

**ROLE OF COMMUNITY IN CONSERVATION OF BUILT HERITAGE IN  
PAKISTAN: A CASE STUDY OF WALLED CITY LAHORE**

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F2016228002

Doctor of Philosophy in Architecture,

Supervised by: Prof. Dr. Saima Gulzar



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**University of Management & Technology, Lahore**

**Role of Community in Conservation of Built Heritage in Pakistan: A Case Study of Walled  
City Lahore**

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Submitted in the partial fulfillment of the requirements for the Degree of Doctor of Philosophy in  
Architecture, University of Management and Technology, Lahore.

Supervised by: Prof. Dr. Saima Gulzar



**2023**

**University of Management & Technology, Lahore**



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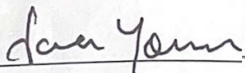
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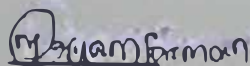
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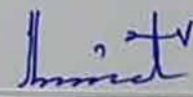
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## **DEDICATION**

I dedicate my dissertation to my family and many dear ones. First of all thanks Almighty Allah for his countless blessings on me. Not to forget my late father, his words of inspiration and push for persistence ring in my ears as constant source of support. My sister, Ana Hassan have never left my side and is very special. I also dedicate this dissertation to my husband and kids who have been very patience thought out the process.

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## ABSTRACT

This particular thesis has an objective to define the community's role in the conservation process of rich heritage and particularly the built heritage in Pakistan. The research inspects how the premeditated proposal of built heritage conservation can put up the local community's role and their positive, impactful, and prominent partnership with other stakeholders. The existing theory says that heritage holds great value for the host communities, and the built heritage symbolizes the bridge that enables the citizens to connect with their past and make sure, this connectivity is continued in the future. The case studies of different regions also show a significant positive impact of the community's role in the conservation process successful execution. This study explores how the residents of Walled City Lahore co-exist with their heritage with an undivided focus on its informal management. The study shows that the community-led approach is limitedly recognized or practiced and the method is predominantly top to down where the initial steps are taken by the institutes only and the communal forces want to play a meaningful role parallel to the official and have been concerned about the conservation of built heritage. It further indicates that the local community is profoundly affected by conservation activities and their contribution to the conservation is important for the sustainable management of the monuments after the completion of the conservation work. Although the theory provides a strong base of community involvement, the management of conservation work is very slow in the implementation of such participatory approaches. As a result, there is little practical work is visible where a pluralist governance approach is employed for heritage conservation. There are very less guidelines or suggestions are present on how to persuade the government authorities to involve the community in the management in Pakistan perspective. This study intends to seal this void by exploring the

procedure and necessary actions required for motivating the residents to get involved in the conservation work at heritage sites. With the help of a case-study approach, the study explores Lahore walled city a rich heritage site in the second largest city of Pakistan, conducting a valuation of hardships and difficulties involved in adopting the strategies of community involvement. By following an innovative mixed methodological strategy, the study comes up with the generation of primary fieldwork data using focus group interviews as a tool followed by a comprehensive questionnaire. As a result of the above-mentioned primary data collection methods the important shreds of evidence are drawn and a meaningful theoretical and practical conclusion enhances our idea of residents' inclusive planning in important issues, such as the dynamics of contribution and dynamic forces of a joint effort of decision-making.

*Keywords:* Role of community, built heritage conservation, case-study method, Walled city Lahore

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## **Chapter 1**

### **Introduction**

The role of community in the conservation work is not a novel phenomenon. This method has always been used across the world in various heritage sites. Nevertheless, a country like Pakistan the true is deprived of the fruitful results of a community-led approach to the conservation of heritage sites. The potential of this community has not been utilized to even a few percent of its capacity, the main cause is the absence of a framework or guidelines that help all the participants to coordinate and work harmoniously. As a result, a few world heritage sites within Pakistan have underperformed where a community-led approach was used. On the other hand, recently all the stakeholders such as conversation experts, communal bodies, and government bodies intend to come on board intentionally to guide, motivate and educate the residents in all respect so that they participate in the heritage sites. For our specific research, the case-study methodology is appointed based on some successful projects accomplished in several parts of the world. This method has worked well as proven by the existing literature because of the fact it provides a link between the theory and the real-world situation, especially in architectural research. This study takes an opportunity to formulate a set of guidelines based on its research results for the community participation mechanism in the built heritage conservation in Pakistan. The aim is to utilize the potential of the community to its fullest and draw a roadmap for a successful built heritage conservation process relying on a community-led approach.

#### **1.1 Introduction to Heritage Conservation**

The conservation of heritage is a management process that does not allow any change to the original condition of the monument, rather it just preserves the structure and if the maintenance

or repair is required it is to be done under set rules. Conservation is very critical as it is the only way to restore the heritage and save it for the future generation, it is a scientific technique of protection and restoration. In today's world, the concept of conservation highlights the importance of the people connected to it. The definition of importance is about the cultural values which inspire them to have an association with the built heritage. It is natural to conserve the values and traditions people have with the monuments. Communities associate themselves with a quality of a place by firmly getting attached to the values. A heritage monument is a just material object when the quality of the place is not mentioned. The people are attached to the monument with time. An expert will keep in mind that the value of a heritage zone is recognized by its host community and their sentiments and sense of belonging is of great importance. Heritage values are preserved by citizens and the generations also play a part in the enhancement of the values. Cultural traditions play a vital role in a conservation process by maintaining values sustaining traditional values in historically rich surroundings. The change in historic surroundings is basic to a fundamental to a conservation journey. A systematic understanding of who is emotionally involved in a place and why they do so is therefore necessary. To conclude, community participation in the conservation of built heritage is very important as this process helps in the protection of the worthy. Significance is granted to heritage monuments through the mechanism they represent and people time and again find a connection to the built heritage through these elements. Good conservation practice is therefore achieved by accepting the values people attach to the built heritage.

Worldwide all regions are working on this new idea of community participation. In Europe, community participation is being practiced for a longer period now and it has shown very fruitful results. But in the Asian region, the concept is a new one and is being employed rapidly. The

African region, which is considered the most backward, surprisingly they have shown significant improvement in this regard. “Locals in Africa have been impulsive in the conservation when they gave value to the traditional knowledge” (Abraham Zerai, 2018).

Fareast countries like Hongkong, China, Thailand, and Korea are on their road to finding the link between heritage conservation and the community. East Europe is relatively slow in this concept however in Turkey this concept has worked wonders, in Langkawi, Malaysia is the region that is taking the concept of community participation in heritage conservation to a higher level. Central Asian countries also have their share in this concept but China and Europe take the lead and have the success stories to share with the rest of the world.

The conservation of heritage is managed to make sure that heritage does not vanish and remains fresh for today and for the coming generation. The concept of conservation of built heritage has grown over the last centuries and today the concept of conservation emphasized the people living in the vicinity of the monument. It is about the traditions of the host community. The study explores the fact that natives of the heritage site or zone own their heritage. The idea is to discover the importance of community-led methods, if used in the conservation work, particularly the concept of a meaningful participatory process in conservation. The debate of historic conservation today is shifting the center of attention from the physical involvement of a site to a more integrated approach, which involves also the social contexts of built heritage. There is a rising awareness that heritage can benefit society in the development of identities. Community participation then becomes a fundamental part of the contemporary conservation process. How to manage the process of public involvement is key to active and meaningful community participation, and it requires the use of a system to translate and solicit these processes. This

research proposes a framework to bring improvement in the subject process. The study has come up with a set of guidelines or framework that allows the conservationist to assess the different levels of participatory activities and what each level means. This framework proposes to upsurge joint accomplishments between locals and authoritative bodies in a counseling program. The study has used the walled city of Lahore as a case study to understand the dynamics and degree of community contribution to build heritage.

## **1.2 Literature Review**

The involvement of the Community in heritage conservation takes place all over the world. It has been part of the global authoritative bodies' agenda to involve the community directly related to the built heritage conservation as described below.

“Authorities are given a chance to make sure that contribution of other parties like locals, NGO'S and site managers in the heritage conservation procedure” (UNESCO, 2016) Conservation of a place should not be done without the contribution of the people who have a deep relationship with the heritage monuments” (ICOMOS,1999) “involvement of the locals in the suggested route is important to share the responsibility of the maintenance of the heritage area” (WHC,1995)

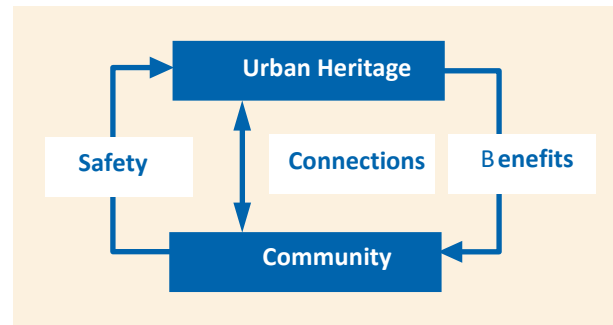
The examples of contribution are categorized into five steps

- Definition of Heritage
- Policy development
- Support of built
- Fortification of built Heritage
- Built Heritage is used as a tool for community development

(Joint Project COMUS and EURO CITIES; 2018)

**Figure.1.1**

*Relationship between Built Heritage and Community COMUS and EUROCIITIES; 2018)*



Due to the variation in communities, there are different needs and interests. The following are the main points for community involvement.

- Distinguish, recognize, organize, and equilibrium.

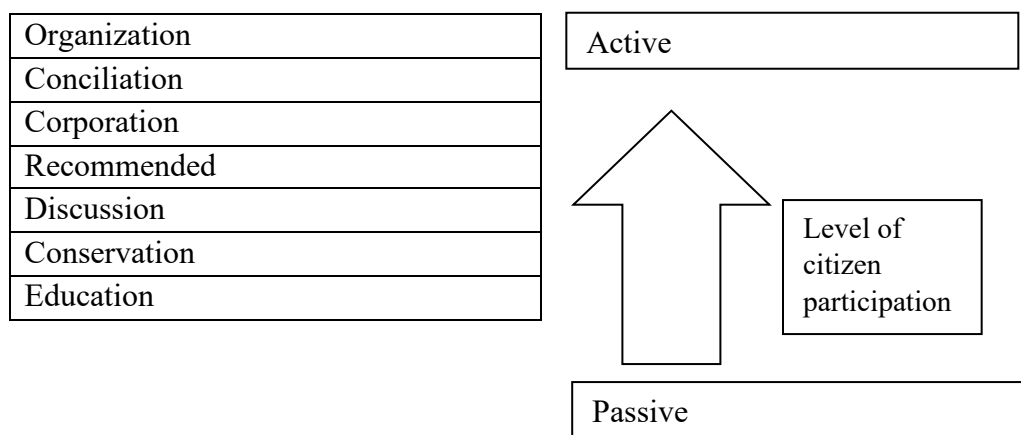
Relate, unite, correspond, and authorize.

- Reinforce capabilities.

The above-mentioned ladder model can guide the determination of the levels of participation and power distribution. It helps make the grounds for set of guidelines for the conservation experts, government officials, and communities to recognize how beneficial the community's role could be in heritage management.

**Figure 1.2**

*Arnstein's Ladder of Contribution (Chan, 2016)*

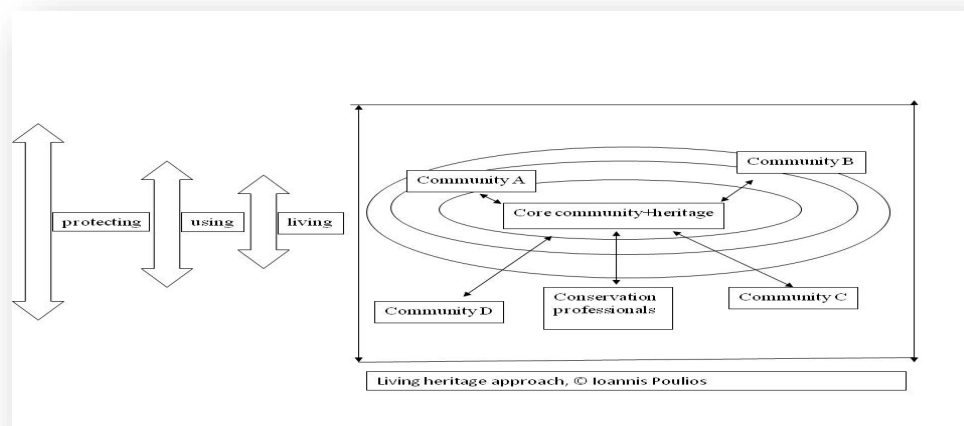


The people-centered approach is used where the community is dominant and living the modern life applied particularly in the vicinity of the monuments and heritage zone because the area is occupied by the host community where they are leading their lives in the present time, yet they are neighbors to the landmarks of the glorious past. The model directs how communities can be active members of the conservation. Communities are taken on board to work out the long-term policies to boost the capabilities of the natives so that they can effectively control the ongoing activities related to the conservation work and come up with the managerial policies for the heritage conservation process. Co-management (Reggers, 2013) is all about making people sit in the central position it is used in some parts of Australia, India, and Nepal.

The Living Heritage model (Poulios, 2014) wants to maintain the primary and original purpose of the. This includes the recognition of communities as the owner of their built heritage and authorizing the community's conservation procedure taking benefits from their traditions and linking conservation to progress.

**Figure 1.3**

*Living Heritage Approach (Poulios, 2014)*



Built heritage assets model concerning the community, also called the COBA model. This model explains heritage conservation after analyzing all possible levels step by step and also creates a link among them.

### **1.3 Problem Statement**

This study defines some outlines or set of guidelines for the role of community in the conservation work in the built heritage sites of Pakistan, particularly in Lahore. The case study method is employed for this research since this method is helpful in the descriptive analysis as well as connects the hypothesis with real-life situations. In a country like Pakistan, the potential of the community is underestimated and not utilized up to its capacity. One of the reasons is the lack of a roadmap for the people-centered approach toward built heritage conservation. This research has the intention to suggest some framework for the community's role to attain fruitful consequences in heritage management.

### **1.4 Rationale of the Research Work**

Heritage conservation in Pakistan is going slow and despite the efforts made by the authorities fruitful results are not coming out. The local community has hidden potentials that are not being utilized. Community participation can not only bring a change for good in heritage conservation management but also the in lives of the community. The framework, this study brings out can benefit all the stakeholders and ultimately improve the heritage conservation process. This study is worth doing because no evident study has been done which has provided a framework that has benefited the community by bringing emotional satisfaction as well as monetary benefits. The concept is to set the authorities free from the burden of the responsibilities and allow the professionals to gain more suggestions from the other stakeholders to come up with better

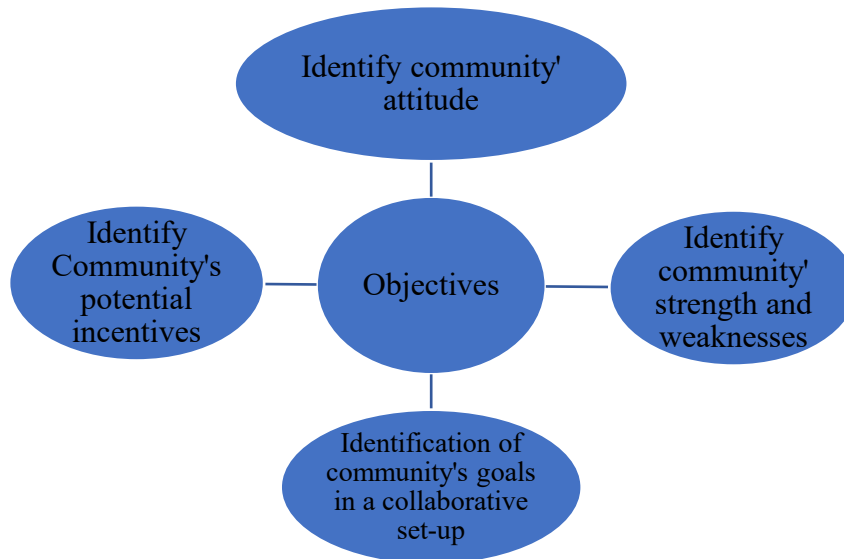
management techniques in the heritage conservation process. This study brings the new concept of a community-led approach in the heritage conservation in Pakistan, which is being done chaotically at the moment. There has been no framework for the participation of the stakeholders directly attached to the heritage conservation process. It provides a framework that will be ready for the implication or maybe serve as set of guidelines for the policymakers.

### **1.5 Objective of the Study**

The main objective of research was to generate some guidelines for a country like Pakistan where the community has potential and heritage is rich with poor maintenance and the ownership of the people was required with collaboration with other stakeholders including authorities and professionals. This kind of community-led approach is being practiced across the world. In Pakistan there are a few examples of community participation in heritage conservation but due to the lack of a framework no fruitful results have been derived so far. It involves the General behavior study of the people their beliefs their leadership qualities and political affiliation.

The main objectives are:

- Investigate the local community's attitudes and practices regarding heritage conservation.
- Manage a participatory process by identifying and analyzing community assets, strengths, and weaknesses to foster community participation in heritage conservation initiatives.
- Achieve collaborative goals and assess task accomplishments.
- Facilitate consensus building between the public and private sectors.

**Figure 1.4***Identification of the Community's Potential***1.6 Research Questions**

This study explored the answers to the following

1. What is meant by community participation in heritage conservation and what it all takes to make the participation more meaningful?
2. How the management of a participatory process is done efficiently?
3. How a community should be given a chance to voice their opinion effectively? And why a community-led approach to heritage conservation needs an outline for a country like Pakistan?
4. What are the factors that motivate public participation and What are the parameters of the community's performances in the decision-making

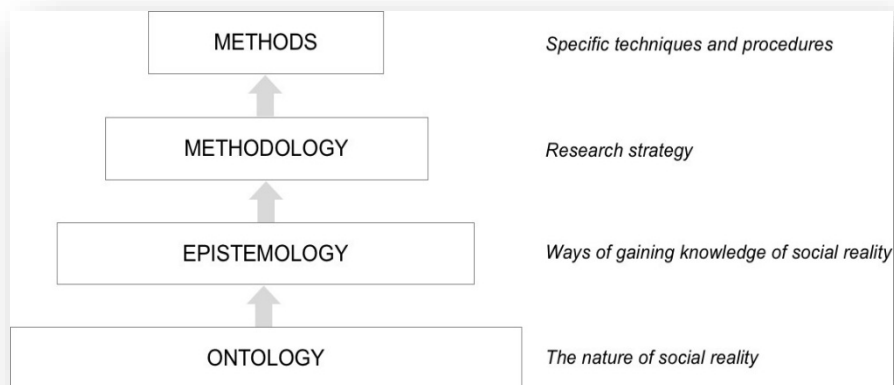
## 1.7 Methodology

### 1.7.1 Research Design

Research has a baseline, called (Grix 2002) Ontology is the social aspects which is studied.

**Figure 1.5**

*The Reviews of Research (Grix, 2002)*



Objectivism and constructionism are two stages. Objectivism is an independent social phenomenon on the other hand constructionism says that social events are made by objectivism (Bryman, 2012). Heritage is a growing reality and is a product of social relations.

