular modern display consumption, as there is a more deep rooted form of consumption i.e. social relations, life histories and the lived experience of visitors. Hence, bygone is not an expression of pageant but it takes form of a conversation.

A respondent said *“When I was planning to visit heritage trail I envisioned it as a street just like in some European country with musicians playing soft cultural music, artists performing cultural dance and folk-lore dramas providing an ambience as if I have travelled back to the times when travellers had a stop-over during their trade journey and shared stories and experiences with other companions- hence, known as ‘Qissa-Khwani’”*.

Heritage as a performance is non-existent in heritage trail tourism as there is no sound of cultural music, no joy of cultural dance and no story tellers who can take tourists back to the old times and bless them with a rich experience of the ancestral past.

Tourist and visitors perform their own heritage at the heritage site by making their own interpretation and reflecting their own histories while interacting with the items and environment of the site. The process of ‘heritagization’ is a blend of both the role of staff/mediators who give voice to bygone via theatrical performances and, the role of scripts/choreographies delivered by media and popular culture. It adulterates the genuineness and authentic experience of the site but also empowers visitors to take possession and ownership of it. A respondent added to it:

“Sethi house and heritage trail receives more than 100 foreign tourists per month, many local visitors and students on study tours from archaeology and architecture department of different academic institutions such as Peshawar University, Quaid e Azam University, Taxila Institute, Hazara University, Islamia College Peshawar, Gandhara Institute etc.”

Another respondent illuminated *“The magnificent exemplary Mughal/South Asian style wood craft of the building has made it a centre of show-business for song recordings, bridal shoots, brand shoots and film-making. Very recently, Mahira Khan (renowned Pakistani actress) along with her ~200 crew members of movie ‘Superstar’ came here for film recording. Rent of filming amounted to 30,000 rupees per day with additional other charges of food and lodging facilities”*.

Heritagization as defined is suitably fit to some extent in the context of heritage trail as there are no theatrical performances but the choreographed script is indirectly projected by video-making, songs, brand shoots and movie shooting in the historic urban fabric. Yet again, this interaction of heritage structures and their history only interacts with masses via local community and electronic media but it adds very little to the live experience of tourists visiting trail.

A respondent stated that *“Though economic uplift of local community was one of the key objectives of heritage trail project but the issue with community in this area is that it does not comprise of the real inhabitants of walled city, known as ‘Pishoris’.* Pishoris have abandoned the ancient walled city, and people from tribal areas and outskirts have settled here. So, the local community is no more the indigenous natives of ancient city but instead outsiders- who have now become the stakeholder. They

have no emotional attachment and no affiliation with the history, cultural heritage assets, revival of traditions and promotion of tourism”.

4.4.3 Tourist attraction in Cultural Heritage

The transformation of trail to a recognized heritage attracting tourists is established but due to fragile cultural discourse which depend upon the network of technologies (busses, internet), representations (films, documentaries, homages, pictures), materialities (souvenirs, parking lots, cafes, artefacts), bodies (traders, tourists, locals, guides, tour operators) and stories (media, advertisers, popular culture, travellers, experts) is inadequately applied. These characters are missing which basically brand a site of past as a reason of pleasure, delight, reverence, admiration, anger, resentment and shame. For instance, It is the strong discourse that cements together the stones of Giza Pyramids otherwise they would simply be seen a heaps of stone (Baerenholdt, 2015).

A respondent expounded *“Bazar-e-kalan is a business hub with many markets for women’s clothing and accessories. Often at evening and night time when the weather is good women folks visit the trail for shopping and have a stop-over for relishing tempting food. But, the women as visitors face a major problem as they cannot enjoy the traditional food on trail because most restaurants don’t have a separate entertaining place to cater women. Therefore, often they utilize the space of a nearby dispensary or get the food packed”.*

Another respondent told *“There are no visitor-friendly facilities for women on the heritage trail. No washrooms for women. Men use toilets of mosque, but where can women use this facility?”*

But, a respondent also commented that *“Social relations have increased, the benches installed and recreational ambience has provided an opportunity to sit together at evening time and discuss issues, matters and stories”*.

Furthermore, it was told by a respondent *“There is no in-house medical facility established under heritage trail project but the services of Rescue 1122 are rendered which provides rapid response if some mishap happens with the tourists”*.

Social relations are crucial to the Pashtun culture and it is very well capitalized in the cultural setting by providing an environment to locals for interacting with one another. As per the cultural limitations of walled city of Peshawar, it is not appreciated to create open spaces for women but the project could have focused on bounded places for women in order to cater women populace along with men.

Appreciably a respondent reported *“After the project several start-ups of entrepreneurs have come on the fore-front as now around more than eight young travel operators announce various tour packages for the visit of Peshawar walled city”*.

Tour operators are now actively engaged as tourist attraction in heritage trail has been created by installing lamps, benches, wooden facades and planting tree saplings but it falls short to fully provide a pleasurable and delightful experience to visitors who are often resented by the lack of maintenance and deteriorating condition of these additions.

As a respondent shared *“I was very excited to visit heritage trail, and have found Sethi complex a masterpiece of wood craft. Also, the traces of Hindu, Sikh and Mughal era found in excavated archaeological complex add up to the fascination.*

But, it saddens me that the passage of trail which leads up to these sites is not well maintained”.

A respondent told “Fourteen rickshaws decorated with the traditional truck art painting style have been started to facilitate visitors on the trail. It has greatly helped to reduce the unwanted traffic flow”.

Tourist motivation to visit heritage trail is driven by a multiplicity of reasons such as: interest in history/heritage, informal learning, sight-seeing, recreation, curiosity and boredom. As shared by a respondent:

“I am always motivated to travel places with rich history and heritage structures to satisfy my curiosity as it is a means for learning and subsides boredom”

The findings reveal that trail stands tall for being recognized as a tourist attraction with its own transport network of traditional rickshaws, advertising videos, souvenirs, artefacts, food shops, local guides and tour operators. But on the other side it falls short of documentaries, parking lots, performances, promotional advertisements and media campaigns.

Additionally, there is a shared recognition that tourists are purposeful questioning agents who are vigorously involved in the actions of meaning-making which find its roots at performative turn in tourism studies (Light, 2015). The locals direct the performative turn and meaning-making by extending unconditional receptiveness. It is reflective from the response of a respondent who revealed:

“With the making of heritage trail, food industry has flourished. Hujra system, traditional food and ambience are greatly enjoyed by tourists. We gladly serve free to foreign tourists showing them the hospitality of Pashtuns”.