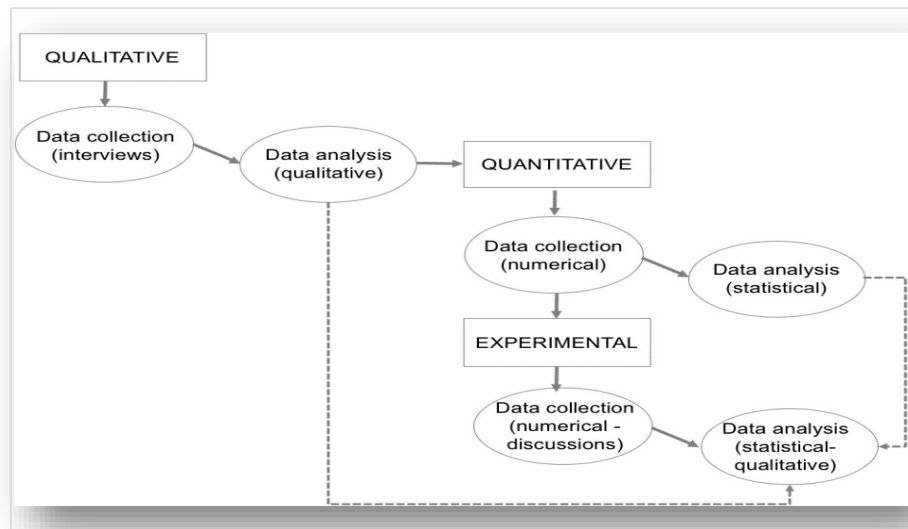
Research philosophies revolve around their ontology (Grix, 2002). On the other hand, scientific research is an objective process, where generalizations that hypothesize communal events are unbiased (Johnson & Onwuegbuzie, 2004). Positivism explains how people react to the situations but interpretivism sorts out the reason of the people's reaction (Bryman, 2012). These two approaches act as pillars for a comprehensive study, as both explain the attitudes of the people.

For example, it is necessary to highlight the situations where the people respond the most it can be done through a deductive and inductive approach (Bryman, 2012). Deductive processes discuss the theory-based ideas and then it helps to form a hypothesis and its authentication can be tested. The inductive approach is opposite to the deductive approach it includes the data collection and then forms a theory. Quantitative type of research is based on the deduction method. Qualitative research is based on explanation (Punch, 2005).

The case study approach is appropriate in architectural research. The mixed methods model is useful because it takes all the positive aspects from the mixture of different methodologies (Johnson & Onwuegbuzie, 2004).

**Figure 1.6**

*Mixed Methods Research (Johnson & Onwuegbuzie, 2004)*



The study has employed the amalgamation and validation of findings allowing the researcher to make well-built conclusions that can notify theory and practice.

Sample Size: sample size is calculated with the help of a formula given below

Formulae for sample size =  $N/(1+Ne^2)$

Whole/total population = N

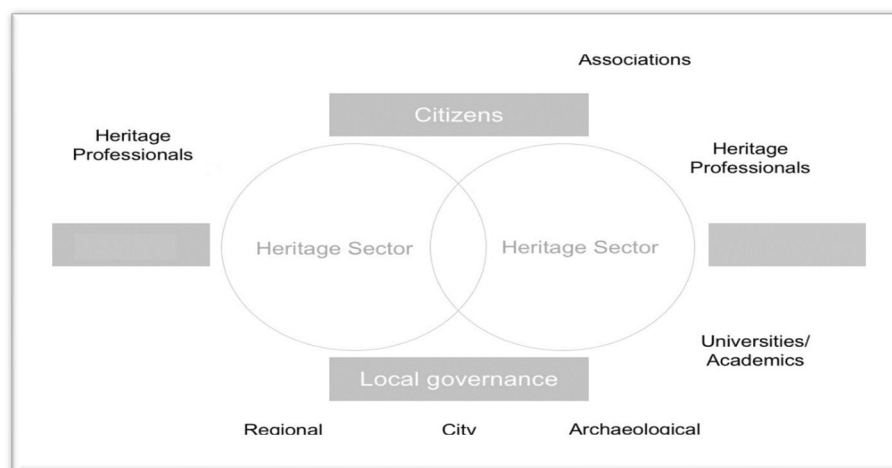
The margin of error = e

### 1.8 Data Collection Techniques

Interviews are important in gaining accurate knowledge and meaning and allow researchers to concentrate on the designated ideas (Kvale, 2008) proposes. The authorization of extracting the meaning during the interview is critical in data collection with varied circumstances (Barribal & While, 1994). As the study is only focused on the community's role and participation, the participants' mapping and group interviews restrict their interest to locally-based actors. Before the interviews, critical study, onsite Heritage conservation, community-led approach, and informal discussions with the local community has been done which are helpful for the participant to set up the range of existing and possible groups by heritage conservation development at walled city Lahore.

**Figure 1.7**

*Stakeholder Groups in Community Led Heritage + Conservation*



Stakeholders for this study are the following

a. Local citizens, including residents of the walled city Lahore, Local government,

Professionals and the academic researchers

### **1.9 Procedure**

Following letters were acquired

- WCLA (walled city Lahore Authority) consent letter for the survey
- Approval letter from the dean/head SAP (UMT, Lahore)

### **1.10 Ethical Consideration**

Ethical consideration is important since the research was linked with the community as well as the authorities hence the ethical values and the protocols of certain bodies were taken into account. The community in Pakistan is generally orthodox, especially in the surroundings of the old cities where the heritage monuments are normally present. besides that, some people considered the survey as a breach of their privacy or they fear that data can be misused for some negative propaganda. Hence, this was made sure that ethical values were maintained at every step. For the Proposed analyses for the quantitative data, SPSS software is used.

### **1.11 Limitations & Delimitations**

This study has investigated the community inside out, which is not an easy task if we take the conservative approach of a country like Pakistan into account. Motivation and mobilization of the community under one agenda is a challenge because people are governed by their interests. Data collection of all kinds especially the qualitative one which comes directly from the community feedback is a problem because people tend to considered it a breach of privacy. The delimitations of the study have already been discussed that it encompasses two factors only role of community

and built heritage conservation. A case study of Lahore's walled city has been taken for this purpose.

## Chapter 2

### Community Participation: An Instigation

#### 2.1 Community Participation

Community participation is significantly proposed as a solution for countries that are losing cultural and heritage values (Bessiere, 2013; Liwieratos, 2004). Community participation and heritage conservation is a practice that takes a lot of effort and helps us identify our culture and our background. The involvement of social actors is as important as a zone where heritage monuments exist. To shape the experience of travelers as well as natives the monuments play an important role (McKercher, 2002). The travelers get excited and they develop an interest in the history and tradition of that region (Timothy & Boyd, 2006).

One of the essential things that can be done to clarify a person's history and establish their genuine identity is to preserve their legacy. Preserving a community's legacy is linked to how that group portrays itself. Our research is based on the fundamental premise of how important it is to preserve cultural heritage. How community members engage, or how they should participate, in the entire process. This research speaks out loud about the suggestion of continuing a notion or idea rather than preserving it for the future rather than simply keeping it safe. Community participation in the conservation of heritage, preserving, and historic buildings is neglected poorly, it results in the heritage sites losing their originality, the cultural values also decrease in the process of inexperienced amendments (Aas, 2005; Austin, 2002; McLean & Straede, 2003).

#### 2.2 Community Participation in Built Heritage Conservation

Heritage conservation and involvement of the society go hand in hand and they help in putting a focus on workable maintenance techniques of the monuments community participation

is, however, highly important to focus on sustainable heritage to increase tourism. Cultural inheritance gives an identity to the group of people and it offers a connection that cannot be detached. Because the heritage communities can identify themselves and develops a feeling of belonging, and shared pride.

The World Bank views engagement and community participation as a process of growth and a wide range of phenomena that are mainly dependent on the participants. It is a complex issue where people of diverse backgrounds are involved and the atmosphere of work is unusual (World Bank, 1996). Some people do not compromise on ethics and a group of people take this as a matter of their expertise; and for yet others, it is an end in and of itself. Regardless of whatever one the researcher chooses, they are all valuable. Forcible, induced, and genuine participation are the three types of community involvement in heritage management, according to a review of the relevant literature (Marzuki et al., 2012; Tosun, 2006). Spontaneous participation is one of the three and is described as the capacity of the citizen to plan, decide, and steer the project development (Arnstein, 1969).

The pride in owning the heritage is very important. The impact of culture and its importance is different in each social fabric. For some, it may entail establishing specific behavioral patterns prevalent in a given group or the formal norms that serve to direct those patterns. Built heritage fosters a sense of togetherness and connection among individuals who are comprised of a particular group, and indeed, it is imperative to maintain particular cultures, histories, and heritages since, unfortunately, many different languages and cultures are becoming extinct owing to a lack of knowledge and ownership.

Communities play a significant role in conservation. Communities include interest-driven collectives, residents, and business owners (Atalay, 2010; Selman, 2004). The participation of stakeholders is important as new legislation is passed, interests are shared and buildings are conserved. (Chirikure, 2010; Pacifico & Vogel, 2012; Reid, 2003). The employment chances in the process of community-based conservation work are very high. The group activities and interactive sessions inspire the residents to learn new skills and build up their confidence. The grooming of the non-expert members of society comes hand in hand and eventually brings happiness and purpose.

Since government officials have decision-making power, decision has always been delayed (Su & Wall, 2014). Hence, community involvement is a must for sustainable planning. Furthermore, the decision for the conservation process always collaborates with government and non-government institutions. As a result, citizens have limited participation since their participation is restricted to advice and consultations. Consequently, they have little or no power in policy-making (Marzuki et al., 2012; Spencer, 2010). The conservation process is delayed due to the avoidance of community participation in conservation process meetings since the policy-making powers reside under government officials (Lovan et al., 2017). Subsequently, the main motive to increase community participation in collaboration with government officials remains unfulfilled. There is no extensive knowledge of how management can engage citizens to suggest proposals for the conservation process (Ashley et al., 2015).

### **2.3 Research Voids in Community-Led Conservation Approach**

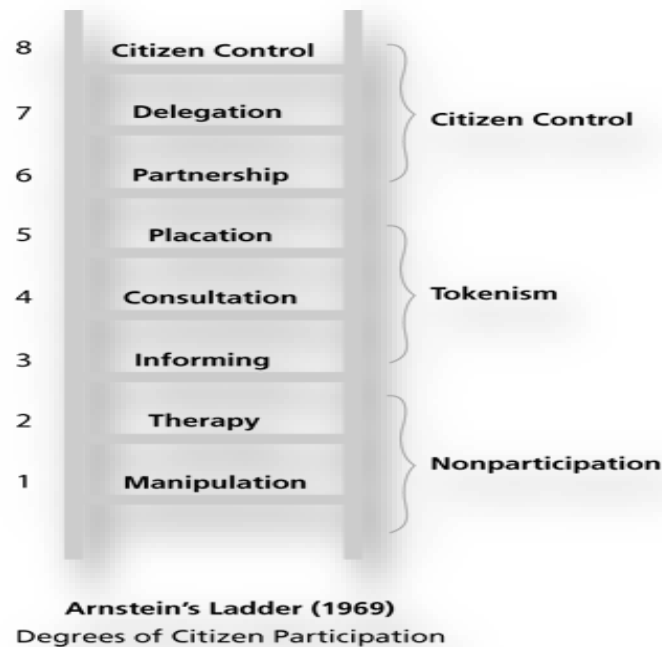
There is a huge research gap between the progress of community participation with the progress of no community participation. Accordingly, extensive research is important to examine

the dynamics of participation and how participation can be encouraged for conservation to achieve sustainability increasing awareness among locals is vital to design participatory strategies for the least background information.

However, the participation of the residents is taken as a waste of time that causes conflict and may also come up with the least wanted results. Furthermore, there is not enough literature available to confirm the productivity of the community-based approach (Irvin & Stansbury, 2004). It is inevitable to enhance our understanding of the collaborative or participatory approaches and their right implementation.

As commonly observed that participation is not frequent in the conservation field. The practical analysis of community participation is non-continuous. The present case studies (Byrd, 2007; Jorda, 2013; Sharman & Bramwell, 1999) give important pieces of information about the topic, but they are mixed in terms of their background, level, and the nature of the participation, for example, many cases are subjected to public opinion and discussion, and in literal meaning, they do not give information very clearly the investigation of public involvement in the protection of constructed heritage, however, has a research void.

By emphasizing involvement on the higher rungs, this thesis seeks to broaden the scope of the existing line of study based on the aforementioned Arnstein's (1969) taxonomy, where non-state stakeholders are given decision power to influence the policy.

**Figure 2.1***Rungs of Arnstein's (1969)*

This study, explores fundamental aspects of engagement in heritage conservation research, is the first of its kind to our knowledge (i.e., why to participate, why to cooperate, and how context shapes behavior.

#### **2.4 An Insight into the Role of a Community; a Case-Study Method**

By using the case-study method, the thesis takes a grip on the deep exploration of a prominent heritage zone and its host civil structure. Since study is based on human attitude and the social fabric that is dependent upon the background of the residents as well as many other factors hence the single case-study method is most helpful. As conversed in chapter 5 the Lahore walled city lacks the communal and monetary practicality along with the realization of the heritage value. This leads to the justification to start participatory studies and its implication in the future.

The most important challenge of Walled City Lahore is the poor economic conditions (the country's liability disaster, lack of job opportunities, and underprivileged sub-structure). The residents have always been in shabby conditions and the city is overloaded with its population and these factors are enough to put the danger upon heritage's head. In this situation, the study rightfully suggests using community-inclusive apparatuses to revive the dying economy and guard the landscape of the departed days and also bring some respite to the public.

The study probes the problems and uses the mathematical data from the location (Appendix A). The present data available helped in the preparation of the research questions and problem statement.

First, the existing data shows that joint efforts can only take place when awareness is spread about the value of heritage and its potential (Davis, 2020). Diversity is key in this regard, as everyone participant comes from a different background and their perception and association differ extensively (Hall, 1997). Smith (2009) says that community members can consider the monuments as a source of gaining wealth hence to gain some monetary benefits they find a motivation in this concept and want to protect their source of livelihood. This could be a good as well as bad impact because people tend to mold the process according to their aims (Harrison, 2013).

Already existing studies reflect that a large number of societies do not underestimate heritage values and link them with social fabric, symbols of glory, and landmarks. The historic memory and possession are other spirits linked with the residents. Hence, this fact holds its gravity that in the presence of the above-mentioned emotions the participation of the public can become a strong instrument to sustain and support the cause. The balanced energy of joint projects can also be elevated using this technique (Chirikure, 2010).

The community's response is dependent on the awareness of the heritage value and cultural bonding that they have to pass on to the next generation (Bevir, 2013). Therefore, an in-depth understanding of heritage should be delivered to society. The more education is provided, the more is the chance of a fruitful result (Hughes, 2016).

The potential, assets, history, and culture hold great importance to evaluate the strength of civil society. Additionally, in the community-based approach, it is important to see that authority and knowledge disbalance shape the collaboration activities as they have an impact on the emotional health of the members of the community involved in the conservation planning (Anshell & Gash, 2008). Similarly, the governance theories (Appendix B) suggest that the relationships between the stakeholders are always dependent on the government institutes and the community's actors (Lowndes, 2010; Ostrom, 1990).

Hence, the thesis emphasizes the exploration of the perception all the participants have about the heritage value and its potential impact. The thesis identifies the innovative circumstances from which participatory planning appears to start. To understand this phenomenon, it is important to recognize how the current practices of heritage management are ineffective and it concludes that management from top to down is efficient and this gap can be abridged using the community's involvement tools. Furthermore, this probe see how the joint connection of stakeholders understanding the tradition of the community is responsible for the incentives to work in a joint setting (Bevir, 2013; Vincent, 2004). This target to enhance the insight and knowledge of the social actors and their potential impact on the future guidelines.

## 2.5 Aspirations for the Community-Inclusive Conservation Policies

The study provides a framework for a country like Pakistan where the people must take ownership of their community's potential and rich legacy while working with other stakeholders, including authorities and experts.

Across the globe, people use these kinds of community-led strategies. Although there are a few instances of community involvement in historical conservation in Pakistan, no positive outcomes have yet been attained owing to the absence of mutually agreed guidelines. It involves a general analysis of people's behavior, including their political allegiance, views, and leadership traits.

At the outset, the main recommendation drawn by studying the local community's attitudes toward heritage preservation along with the management of the participatory process by highlighting the community's assets and conducting a strength and weakness analysis. The promotion of community involvement can help in achieving cooperative tasks and scope. By the establishment of consensus between the public and commercial sectors, the community's role can be improved. These guidelines are designed to accomplish the following possibilities.

- How to build agreement among various stakeholders that aims to improve collaborative activities between local communities and decision-makers in consultative programs.
- How to assess the various degrees of participation activities and what each level implies.

After identifying the community's potential, the set of approved frameworks would help in sketching how a community may collaborate with the other two stakeholders, namely the government and professionals (conservationists and architects).

## **2.6 Merits of the Community-Led Heritage Programs of Conservation**

The literature available for the heritage studies mainly discusses the projects where the community's involvement is evident to document the policies revolving around participatory approaches, the common regime is to conduct qualitative survey tactics like interviews and focus meetings with small groups of people (Bramwel & Sherman, 1999). The practical application of this approach is responsible in a situation that has less balance between theoretical and practical work on the subject and produces a gap that explains how the involvement of civic societies can be brought into use especially when there is less evidence of the community's role in the past. Furthermore, the community's role is considered a methodical phenomenon to the problem and not a tool that can bring complete transformation (Hickey & Mohan, 2004). A perception without sentiments of the native social fabric can be problematic as the idea of involvement evolves based on attachment (Ebdon, 2000).

The residents either technical or non-technical, administrators or people do not go in favor of a specific communal context that shapes their interests, ideologies, and mutual relationships (Bevir, 2013). Though a lot of empirical debate does not consider the importance of the context, similarly the thesis emphasizes the fact that the study of earlier circumstances forms the priorities and community's attitude. This is interesting to know the elements that influence the behavior and the ultimate decisions of the residents. The course of action is also part of the planning, why, and how the community is awakened and get inspired to participate.

Additionally, it was interesting to discover how conflict and deliberation influence the process. The factors that inspire people to back the policies that favor heritage management. One more important feature of the thesis is it has dealt with mixed methodology and such methodology

has a quality that balances the weaknesses and strengths of both qualitative and quantitative methods when chief data is composed and examined with the assistance of dissimilar but harmonizing research apparatuses (Johnson & Onweuegbuzie, 2004).

## **2.7 Constraint of the Community-Based Study**

The set of guidelines around community-inclusive built heritage conservation analyze the community from the inside out, which is not an easy undertaking when one considers the conservative mentality prevalent in a nation like Pakistan. Building consensus among all stakeholders, each of whom comes from a different philosophical background, is challenging. The fact that individuals are driven by their concerns is a significant barrier to achieving the goal of motivating and mobilizing the community behind a unified purpose. Qualitative data collection, which comes directly from community comments, is an invasion of privacy, and this presents a dilemma for researchers. It has previously been pointed out that one of the drawbacks of the study is that it only looks at two of the components.