4.5 Heritage as an Economic Resource

History-based tourism presents one of the noticeable means in which the antiquity and bygone are usurped and commoditized for commercial advantage in the present-day communities. Heritage tourism is a chief financial activity involving a wide variety of actors from local to national and then international level. Heritage tourism management is a professionalized activity reinforced by expert trainings giving upswing to a new group of proficient heritage managers. For a heritage site to serve as an economic resource, supply and demand side increase but it is always fluid what people decide to signify and express as heritage.

A respondent said *“Utilizing heritage site as an economic resource for local community development was the original plan to be executed but it could not be achieved to an appreciable extent as most of the shops and investors are same as pre project time, and only a few countable additions of shops have been made”*.

Another respondent added *“The markets on heritage trail are more or less on the same old pattern and as such no specific new markets of traditional or cultural value have been developed”*.

A respondent mentioned *“In the starting days of project, investors were attracted but soon when they got to know that road will be blocked than they backed off, for example, Jalil Kabab. So, business has reduced rather than flourish to an appreciable extent as the investors are being repelled due to lack of transport access on the trail”*.

Amirtahmasebi conceptualises the theoretical basis of capital theory by recognizing heritage assets as a ‘cultural capital’- a cultural good which further

creates more goods, services, job creation and contributes to well-being of communities. The aforementioned responses suggest that heritage trail has not fully taken advantage by utilizing heritage structures as a cultural capital because substantial services and jobs have not been created as such. But another respondent explains:

“With Khyber Pakhtunkhwa government’s inclination towards heritage and tourism sector, and the head start for heritage revival campaign and heritage trail, many jobs have been created roughly the ratio is 1:3 in pre and post project period”.

Furthermore, a respondent told that *“Property values have increased and the rents of shops have hiked to 50,000 or 10, 00,000 rupees per month”.*

Adding to it a respondent testified that *“40% to 50% increase in shop rents has benefitted the property holders but it has negatively affected people’s business on trail”.*

Utility theory attributes that the value of a good depends on its functional use. And this functional use is to be determined by the narrative connections of tourists, visitors, locals, insiders and outsiders. The core values endorsed are architectural, artistic, cultural, economic, educational, emotional, historic, political, religious, social, symbolic etc.

It was reported by a respondent that *“Cultural handicrafts of Hindu religion such as ‘Rakhi’ and ‘Gana’ are sold but only occasionally and not at scalable rates”.*

A respondent reported *“The annual income during 2012- 2015 remained in the range of 20,000 rupees to 30,000 rupees, and during 2016-2018 it remained in the range of 4, 00,000 rupees to 5,00,000 rupees. So, it is self-explanatory that the annual*

income of Sethi house has substantially increased in the post heritage trail project which has highlighted its artistic, architectural and cultural significance”.

Likewise, another respondent mentioned *“The revenue and income generated from Sethi House and Gor Gathri museum goes to the government accounts who invest to preserves its educational, political, religious and symbolic character”.*

A respondent elucidated *“In the aftermath of heritage trail project many academic institutions plan study visits to appreciate historic urban fabric. Creation of social spaces has established a motive for social interaction of locals with the heritage assets. Also, it has remained the center of political attention for public gatherings”.*

Well-maintained historic urban centres are convenient for residential use, public events, recreational services, shopping and entertainment. Such cities are centred on key buildings such as towers, religious place like temple, mosque or cathedral. This is exactly the setting of heritage trail complex starting at Cunningham Clock Tower, providing recreational and shopping facilities on the trail, and it ends on the archaeological complex of Gor Gathri with both mosques and temple situated within the same boundary. As Jokiletho notes that a lot of symbolism is attached to such sites to enjoy rich emotion and sense of continuity and identity.

The findings suggest that in post heritage trail project insiders and outsiders both have endorsed the artistic, architectural, religious, historic, cultural and economic value of the historic urban fabric. Moreover, seeing cultural heritage as an economic resource is applicable to heritage trail as considerably it has contributed to revenue

generation and multi-fold paybacks creating awareness and developing recognition for heritage assets among populace.

4.6 Heritage Place-branding and Marketing

Emma Waterson and Russell Staiff emphasize on the role of cinematic imaginary Information, Education and Communication (IEC) material for tourist experience and construction of interpretations about a particular heritage such as the role of brochures, cinematic representations etc.

4.6.1 Information, Education and Communication (IEC)

A respondent said *“Throughout Peshawar city there is no projection via sign-boards, bill-boards or any other such material for mass attraction on key squares to inform, invite, welcome or direct the tourists visiting Peshawar to visit Heritage Trail, Gor Gathri”*.

Another respondent said *“I have come across only a few documentaries by tourism department regarding heritage trail. Apart from this I am disappointed as there is no on-site visual imagery and non-availability of information and communication resource material”*.

Heritage trail has not focused on used of audio-visual imagery for tourists visiting heritage trail. Also, information and communication material which is crucial for providing an interpretive experience to tourists is also absent.

4.6.2 Promotion of artefacts and cultural goods

Applied welfare theory is based on the assumption that public policy serves to improve national welfare (Amirtahmasebi, 2009). To achieve this, public expenditures are to be made, but these expenditures are not aimed for general purposes but for

specific goods and services in the framework of designated plans or projects. Thus, all cost of components for producing and promoting goods/services has to be measured as accurately as possible.

A respondent told that *“Antiques shops on the trail are a major attraction for foreign tourists”*.

Another respondent explained *“Heritage trail was a 700 million rupees project with its own branding component for promotion. Artisan village was established by summoning master artisans from all around Peshawar, Khyber Pakhtunkhwa. Endangered and dying art of wood work, brass work and pottery etc. which used to be famous in earlier times was revived by developing a well-established compound for master artisans to train registered students and impart skills to the younger generation. The group of artisans and their students were engulfed in a productive learning process where students were taught the skills and prepared traditional artefacts and other items to be showcased in display centre for further sale and purchase. Online system for promoting these goods was also put in place for marketing it further”*.

Furthermore, one more respondent reported *“Material was provided on subsidized rates, teachers were paid and students were given stipends. Artisan village continued for about six years and trained around 300 students but then it was shut down as the project phased out. The reason was that it was purely run on government’s money which put a burden of government’s finances. Some ventures are self-sustaining which determines actual sustainability but it was not the case with Artisan village”*.

Marketing is a business function which positions the product in the market in a profitable manner to increase its value and demand. Even though it was attempted by

provincial government to promote dying culture artefacts and skill set but due to various reasons it could not sustain as envisioned because of the lapse in funding and lack of citizen motivation.