To accomplish this goal, study focused only on community involvement, the preservation of cultural heritage, and a case study of Lahore's walled city that encountered a great deal of resistance. As a result of the vast majority of the local community's lack of interest in historic preservation, there were a few restrictions. As a result, they had no interest in taking part in the investigation that was being carried out. People were hesitant to participate in the survey, and any of its members did not thoroughly complete the written questionnaire sent to the community in the area. Women were not prepared to communicate, and we could not coerce them because they were hesitant to leave their comfort zone owing to concerns over their privacy and other moral values.

Even for some people, the core focus of the research was difficult to comprehend in its entirety. It was not simple to enter their home to have an initial conversation with them.

## **2.8 Methodological aspects of a Community-Based Study**

The methodological aspects discuss heritage and community engagement. Heritage honors the past and shapes communal culture. Johnson and Onwuegbuzie (2004) investigate positivism, interpretivism, and pragmatism. Comparing their thoughts, the thesis took a pragmatic approach that combines positivism and interpretivism with several research methods. Positivism explains human behavior in social study (e.g., how people respond to particular circumstances). Interpretivism, the opposing epistemological approach to positivism, focuses on understanding social behavior rather than establishing a causal reason for it (Bryman, 2012).

Beyond qualitative vs. quantitative contrasts, mixed methodologies can use the good and bad aspects of each technique, according to Johnson and Onwuegbuzie (2004). It allows for the complementary use of many data gathered using different instruments (Johnson & Onwuegbuzie, 2004). The major focus of the whole study was on qualitative research, which led to the conduct of the whole research. As it is a mixed method research, numerical values, and graphic representation put the most effective way possible in elaborating the conservation of heritage and how communities play a huge part in it.

## **2.9 Organization of the Study**

The study took an account of the complete idea of conservation and its importance in the culture and identity of an individual. The division and organization of this thesis are essential because research is all about achieving goals and conclusions, which leads to the conduction of this meticulous research in the first place.

The thesis is divided into seven chapters that sum up the study step by step and discuss the whole narrative and methodology using the respective methods in the research. The introduction chapter 1 describes the Introduction, aims, and objectives of the study exclusively, which is a replica of the approved research proposal. It discusses all aspects of heritage conservation as follows the research background, research focus, research problem formulation, research gaps, the research aims and objectives, research questions, scope of research, the contribution of the research, limitations, organization of thesis, and the research methodology. Chapter 2, in general discusses the community-led approach to heritage conservation and the possibility of a framework formulation to help all the stakeholders to take benefits of a community-inclusive regime. It also discusses the merits and demerits of the community-based study and the limitations of all kinds (ethical, cultural, and behavioral).

Chapter number 3 discusses the evolution of heritage studies with a focus on the built heritage sites and zones along with the previous literature available on the policies, charters, and laws. Furthermore, built heritage conservation opportunities and challenges, case studies, US and China, Europe and Asia, critical analysis of international and local case studies.

Chapter number 4 sheds light on the community and its potential roles, concept of the involvement its evolution, and its expected outcomes along with the types of community participation, levels of community participation, participatory governance theories, theoretical perceptions for initiating participation, building an outline for instigating participation, why to participate, why to cooperate, how background shapes behaviors, contemporary concepts of community participation, case studies of community heritage conservation, community participation in heritage conservation Pakistan scenario.

Furthermore, chapter 5 elaborates on the whole concept of analyzing the data and how a mixed method is used in our research, such as rational analysis of positivism and interpretivism, mixed methods research strategy, case study walled city Lahore, introduction, profile, location, and demographics, historical background, and local heritage, local economy, local administrative structure, collecting and analyzing qualitative data, design of interviews, data synthesis, design of survey, limits and moral boundaries. Whereas chapter number 6 incorporates the results and overall findings with the elucidations. In Chapter 7 the recommendations are explained for the further research.

## Chapter 3

### An Insight into the Built Heritage Conservation

#### 3.1 Heritage Conservation

The word "conservation" has been employed regarding heritage in a variety of ways, although it often refers to defense against anything that endangers or destroys history. The identification, recording, protection, and regular care of the built environment's culturally significant aspects, including buildings and places, are all included in the subject process. The Asian cities are traditionally very protective of their heritage, this chapter discusses the same cautious attitude of the old cities and their residents after establishing the fundamental ideas, the chapter concentrates on more contentious problems that are particularly pertinent to this research and are intimately tied to Asian cities.

According to the meeting of UNESCO in 2009, the preservation of a particular heritage culturally is the set of activities that help in the life extension of the monuments, and the good reputation of the monument is also spread in these exercises. This also emphasizes that the process of protection is both physical and mental and measures are taken to stop the value from declining and ensure that it will last beyond our limited time on earth (UNESCO, 2009).

According to Avrami (2009), over the last 25 years, the definition of cultural heritage has grown significantly, fundamentally altering how we think about conservation. For a very long time, the term "cultural heritage" was used to describe a small number of important historical sites valued for their aesthetic and historical significance. They were preserved by trying to keep the physical components that were thought to represent these qualities from deteriorating. Today, "cultural heritage" refers to both traditional and monumental architecture, as well as gardens,

structures used for commerce, cities, and whole landscapes. People think that conservation is a hard and ongoing social process that involves recognizing and appreciating history and deciding how it will be used, preserved, and understood, as well as by whom and for whom (Avrami, 2009). According to de la Torre (2007), the increase of culturally significant values has directly contributed to the extension of the idea of heritage, and all choices made to preserve and maintain those exceptional sites now consider these new values. However, as historic values gained greater attention, it became clear that they included qualities that often went against accepted conservation principles and altered how conservation was seen. These traits have recently received attention in both studies and fiction. In addition to some of the consequences that the nature of cultural values has for specific conservation challenges that are the subject of many discussions, it takes into account how the growth of widely recognized heritage values has altered the practice of conservation. (Avrami, Mason & de la Torre, 2000).

### **3.2 Built Heritage Conservation**

Conservation of heritage is the essence of any culture and society. It cultivates the past in the present, making us passionate and deeply invested in our identity. The past does not always know what kind of significance and history it will hold or how important it will be. Heritage Conservation deals with every aspect of it. In many ways, the landmarks that have been preserved throughout the years are what give a city its physical character. Our city's past, present, and future can all be gleaned from the lived-in architecture, key locations, and varied usage of these structures. These elements enrich our city with its unique beauty and history, making us feel more at home here and reminding us that we are all part of this city's heritage. These wonderful structures have been handed down to us, and we owe it to future generations to keep them in excellent shape.

Heritage does not only help in preserving history, but it also becomes a great way through which economic conditions can be improved significantly.

Built heritage is all about the legacy of tangible things like building, monument, or landscape and their intangible impact on the communities in the form of customs, language art, or way of life. Heritage is something that comes from the past and the generations only inherit them from their forefathers and they are preserved due to their historic values (Athens' Charter of 1931).

Protection or preservation is also the technique where the aging process is made slow and the effects of natural calamities are minimized by a set of actions employed. It aims to transfer the asset to the next generation with the least deterioration. Present activities are done by the people who are called conservators, restorers, or technicians, and they are carried out in museums, laboratories, and on-site.

These activities involve a close watch on the environmental effects and immediate remedies to cancel out the effects, the scientific treatment of the monuments to enhance the resilience of the construction constituents. The restoration is the immediate response and efforts made by the experts to bring back the structure to its previous condition. Conservation technical research actions, which are typically done by conservation researchers in global schools and heritage study institutes, back the conservation exercises by giving technical developments in the material's properties. The Venice Charter of 1964 also emphasizes taking in the factors of classification, examination, pliability, and the extension capability of the material along with the machinery for further repair. Heritage in the contemporary world is an industry and a source of fiscal benefits across the globe.

Tourism generates revenue and is beneficial for the host neighborhood its country and its residents living in the vicinity of the heritage zone. In 2019 world travel and tourism council conducted a study that concluded that 40% of all the tourism activities were done around the heritage zone and 319 million jobs were produced giving 30 billion euros of income every year (Travel & Tourism London, 2019).

Along with the monetary benefits the heritage is an important factor for the people to connect to their identity (EPRS, 2018). It is noted and explained in the previous studies that successful examples of the projects are very less where the application of the policies related to conservation are very adequately applied and hence the expected decline and impairment have not been stopped as they should have been. The 2020 report of ICOMOS has written that more than 60 % of the heritage zones and sites are in danger due to inappropriate preservation and the quality of conservation is not up to the set standards which is leading to total damage to the monuments not only physical loss of the structure is probable but also the cultural and economic risks are high.

World politics is concerned about this issue because it is connected to the monetary benefits and had been putting pressure to rectify the mistakes and it has been characterized by one of the 169 future aims of the workable expansion areas (SGD 11.4).

Keeping in account that the conservation of built heritage guarantees the tourism industry to flourish and it has been growing at a rate of 20-25% before the pandemic eruption in 2020(UNWTO, Madrid 2018). Global warming and pollution are responsible for the early decay of monuments in the coming 10 years (Heritage Stud, 2018, UNESCO Paris, 2018).

This high rate of deterioration will take place even more rapidly in third-world countries like Pakistan where the conservation work is handled by a non-expert and least technical workers

(Fidler, 2005) and it can accelerate the damage up to 50% more as compared to the straight practice (Kayan, 2003).

In a situation like this, the implementation of the right strategies is needed to come up with several international policies to face these problems in Heritage planning. The communities' awareness and grooming is one major factor to bring out the desired results from the conservation work. It will not only stabilize the situation economically but will also guarantee a system that will work for itself for the current generation as well as for the peers to come.

Moreover, the support it will give to the falling global economy is undeniable. Since third-world countries are socially and economically on the verge of collapse, the fiscal benefits coming from their rich heritage will not only bring benefits to them as well as the financial gap between the developing countries and the rest of the world will also be reduced.

The awareness and the learning process is one added advantage as the conservation work cannot be done with some or a great amount of expertise and education drops all the inequality among the social members of a region when it polishes the skills and technical ability of the people at an equal level.

The collaborative efforts bring all the participants to the one agenda and inspire them to treat everyone equally this type of harmony is reflected in the behaviors as well and the visitors experience a better environment (OWHC, Germany 2017).

The sense of ownership and character is a matter of pride, especially for the deprived communities. When the feeling of attachment comes it blows away the negative energy and adds a positive impact on the overall well-being of the society (Van Balen, 2015). This thesis also discusses some critical issues in heritage studies and comes up with innovative solution not only

for the present but for the times to come. The social, cultural, and fiscal benefits are part of the subject but the idea is to modernize the concept of preservation and give the heritage value a new elevation.

According to Kong and Yeoh Major cities in developing nations suffer strong growth pressure, a lack of regard for cultural assets, building heritage conservation, and little or no public input in urban development and conservation decisions (Kong & Yeoh, 1994; Steinberg, 1996). Since the first heritage law was passed in 1976, specialists and technocrats have controlled Hong Kong's cultural protection decisions, and public engagement has been regarded as negligible. Since 1997, most Hong Kong have become connected to constructed heritage and desired the right to participate in city development and heritage protection. Proper and effective consultation in historical conservation must be created and improved.

The literature suggests that public involvement can help in conflict resolution. According to Clark, Public involvement in decision-making has become more important due to some developments in cultural asset management (Clark 2000). First, local rather than national values have been placed on heritage. Second, a majority of the general public now supports the initiative over an aristocratic upper-middle-class minority.

Third, people's interests have evolved from sociological to cultural, away from architectural and historic. The public's perception of culturally constructed legacy may be more accurately represented through the appropriation of common beliefs than by organized advocacy (Tweed & Sutherland, 2007).

### **3.3 Definition of Relevant Term**

#### **3.3.1 Heritage**

According to Clarke, considering that it is not linear and encompasses many different issues and elements, heritage is difficult to define. Heritage is an element that is passed down to the next generations and it is constantly changing its perception in people and hence it is not static. Its nature is always giving it does not hold its value to itself but it is generous and passes on its benefits to the people from one generation to the other. The heritage is based on the background and always touches a specific set of traditions and it is crucial because people make memories with the monuments, hence the built heritage is not just sleeping stones but a powerful tool to catch people's will to preserve the assets stored in their brain.

#### **3.3.2 UNESCO**

According to Johnstone, as an "inseparable and esteemed construction that comes from individuals, philosophy, and home together". They claim that the heritage or the legacy is touchable as well as imperceptible it is physically and emotionally intermingled with the traditions and customs, and in the form of a material building.

However, in conversation. Heritage is seen as a birthright that is passed on to the next peer. Heritage is described as the combination of natural influences (environmental. Climatic) as well as human efforts and inspiration. The legacy needs the involvement of all people (Johnstone, 1991). Culture is a term that is closely tied to heritage since each culture has its ideas about what heritage is. Societal members can refresh their characteristics by looking at their traditions. Jenkin, labels values as the combination of encryptions that include the education system and techniques to be relevant while being connected to the earth and joint customs.

It is used to distinguish one group from another and is presented as a kind of identity within a cultural group. 'Traditional' culture, which reflects lifestyles passed down from one generation to the next, is included in this.

### **3.3.3 Architectural Heritage**

Heritage of Europe narrates, as it is important to clarify what architectural legacy is. As this thesis puts a special concentration on the organization and mobilization of the residents to get involved in the maintenance. Some definitions are listed below which were discussed in the convention where the discussion took place regarding the architectural heritage.

**3.3.3.1 Monument:** The prominent properties, which are by nature represent history, are part of a valuable archaeological site, and are artistic in nature should come under the category of a monument. Moreover, they should come under the research topics like science, social science, and technological structures.

According to Webster, Monuments are frequently regarded as significant pieces of cultural heritage and popular destinations. They can shed light on a society's ideals, worldviews, and past occurrences. For instance, the 555-foot Washington Monument in Washington, D.C., was built as a monument to honor George Washington, the nation's first president. For Americans, the building represents patriotism and pride in their country.

The Holocaust Memorial in Berlin, Germany, is one example of a monument that serves as a reminder of ominous historical occurrences. The Memorial was constructed as a memorial and a reminder of the Holocaust's horrors, which resulted in the mass slaughter of millions of Jews. Monument and the whole concept of it show that conserving one's history is the outcome of how a person defines himself or herself (Webster, 2023).

**3.3.3.2 Site:** the combination of the work done by humans on the natural grounds is a site. The land with topographical aspects being recorded and that has historical, scientific, and social roots defined is also named as a site.

**3.3.3.3 Group of Buildings:** a cluster of monuments in a notable neighborhood is also called a group of buildings.

### **3.4 Conservation of Heritage**

The act of maintaining something's existence or keeping it alive is named conservation. It is opposite to the known phenomenon that it is all about restoring old buildings. It has many faces and is a step-by-step process that may involve any number of rehabilitations, restoration, regeneration, reconstruction, adaptive reuse, and other related activities.

According to Lindsay, the conservation, safeguarding, and rehabilitation of historical, artistic, and natural resources are all part of the subject. It is a critical operation because it deals with nature as well as the cultural variety of the planet, preserving both the material and immaterial heritage of mankind for future generations.

The maintenance of cultural identity and customs is one of the reasons heritage protections is vital. Cultural heritage is a catalyst for identity and community cohesiveness for communities, as well as a foundation for sustainable development, according to UNESCO (2015). Due to the ability of historical structures and monuments to draw heritage conservationists and produce income, heritage protection may also contribute to advancing the heritage conservationist industry and the economy (Lindsay, 2014).

According to Bhagwat and Rutte, the preservation of natural resources is a key component of heritage conservation. This includes maintaining and guarding biodiversity, habitats, and

ecosystems. The preservation of nature's history is key to preserving the equilibrium of the planet's ecosystems, which are responsible for vital ecosystem services including nutrient cycling, air and water purification, and climate regulation (Bhagwat & Rutte, 2006).

According to the Charter, the preservation of history can aid in the advancement of societal harmony and education. Communities may learn about their past and customs, encourage cultural diversity, and foster understanding through preserving and presenting their cultural heritage. Additionally, promoting responsible heritage conservationism and minimizing the detrimental effects of heritage conservationism on cultural heritage can be accomplished through education and awareness-raising, and regular upkeep without changing the original shape. All the procedures involved in maintaining a location to preserve its cultural importance.

As per the situation, the conservation contains the following steps;

- Maintenance or the re-establishment of a technique
- Keeping up the sense of attachment in its true essence
- Bring about the tactics to delay the process of aging
- Art of preserving and bringing back to the original, repairing, and sometimes starting the construction from scratch under the set rules

People always desire to see the roots with a sense of the location or place in particular the regions that have been victims of urban growth and as a result losing out their identification. Due to the urban crawl, the conservation has attracted more and more attention because of the fact people do not wish to lose out their memories attached to the location.

The present-time practices feel the gravity of the fact that if they fail to hold on to the past their future and present will hold no value either. This is the prime responsibility of every group

to save the identity of the monuments for the people to come in the future. The subject activity is continuous and it has never lost its charm rather in modern times it has attained more popularity. The people have never let go of their memories no matter what generation they belong to these elements might seem sleeping but they are wide awake in the resident's minds as they are not able to get disconnected from their past. Since the government institutes are involved in the process hence all these heritage zones are named as a landscape of culture.

### **3.5 Validity of the Heritage**

It is a debate worth conducting that conservation is the crucial need to sustain our social fabric. From the developed European nations to the underprivileged third-world Asian countries the sentiments are the same. Since every heritage is different, there is not a standard or rule for preserving heritage that is accepted worldwide. After the Venice Charter came in 1964 there was always a need to recheck the problems coming from the varied backgrounds hence the Nara Document in 1994 and Bura Charter in 1979 the amendments have been made constantly to re-evaluate the points of action related to our subject. In the Nara document, it is stated that authenticity must be defined and assessed according to cultural norms. It says, "There may be differences across cultures, and even within the same culture, in all assessments of the values ascribed to cultural features as well as the reliability of sources of information connected to those values. As a result, it is difficult to evaluate values and authenticity using predetermined standards. Instead, heritage properties must be taken into account and evaluated within the historical and social circumstances to which they belong as a matter of respect for all cultures. As a result, it is urgent and of the utmost significance.

The document further says that each nation is unique with different customs and ethics. The sources that define these things can be different as perception is again unique for each region, nation, and individual. These factors influence the reliable verdict. Similarly, in the Nara document, other authors have made some statements. Jenkin, for instance, says that the patriotic feeling is compared with the calculated validity. According to him the norms, heritage, and preservation of the monuments have to clash with the originality because the background of each term or sentiment can be different. There is a natural dispute between originality and association. But on the other hand, the norms and the heritage come on the same page as they both are a reflection of each other. To start the preservation the genuineness has to be proven. The tangible architectural past reflects and bears the mark of the intangible, and the two are intertwined. (UNESCO Nara Document, 1994)

Heritage is entrenched in certain locations. All regional stances on historic conservation practice are not covered by a single conservation policy. For instance, there are significant differences between European and Asian nations regarding attitudes, needs, and approaches to conservation.