4.6.3 Place Branding and Marketing of Heritage trail

A respondent told *“Precisely our efforts have not been directed towards branding and marketing of the heritage trail but to some extent we have channelized our efforts towards awareness programs and archaeological guide tours for students to museums and historical sites”*.

Adding to this a respondent pronounced *“Archaeology department after doing its job of conservation and preservation failed to implement and could not sustain artisan village initiative as skill development and promotion of intangible cultural capital is the responsibility of culture department”*.

Another respondent remarked *“There has been no outsourcing or public private partnership in place branding or marketing the heritage trail project”*.

The findings suggest that archaeology department undertook its part of responsibility for preserving the heritage structures but afterwards the branding of this development has not been executed by the concerned department nor has this component been outsourced to yield more economic returns as a result of marketing and branding.

Moreover, a respondent stated that *“Temple caretakers are in close coordination with minority rights members in order to promote the temple for Hindu community abroad but till now no international scale festivity has been organized at provincial level”*.

The basic principle is to develop the right product with the right attributes which satisfies the need and desire of the consumers. Plus, consumer choice is determined by characteristics such as reliability, need, availability, access, price, customer care, services, finances etc. This principle has appreciably been employed in Sethi Complex. As a respondent remarked

“World-wide marketing and projection is being done through social media means like, Facebook, Instagram etc. A media manager is appointed to manage all of it. Plus, several promotional tools have been utilized in this regard such as documentaries, exhibitions, mushairas, celebration of international museum day, Independence Day (14th August) etc.”

A mixture of certain components promotes influence of a brand such as retrospective, nostalgia and tradition which builds an emotional connection to facilitate non-rational consumption choice because of their relation with past (Hogberg, 2015). Heritage trail does not cater this component of consumer consumption choice and so the sale of crafts and artefacts is limited. As a respondent said:

“There has been no projection of my shop except only a single 2-feet board which hangs outside my shop to indicate that this is a craft shop. Wood and metal craft is a cultural asset which is diminishing and being lost”.

Another respondent pointed that *“No branding on the part of government to increase selling of artefacts and traditional crafts in the form of exhibition or other events in Sethi House of Archaeological Park to promote the traditional*

craftsmanship of Gorghatri tehsil". This is the reason that tourist who come here are more interested in photography rather than buying items from us".

4.7 Cultural Heritage and Local Development

4.7.1 Inclusive Socio-economic Development

Business cycle and long-wave theory explain how a time-adjusted initiative succeeds in turning into a growth opportunity (Amirtahmasebi, 2009). Historic city cores have developed over the years alongside such long-term economic perspectives. However, not all historic city cores have been successful in harnessing sustained economic growth, let alone social and economic development of the place. For sustained local development, cultural goals and economic welfare must go hand in hand.

Active involvement of all stakeholders in various processes of heritage arena is referred to as ‘participation’ in heritage studies. Aligning with it a respondent said:

“Before the initiation of project several meetings with community activists and elders were held to inform them about the nature of project and take them in loop before formally launching the project. All stakeholders were kept in close coordination with each other to ensure transparency in project execution”.

Contrarily another respondent remarked *“From the perspective of a citizen who values both heritage and tourism development, there are many things in project upon which the consensus of community was not built- in design stage and implementation stage. In the design stage since it was a time bound project so different alternative options could not be searched, for example, one cannot relate the benches and lamps installed on heritage trail with the historical context of the urban fabric”.*

UNESCO recognized the significance of safeguarding cultural heritage and the collaborative role of citizens, governments, authorities, states, institutions, community and other stakeholders in the processes of heritage industry is essential.

One of the respondent posited *“Residents of the area generally do not regard and recognize the heritage asset owing to absence of interest, lack of communal ownership and dearth of local support”*.

Priority differences and conflict of interests among stakeholders such as archaeology department, culture department, tourism department, urban policy unit, municipal authorities and local community gave birth to inter-departmental issues due to which smooth, swift and sustainable implementation of project was a testing task.

One of the respondents reported *“Archaeology department has materialized the project, after completion and hand-overing the component of maintenance comes under the ToRs of the Planning and Development department”*.

Adding to the discussion another respondent said *“So far as such there are no strict regulations to put a check on damage to heritage properties in heritage trail, the distortion of fences, littering and other behaviours causing visual pollution and encroachment. These matters are not the domain of Archaeology department but rather Urban Planning department oversees it”*.

A respondent said *“Lack of social responsibility on part of communities and illegal connections damage the electric supply line which triggers spark in transformers. To combat this negative community behaviour, extra transformers are stationed in Gor Gathri archaeological park for heritage trail”*.

A respondent enlightened “*There was resistance from local community as we did not seep into the community before bringing the change. Nonetheless, it was supplemented by undergoing counselling sessions with community representatives*”.

The prominent conception in heritage is of (Authorised Heritage Discourse) AHD which views that heritage performs a hegemonic role in retaining the status quo while weakening marginalized views/experiences. Community engagement and social inclusion adjusts in the dominant paradigm through the process of education and participation.

A respondent told “*Community engagement is very weak, involvement of private bodies such as non-governmental agencies (NGOs) is totally absent*”.

Adding to it a respondent reported “*Lack of community engagement can be amounted to less understanding and low levels of awareness about the value of heritage assets*”.

The rational choice model suggests that economically lucid and articulate arrangements lead to maximum paybacks at least price. Adding to it, the social capital model proposes that those inhabitants who participate in indigenous organizations, activities and processes nurture trust, confidence, constructive governance and accomplishment. Civic volunteerism model proposes that citizens are more likely to show active engagement if they determine that they have impact in the progression. This model is attractive to those who are socio-economically efficacious i.e. educated and wealthy.

A respondent reported that “*Hindu community has made a committee cabinet that collect charity and the day to day activities of temple are run on charity basis from Hindu counterpart*”.

Another respondent reported *“Community stands united and there is a strong coordination as we stick together to the decisions made by our elder representatives. But, since there is weak understanding of the cultural heritage assets therefore we as a community have failed to think of trail as a social responsibility and have never collected charity for its maintenance and management”*.

It was elucidated by a respondent that *“Shopkeepers in the area had many reservations in opposition as this area was a business hub and due to project’s work in progress their business was adversely affected. A peanut compensation of 10,000 rupees per month was given to around 413 shopkeepers while the project implementation was in progress. They were given in total 40,000 each for four months”*.

4.7.2 Capacity-building, awareness and Skill Development

Active participation of key stakeholders in local development leads to transformation by creating new values such as products, goods, services, employment, job creation, knowledge, experience and skill development etc.

The interest groups need skills in negotiation, commitment and the thoughtfulness of power/knowledge paradigm in which the professional practice functions so that the local non-authorized knowledge is not marginalized.

A respondent conveyed that *“None of the locals understand the new urbanized system of underground electricity supply lines. Last week, there was a transformer blast and an electricity line was dysfunctional because of it. We remained in dark for three to four days by the time expert technician came and fixed it”*.

Arnstein model of ‘ladder of participation’ reinforces that it is traditionally a one-way process thus crafting a misconception of participation is a generally passive

process. Indirectly, this model communicates that publics can only be authorized in participation if they clutch actual authority.

A respondent communicated *“Sporadically discussion and awareness meetings were held with community elders before the formal project launch. But general broad-based community meetings with all segments of community have never been held”*.

Another respondent added *“I own this shop so I stand responsible for it. Likewise, sustainability is achieved when sense of ownership is established at all levels. I clean my shop and its front and then throw garbage in the waste-bin installed near my shop. Plus, I also water the plants that are planted near my shop. If we all do our part of responsibility then the burden will be shared and outcome will be collective. But this understanding requires to be imparted to locals in order to sustainably maintain heritage trail”*.

Liberty and choice of indigenous groups to track their own matters is as the right to be demanded and not a privilege to be received. But there is a problem with participation as engagement without capacities is a meaningless act (Neal, 2015).

A respondent said *“Women and children visit park and litter irresponsibly. And, when asked to throw waste in the installed waste-bins then they complain that their entrance is being restricted”*.

Adding to it a respondent informed *“It has been planned quite a few times to put an entry ticket on archaeological park to discourage free-riding but such a step has always brought about resentment from locals who say that from decades we live in the area and visit park in the evening during leisure time to refresh. Now, after all these years of free-riding we are not willing to pay for entry ticket as it is our right”*.

Another respondent remarked *“The level of acceptability towards awareness campaign is very weak especially when it comes to a heritage site. So, even if we try to sensitize community, it’s impossible to convince behaviour change either in their attitude or practice”*.

4.7.3 Provision of fundamental amenities

World Commission of Environment and Development (WCED) presented the idea of Sustainable development with interchanges between environment, development, society and economy. According to it sustainable development safeguards and enhances resource body, meets the elementary necessities of employment/energy/food/water/sanitation and economic growth sustaining economic equality (Bushell R. , 2015).

A respondent detailed that *“The deplorable condition of fundamental utilities such as drinking water supply schemes, electricity lines, road infrastructure, and sewerage system has been rehabilitated as per the modern standards”*.

Adding to it a respondent reported *“Pollution has reduced, pulmonary diseases are less which were on hike before heritage trail, reduction in ailments as old rusted pipelines have been replaced with new plastic pipes”*.

Moreover, another respondent informed *“Pre-project survey conducted by an NGO reported that due to unsafe drinking water there was prevalence of hepatitis and other water borne diseases such as diarrhoea, cholera etc. But in post-project situation it is seen that the improved water pipeline system now provides safe drinking water to local residents which has considerably reduced the prevalence of diseases. Additionally, underground electricity supply system has decreased the likelihood of illegal connections and frequent outages”*.

4.7.4 Relationship between Heritage and Sustainable Development

Cultural heritage is an integral part of life of communities and it is involved in social, economic and environmental processes. It is the expression of culture, identity and religious beliefs of societies. In order to conserve heritage, we construct memory and are able to conserve identity and avoid losing it. Cultural heritage expresses and maintains values and traditions of a city and its community, as it links past, present and future. It can also play a key role in promoting peaceful co-existence among different groups of a multi-cultural society. It is able to build social capital and contribute to social cohesion providing framework for participation and engagement, and also for fostering integration. It is fundamental for social cohesion as it expresses values and identity and organizes community and their relationships through its powerful symbolic and aesthetic dimensions. Cooperative and collaborative relationships improve the quality of life and make landscape more attractive.

A grave cavity still exists in conceptualizing the relationship between heritage and sustainable development- both in respect of heritage investigation and heritage resource management. It remains a wicked concept and a paradox in which we promise a rich heritage and commodification and so forth.

A respondent exclaimed, *“It is not America or Canada, in the context of Peshawar it is outlandish question to run a sensitization door-to-door campaign for ownership of heritage assets”*.

Another respondent said *“Heritage trail was a time bound and resource bound project but unfortunately sustainability of any project cannot be ensured in a time bound project because for a process to sustain it demands a longer duration of time”*.

Sustainability in the context of heritage trail is not concretely addressed because there is imbalance in the economic, social and environmental dimensions, as in most

cases only a single component is highlighted, leaving out the other dimensions (Nocca, 2017).

CHAPTER 5

DISCUSSION AND CONCLUSION

Heritage Trail is a heritage complex in the heart of Peshawar with high cultural and historical significance. It is an exemplary master-piece project in the history of Khyber Pakhtunkhwa which aims to conserve heritage assets, promote tourism and ensure local community development for sustainable development. The research findings reveal that to some extent the value of assets has been increased with the development activities in the area. New small-scale entrepreneurship has increased and many new food shops have been established on trail. The people as well the visitors enjoy traditional cuisine in a historic setting. The increase of commercial activities has provided jobs to many people. The local residents have also benefited due to some positive socio economic impacts of this development.

The multi-dimensional benefits produced can be subdivided into nine impact categories of Tourism and recreation, creative, cultural and innovative activities, typical local productions, environment and natural capital, social capital/cohesion and inclusion, real estate, financial return, cultural value of properties/landscape and the well-being of people.

From the findings, it is emerged that cultural heritage conservation is mainly interpreted in touristic and real estate terms while giving less attention to the indicators of social cohesion, inclusion and environmental protection.

The development at the present stage is not seemingly sustainable as it remains poorly executed and weakly managed due to which it has not rendered its outcome in full swing.

Field visits have disclosed some of the very intricate complexities and complication faced by both the government authorities and local community who are the key stakeholders in this pilot projects. The research study has unveiled several difficulties faced by local community. Some of the residents remain contented while other show their grievances towards government's initiative and are quite not satisfied.