The opposing statements take away the global criteria of legacy preservation from the joint rules that are relevant unanimously and support the relativity of the heritage value. This conflict is realized by UNESCO as well (Jenkin, 1998). As a result, ever since the Venice Charter's proclamation in 1964, there has been a continuing demand for context-appropriate adaptation, leading to the other important charters like the Burra Charter in 1979, which was upgraded in 1999 along with the Nara document established in 1994.

Asians are by default very sensitive towards their past and due to this attitude, the global model of conservation achieved popularity. Asians put more attention to the culture and its admiration whether it is concrete or immaterial. They believe in the ownership of the social actors. As the literature says (Larsen) the Asians made efforts to break the self-rule of the European nations that overrule the UNESCO and ICOMOS. The Nara document came in 1994 and it clearly states that authorities in the world realized that cultural preservation should be done keeping in mind that the host community should approve first. Going by these footprints, the initial perception of the built heritage came into being that encompasses the terminologies of tangible and intangible cultural aspects. The idea of society's character and its involvement came into being after this awareness was established.

The Nara takes the stance that the charters are not relevant in many aspects. Some of the prominent problems have been discussed below;

**Table 3.1**

*Key Elements of Heritage Conservation with regards to Historical Places*

<b>Charters</b>	<b>Prominent problems associated with Heritage Conservation with regards to historical places.</b>
The Venice Charter (1964)	It somehow refers to significance in terms of culture, architecture, history, science, and society. demonstrates the value of historic architecture and unique materials. documentation, inclusion of all historical eras in the architecture, and preservation of history for societal good.
Charter Burra came in 1979 and was finally upgraded in 1999	The whole charter emphasizes the importance and value of culture, For all time zones the culture is based on the bygone time, history, social fabric and sense of attachment. It is shown in the location itself as well as its

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structure, context, usage, associations, meanings, records, linked locations, and associated artefacts.

“Charter Washington” came in 1987

The following should be protected

- The value of heritage
- religious elements
- urban fabric
- open grounds

Charter New Zealand 2002

Sheds light on the importance of the following

- Heritage and its cultural aspect
- Conservation planning and principles
- Community’s identity and background
- Sense of attachment to the location
- Connection between past and present

The Document of Nara came in 1994

It endorsed the following

- Authenticity of the norms and customs
- Reliability and honesty of background
- Global joint partnership for workable growth

The Hoi An Protocols for best conservation practice in Asia (2001)

The protocols cover a number of important topics in heritage conservation, such as the necessity of community involvement in conservation efforts, the value of genuineness and honesty in preservation, the importance of environmentally friendly growth, and the part that education and training play in guaranteeing effective conservation practices identifies the key issues that are causing the historic structure of Asian regions to decline. The regulations stress how crucial it is to comprehend the cultural and historical settings of the area and include conventional methods and materials into conservation operations. In order to maintain the long-term viability of conservation activities, they also underline the necessity of partnerships and collaboration between governments, business organizations, and local people.

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In general, the Hoi An Protocols offer an important framework for Asian heritage preservation, taking into account the particular difficulties and chances that the region's rich cultural legacy presents.

The principles of China (2002)

According to Chinese ideas, a site's legacy values include its historical, aesthetic, and scientific merits. For the benefit of society, heritage sites should be used rationally. The site's worth should not be in any way go down.

The Intangible Heritage safeguarding convention of 2003

It puts emphasis on the safeguarding of the following;

- Art
- Norms and customs
- Social fabric and actors
- Commemoration and events
- Craftsmanship, language and music

Furthermore, the challenges of heritage conservation are raised. Intangible heritage is defined by the convention as cultural expressions and behaviors passed down from one generation to the. The agreement emphasizes how crucial community participation is in finding, preserving, and passing on intangible cultural property. Additionally, it emphasizes the significance of human rights observance and sustainable development in heritage conservation efforts.

Quebec Declaration (2008)

It puts emphasis on the following;

- Essence of location
  - Permanency of the conservation work
  - The location has an essence which is an amalgamation of physical and emotional memories based on the rituals and festivals
-

### 3.6 Critical Analysis of the Charters

In this part, a few selected charters that are generally acknowledged to have higher relevance and a worldwide influence on the philosophy and practice of heritage protection are critically examined. The Venice Charter is sometimes seen as the founding and fundamental text of the heritage conservation ideology. It was an important step in realizing the value of better conservation techniques for historic structures and locations. The charter of Venice picks up the importance of history, architecture, science, and social actors it has been criticized for ignoring intangible heritage values. The importance (in the Charter) of The Charter disregarded the significance of local connection and the cultural value placed on heritage structures by local people in the context of heritage protection. Additionally, it raised questions about the effects of new development. According to Hardy<sup>73</sup>, one clause says the new set of planning must be according to the latest technology but it is a clear favor to the construction industry of the present time. The results are putting pressure to identify and reconsider the key issues in the construction methods employed in the modern world. The Burra and Nara documents positively brought significant changes and it has been agreed afterwards that the community creates value by interpreting the items and gaining knowledge.

Under the Venice Charter, in the space-time band, it was still not welcomed because it ignored the fact that social clusters and personalities bond over a sense of attachment and that is a monument. The connection between a thing and rather than being singular, the subject is flexible and dependent on the surroundings of space. The majority of critics concur that there is a need for the upgradation to include modern growth and practices. This will help in solving the complex problems of the contemporary world. The Nara documents are determined to fill the voids. The

previous charters said that everyone should take up the responsibility for a joint ownership but the Nara document says that for this matter equal status should be given to each member of the social fabric. For the equilibrium, we need to work on the genuineness that is the key to defining and rating the heritage value. The probing tactics should be defined to reach the genuineness of the heritage. The guidelines have to be defined to reach the ultimate truth.

### **3.7 Heritage Conservation: The Key Issues**

A major concern in heritage protection is time-space continuity. Change is unavoidable, even in ancient historic neighborhoods. Sometimes it happens instantly and in full. While in other circumstances, the process is gradual and slow. In any case, it should be acknowledged as a part of the continuity of time and place because legacy is not a "frozen" thing. Cultural legacy variety exists over time and location. According to the Nara Document of Authenticity. If the heritage value itself is not in danger, continuity, and adaptability are especially important for any living heritage site. According to Powel and other writers who support this idea, heritage locations should not be kept as museum dioramas. According to Powell, for communities to survive, this is also necessary because none do so without adjusting to the changing nature of society. This topic is extremely important, especially in the Asian setting where legacy is frequently alive and regular preservation work is important for survival. In a country like Japan, the value of heritage is assessed by the spiritual essence of the space rather than just its physical attributes.

The intangible value connected to locations and cultural practices which are inextricably linked to heritage is another significant concern.

### 3.8 Mutual Elements of Momentous Cities

After World War II the agriculturally based economy changed into the industrial economy. In the latter several decades of the 20th century, this increase was unheard of, and it is still happening now. The movement in population, which is roughly 41, reflects the expansion. Till 1990, the urban population of 85 % was confined to the cities of the Asian region and still, the most populated cities in the world are from this region. Urban people worldwide are located in Asia.<sup>87</sup> Due to the Asian cities' high population density; there has been significant demand for them to grow more quickly.

According to Hanlon, the old city centers of these cities. While some of these regions are buckling under the strain, others have nearly vanished. The ongoing difficulty of fast and less flexible globalization adds to this strain. Few communities, especially metropolitan ones, have been untouched by outside forces, yet it is a community's ethnic identity is expressed and strengthened by the manner in that such influences are dealt with as well as the cultural contrasts that it draws between itself and those that are seen as different. These characteristics are present in the old parts of many Asian cities, including Old Dhaka. They can combat the effects of population growth and globalization because of their strong cultural identity and distinct heritage. Historic city centers may be found across Asia (and other regions of the world), especially in densely populated areas. The "Asian-ness" of Asian cities refers to their distinctive traits and attributes that set them apart from other cities throughout the world. Rapid globalization has made this uniqueness is fading quickly. These characteristics are still quite noticeable and retain their distinctive Asian characteristics only in areas with old urban fabrics.

These important qualities are common in the heritage zone and their value is based on the social fabric. They are complex as the cultural overlap and extreme variation of backgrounds are observed here (Hannlon, 2010).

According to Hoi, when we say the term group of heritage, it means the zone where the cluster of monuments are present and all these structures are surrounded by modern life buildings are urban settings as most of the time, these old urban locations are still in use, and socioeconomic factors constantly change them. As a direct result, heritage is exposed and continuously in danger. This change process is challenging and the result of a dispute on both a national and local level (Hoi An protocols, 2001).

According to Ashew and Logan, the 'post-modern' need for meaning' has made it difficult to elaborate on the many mechanisms that have brought about this shift.

In the presence of doubts, still, some procedures are taking us to the point where the change is taking place. There is a situation of conflict that is causing disturbance to the locals.

The conflict between the global and local levels is caused by quick socioeconomic changes. In this context, heritage protection is crucial for maintaining the cultural character of Asian cities. Global forces often exert great pressure on regional heritage, which eventually causes it to perish. Rare exceptions lead to a strong sense of "localism" and a developing interest in regional customs, histories, and cultural identities. Before beginning any conservation endeavor, it is especially important to recognize and comprehend these regional dynamics (Ashew & Logan, 1994).

The disappearance of rich cultural traditions and regional identity in favor of foreign materials and images is another ongoing issue that is prevalent in old metropolitan centers, primarily as a result of economic pressures. According to Engelhardt, there are certain similarities between the

circumstances that the urban population in Asia/Pacific's old metropolitan centers endure to the location. Some of these circumstances include:

- In the old urban centers of historical cities, it is a typical occurrence for the local populace to reside in or maybe even be the owners of the protected structures.
- The collective occupants of religious or other publicly accessible historical monuments nevertheless utilize these structures for their original functions, maintaining them. Such employment and management of the following generations have carried on the legacy of historic places.
- The originality and restoration of a heritage zone, particularly in suburban areas are heavily dependent on conventional tactics.

Hoi an Protocols also lists the following widespread problems that put Asian cities' historic districts' heritage at risk:

- Due to financial demands to develop valuable property, old buildings are being lost and replaced with modern ones.
- The buildings or structures that lose their physical form with time are due to the lack of maintenance. The reason could be low budget, ignorance, and lack of awareness towards the heritage value.

### **3.9 The Typical Zones in Momentous Cities**

Traditional neighborhoods make up the historical urban cores. Conventional urban neighborhoods are transformed into sociocultural distinctive locations by the intricate mixtures of sociocultural, religious, and ethnic groups. While Anderson says, the traditions could be a problem as it indicates originality, particularly at the government level. Askew and Logan define traditions

as amalgamations of signs that represent the social setup in the time and location that has been passed on from the past. The cities of Asia are closely knitted and hence their culture has not been intermixed or traveled away from the society. The local social activities give the building's heritage its significance. These principles are ingrained and incorporated into regional rituals, ways of life, traditions, social structures, and occasions.

These are referred to as "little traditions" by anthropologists Redfield and Singer because they are widespread celebrations, behaviors, and lifestyles placed in old neighborhoods among the city spaces where they are necessary for the survival of the population.

Through continued association, the old-style communal forces make way for themselves and their lifestyle and they have a strong reason to practice their traditions as a means of retaining their identity. According to Johnston, the communal reaction over time ingrains itself into the local culture. It serves as a repository of information that the populace may use while they deal with the difficulties of daily survival. A set of information is inherited from one generation to the next generation and every peer will accept and adopt the rituals and live their life with both old and new challenges. As a result, cultures grow and spread in specific locations.

Due to their distinctive local character, symbolic significance, and intangible assets, typical localities with rich heritage are particularly important in terms of preservation. A tiny part of the ancient urban setting was brave enough to face the challenges of this century's contemporary projects that preserved ways of life, crafts, and living places. The issue is worse in residential areas (Johnston, 1991). According to Clarke and Johnston. The individuals who live in traditional neighborhoods are another crucial component of these neighborhoods as they retain their identity by not leaving the space. These zones are also the location where individuals feel compelled to go

back, find strength, and reestablish ties to their homes and neighborhood. What matters, and as a result what exactly makes up local history depends on the interpretations that the communities who inhabit these historic enclaves give to these objects. As Giddens says, by the term heritage location we indicate the importance of the zones which has been gifted to the people by their forefathers and they have their association with that place. In the presence of the limitations that globalization places on regional cultures and the frequent breakdown of such cultures, the significance of heritage identification and protection in historic districts is becoming more and more clear. In traditional neighborhoods, the constructed legacy is entwined with societal legacies. They develop over succeeding generations and through several eras of history, and finally, they take on the identity of the communities (Giddens, 1990).

### **3.10 Heritage Management**

For this study, "heritage management" refers to the routine preservation efforts made by local groups, particularly unofficial community organizations, in old Dhaka's historic neighborhoods. The concepts of heritage conservation are used in heritage management but are distinctive. It entails using the local populations' ingrained sociocultural beliefs, traditional knowledge, and abilities. Heritage management is different from heritage conservation (even if both utilize comparable techniques and methodologies), as the process is ongoing and a part of local people's regular sociocultural activities. The community's active involvement is key for the management of the resources.

### **3.11 Built Heritage: Concept Progression**

According to the available literature the practice of conservation ideologies, every step is different from one another. This is a logical way that has a goal to understand what ordinary people

think of the monuments and the place beyond their apparent use and make sure that any renovation work brings as less mutilation as humanly possible to the elements that signify those values. Conservation requires ethical and policy-based judgment. It is based on understanding a building's heritage values, how they are represented in its skin, and how some restoration techniques disturb them. A logical debate for the conservation, normally started by the rich heritage that is in danger and now the debate has progressed into expert reports of moral values and positive approach. The ideology has laid its foundation on strong footings but the expression is constantly changing its shape as the subject becomes multifaced and communal, building conservation is linked to preserving objects and the historic environment's cultural values (Drury, 2012). According to Hoda Zeayter). The many philosophies have shaped the conservation movement throughout the years. It demonstrates the lengthy progression of ideas that have been indicated throughout history, from the early classical eras to the present period of globalization, and it emphasizes certain points as hopeful tactics to be used in preserving ancient cities. The theories explore the earlier methods of conservation where the material was given the most importance and it was initiated in Europe but more recently, techniques based on the heritage value are being employed. After the detailed study of historic beliefs, the practice used assesses modern methods by the given three features; discernment, validity, and sustainability, to come up with a philosophy that talks about the current century's requirements in the cores of the ancient cities. The literature put a stamp on the authenticity of the urban philosophy related to the built heritage zones. Conservation Heritage preservation is seldom a straightforward process; rather, it is a very complex embodiment of legislation, ideologies, and traditions.

The growth inclinations and prospects of contemporary society, along with its in-built ideals, aims, and necessities, recurrently biased intentions to preserve heritage zones. From the beginning of the conservation's history, the techniques and tools have acquired many shapes depending on some factors such as location, community, and social fabric. Jokilehto, in his book "A History of Architectural Conservation", divides the essential developments in heritage conservation into four major categories. Although they are in order, these developments essentially happened simultaneously starting in the eighteenth century. They are explained as below.

**3.11.1 Memorial monuments:** The main purpose of monuments and memorials, which gained popularity throughout the Renaissance, was to recall history as a lesson to be learned for the benefit of mankind and modern design. Prioritizing their preservation over that of other, 'lesser' buildings and locations is a typical practice. Since they are thought to have more political and/or religious significance overall, it makes sense that more funding is devoted to their preservation. They frequently have symbolic or iconic qualities. The original meaning of the monuments frequently recedes in favor of identification with a modern political or patriotic purpose.

Monuments may significantly influence how we remember and understand history. They can act as tangible representations of our collective memory, serving to jog our memories of the past and pay respect to individuals who have made contributions to our society. However, because they frequently capture the attitudes and beliefs of the period in which they were made, monuments can also be complicated and divisive. Making sure monuments authentically represent the history and contributions of the people or events they are supposed to honor is one of the difficulties in utilizing them as memorials. For instance, certain historical monuments may have honored people or occasions that are today seen as problematic or debatable. There have therefore been discussions

on the suitability. According to Bender, it addresses the usage of memorial monuments to honor people, places, and concepts. Monuments can be seen in both public and private settings and come in a variety of shapes, including sculptures, plaques, obelisks, and memorial parks. They frequently have writing or symbols that serve to explain their importance (Bender, 2017).

### **3.12 Restoration of Style**

With the new cultural ideologies, introduced in the late 18th century such as Romanticism and identification of the late medieval monuments the restoration style began, and it was seen as a part of the inheritance of the homeland. The supporters of this mid-nineteenth-century movement were Pugin and Viollet le Duc. The idea was to reestablish the missing artistic identity and the solid beauty of the classic styles as it was connected to the theory of elegance and stylishness. Hardheaded architects stressed the need to make use of the monuments instead of only protecting them as a sign of gone days. Politicians also jumped in and supported them. This fashion or trend continued for the next 100 years.

### **3.13 Modern Conservation**

Jokilehto says that contemporary ideas of conservation started in the second part of the 18th century as the people changed their ideology about the monuments and opposed the debate that beauty should not be preserved. The movement places a strong emphasis on the necessity to conserve the real and original, as well as the various layers and historical modifications that have developed through time. The idea of "authenticity" came to be seen as a global worth in mortality, while even the utmost honest refurbishments were titled imperfect. Carter, Ruskin, Morris, and Boito started the movement, which Brandi developed into the current conservation theory (Jokilehto, 1999). According to Sanderson, the goal of modern conservation is to strike a balance

between the demands of people and the requirements of the natural world. It highlights the significance of protecting natural ecosystems and encouraging sustainable human endeavors. Modern conservation acknowledges that human cultures are a part of, rather than distinct from, the natural environment. This means that to effectively safeguard the environment, human needs, and interests, especially those related to economic and social well-being, must also be taken into account. To create successful conservation methods that are both environmentally and socially conscious, contemporary conservation also recognizes the significance of collaborating with local stakeholders and communities (Sanderson, et al, 2002).

### **3.14 Traditional Continuity**

In the 18th century, the sources of art, typical wisdom, and inventiveness are seen as the foundations of the culture-based character, getting along with other movements. The end of the 20th century saw a shift in the ideology as the focus was moved towards the world's ecological problems, hence attempts have been made to preserve traditional landscape.

Conservation efforts were concentrated on deteriorating old city centers, locations with historical significance, and other cultural landscapes. Securing traditional knowledge and living legacy, however, demands the acceptance of modification as an unavoidable part of the procedure. It is noteworthy that in a heritage zone, it is not possible to preserve everything; the social fabric should have some abilities to administrate the changes and describe the spirit behind the change or preservation.

Since the 1950's this ideology of the preservation of heritage zone has been established and in practice and slowly it has taken a concrete stance in the form of set rules and laws such as guidelines, global instructions, and charters.