5.1 Managing Heritage site for Local Development

The appeal to develop heritage trail Peshawar is based upon the two historical buildings one is Cunningham clock tower at one end and another is Ghor Khatri historic archaeological site at the other end. In this project, the KP government tried to revive the history of 17th century and prior. The project's initial cost was 301 million and later on it was revised to 315 million. The main effort consists of renovation of buildings with traditional wood work orienting it with the Sethi house which was built by Sethi- a merchant family in 1880. The other task was the re-construction of street with tough tiles, lamps, benches, plantation, underground sewerage, electricity and natural gas system. The said project was a part of beautification plan of Peshawar wall city. The archaeology department executed it and the project was completed within the period of six months and some compensation of Rs .40, 000 to each shop owner was given in lieu of loss suffered from construction work.

One of the project objectives was beautification for attracting domestic and foreign tourists. Beautification is the process of making visual improvements to a town, city, or urban area. This often involves planting trees, shrubbery, and other greenery, but frequently also includes adding decorative or historic-style street lights and other lighting and replacing broken pavement, often with brick or other natural

materials. Old-fashioned cobblestones are sometimes used for crosswalks; they provide the additional benefit of slowing motorists. Beautification projects are often undertaken by city councils to refurbish their downtown areas, in order to boost tourism or other commerce. Often, this is also spurred by broken sidewalks, which pose a safety hazard for pedestrians and potentially insurmountable obstacles for wheelchair users. These projects are frequently part of other larger projects such as construction, especially in conjunction with ones for transit, such as streets and roads and mass transit.

The other objective of tourism and heritage trail as an economic resource is interlinked with the reconstruction work. Likewise, these inter-linkages contribute to local development in context of sustainability which is a way for people to use resources for generating furthering services and goods. The research study shows that there is a lack of sustainability in heritage trail and it is more unviable development instead of sustainable development.

With an account of the structural aspects, in terms of beautification the analyses show that the project is not viable. Although the work done is unique in a city like Peshawar but the sad part is that only the basic element of beautification has been touched rather than addressing the beautification according to international standards.

The site is developed in the area where already a large number of people come for domestic shopping in the nearby markets as trail provides access, which over crowds the trail and cause discomfort to tourists. Hence, it is difficult for the administrative department to regulate and maintain trail for controlling negative externalities.

Similarly, the food shops don't follow hygiene standards which repels tourist to enjoy food in such type of low quality food shops. There are different shops located at this trail even the fish shops as well other vegetable shops which have no attraction for the tourist rather it is spreading garbage, foul smell and dirty water flow on the street. The food shops as well other shops have no adequate space to properly accommodate tourists with no proper sitting arrangements in these shops hence the visitors do not take interest in enjoying food in this street. There is no tourist guides or tourist facilitation centre available at the cultural heritage trail which also hampers the comfort of tourist who visit this trail.

The site plan selected for the trail was previously a well-established market hence the regulation regarding traffic control and stoppage of vehicle entrance affect the customers' visiting the shops. The main entrance to the Mina Bazar is via this trail hence it also impacts an access of vehicles to these markets as well. There is no proper car parking over there hence it is another issue which impedes an easy access to the site. The focus of the project is more on the development of Food Street rather than the preservation of heritage site and utilizing it for local development. The structure of Ghor Ghatri heritage site of is in deplorable condition.

The Government did not conduct any awareness campaign with the local community to raise their awareness, establish sense of ownership and develop a responsible attitude towards the site. Most of the residents are interested in the development of their basic infrastructure facilities like sewerage; electricity etc., while they have no interest in the preservation of heritage site and fails to recognize its economic value. The people of the locality are using the heritage site without user fee

hence the free riding issue is remains unrestricted and it leads to negative externalities.

The government selected archaeology department for the development of the site and no doubt the work has been executed by the said department up to the satisfaction level. However, now there is a big issue of sustainability because the archaeology department does not receive any allocation from the government funds for wear and tear, maintenance of roads and other constructions. The department has no capabilities of administrative work to deal with the people of the localities or to resolve their issues. Hence, they have dependency upon the district administration and other departments to cope up with the situations. It again is a matter of grave concern as these departments themselves are negligent and unwilling to take this additional responsibility of heritage trail.

The electricity supply equipment although provided from funds earmarked for the said project however there is no future arrangement in case of dis-functionality which is problematic and cause serious problem to the communities.

The other departments like Peshawar Development Authority, District Government and Municipal administration are also not ready to undertake the maintenance and regulation of the heritage trail due to its heavy maintenance cost. The archaeology department is mainly concerned with the preservation and maintenance of heritage assets while the tourism department works for the development of tourism activities in the province under the rules of business of Khyber Pakhtunkhwa. Hence, there is a complexity issue of governance to deal with this intermittent state of affairs.

The government does not advertise any required vacancy or allow department to appoint proper in-house workforce of qualified management staff for the ancillary services to manage the affairs of the trail on 24 hours' basis to keep the trail in its proper condition. There are no specific regulations to prevent shops keepers and local residents from generating negative externalities.

The project implementing bodies faced several constraints in terms to time and finances which affected the quality of execution. Likewise, government bodies while executing and completing this project faced a lot of resistance from local community members who were unaware of the sensitivities involved in protection of heritage assets. It led to issues of cooperation, collaboration and partaking on the part of community members. It is one of the basic reasons that community participation is very weak which has put the sustainability of project at stake.

The Ghor Khatri heritage site is in deplorable condition and does not have direct entrance and access from the heritage trail and no beautification of the site has been done so far in this phase of project, despite the fact that it is the main attraction site for tourist. This shows that the scope of the project was very limited and has not achieved its desired outcomes.

Culture could have been taken in account more progressively to promote and implement the sustainable production and consumption patterns. It plays an important role in rehabilitating and revitalizing urban areas, strengthening the social participation of citizen, developing vibrant, sustainable and inclusive urban economies and sustaining and supporting urban economies to progressive transition towards higher productivity. Culture heritage is the 'glue' among different dimensions

of sustainable development as it establishes interconnectivity in the economic, social and environmental systems.

The sustainable development approach is not appropriately implemented as the local residents at the site have not been provided any job opportunities. Plus, no public trust organization has been developed by the government which can directly or indirectly become beneficial for the development of local community.

The management of heritage trail is a very big issue and the maintenance of project assets will become a white elephant after few years because no further planning has been made by the government. Additionally, there is ownership problem because the town administration or the district administrations are unwilling to undertake the supervision of this area due to funding issue. Alone, it is difficult for the archaeology department to undertake the municipal services of the site due to no in-house capacity and other professional constraints. There is no direct revenue collection of the site and most of people are enjoying the facilities as free riders thus the cost is more than its revenue generation.