### **3.15 Developments of Heritage Theories**

Heritage conservation has undergone notable changes in the recent past as the idea has got wide appreciation. The emotional associations with the heritage are the main driving force for the host community. This occurs as a result of the majority of heritage conservation initiatives being focused on constructed forms or the physical fabric.

According to Johnson, luckily, the emotional or non-physical values, when considered as a tool of awakening the people about the glorious past in the background of the social fabric the ideology of restoration has gained much popularity. The motivation that comes from the heritage, considered as the societal character is the key to the successful completion of the conservation process.

### **3.16 Modification of Patterns: Identification of Incorporeal Cultural Values**

According to Clarke, Heritage conservation concerns about both material and intangible components are built over time and are intertwined. The tangible constructed heritage and its intangible aspects cannot be separated (despite several attempts to do so); this has always been the case for residential areas (Clarke, 2003).

According to Loh, it highlights the significance of realizing and recovering all material and non-material ideals. According to one of the conserving historic architectural heritage's guiding principles (for the UNESCO prize for the Asia-Pacific area).

Heritage's physical components are more frequently recognized and preserved as a result. They are distinguishable qualities that can also be detected by other senses, such as touch, etc.

In contrast, the intangible components are more challenging to interpret from routine observation. They call for more thorough research and comprehension. Cultural practices, regional

traditions, crafts, the arts, folklore, tales, attitudes, and the relationships between people and places are just a few examples of intangible aspects. According to Powell<sup>60</sup>, intangible traits are crucial because they provide significance to concrete qualities. Intangible components are crystallized into structures and environments (Loh, 2007).

According to Nara documents, all philosophies and societies are linked in an exclusive system and a means to express the attachment towards tangible and intangible assets.

They consist of arrangement and proposal, materials and elements, usage and purpose and methods, place and situation, essence and sensitivity, and additional inner and outer aspects. The document further says that the usage of these foundations is likely to explain the exclusive, artistic, antique, societal, and logical elements of cultural inheritance.

Immaterial heritage traits are immeasurable, sometimes abstract, and sometimes even metaphysical in nature, as the Nara Document notes. They are a part of the current traditions. They consist of rituals, performing arts, and traditional crafts. Learned ways of life, oral traditions, cultural occasions, and relationships.

Other charters like the “Convention for the Safeguarding of the intangible heritage” put strong pressure on the restoration of the monument and the location where they are situated. This material heritage is linked with the immaterial type of heritage. It motivates to develop some sense of attachment with the heritage values that cannot be touched physically (Nara, 1994).

The convention further says that the invisible heritage includes the ideologies, craftsmanship, community leaders, and their fan following can also be counted in the nonphysical features of the heritage.

The conservation methods used across the world vary in kind due to several considerations. Their differences depend on political will and socioeconomic conditions. Even though intangible values are now widely acknowledged to be an essential component of a part of the process, there are some occurrences where they are overlooked. However, after the 20th century, the model for heritage conservation has altered. Instead of the restoration of only architectural elements, the focus has expanded to include "places that are associated with collective, individual, and familial memories - places that

Several conservation charters from the past few decades have also made this clear. (UNESCO, Convention, 1972). According to Clarke and Johnston, these problems, therefore, have an impact on how effectively the legacy is maintained or protected (Clark & Johnson, 2003).

### **3.17 The Importance of Built Heritage Conservation**

According to Harvey, we may link to our history through the historic built surroundings, which in turn enables us to make sense of the present. "The drive for preserving the past constitutes a component of the urge to preserve the self," whereas, it is impossible to understand where we are heading if we do not know where we have been. He struggles that since ancient objects are unique representations of inheritance, the glorious past can be an identity for the citizens as well as for the whole society. The past becomes our present with the step-by-step order of the events. Hence, change is unavoidable to happen but a stable system helps in dealing with the novelty and deterioration (Harvey, 1989). The heritage showcases a locus point of our identity. Our society's environmental legacy is a tremendously calming and unifying force (Hewison, 2023).

As Lowenthal quotes, Historic Heritage fabrics serve as archives and physical manifestations of regional identity that are accompanied by intangible assets. Their architectural

heritage is priceless. The heritage helps in educating the generations about the past and lessons learned by the previous generations can directly become beneficial for the current generation. The ancient situations of cities are a fusion of historically thick surfaced layers that explains a specific location's local character (Lowenthal, 1993). The Nara document recognizes the importance of restoration, it states that “Our world's diversity in cultures and heritage is an invaluable source of spiritual inspiration,”

According to Bagguley, intellectual diversity for all people. As a crucial component of human growth, the preservation and consolidation of cultural variation should be nurture. The aim of preservation is not just significant components of Heritage centers’ rich architecture, but also their distinctive local identities and ongoing cultural traditions. In essence, these two factors—tangible and intangible—are interrelated problems (Bagguley, 1990). As Lynch (1972) says, “Conservation aims to develop the link between the rich inheritance of the ancient and the current time.

We remain aware of our roots by keeping the historic structures already in place. Historic neighborhoods are under constant pressure to alter. The meaning and cultural relevance of the legacy itself may be uprooted as a result of pushing drastic modifications, which is not uncommon while trying to save cultural heritage (Lynch, 1972). The charter says, if a heritage site is elevated it allows a watchful method of modification. The idea is to take all the measures to look after the site but the least changes should be made to retain its identity. This highlights the significance and applicability of the societal significance of heritage as a relationship between individuals and the surrounding atmosphere.

An analysis of UNESCO, tells us about...who we are and how our past has shaped us, reflecting the variety of our communities. Any advancement in Heritage policy must begin with a consideration of Heritage. UNESCO has explained the importance of culture and its preservation and states” Each metropolis’s future essentially be grounded in its specific character”. Hence, the policy of preservation should start with the fact that everything has come from the past as a gift. It is important to make a good investigation and record the facts (UNESCO, 2007).

### **3.18 Charters of Conservation of Heritage Restoration**

According to LeBlanc (2005), Cultural heritage has concrete and ethereal and spiritual aspects. Both face natural, anthropogenic, and technological threats worldwide (Haddad et al., 2018). Today, cultural heritage is disappearing faster than can be recorded (LeBlanc & Eppich, 2005, p. 5).

These circumstances highlight the need for documentation. This is a significant Humanitarian crises Crisis and warzones. Now, cultural heritage interventions need documentation. An essential aspect of the conservation process for understanding a building's importance and condition (Muhammad & Chabbi, 2012). Cultural heritage forms incorporate proof. Orally, in writing, visually, and photographically. Documentation supports heritage knowledge. Surveying, recording, documenting, and information management are interwoven. After WWI, many European historical buildings and monuments were destroyed. The loss informed individuals interested in cultural heritage of the importance of conserving them, particularly with little understanding of conservation and restoration procedures.

Thus, it was essential to catalog national landmarks, create an archive for each country, and publish it. New Zealand charter describes certification or documentation as the collection of

data, keeping the record of information, organization of the evidence about the location, historical background, and all the changes made to the heritage site

This English Heritage guide to excellent recording replaces the four stages. It didn't anticipate works utilized for drawings and, while modified, still fails to address accuracy, cost, and size."

According to Bill Blake, the handbook recognizes the problem without addressing information acquisition and scalability. (Blake, 2019, pg. 68-69). Conservation duties are proposed as beyond the scope of the advice. Architects, builders, and engineers will need separate records to manage a significant conservation project or rebuild a fire-damaged ancient structure. Purpose determines the record's scope (Bill Blake, 2019).

### Figure. 3.1

*The Use and Flow of Heritage Information (After Letellier et al, 2007, P. 12)*

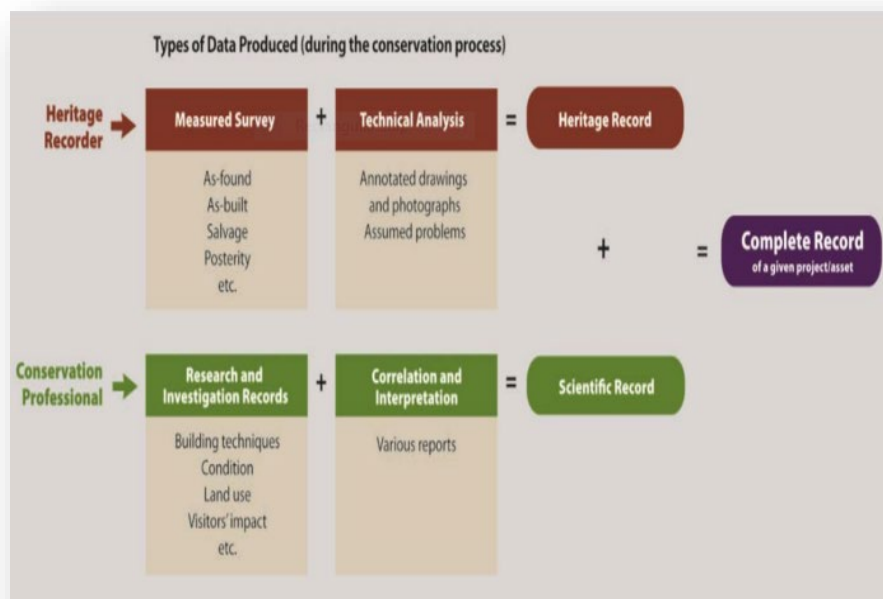


According to Letellier (2007) Recording, Documentation, and Information Management for the Conservation of Heritage Places, Guiding Principles (2007) cover project design, inventory, method selection, data formats, and institutional responsibilities. It emphasizes documentation for heritage management. It covers documenting basics.

The fig below shows how data are produced and integrated to generate a historic place's record. The recording is important, who is accountable for it, and what its purpose is, but they do not define tolerance, performance, or criteria. They are just a foundation for documentation projects (Letellier et al, 2007).

### Figure. 3.2

*A Chart Showing the Production and Combination of Data to create the Complete World record of a Heritage Place (Letellier et al, 2007)*



### 3.19 National Heritage Conservation Scenario

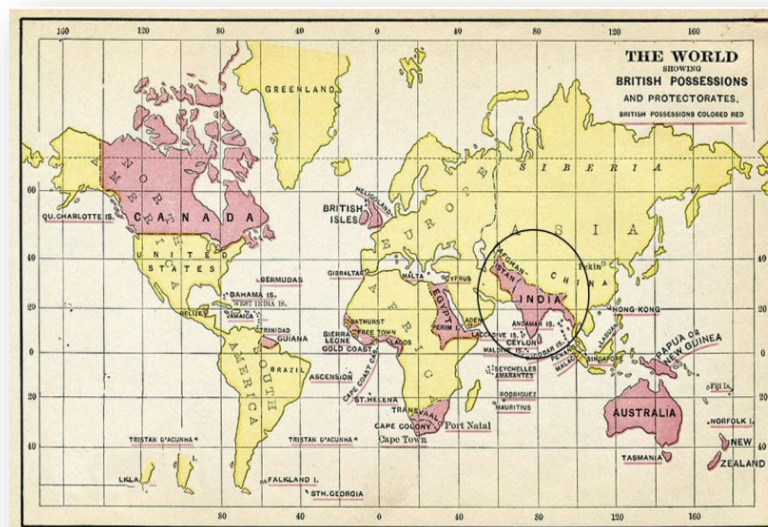
According to Khan (2022) the individuals' influence on the protection. First-century British colonial archaeological site management. The most crucial gift is constructing a complete Still-applicable, vital law on cultural properties Pakistani, monuments, standing or wrecked.

Pakistan's heritage laws all architectural treasures, archaeological sites, and monuments, notwithstanding nature, condition, and categorization.

Lack of updates and Amendments to protection criteria for cultural sites and monuments nation from further harm (Partial) alterations since 1947. The article concludes with progressive management policies and heritage management heritage conservation to connect the present and history for future generations (Khan et al, 2022).

#### Figure 3.3

*British Holdings on a World Map. The Circular Region includes South Asian Countries (Khan et al, 2022)*



**Figure 3.4**

*A Current Map of Pakistan Showing the Locations of the Administrative Capitals and the Borders of the Provinces. Source: Pakistan Map and Satellite Image*



**Figure 3.5**

*Prior to 1947, this Map of the Indian Subcontinent Shows the Regions Covered by the AMP Act of 1904 Encompassing Bangladesh, India, and Pakistan as they exist today). Obtained on December 15, 2021.*



**Figure 3.6**

According to Khan (2022) *Gilgit Baltistan Heritage Conservation, Sports, Culture, Archaeology, and Museums*.



The Gilgit Baltistan Department of Tourism, Sports, Culture, Archaeology, and Museums oversees archaeological sites, architectural monuments, and museums. The department supports and establishes new museums, preserves, and excavates ancient sites in Gilgit Baltistan. The table summarizes the departments. Whereas the legislation of Pakistan also plays a vital role in it (Khan et al, 2022).

**Table 3.2**

*Indication of the Legislation of Pakistan regarding Conservation Planning (Khan, 2022)*

**Table 1.** Major heritage legislation of Pakistan on the national and provincial level.

Year	National Landmarks	Provincial Landmarks
1947	Antiquities Act 1947 (retitled of AMP-1904)	-
1960	-	Conservation Cell in Punjab
1968	Antiquities Act 1968	-
1975	Antiquities Act 1975	-
1985	-	Punjab Special Premises Act
1990	Major amendment in Antiquities Act 1975	-
1994	-	Sindh Cultural Heritage (Preservation) Act
1997	National Fund for Cultural Heritage Act	North-West Frontier Province (now Khyber Pakhtunkhwa) Antiquities ordinance
2002	-	Karachi Building & Town Planning Regulations
2005	-	Punjab Heritage Foundation Act
2011	Transfer of responsibilities and power from federal to provincial governments	-
2014	-	Balochistan Antiquities Act 2014
2016	-	Khyber Pakhtunkhwa Antiquities Act 2016

### Table 3.3

*Legislation of Pakistan regarding Conservation planning (Khan, 2022)*

**Table 2.** Institutional organization of archaeology and heritage of Pakistan.

Department	Level	Ministries
Department of Archaeology and Museums	Federal government confined only in the capital territory, Islamabad	Ministry of national heritage and culture division
Directorate of Archaeology and Museums	Balochistan provincial government	Ministry for sports, youth affairs, culture, tourism and archive
Directorate of Archaeology and Museums	KPK provincial government	Ministry of archaeology, museums, culture, sport and youth affairs
Directorate General of Archaeology and Tourism Department	Punjab provincial government	Ministry for youth affairs, sports, archaeology and tourism.
Directorate General of Antiquities and Archaeology Department	Sindh provincial government	Ministry for education, culture, tourism and antiquities, government of Sindh
Department of Tourism, Sports, Culture, Archaeology and Museums	Government of Gilgit-Baltistan, a region administered by Pakistan	Ministry for tourism, sports, culture and archaeology, and youth affairs Gilgit-Baltistan

### 3.20 Opportunities and Challenges in the Conservation Regime

The term combined conservation became part of the language in 1975 when the European Charter was passed (Council of Europe, 1975). Since the fortune of that component of the heritage depends on the weight attributed to it, Urban and regional planning frameworks. Since then, Intangible cultural heritage has increased in the heritage community. Cultural variety, sustainability, and

According to Siravo (2014), the changes in the macroclimate have redefined the background and role of the society where the community acts as the caretaker of the built heritage. The planners have a perception that the group of monuments is the leftovers from ancient times and they have a unique character and cannot be included in the daily routine use of a metropolitan setting (Siravo, 2014).

This concept of cultural legacy is still quite prominent across the globe, but notably in Europe. According to Labadi (2015), Cultural legacy is now understood submissively and

energetically. Originally, it has an exclusive outlook that sees heritage as a setting where society and politics that value the inheritance as a gift. This is because they imitate and authenticate our character as a society. Heritage is considered an object which has a multi-faced identity and it is important for the nation attached to it (Kalman 2014).

According to Gottler (2017), this is an opening to the avenues to the methodologies of site management when it is mixed with the contemporary techniques of administration that have been developed from different models of management. The administration of World Heritage Sites is currently centered on strategies for stakeholder collaboration and community involvement, all aimed at providing benefits for local people (Göttler & Ripp, 2017).

### **3. 21 Case Studies**

#### **3. 21.1 Us and China**

According to Timothy (2020), it is common to think of culture and heritage as being both ecologically and socially responsible. As plainly evident, this is not always the case. Heritage conservation falls under the category of special interest of the local community participation, but they are also an essential component of mass conservation, which has historically harmed both constructed and lived culture. The principles of sustainable conservation state that although resources must be safeguarded, visitors must also be let to enjoy them. Therefore, it is important to find a precise balance between usage and conservation.

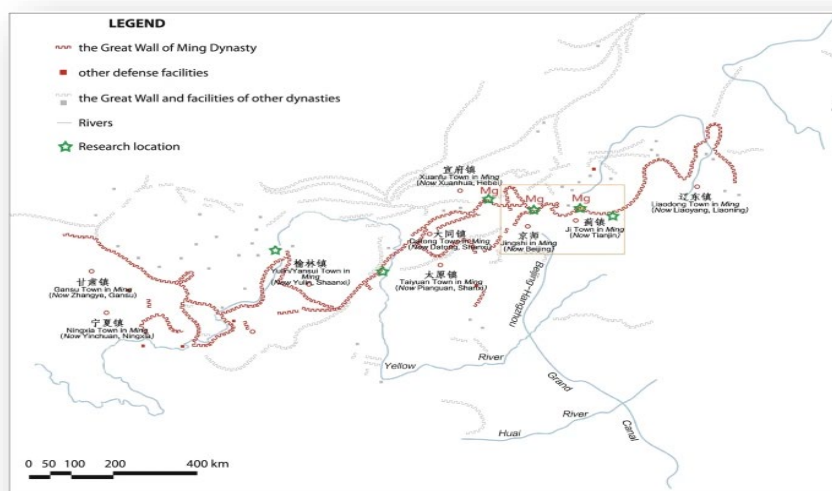
The significance of heritage conservation, as well as the necessity to conserve the past for future generations. The most important political, social, and economic obstacles to preserving the past are also highlighted, along with an examination of the most typical responses to conservation issues (Timothy, 2020).

Many World Heritage sites prioritize heritage protection and community involvement and their participation as development opportunities. As heritage keepers (Nuryanti, 1996; Aas et al., 2005) Heritage conservation and community development and participation need community engagement. Participation levels and methods vary by venue and environment. This research examines community tourism in Mutianyu, China.

Local groups have good views on World Heritage, tourist development, and tourism benefits. Different degrees of tourist effect and engagement affect local perceptions. The community benefits with little engagement. This research examines community involvement and management in China. Due to their cultural and environmental value, most World Heritage Sites need community engagement. Symbioses and tension define heritage preservation (Nuryanti, 1999; Tunbridge, 2007).

### Figure 3.7

*Sample Locations, Green Stars Indicating the Great Wall (Source; Wang 2021)*



Many World Heritage sites prioritize heritage protection and community involvement as development opportunities as heritage keepers (Nuryanti, 1996; Aas, 2005). Heritage conservation and community development need community engagement. Participation levels and methods vary by venue and environment. This research examines community tourism in Mutianyu and China. Local groups have good views on World Heritage, tourist development, and community participation benefits.