The shopkeepers are very much concerned over the one-way traffic and non-permission of commercial vehicles on the heritage trail. Hence, they are of the view that their businesses are badly suffering from heritage trail. Similarly, there is no enforcement regulation for encroachment and many shopkeepers have infringed at the site by setting up their commodities on stalls in front of shops. The shops waste and garbage is also another problem which adds to the already fading aesthetic beauty of the trail.

5.2 Economic Development and Innovation

Although the project is one of the best initiatives in national context but the research shows that the development is not capable enough to sustain as it has created some negative perceptions and discomforting situation among the local business community.

There is absence of good governance model due to which the provincial and municipal authorities stay in different domains and there is often lack of coordination based on a common policy vision. Plus, corruption cases where there have been judicial inquiries as management of public money has not remained crystal clear.

Local development has different perspectives and dimensions such as: economic development and innovation; urban design and community development; cultural development; education and creativeness; inclusion, health and well-being, and managing museums for local development (OECD, 2018). Analysis of the strategy oriented towards local development and its effectiveness in heritage trail and its surroundings indicate that a head-start has been provided to economic development. With the increased visitor flow, an innovative idea of facilitating tourist transport via traditional artistically designed rickshaws has been put in place. But unfortunately, these 13 rickshaws were only seen facilitating tourists in starting days after the trail was opened for public and only occasionally when some delegation or esteemed guests visit the trail.

Exhibitions are prominent techniques that serve the purpose of increasing the number of tourist arrivals and showcasing the quality experience of a site. Even though there have been a few exhibitions but since they have not been promoted to a grand scale therefore it has not helped much to reach the economic goal of branding

and keeping the heritage trail on the list of famous cultural heritage sites. Nevertheless, Sethi House on heritage trail has remained a constant demand as the perfect venue to conduct high-profile meetings, cultural, political and commercial. It demonstrates the allure of heritage trail that in spite of being a low profile site in the eyes of many, it still is considered dear in the minds of a few people who recognize and are associated with an experience in excellence.

Even though heritage trail has been hailed as an exemplary pilot project but there is weak networking as there is no site specific website which can provide tourists/visitors with information to programme their visit accordingly which reduces the time spent on wandering unnecessarily. By creating a portal, cultural institutions and other organizations sell their services, guided tours and a number of other diverse experiences. Sadly, heritage trail's visibility is not found to a considerable level on website but social media threads of '#heritagetrail' have contributed to it to some extent.

Communication campaign like '#enjoyrespectVenice'- initiated in Venice Italy/2018 for tourism flows management and tourism quality helps a lot in administratively managing a culturally rich heritage site. Such communication campaigns have not been generated so far which can make available online a number of good tourist/visitor practices and also give visibility to forbidden behaviours and associated fines such as littering, wearing inappropriate dress, trespassing heavy vehicles/without silencers motor bikes and damaging the facilities on heritage trail.

Providing information on the cultural and natural relevance of the site helps to guide tourists' choice of itinerary. There are no signposts to stimulate and direct

visitors to visit heritage trail which makes the accessing and branding factor very weak.

As numerous encroachments have reduced the visual impact of trail therefore a system of licenses and severe fines against shops for the use of outer space and encroachments should be enforced in the first place for promoting sustainable tourism on heritage trail, Some problems affecting heritage trail as a tourism destination are not being well addressed by municipal authorities such as noise pollution, lack of cleanliness, communities' negative behaviour towards facilities. It is a symbol of a here today, gone tomorrow tourism model that generates more negative than positive externalities on the invaluable architectural and historic landmarks.

Peshawar has been a creative city for centuries, famous for its artists and high quality proto- industrial production (wood-work, metal craft, textile etc.). Most of these activities are now in decline as they have not been branded and promoted at a scalable rate to attract visitor/tourists. A positive role can be played by broad cultural strategies such as establishment of relationships with local producers, organization of workshops and exhibitions. It requires commitment for the survival and development of unique local production by organizing seminars, workshop and conferences attracting both national and international audience. These artefacts and artistic objects are not just art but also an economic activity having social implications.

Government has valued the impact of culture as a production factor since museum in Gor Gathri archaeological complex displays an outstanding collection testifying the various historical phases. Heritage is an economic resource for a local context, especially if it has glorious past. The collections of artefacts and arts and crafts in museums may inspire new products, increasing goods differentiation and,

therefore, adding value. Local sponsors and partners for co-marketing have not been identified in trail to capitalize on the items of significance importance. Such partnerships if promoted will optimize the benefits for all the partners and stand out as an emblematic example for many new potential entrepreneurs as sale of one service/item will contribute to the sale of other associated services/items.

Local production of artefacts, crafts and local products, as part of cultural heritage, enhances local identity. Local specialities, representing local identity, are able to impart values of the community. It is a means to strengthen identity and social cohesion. Enhancement of typical local products, merely production function is integrated with other functions including conservation of culture, and at the same time producing spaces of socio-economic dynamics. Local resources are tangible and intangible magnets for touristic flows, engines of local economy and likewise expression of local culture.

Typical local production, for example, craft products and gastronomy, are a motivational and promoter factor of business on heritage trail as these local specificities represent a point of contact between the authenticity of the site and the tourists. Typical food products, such as, tikka, kahwa and peshawari karahi etc. convey demand for tourism. This gastronomic experience is both a mean of knowledge of the city and a link between production chain and tourism industry. These traditional products have an impact on socio-economic development of the locality such as increase in income of small producers, enhancing identity, increase in social vitality, regeneration of traditional activities, new jobs etc.

Artisan village in heritage trail was a young artist's programme led by artisan-teachers, used as a tool of cultural and economic fertilisation by involving local

youth- young girls and boys in reviving traditional art. But it could not accrue the expected results and hence this effort was shut down and the building now remains locked up.

5.3 Urban Design and Community Development

There is no space for new buildings on heritage trail that is why the government found it necessary and thus focused on investing in renovation and beautification of already existing buildings. The buildings along the trail have undergone extensive upgrades of facades and outer spaces, with spill-over effects on the locality's attractiveness and liveability. A public park with green spaces in archaeological complex is also in place, giving an experience of open space to local community where family and friends can gather. These spaces are accessible for free, as the municipality decided that all locals have the right of free admission which is directed to enhance the social and educational impacts.

Local government's commitment to focus on local community's well-being was genuinely implemented but it could not be fully achieved because it neglected to foster the development of a sense of community. For instance, no educational services have been targeted for families and schools, meant to increase awareness of Gor Gathri tehsil's unique identity. Municipality has played a very insignificant role in organizing events and fairs for the promotion of national and international tourism.