Different degrees of engagement and effect affect local perceptions between groups. Travel. The community benefits with little engagement. This research prompts Chinese community involvement theory and management. Mutianyu village has foreign inhabitants and investors.

**Figure 3.8**

*The Unrestored Great wall at the Verge of Dismissing (Source Tongji)*



**Figure 3.9**

*Beijing's Reconstruction and ruins Conservation (Source: Tongji-ACL)*



Town 22 properties were rented long-term to foreign inhabitants from 12 countries in 2008. Vacation homes China's rural Landowners can't sell homes. Homes Long-term leases, generally 30 years, provide a considerable income for certain village inhabitants. International locals invest in conservation, and the community of locals participated in overseeing the Mutianyu Great Wall Schoolhouse abandoned village elementary school. The western-style Schoolhouse Canteen and glass studio "Schoolhouse Glass" Academy Business encouraged village maintenance entrepreneurship businesses cleaning foreign residents.

### **3.21.2 Europe**

According to Marmo (2018), Modern society must manage and preserve cultural assets, including architecture and urban locations. The architectural legacy is an essential resource for the psychological, economic, and social wellness of Europeans. Several international charters and conventions developed conservation concepts and procedures throughout the 20th century. The object of preservation has shifted from archaeological and artistic assets to historic cities, which

need integrated conservation in society to harmonize urban development efforts with the historical and architectural qualities of each site.

This requires careful decisions and challenging procedures that vary by nation and conservation mindset. This article analyzes the legal and political elements of architectural heritage administration and conservation in Italy and England to find benefits, problems, and lessons. Italy and England were selected because they have quite distinct protection and usage policies. Scientific journals, studies, statutes, and government and non-government directives are searched. The link between protection and use relies on numerous factors: the object's worth, cost, laws and practices, and legislative changes. Analyzing contemporary ideas about architectural heritage helps comprehend the limitations and promise of various methods. Italy and England vary ideologically, economically, methodologically, and thus practically (Marmo et al, 2018).

### **3.21.3 Asia**

According to Islam (2016), Public engagement in municipal government decision-making is time-consuming. Theoretically, it is more feasible, say, for professionals. Few argue against public engagement in urban activities and growth. South Asia has five megacities: Delhi, Mumbai, Lahore, Karachi, and Dhaka. Urbanization is altering megacities. Under South Asian cities currently, architectural heritage is an ongoing threat and frequently risks eventual destruction. Due to the city's enormous population and limited resources, heritage is typically considered secondary. Most historic management and conservation practices are chosen and executed by a few decision-makers whose major priority is seldom preservation (Islam, 2016). In some cities, public engagement in heritage management is a novel notion.

According to Nakamura (2014), there was an experiment conducted on heritage conservation in a particular area. Before the poll, "the public" had to be defined. The public in this region includes not just those with sufficient incomes but also the disadvantaged and poor slum dwellers. This affects Heritage Urban. The city has repressed urban poverty since colonization. Poor urbanites' heritage is from the city development process (Nakamura, 2014). The experiment conducted by Islam (2016) Therefore, the following three target groups have been considered:

- Group 1: Practicing heritage workers, presently architects and archeologists Conservationists.
- Group 2: Mid-income class, with lower limit bachelor's degree and reasonable income.
- Group 3: Marginalized, impoverished persons with little or no education.

The following graphics represent the findings of the questionnaire. The first three diagrams show knowledge breadth. On their history, we asked participants if they knew about ancient enterprises, their settings, and regional history. The survey is in Sutrapur, Dhaka. Colonial architecture dominates. Heritage conservation and community involvement aren't possible here. Neighborhoods and city must preserve their legacy. The survey asked whether public interaction is possible for heritage management in this setting.

### **Figure 3.10**

*The Area on which the whole Experiment was Conducted (Islam, 2016)*



The below diagram records the whole respond and reaction of people. This experiment conducted by Islam (2016) talks about the community participation and its narrative.

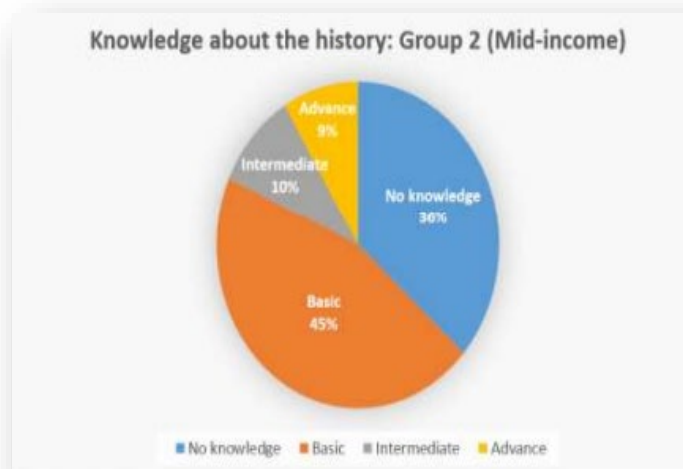
**Figure 3.11**

*Group 1 People with the Knowledge about the History (Islam, 2016)*



**Figure 3.12**

*Group 2 People who have a Low Income (Islam, 2016)*



**Figure 3.13**

*Group 3 where People are Underprivileged (Islam, 2016)*



Thus, a community with sufficient information will help preserve South Asian history. Integration of the public in heritage conservation must protect poor and disadvantaged rights. Increasing public knowledge of history's value is tough, according to the poll.

### 3.22 Asian Historic Cities on Heritage Conservation

The doctoral thesis explores Lahore; the walled city a part of the Asian region, the best references can be made with the contemporaries of Lahore city, hence to dig into further Asian cities gives a great chance to relate with our study. Due to the geographical proximity and less cultural differences the conclusions are easy to be drawn. Two case studies have been done to illustrate some of the current issues and difficulties that Asian cities' historic cores are experiencing when it pertains to heritage preservation in this part. The case studies include a wide range of topics, including difficulties with historical protection, frequent issues, as well as creative approaches and potential alternatives. Georgetown is the first example of how obtaining a UNESCO World Heritage designation has resulted in the modernization of the area's original

residents. The second example, Lucknow, highlights the issue of contradictory laws (to conserve history) and the disappearance of traditional craftspeople. The instances were chosen so that they address the most important Conservation concerns.

### 3.23 Case Study of Georgetown, Penang

#### 3. 23.1 Historical Significance

Georgetown is the first example of how obtaining a UNESCO World Heritage designation has resulted in the modernization of the area's original residents. According to Gidden, Penang's capital is Georgetown. The strategic position at the northern point of the Malacca Passages has a great influence on the history of Penang. It was a port between China and India. Later, a connection was made between Europe and America. Whereas, Trading has throughout the years subjected Penang Island to wide-ranging global influences, which are quite noticeable in the cultural and Conservation fabric of the island (Gidden, 1990).

#### Figure 3.14

*Georgetown Map Reflecting Policy Changes (Jenkins, 2008)*



The history of Penang goes back to the sultanate of Malacca in the 14th century. It has also been a colony of several European countries including France and the British. On the North side of the island, Georgetown, Penang was one of the British bases in the southern part of Asia and it was developed by Captain Francis in 1826. Penang was also part of the passages that came under colonial rule.

The port was very busy in its time and an influx of traders came there from India, China, the Middle East, and Europe. For obvious reasons, the religion, norms, ethics, and culture of these countries came along. This is the reason the culture of this region is highly diverse and can be called as richest and most varied legacies. Hence, it is admitted that the heritage is a combination of Asian and colonial inspirations. Both physical and non-physical inheritance are linked in traditional enclaves, spiritual edifices, and several ceremonies, commemorations, and administrations. The shops and small houses are common in the heritage zone but the two-story shophouses predominate and exhibit distinctive heritage features. According to records, Georgetown has over 65 10,000 pre-war structures. These historic structures have a history that spans the late eighteenth and early nineteenth centuries.

### **Figure 3.15**

*Heritage Features in Penang's Historic District (Jenkins, 2008)*



### **3.24 Present Conditions**

Georgetown, a former colony, prospered thanks to trade relationships and has foreign influences seen throughout its ancient heritage structure. The towns made it through and still redefined their culture in every possible way. According to (Mui), it has some identity and cultural fusion brought about by intermarried couples. The cultural character of Georgetown is constantly being redefined. The actions at the national level were followed by the identity rebuilding at Georgetown, particularly in the decades that followed Malaysia's independence. The value of Georgetown's Conservation legacy was becoming more widely acknowledged, thus efforts to preserve it started in the early 1970s, although with little success. George Town is added to the list of utmost threatened sites in the world, listed in the world monuments watch in 2000. Due to its distinctive background in Malacca and George Town, in 2007 they were added to the list of world cultural heritage by UNESCO. Furthermore, they were also titled as an existing historic downtown region in its complete form on the Malacca passage (straits) having a living heritage with multi-faced cultural features.

### **3.25 Heritage Conservation Context: Issues and Challenges**

Mui says that the further growth was stopped by the firm set of rules and it prevented the destruction of the unique building styles. These restrictions were put in by UNESCO on October 2010. The George town's organizational zone was selected as a UNESCO "world heritage site" also the city Centre was declared as the heritage area. Conflicts over adjusting to the new resulted from them; for instance, the new building regulations prevented certain commercial projects from being completed as planned. With Penang's quick conservation process, many people left the

historic district in favor of a contemporary lifestyle, leaving the once-vibrant city in a condition of decline with many crumbling structures (Mui, 2008).

As further explained by Mui the zoning of the area brought a negative impact and owners lost the charm in preserving the structures as the tenant's influx was reduced when the rent control act was repealed. The battle of existing communities to resist gentrification and commercialization in many ways while maintaining their conventional ways of life is another obstacle.

Thus, the historic center of George Town has been referred to be a "contested space "(Mui, pg. 108). The fast-expanding cultural tourism industry, which generates new firms, is one of the primary issues. This eventually causes the local population to be displaced as conventional homes and businesses are converted into restrooms, shops, and grocery stores, this redevelopment destroyed everything that helped in obtaining the title from UNESCO. Whereas, despite these facts, Penang has made some significant advancements in recognizing and preserving the distinctive elements of its cultural history. Despite these facts, Penang has made some significant advancements in recognizing and preserving the distinctive elements of its cultural history.

Srinivas, claims to have observed research plans that intend to unify the preservation process with the main aim of local sustainability. The sustainability of Penang is seen as an effective program that adds additional value to the regional economy into tourism plans and initiatives as a step toward the future. He contends that cooperation with the corporate sector in maximizing Georgetown's tourism potential for both domestic and foreign visitors will assure the initiative's economic viability.

However, the government's attempts to preserve the legacy are falling short. The significance of local communities' cooperation and engagement in preserving Georgetown's history is becoming more widely acknowledged. Participating in the community might be difficult since the locals are unsure of whether to protect the history or not.

This is one of the reasons why municipal administrations have been sluggish to join the conservation effort. Given the situation, it has been suggested that adaptive reuse, which involves converting a protected area into a commercial district and housing inhabitants outside of the conservation zones, may be a viable option for achieving economic sustainability (Srinivas, et al).

### **3.26 The Lucknow Historical Development**

Lucknow highlights the issue of contradictory laws (to conserve history) and the disappearance of traditional craftspeople. The instances were chosen so that they examine the concerns faced in the conservation.

Legend says that Lucknow is as old as the time when Ramayana happened which is a sacred Hindu text. Lakshmanpur used to be the name of the city. Contemporary Lucknow has a significant value that added an incredible perspective to the overall history of India and the Hindu culture. According to the World Bank/ IDA, it is rightfully stated that Lucknow's history started when the Mughals started to employ Nawabs. In 1730, Lucknow was a big region. In the 18th and 19th centuries the city experienced a flourishing period for its arts, architecture, poetry, music, and dance under the Nawabs. The city was the perfect combination of several architectural features.

**Figure 3.16**

*Map 3 Lucknow Heritage Area Map (Columbia.edu)*



### **3.27 Provincial Administration of Lucknow Rule**

The British monarchs both before and after the 1857 revolt and war. The British colonial authorities destroyed thousands of monuments, magnificent heritage structures, and populated neighborhoods, causing permanent harm to Lucknow's legacy to let the soldiers roam about unimpeded and out of retaliation. The remaining Lucknow legacy is still present to show off the city's illustrious past.

### **3.28 Elements of Heritage Conservation**

Lucknow's architecture is mixed-style as a result of several influences. The city's rich history and development are highlighted by the hybridity, which is a result of global impacts mixed with native practices. Most of the style is Indo-Islamic with a pinch of Persian, Egyptian, and European styles. However, Indo-Islamic and Indo-European styles are most prominent.

Stone was hard to come by in the Mughal cities, unlike the other cities. The Nawabs employed lime mortar and bricks are construction materials. It has more than a hundred building

typologies and styles. Lucknow is renowned for its decoration made of lime plaster. The very elaborate lime plaster decoration made up for the lack of diversity in the stone.

According to Chandra, Lime plaster embellishment imitates the stone ornamentation techniques used by European and Mughal-Persian artists. The progress was continuous and it bagged the title of Lucknow style (Chandra & Tauqi, 2006).

### Figure 3.17

*Lucknow's History (Source, blogspot, 2010)*



### 3.29 Present Condition

The heritage buildings are owned by a variety of parties, including the Hussainabad Trust, private individuals, and government organizations (ASI, SAD, and others). Conservation initiatives are more difficult since there are so many different kinds of ownership. According to a database of memorials kept by there are 741 monuments in Uttar Pradesh, India, according to the Archaeological Survey of India (ASI), 365 of which are located inside the Lucknow circle. Inadequate preparation by the authorities, lax enforcement, and legal loopholes have been widespread throughout the last few decades. Aside from human vandalism and unauthorized building near architectural landmarks and monuments, other significant issues include rapid

Conservation expansion, poor upkeep, and rapid Conservation development. These have put the Lucknow legacy in a precarious position. To some extent, the city's original cultural fabric has been warped, and this pattern has persisted.

### **3.30 Heritage Conservation Context: Challenges and Issues**

There is a significant gap even within the regulations put in place by the state, which exacerbates overall issues with the city's legacy as well as external difficulties and pressure from the businessmen. It is described in the literature that rules and regulations formed by the Government of India are opposite to the bylaws of Lucknow. The central government plan is called AMASRO "Archaeological Sites and remains amendments and validation ordinance" which is against the LDA (Lucknow development authority). Khan says that offenders had to pay high penalties. While the Lucknow master plan is against AMASRO's principles by not just taking a lax approach to historic preservation. Author Vipul Varshney, an architect located in the city The Ordinance is unquestionably a blessing for the city's heritage sites. However, every uncertainty must be resolved to prevent abuse of its laws, especially when defining phrases like "other important monuments." (Khan, et al, 2010). Another issue is the lack of skilled labor who are masters of the embellishment.

The legacy of the city was seriously endangered. The training sessions have allowed traditional wisdom to be passed down through the years. Lack of employment, switching to other, more profitable professions, the craft's declining appeal in a losing war against a contemporary glass-concrete building, etc. are some of the factors contributing to their depletion. The survival of the city's legacy depends on the revival of this significant craft. Even though some significant monuments have been preserved, the majority of historic structures are either extinct or in various

states of ruin. Despite the rules in place, the significant historic structures struggle to remain in their original splendor because of lax enforcement. They demand urgent conservation measures.

### **3.31 Conclusion**

Due to colonial influences, the Asian conservation legacy is diverse and frequently hybridized. Heritage preservation is becoming increasingly important, and all interested parties share responsibility for it. The traditional enclaves' local communities' lives and value systems are strongly influenced by their heritage. It has been acknowledged that Conservation legacy is a crucial component of Conservation identity and necessary for continuity moving forward. With the assault of fast economic expansion and modernization, many ancient neighborhoods are in a very vulnerable position and on the point of dying. Other issues include the population's shifting attitude and lifestyle choices to reject the legacy, inconsistent and unclear legislation for the protection of the heritage, unlawful encroachments, etc.

More concerted efforts will be needed to safeguard the architectural history, and in some situations, immediate action is required. The communities' daily lives are infused with legacy, particularly living heritage. The heritage and its destiny are complicated and identification of the factors within the greater context of the municipality as a whole is also crucial.

### **3.32 Critical Analysis of International and Local Case Studies**

Culture and heritage show the identity of society as they are extremely important in identifying who its habitants are and what a glorious past they used to have. Colonization was one of the most difficult phases, which causes a huge impact on the thought process of our local inhabitants. Somehow people in Pakistan don't value the heritage which shows and glorifies our golden ages. Whereas on an international level proper measures ensure the validity and

conservation of heritage such as, whereas, on an international level, it is very different. According to McNeely (1988).

They were careful to preserve their heritage and build in a way that did it honor. Appropriate steps include enforcing property rights and a diversity of land tenure patterns; empowering local institutions with more authority; and developing pricing strategies and tax advantages to encourage the protection of biological resources. These methods have the potential to restore confidence in tried-and-true approaches to managing biological resources that have waned in recent years.

- Budgeting. Revenue is gathered via fiscal policy.
  - Promote investment, production, and employment as a means to complement economic policy measures that aim to promote the responsible use of biological resources.
  - Tax breaks, credits, and deductions, as well as subsidies for prices and tariffs, are all examples of fiscal incentives. according to (McNeely,1988).
  - Money may be redirected towards conservation efforts legally and statutorily thanks to these mechanisms. Potential fiscal incentives for countries abroad might come through "debt swaps" and other forms of foreign assistance.

The involvement of local communities has been recognized as an essential part of both academic research and government guidelines for protecting cultural heritage sites across the world (Chirikure et al., 2010; Smith & Waterton, 2009). To prevent local people from being left out of heritage research and management, it is important to appreciate the power dynamics among the communities and the government officials (Chirikure 2010; Waterton & Smith, 2010). Although presently the joint power allocation in the management of heritage is a worldwide

movement, in China the replacement of the traditional system with classified control is not done yet because of two clarifications. The first is the reluctance of the administration to give up the authority, and the second is people's lack of expertise and enthusiasm for meaningful participation (Head, 2008). Whereas, Pakistan does not ensure any such measures and there are no proper ways through which conservation heritage issues could be handled. People do not even know the importance sometimes and struggling with issues of the third world and economic insufficiency plays a major role in the negligence.

### **3.33 Sustainable Growth**

According to Hardy (2002), Sustainable development originated as a broad eco-development method emphasizing economic growth and ecosystem (Hardy et al., 2002). In 1987, World Authority Talks on Environment and Progress study defined sustainable development as meeting Present requirements without disturbing the coming groups' capability to act. In the 1992 conference of the United Nations about environmental issues, held in Rio, Brazil. The conclusions described that balance among economic and social aspects is the key to progress. This kind of balance requires balancing financial profitability, social fairness, and ecological balance to guarantee growth does not harm any subsystems (Lehtonen, 2004; Redcliff, 2005).

According to UNESCO (2002), conservation is a tool for the workable process that is self-sufficient. The four columns of workability are society, equality, cultural vivacity, and fiscal benefits (Hawkes, 2001).

According to this revised concept, cultural capital is the amalgamation of different resources, systems, and terminologies that have to be protected and improvements should be made for its existence for a longer period.

To serve the interests and goals of all parties affected, sustainable development and the protection of cultural assets are taken into consideration (UNEP/UNWTO, 2005, pp. 11–12). (Waligo et al., 2013). The emphasis of sustainable heritage development is internal and destination-focused rather than national and international. It fosters a complete planning approach and takes its wider socioeconomic context into account (Sharpley, 2000). Promoting small-scale local development is incompatible with a sustainable setting (Hardy & Beeton, 2011).

Mass growth in conservation techniques is a guarantee of a better future for the monuments and the heritage zones. For self-sufficient maintenance, natural resources are also important to be preserved. Social fabric indicates an equal supply of resources and costs among all the participants in the conservation process. On the other hand, economic conditions need to be in good shape for the better future of the heritage zones' maintenance.

## Chapter 4

### Community Participation in Built Heritage Conservation

According to Aas (2005), Local communities are groupings of individuals with the exact origins, interests, or collective identities also the communities of a place or the communities based on the interests (Selman, 2004). As Singh (2014) explains a community is full of diversity and is an active social group with all the members sharing some common background, geographic closeness, historical ties, or personal affinity to heritage locations may be harmonies (Chirikure, 2010). As with tradition, communities are experiencing constant change. They are changing due to the experience they gain with the passage of time and alteration in their overall environment (Waterton & Smith, 2010).

An inclusive community has a social fabric that shares common interests. Such as neighborhoods, civic duties, or cultural identities (Chitty, 2011). The word refers to locals, cultural organizations, company owners, community experts, heritage freelancers, lovers, and heritage conservation. Multiple stakeholder engagement in prognostication is a critical theory of workable development in conservation work (Hall, 2007). Stakeholder engagement is a way to negotiate heritage conservation, future promotion, and use of historical treasures (Landorf, 2009).

The literature agrees that an integrated community stakeholder strategy should go beyond representation. Local communities, such as residents, proprietors of businesses, and cultural organizations.

Hawkes (2001) asserts that a sustainable form of planning in heritage conservation calls for evaluating and accepting community interests, attitudes, dynamics, and any present or potential

conflicts (Hawkes, 2001). Sustainable development necessitates many decision-making voices, with destination communities actively participating in the creation of heritage protection projects (Li & Hunter, 2015). According to Jordan (2013), community engagement is a strategy for giving people more authority over decisions. These host communities involve the natives, business owners, and organizations that promote cultural activities. The evaluation and acceptance of joint interests, attitudes, subtleties, and any major differences must also be taken into account.

Sustainable development necessitates many decision-making voices, with destination communities actively participating in the creation of heritage protection projects (Li & Hunter, 2015). According to Jordan et al. (2013), community engagement is a strategy for giving people more power to take decisions. Sustainable development necessitates many decision-making voices, with destination communities actively participating in the creation of heritage protection projects (Li & Hunter, 2015). According to Jordan et al. (2013), community engagement is a strategy for giving people more authority over decisions.

**Table 4.1**

*Community Conservation Planning Incentives (Bramwell & Sharman, 1999; Hall, 1999; 2007)*

<b>Motives Based on Ideology</b>	<b>Motives Based on Real Life</b>
Promote democracy	Adjustment of the needs of those who were harmed
Safeguard equitability	Conflict resolution on common grounds
Build social & political capital	Achieve excellence hospitality environment Inspire pledge

Current heritage conservation and community participation research advocates for community engagement in community planning ideologically and pragmatically (see the above

table). Engaging communities in destination planning promotes democratic management for those most impacted by heritage conservation (Bramwell & Sharman, 1999; Hall, 1999; 2007).

#### **4.1 Concept of Community Participation**

According to Goyet (1999) Contrary to the misconception that the afflicted populace is too startled and powerless to take responsibility for their survival, many discover fresh fortitude during an emergency (Goyet, 1999). The role of community also lies in the idea generation, picking up the best options and taking up the charge. Community members should be given full permission to play their role in all kinds of activities that can bring a good change into their lives. This is seen as a critical democratic concept and a fundamental human right. When it comes to an area like identification based on culture, it is always for the sake of a group of people representing themselves and participating in their heritage conservation and representation.

According to Wates (2000), a community is characterized by common interests (Wates, 2000). Communities are stronger when members dwell in the same region. (Corcoran, 2012) claimed that contemporary societies may be readily linked. The Internet has produced a new generation of “online communities” where individuals with similar interests may connect online (Qanzua, 2013). They have community participation goals that lead to heritage conservation and encourage the mass population, and local to conserve and preserve their history and participate in it. Encouraging citizen participation in decision-making will boost local organizations’ trust, strengthen party connections, and reduce NGOs’ conflict. Involving locals in design to enhance plans and services. Shared goals strengthen communal identity. In Port Said Egypt, there is a Greek club to educate the people about their history where the sponsored exhibition events are held

(Fouad, 2018). Local Communities participate in the conference in order to preserve their heritage and appreciate their culture.

### Figure 4.1

*Greek Club in Port Said Egypt (S. Fouad 2018)*



### 4.2 Identification of the Role of Community

Culture and community are something everyone should take pride in. The culture we have and the places and the environment around us make us very human and associated with a specific community. A community we live, and survive in Srinivas (2015) agrees, "A solid heritage conservation plan always includes local community engagement in all parts of its conception and execution" (Srinivas, 2015). It is indeed an identification of how much pride and how proudly they own their culture. Heritage planning, implementation, and management should include people. The inclusion of community representatives as decision-making partners promotes public involvement. Establishing a network for training and awareness is crucial for local community engagement in historic preservation.

According to Rahmawati (2014), community engagement should focus on how the community for heritage conservation and the participation of the very own community members

will benefit from the development program and how their innovation will contribute to the development (Rahmawati et al, 2014).

An educated community with a plan of getting involved in the decision-making is eligible for power-sharing as well. It brings its energy to the table and takes part in building cultural poise. This type of civil team deserves more control and should be given equal authority by the government. Outside commercial interests, visitors' desires, and ethnic society (Xu, 2007). Perier-D'ieteren (2000) says heritages are routinely misused and hence youth engagement is key to heritage protection. Youth is always a reflection of society and the one on which culture and identity should pass on. This makes them so proud of who they are and who they used to be. What kind of goals and ambitions will they have as human beings and people in the future? Parents and local authorities should make the young generations feel devotion and loyalty towards conserving their culture. The conservation of their culture is the identity of their children.

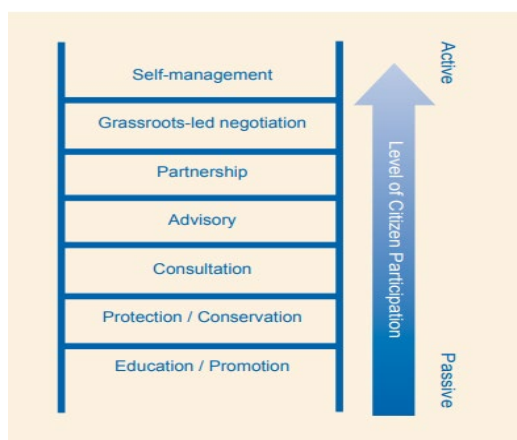
#### **4.3 Potential of Host Community's Involvement**

According to Araujo (2009) In addition, community involvement advocates argue that integrating local needs and ambitions into conservation planning may increase shared responsibility for choices and a firm assurance of the aims and objectives of the guidelines (Araujo & Bramwell, 1999; Nelson & Schreiber, 2009). When an all-encompassing tactic is tracked it leads to workable progress and planning and it warrants that growth also accomplishes the requirements of the residents as the procedures and strategies can bring change to their social fabric and it cannot be ignored (Sharpley, 2003; Okazaki, 2008). When community-based management is employed in the heritage conservation work, the community will be allowed and offered to get involved. This kind of setup brings an influx of awareness among the residents and they will happily celebrate

their local culture. This also brings dedication and a spirit to safeguard the heritage zone and eventually willingness to perform increases.

### Figure 4.2

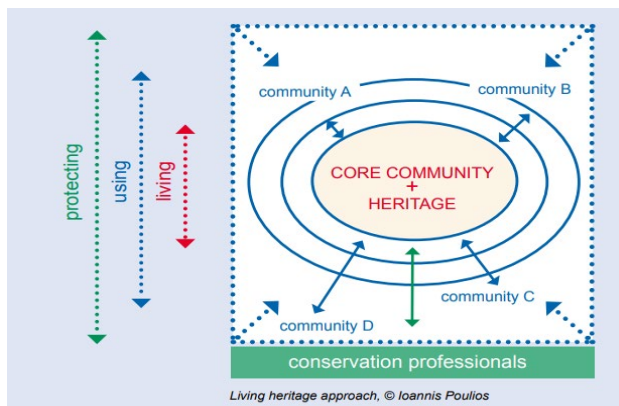
*Ladder of Participation in Heritage Management and Participation of Local Communities (Chan, 2016)*



Heritage Lottery Fund (2010) allowed host communities to have a say in planning and design might encourage the ownership based on joint benefits (Bramwell, 1999).

### Figure 4.3

*The Living Heritage concept is another Component of ICCROM's People-Centered Strategy (Poulios 2014; pp. 129–138).*



#### **4.4 Participation Types for the Community-Based Planning**

Heritage conservation and community participation studies have focused on involvement. Parallel, the general conservation theoretical data takes help from the guidelines based on the principles of management and it shows the participation course in detail with emphasis on the importance of the steps involved in the process. In their research work, Jamal and Getz (1995) take help from the collaboration model or Gray (1989) to collaborative community participation, proposing a three-stage paradigm from problem-setting through direction-setting and execution.

Several empirical works on the subject embrace collaboration theory, which facilitates shared problem-solving by stakeholders (Aas, 2005; Araujo & Bramwel, 2002). These tactics are crucial but are not able to analyze micro-level collaborative dynamics (Arnaboldi & Spiller, 2011). Dredge (2006) and Beaumont took help from the link administration theory for participant-led conservation (2010). Communities and their governance center on intricate webs of players, which, if handled correctly, would lead to good conservation government (Chhotray & Stone, 2009).

Management theories help deconstruct complex situations, such as community engagement and provide manageable circumstances and actions. Engineering human collectivities may be complex and challenging in practice since it assumes normative commitments that may not exist (Bevir, 2013). On the other hand, Jamal and Getz's (1995) model assumes mutual dependency among the participants, which may not apply to original heritage sites where no conservation or recognition of the heritage value has been identified.

Hence, participatory heritage conservation planning may be informed by political and economic ideas used in participatory governance. Participatory governance opens decision-making

processes, which top-down governmental institutions have controlled, to more social players (Chhotray & Stoker, 2009).

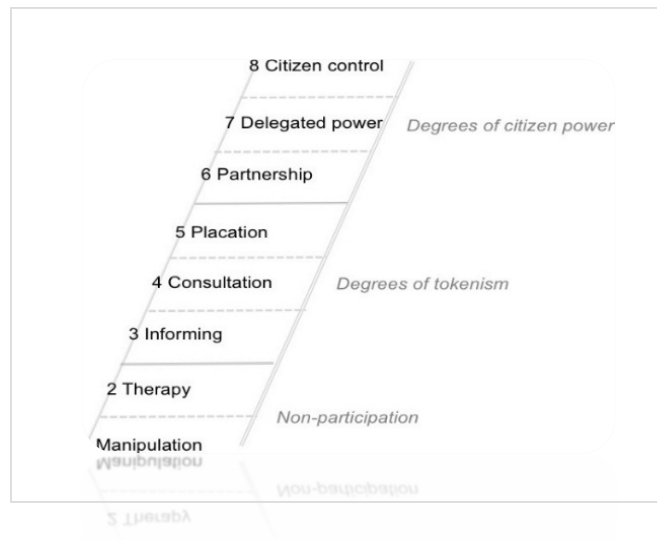
#### **4.5 Levels of Community Participation**

Pimbert and Pretty (1997) & Selman (2004) distinguished between self-mobilization, minimum involvement, participation for money or power accomplishment, and the type of contribution based on communication. One-way interaction is the type where the experts of conservation give lectures to the natives and enhance their knowledge, while two-way communication is the type where the residents inform the authorities or the architects about the problems and historical background of the zone as well as the people around the monuments. While sharing the background, the locals can also share the actual problems of the site so that the officials can take notice of that and help in the issue-resolving (Pimbert, 1997).

According to Atalay (2010), the second stage of community engagement, "participation for material incentives," is providing resources (such as labor) in exchange for financial rewards. Higher levels of "interactive engagement" enable host participants to shape events and enhance local control, while self-mobilization suggests that the neighborhood may act on its own without the involvement of outsiders. Atalay (2010) characterizes local participants as being community-led, and employed to address the needs of the host community, the term participation, if used in its true sense it gives opportunity to the natives to become the owners of their heritage and get all the per mileage of sharing power and authority. As the literature compares induced, coerced, and spontaneous conservation of heritage development. Government agencies 'induce' participation. Top-down coercion returns (Tousn, 1999).

**Figure 4.4**

*Ladder for Civic Engagement, from Arnstein (1969, p. 217).*



The strategy shown in the figure was first used in medicine, but it now permeates many industries, including heritage. Take part methodically. 'Spontaneous' engagement is excellent since it fosters the liberation of civil authority. The terms like public involvement are the method or tactics of operation where the civil authority is consulted in making the big moves and eventually, the society is empowered. Bailey (2010). (Transferring authority to participants). While participation is a voluntary procedure with a shared objective and predetermined results (Brodie et al., 2011).

According to Gianchello (2007) and Hambi, participation means sharing authority and collaborating with others to attain a common objective or remedy a community issue (2010). Formal engagement in public decision-making and governance. In this literature, 'partnerships' and 'collaborations' indicate 'empowerment' but connote engagement. Partnerships help parties achieve common aims (Collaboration Roundtable, 2001). Consultative, advisory, or collaborative

partnerships share resources, risks, and choices (Frank & Smith, 2000). Some say partnerships may address communal concerns and combine needs and interests (CAMH, 2011). Jamal, Getz, and Selin, 1995, apply inter-organizational cooperation theory to community-based conservation. Cooperation is "joint decision-making among independent, crucial actors"

According to Vernon (2005), Goals and participation determine community involvement techniques (Halton, 2012; Byrd, 2007) If just a consultation, these approaches may not deliver genuine community interaction (Marzuki et al., 2012). Community engagement and environmental objectives need sharing power (Kreps, 2011; Moser et al., 2003). Locals are harmful to heritage and conservation experts (Connelly, 2010). Community participation hinders politics by adding complexity to already complex regions and upsetting legitimacy and goals (Barnes, 1999).

#### **4.6 Building an Outline for Instigating Participation**

Fan says participation is a mutual and two-way process where society spends their energy and spend their lives for personal and community rewards. Heritage studies have emphasized the question of community engagement benefits, which are not theorized in economic/sociological social exchange theory. Understanding community motivations and demands are crucial for community-driven initiatives, say Fan (2013) and Perkin (2010). Crooke (2008) gives an argument that the participation of the host is a kind of trading activity that has some benefits and to gain interest some input in the form of time and energy is required. To maintain the equilibrium society should be given awareness that to get some benefits some effort is required from them as well. (Gaventa, 2004).

## 4.7 Why to Cooperate

According to Etzioni (2015), political communitarianism participation comes from the members of civil society (Etzioni, 2015). Moreover, the contemporary social fabric says that mutual collaboration in the community can get influenced by the qualities of a social setup like the background of the stakeholders (Lowndes, 2010). The heritage literature puts pressure on the need for healthy communication among participants with varied backgrounds. It is important to notice how several cultural resources impact each other (Hughes, 2016). According to Anshell (2008), in collaborative governance, power, resource, and data shape the atmosphere of the workstation, asserting influence over the motivations and interests of social factors (Anshell & Gash, 2008). Community-based work promotes exploring community assets, resources, history, culture, locally important concerns, and past relationships before launching projects

### Table 4.2

*Co-ops (Giachello, 2007). Thus, Social Interpretivism Theorizes Important Fieldwork*

How to approach and involve the community
<ul style="list-style-type: none"> <li>• Study the host community (behavior, history, leaders and its strength)</li> <li>• Mark the stakeholder mainly the councilors</li> <li>• Meet all the possible participants</li> <li>• List down the resident's expectations</li> <li>• Common interests and aims</li> <li>• Formation of small groups for interaction</li> </ul>

## 4.8 Contemporary Concepts of Community Participation

In order to retain the identity of a public or nation the involvement of the civil society is unavoidable. This is the reason the terms like “neighborhood” and “community” is used to address a nation. According to Geminschaft (2001). The concept is often connected to traditionally shared resources, including religious spaces, landscape elements, protected heritage zones and local

folklores. Consequently, a lot of towns and cities with same communities were interlaced due to human fancy thoughts and religious beliefs. In addition to geography or abstract architecture concerns. Is often close to or at the limits of a historical monument. Despite moving in or out of the neighborhood, community members would still hold to the similar essence. Additionally, when Korean and Thailand nationals lives in the same zone, they exchange each other's background and help each other in their respective adjustment. Ferdinand Tonnies, a German philosopher provided one of the first definitions of the community via his contrast between "Community and Society" (Gemeinschaft & Gesellschaft) (2001). As stated in this chapter that how essential community participation.

#### **4.9 Case Studies of Community based Heritage Conservation**

As discussed previously talking about the main content of the cultural value. According to de la Torre (2000). The increase of culturally significant values has directly contributed to the extension of the idea of heritage, and all choices made to preserve and maintain those exceptional sites now consider these new values. However, as historic values gained greater attention, it became clear that they included qualities that often went against accepted conservation principles and altered how conservation was seen. Likewise, as discussed above and according to After Zeayter (2016) going over the history of ideologies, the methodology applied then evaluated contemporary approaches based on the criteria of discrimination, veracity, validity and sustainability. The goal was to decide which theory was most crucial and relevant to the present time. The results showed that the historic urban landscape approach works great. In the second part, it is focused how much urban landscape approach is important and tells that it is the most

effective conservation philosophy. It is particularly applicable to an ancient city in the Mediterranean (Zeayter et al, 2017).

#### **4. 10 Community Participation in Heritage Conservation Pakistan Scenario**

According to Nunkoo (2011), the neighborhood significantly influences how visitors view the facility and how welcoming it seems. Surprisingly, it is believed that when locals benefit from a historic property, they show more tolerance for conservation efforts and a positive attitude toward the changes brought about by heritage conservation (Nunkoo & Ramkinsson, 2011; Su & Wall, 2014). According to this perspective, involvement is seen as a means of reducing resistance to and gaining public support for conservation programs since decisions that consider local customs and opinions will be more genuine. Supporters of community involvement also assert that including local aims and aspirations in conservation planning may increase shared accountability for choices taken and community commitment to policy objectives. Accepting a participative approach to sustainable historic sites may ensure that any development undertaken following local demands and the policies developed will help the area's overall socio-economic success and will not be shortsighted in the long term. Although after colonization Pakistani society, do struggle with their cultural identity. As discussed earlier that important heritage sites are Lahore fort, Badshaahi Mosque and Wazir Khan Mosque are also part of World Heritage sites. Over 2000 structures in Walled city Lahore depicts a number of architectural features that portray Lahore's old historical built environment.