5.4 Inclusion, Health and Well-being

Well-being is a multi-dimensional concept associated with comfortable, healthy, happy life, life satisfaction and quality of life with reference to jobs, family life, health conditions and standard of living.

Actions have been implemented to enhance local community's health by putting in place proper system of waste management and infrastructural improvements in basic WASH amenities. Unfortunately, no actions have been intended to enhance the abilities of self-confidence of marginalized people such as long-term unemployed, minority group or disabled people. Moreover, there is also a room for progressive approaches such as actions focused on the rehabilitation of criminals while in prison. The structure of the road lacks its exclusiveness for pedestrian; prohibiting motorcycle users as well no proper arrangement has been made for persons with special abilities. The active involvement of marginalized, unemployed and delinquent individuals requires collaboration with health agencies, public employment agencies, judicial department and non-governmental organizations. A special attention needs to be given to the needs of Person with Special Abilities (PSA) in the context of accessibility and on-site facilities which is missing on heritage trail. By contacting the educational services it is also possible to organize tailor-made guest visits and workshops for the blind, the deaf and cognitive handicaps. Spaces hosting services are generally well-conceived and well-kept. UNICEF in one of the protocols states that museums to have baby pit-stop rooms- new facilities where families can enjoy and mother of young babies can also breastfeed. Internationally this is the standard of visitor's satisfaction where women and the young ones are facilitated to the very extent. Sadly, no cultural compatibility test has been carried out as there is no proper arrangement for females to use washroom facilities or proper separate sitting arrangements. The overcrowdings fade attraction of the trail which shows that the site selection does not accrue many benefits.

5.5 Recommendations

Based on the findings of this research study following recommendations have been developed in line with the analysis and conclusion:

- Planning lacunas should be resolved on part of government by responsible involvement of all entities participating in the project. Bureaucratic touch spoils the system and this redundant model seems to have failed, therefore New Public Management (NPM) model needs to be practiced to bring further technical expertise and professional approach. According to contemporary rational attitude, the colonial bureaucracy of government does not work but rather Weberian approach is functional here which promotes expert heritage managers, administrators, planners and policy makers to plan, manage, regulate and administer cultural heritage site as an economic resource for local development.
- Reviving the original plan of development of twenty streets, as the understanding needs to prevail in the top management that change seeks to improve the surroundings of development project site in order to accrue benefits. It requires pragmatic policy making and a sensitization campaign at bureaucratic level who fail to understand the linkage of heritage; economy and development hence tend to put budget cuts on heritage and tourism sectors.
- Accountability mechanism should be established from initiation, completion and hand-overing phase of project so as to ensure efficacious project delivery and moreover its sustainability.
- All stakeholders must be thoroughly involved in the entire process because this project is not merely the work of Archaeology department but rather

culture department, tourism department, urban planning unit, municipal authorities and community plays a much greater role for a comprehensive success of this venture. Local community representation and youth engagement should be encouraged by establishing strong linkages between implementing entities and local community.

- Government should recruit employees for maintenance of heritage trail as otherwise the investment will be lost in vain. Recruitment tour guides, facilitation centres and complaint cells for assisting visitors.
- Capacity building trainings of field officers and research staff so that they can plan, implement and execute novel and progressive decision making at national level in sectors which have remained ignored for decades. Otherwise, we will continue creating frog's in well.
- Substantial budget allocation for heritage conservation and preservation is required for modernizing the technical systems associated with heritage management.
- Instead of blocking the road by concrete blocks, gates with guards could regulate the pedestrians and traffic on heritage trail.
- Keeping in view the cultural limitations, separate spaces for women should be created so that women who come for shopping, food or enjoying the recreational ambience of heritage trail are facilitated enough to enjoy and appreciate. The facilities such as proper toilet, rest room and dining facilities etc. Already present dispensary should be incorporated with the heritage trail in order to provide 24/7 medical treatment in case the visitors meet any accident or need any other medical aid.

- Installing speed breakers on trail so that motor bikes don't over speed. Furthermore, establishing a dialogue with local health agency and prisons to identify possible collaborations in therapies, health education and social inclusion. Involve heritage assets more systematically in actions favouring employability and fighting marginalisation.
- An establishment of 'trust' for Heritage Trail is a comprehensive solution for engaging private sector bodies to engage in the process who can socially seep into the communities and provide them benefits. The development projects require Agha Khan's approach of community-led and community-driven development in which the communities are motivated to encourage the change as an active stakeholder for crafting the intended change. We need not go far, but the local example can be found in Altit and Baltit Fort, Hunza. Local community members should be employed to supervise, oversee and regulate all management and maintenance related aspects of heritage trail be it plantation, electricity issues, rush regulation, littering control and inculcating sense of ownership among users of heritage trail.
- Place branding and marketing of heritage trail need to be a paramount focus to contribute more income and revenue. Local entrepreneurs and start-uppers must be identified to make them aware of the potential of a heritage site thereby organizing workshops on technical knowledge and skills regarding local heritage and cultural fabric, as a contribution to sustainable development. IEC material to be developed and disseminated for widespread information sharing.
- The protocol 'Study in Venice' can be replicated in the case of heritage trail to extend its recognition and a heritage of a cosmopolitan past. The protocol,

called 'Study in Venice' is a means through which the promoters of cultural heritage join forces in order to attract international students in educational institutions. The municipality of Venice fully supports this initiative which is meant to impact on Venice community by enriching it with new talents, who may stay and contribute to local economy and society. This reveals that Venice has retained its identity as an open community welcoming contributions from outside, a heritage of its very cosmopolitan past. Recognition of the role of heritage trail is needed in fostering local development through its impact on tourism and likewise through its impact on innovation.

- Along with tangible heritage assets, intangible cultural traditions also need to be promoted along the trail such as musicians playing cultural music, cultural dance performances, story-telling (Qissa Khwani Bazar) and traditional cuisine. Commitment to organize exhibitions and other cultural initiatives favour awareness of a common history which has a social impact of active involvement on the part of local populace.
- Heritage trail's commitment to educational services can have a better impact with the supply of courses and research opportunities to doctoral students, professors and teachers. Research works can help improve the heritage experience.
- Business feasibility needs to be created in heritage trail by giving an opportunity to local residents for establishment of businesses. Give them right that if they wish then they can open a restaurant, coffee shop or any other creative space in their own property. Establishing new markets which promote the cultural and traditional heritage of the historical Peshawar city. Incentivize

heritage trail to be even more active in the supply of cultural services to increase its attractiveness. Attention needs to be set on marketing traditional handicrafts to increase sale and improve business of cultural artefacts.

- Creating opportunities for outsourcing and public-private partnership model to take a leap forward.
- Revenue maximization can be promulgated by use of trail premises for high-profile corporate events and by advertising personalized tour packages to heritage trail including transport, food and other services. Policies designed to increase donor contributions and attract sponsorships by establishing relationships with nation and international partners can serve the cause. Although a strong communication policy increases the cost but it gives a great indirect contribution to revenue maximization.
- Need of a mobilization campaign in the form of awareness and sensitization programs to be launched to guarantee active community participation and sense of ownership.
- Formation of local committee equipped to manage the heritage assets on heritage trail and ensure its sustainability as an economic resource for local development.
- Capacity building trainings of local community youth and members in order to involve them and utilize them for minor repair, upkeep and management of the heritage assets.
- Inter-faith harmony can be used at a scalable level to further branding of heritage trail and invite international tourists. It requires to be supplemented by establishment of ‘unity groups’ and joint technical trainings of both communities, as personal development leads to community development.

- Marketing and place branding to be effectively and seriously undertaken so that maximum economic benefits can be attracted for local community development. For internet users, creation of online platform of virtual visits can democratize access to culture and promote its preservation for future generations. Even though virtual visits don't generate revenue as that of a real visit except contribution to website ranking but the virtual visit can be used as a strategy to increase visibility of heritage trail and reach distant potential future real visitors. Additionally, as not done so far to an appreciable extent the heritage trail's outreaching can be best promulgated via special cultural and non-cultural events happening in the city. Also edutainment activities such as the packages of 'Birthday at the Museum', 'Tonight in Sethi Complex sitcom' or 'Brunch on Heritage Trail', organization of courses and seminars on heritage trail etc. can be considered part of outreach strategy. Additionally, language and culture schools offering courses on language and cultural studies to both national and foreign students can be an added source of promoting culture and revenue generation. Summer camp visits and cultural events/activities can better serve this purpose by involving local activists and influential. The inclusive and cross-cutting nature of these events and activities will likely enhance government's impact on the development of the local community.
- Attracting retired people, local teachers, local youth and elders as volunteers with small contributions which also has another positive externality making these volunteers feel active and useful in community awareness programs, tour guides and fundraising.

- A long-term vision is very important, given the fact that some of the actions a heritage site may take to foster development manifest their effects only after many years' i.e. social cohesion and inclusion. Cost-minimization can be achieved by outsourcing of services such as cleanliness, minor maintenance, branding, visibility and welcoming services to non-profit organizations. Plus, encouraging voluntary work also reduces cost; especially volunteers have a prominent role in fostering engagement and communication. Adding a community service and volunteer work, either unpaid or on small retribution, as part of academic curriculum will steer the process smoothly.

5.4 Significance of Research

The research case may or may not be generalized as every case is not bound to conform to universals, but without any doubt the research study has generated a context-dependent knowledge which shall be in comparison or contrast to other studies conducted on heritage as an economic resource for local development.

This research is significant as it has evaluated the outcomes of development intervention in heritage trail for conservation of the historical asset. It will assist planners to effectively design and plan future projects and ensure its upkeep and sustainability.

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APPENDIX

Figure 1: Cunningham Clock Tower (Ghanta Ghar)



Figure 2: Old-building on Heritage trail

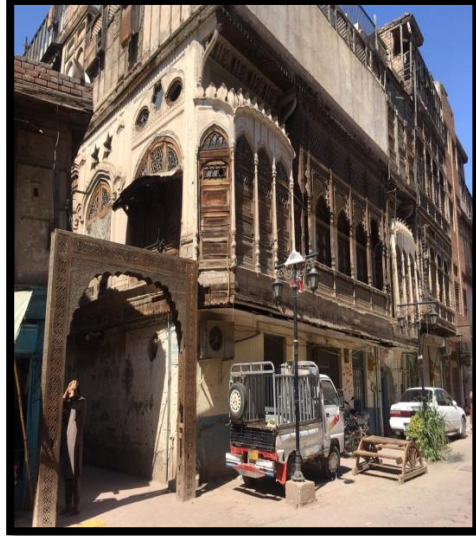


Figure 3: Ancient-style architectural building



Figure 4: Wood-work masterpiece in Sethi House

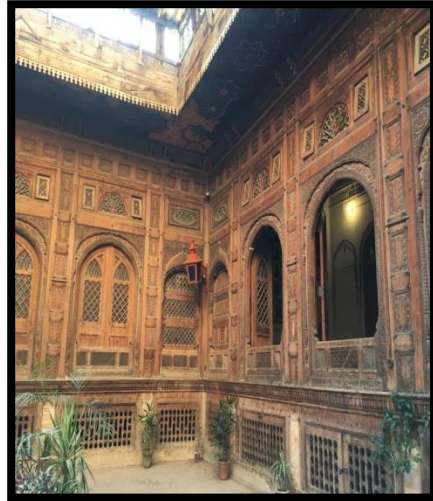


Figure 5: Metal artifacts in a craft shop



Figure 6: Peshawari Kahwa shop



Figure 7: Peshawari tikka being barbecued



Figure 8: Fisherman selling fish on heritage trail



Figure 9: Wooden window panes and facades



Figure 10: Memorial in the memory of 1930 martyrs

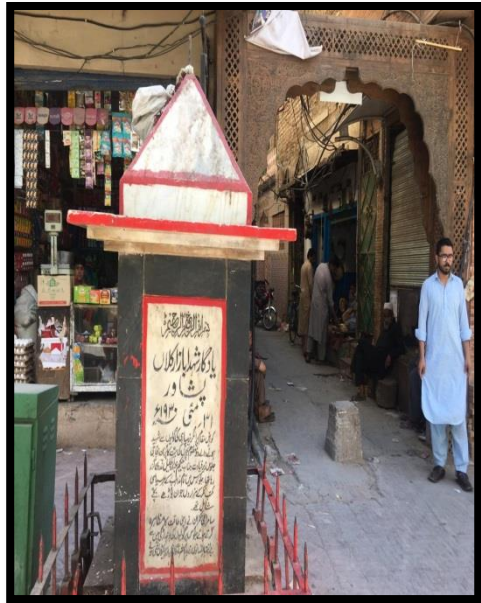


Figure 11: British-era fire brigade



Figure 12: Modern-style building in heritage trail



Figure 13: Gate-way to Gor Gathri archaeological complex



Figure 14: Excavation site in Gor Gathri



Figure 15: Animal figurines from Buddhist, Hindu and Sikh era



Figure 16: Heritage Trail