These heritage monuments along with mohalas (small communities) in which they are located, create a distinctive historical imprint. The outcome shows that the community understands how a rich legacy may help society today. Youth are eager to participate, but the government is

less enthusiastic. The community must be taught, consulted, and partnered with (Arnstein, 1969, p. 217). The community requires motivation, monetary advantages, or economic opportunities, so their time and efforts should be compensated. The community will strive hard to acquire jobs through monument protection. Since the community is allowed to engage in the development of the historic site, they will own the monument. If they generate revenue with this active involvement, the community's degree of protection will rise. This community-based conservation will lead to sustainable heritage conservation growth. The community is first persuaded to engage via incentives, then taught about cultural protection, and finally made partners in decision-making and sharing responsibility for a historic property. This meaningful engagement will help create sustainable conservation of heritage, of which historic monuments are a part.

Previous studies show that community functions with social, symbolic, and identity traits along with shared history and ownership of the place (Sakka, 2013; Smith 2009). Values are, however, values are based on geographical and cultural factors. We hold that participation can be instrumental in identifying and promoting diversity. This also helps in the intellectual drive of community-led projects, which normally relies on the person conducting a study (Aigner 2016)

Moreover, social interpretivism says that a general power fabric is a key thread in the role's identification (Murray, 2009), community is an agent that is deep-rooted into the place and their actions are reflections of their background, traditions, norms, and tangible heritage (Bevir, 2016).

Hence, the interpretation of a built heritage and its conscious or subconscious impact on the hosts is critical in the planning discourse that is essentially relevant to the stakeholders that are necessarily non-expert groups of people.

Correspondingly, an evaluation is required to evaluate existing relationships between different stakeholders and the ways through which heritage conservation is managed by one group might influence the other (Hughes, 2016).

The literature clearly shows that the western world is way ahead in recognizing the role of a community in heritage conservation and the fruitful results are evident already. The far eastern region of China, Cambodia, Indonesia, Thailand, and Malaysia comes after the western world where the community's presence is less yet strong. The Sub-continent region comes last in this categorization and they have a long way to go in recognizing and utilization of the community's potential in the conservation of built heritage.

Parallel to this, there is a need to evaluate existing relationships between different stakeholders and the ways through which heritage appropriation by one party might affect other parties (Hughes et al., 2016).

## Chapter 5

### Research Methodological Design

#### 5.1 Rational Analysis of Positivism and Interpretivism

The chapter deals with the study of methodologies and narrates the appropriate methods which lead to data collection and analysis. The methodological aspects talk about heritage and describe how community participation is the key to the conversation about heritage. Heritage acknowledges the glory of the past and forms the culture of any community. Heritage and the societal lines around it are taken as an outcome of the social actions of the present-day and the past, it shows that heritage has an authenticity that has a connection with the period that has been passed and in the current period as well.

Yet is perpetually recreated. Researchers can only give a personal and non-definitive view of this changing social reality. According to Johnson & Onwuegbuzie (2004), there are three primary traditions positivism, interpretivism, and pragmatism which are recognized and examined and their core ideas are compared. The thesis uses the practical way, which integrates the factors of positivism as well as interpretivism. It takes help from a number of research methodologies (Johnson 2004). Positivism tries to clarify the human activities in the background of social research (e.g., reactions of the people under some particular situations). Opposite to this, interpretivism focuses on the social behaviors collectively (e.g. the reasons of the particular reaction of people when they are put in a particular situation). Hence, for this complicated study more pluralist approach should be employed to attain a fresh knowledge (Bryman, 2012).

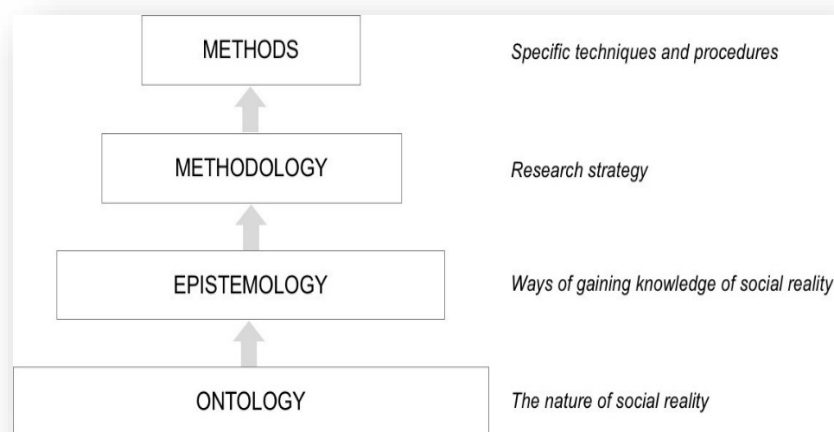
## 5.2 Mixed Methods Research Strategy

According to Flyvbjerg (2006), the thesis has conducted a thorough and in-depth investigation of a particular case (Walled City, Lahore) and its community using the case-study methodology. The case-study method is useful for making comparison between human behavior based on the context of their respective situations. The walled city Lahore was selected which is an emerging destination with less sign of historical and financial viability, is an illustrative instance that, by capturing its circumstances and conditions, offers an appropriate setting for addressing our research objectives (Yin, 2009).

According to Johnson & Onwuegbuzie (2004) Beyond the qualitative vs quantitative dichotomies, the mixed methods paradigm may make use of both the advantages and disadvantages of each strategy since it allows for the complimentary utilization of numerous data obtained using various instruments (Johnson & Onwuegbuzie, 2004).

### Figure 5.1

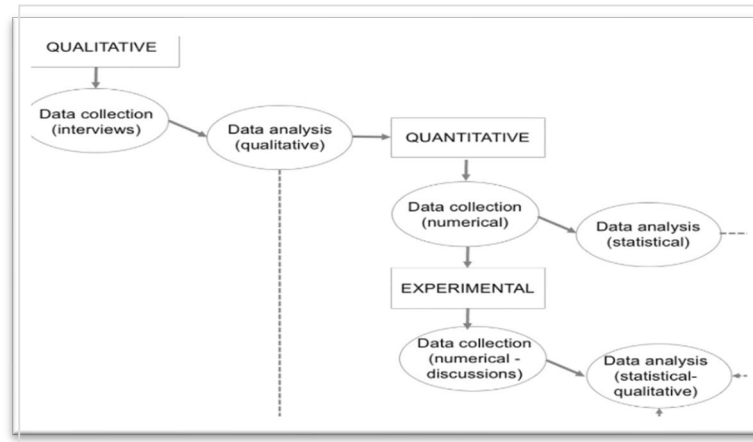
*The Building Blog (Source, Grix 2002)*



The mixed method strategy works with the best parts of qualitative and quantitative approaches. The whole course of action is illustrated in the figure below

**Figure 5.2**

*Miscellaneous Method Technique*



The research conducted in the Walled City of Lahore began with semi-constructed interviews. Interviews were very simple as heritage conservation is related to the local communities. There was nothing scientific or complicated in it. It was more like a one-on-one session with different people about how the conservation of their heritage creates an impact on their life. It was decided to employ semi-structured interviews rather than structured interviews to address the issue of meaning since it was expected that respondents would interpret difficult concepts like "legacy" and "contribution" in a different way. The social interpretivism claims that during a less formal interviewing process, meanings may be worked out and established collaboratively (Kvale, 2007).

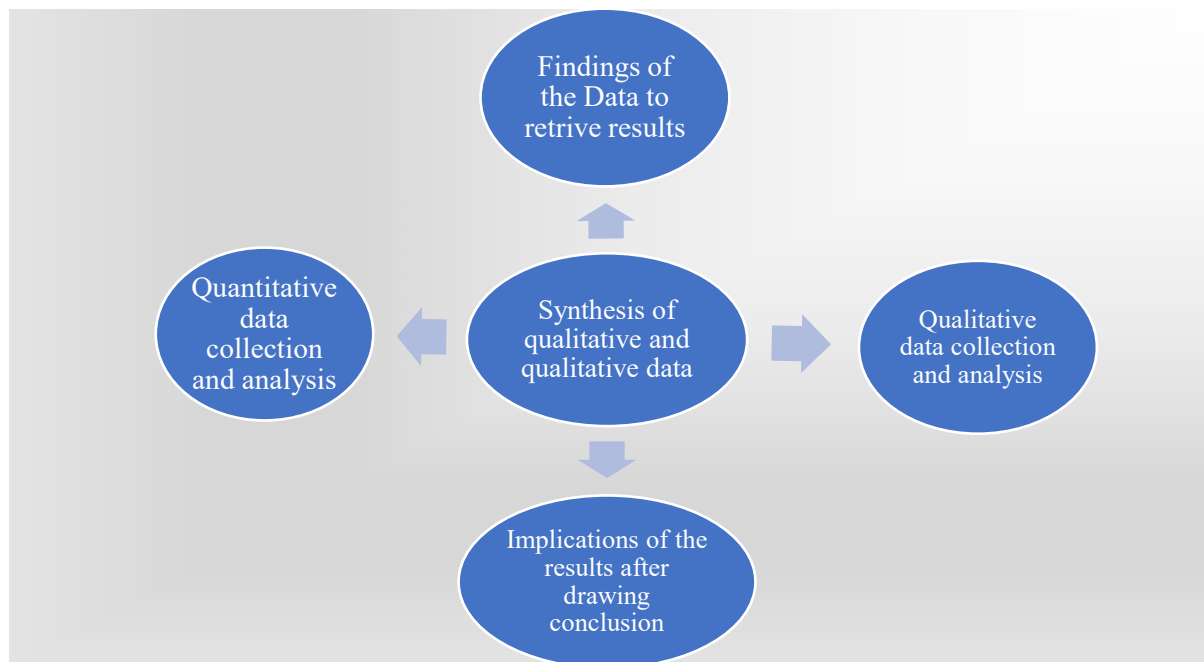
According to Fink (1996), attitudinal survey tools are used to evaluate the spectrum of potential attitudes toward certain situations and to reveal the links between various points of view

(Fink, 2003). The information on the factors that inspire or discourage people to take part in the conservation work, hence we employed an investigation instrument to test a set of hypotheses based on the existing knowledge at the time the research was conducted.

According to Punch (2005), deductive procedures explore theory-based concepts, which subsequently aid in the formulation of a hypothesis whose veracity can be checked. The inductive strategy incorporates data collection before forming a hypothesis, which is the opposite of the deductive approach. The quantitative research methodology is built on deduction. The foundation of qualitative research is an explanation (Punch, 2005).

### Figure 5.3

*Research Methodology Flow Chart*



The study intended to undergo the amalgamation and validation of findings allowing the researcher to make well-built conclusions that can notify theory and practice.

Sample size: sample size was calculated with the help of a formula given below

Formulae for sample size =  $N/(1+Ne^2)$  “N” shows the total population, while “e” represents the Margin of error. The final part of this study combines both qualitative type and quantitative type of data to examine the investigational outcomes and research theories that can take part to our perception of community-based planning, also called positivist approach while assessing the detailed dynamics of joint choice in the interpretive approach. It is well-established that economic experiments may be used to examine social behavior and investigate policy challenges (Croson, 2003).

### **5.3 Case Study of the Walled City Lahore**

#### **5.3.1 Introduction**

The Walled City is an invisible and undiscovered existence concealed behind thirteen enormous gates. However, some of its treasures have been lost. It still holds the majesty of older times and the things the rulers left behind in its streets and structures. The walled city, the ancient Lahore, is the essence of creation.

The walled city of Lahore, which is undoubtedly among the oldest settlements, is a veritable universe of monuments, Havelis, cuisines, bazaars, culture, and rituals; as a result, all these features merge to form a living history museum. This city is a wonder within its thirteen gates with a distinctive way of life. The historical city of Lahore, Pakistan is a symbol of built heritage that has been developed during some ethnicities, religions, and communities remains of the walled city, Lahore shows one of the most remarkable built heritage sites of all time.

The collective migration took place in 1947 and the equally huge number of residents made this city their home who, initially had less affiliation with the historical built environment. With time, several types of research are conducted and it has been observed that alteration of land use took place in the city which brought damage to the built heritage monuments the studies show that in place of an integrated conservation regime, the project-based approach was applied and it resulted in the process that lacks the sustainability where the locals are not allowed to get involved in the conservation work. With their significant built heritage and monumental cityscape, the architectural

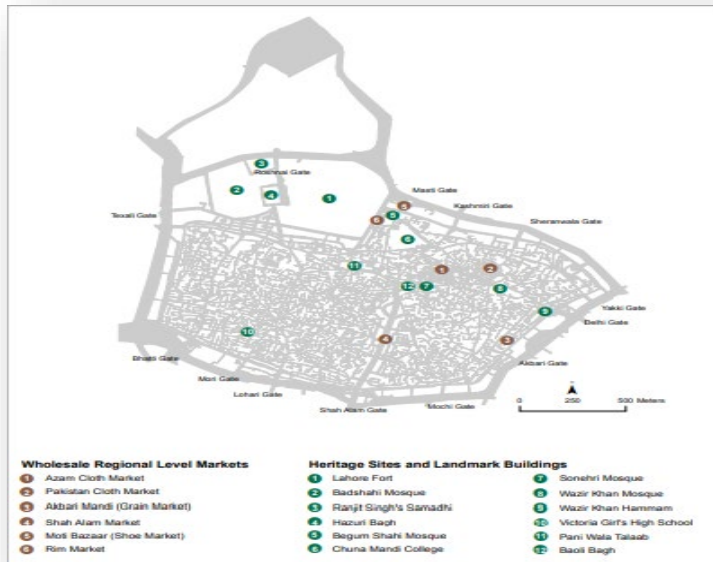
#### Figure 5.4

*The Map of Walled City Lahore by the WCLA*



**Figure 5.5**

*The Gates of the Walled City (Khan, 2018)*



**Figure 5.6**

*GIS Image of Walled City (Courtesy WCLA Sustainable Development)*



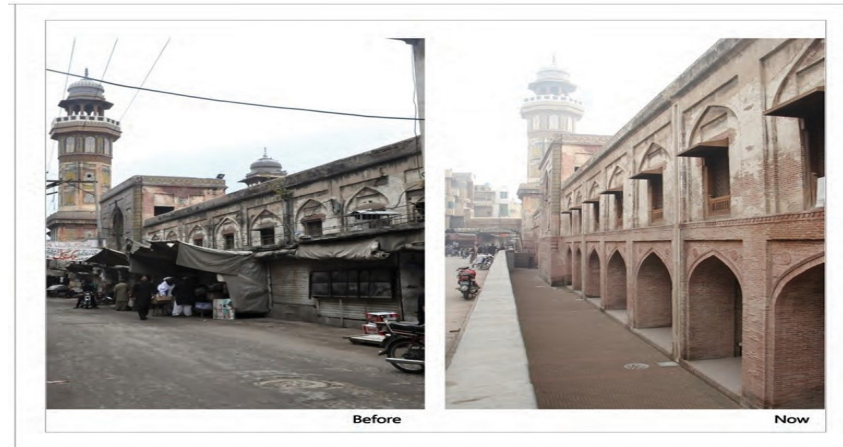
Due to its Mughal legacy from its time as an essential element of the Mughal Empire, Lahore is not only the capital but also the most remarkable city of Punjab with impeccable importance of its own. It is the second largest city in Pakistan and is also titled “Gardens of the Mughals”. It is also called the “City of Gardens”. The Lahore Fort is a world heritage site. The walled city of Lahore has more than 2,000 structures that reflect a wide range of architectural elements that have shaped the culture of Lahore over the centuries. These structures are located in every street of the city making them the small communities, called “The mohallas”. These small areas make an idiosyncratic historical stamp.

The Lahore Fort (Shahi Qila) in Pakistan was established by Akbar the Great, the Mughal emperor. The location has had buildings and defenses since the 11th century, but Akbar the Great made it develop. Lahore Fort has three museums, the Mughal Museum, the Armory Gallery, and the Sikh Museum. It is included in the world heritage sites of UNESCO and represent the culture of Pakistan. Badshahi mosque is one of the most significant monuments of all time. It represents not only the history and glory of the Mughal era but also has a massive impact on Pakistan's heritage and cultural glory. The mosque was built in 1671 under the rule of Aurangzeb, also known as Muhi-ud-Din Muhammad. Both mosques' unifying elements are red sandstone with white marble inlay. The mosque's facade is very magnificent.

Wazir Khan mosque is another undeniably beautiful monument that adds marvelous attributes to the heritage of Lahore and the culture of Pakistan in general. Hakim Shaikh Ilm-ud-din Ansari, Punjab's governor, built it. Construction began in 1634. A short walk from Lahore Fort, the mosque gained political prominence as the Emperor's Friday prayer site. The before and after of Wazir Khan Mosque.

**Figure 5.7**

*Wazir Khan Mosque before and after Conservation Measurements (WCLA, 2016)*



Data Durbar is one of the essential Sufi Shrine, and the grave of the great Sufi saint of South Asia draws hundreds of thousands of visitors each year. The large compound comprises the Hajveri Mosque. It is near Lahore's Bha'tee Gate. It was established by Sultan Zakiruddin Ibrahim in the 11th century and extended multiple times subsequently.

Heera Mandi was known for dance and music in Mughal times. People came for sensory experiences. Beautiful women are renowned for singing and dancing. Slowly, art grew sourer. Maharaja Ranjit Singh gave the bazaar the name Heera Mandi in memory of Heera Singh, one of his ministers.

#### **5.4 Historical Background and Local Heritage**

The City Prince Loh was born in Lahore, which later changed its name to Brahmanabad. It was invaded by Subuktagin, taken captive by Mahmood of Ghazna, seized by Shahab ud din Ghauri, and destroyed by the Mongols. It then stayed under the rule of the Khiljis, Tughlaqs, and Lodhi Aristocracies. Then, during the Mughals' golden age, this metropolis peaked. The Ghaznavid period's mud fort was rebuilt by the Mughal emperor Akbar using burned bricks, and

he also created thirteen new city gates linked by a thirty-foot-high reinforced wall. He also erected a Mori. The Mughals constructed several additional buildings in addition to enormous mosques, including Mariam Zamani, Wazir Khan, Taxali, and Badshahi. The walled city of Lahore still has these monuments. In response to Lahore's popularity, the Sikhs struggled for control and eventually won it when Maharaja Ranjeet Singh was crowned "Sher-e-Punjab." More structures, Havelis, and holy places like Gurdwara and Janam Asthan were erected by the Sikhs. Havelis of Dhyani Singh, Nau Nihal Singh, and Jamadar Khushhal Singh are three well-known Havelis from the Sikh period that may still be seen in the old city. Maharaja Ranjeet Singh also constructed the Huzoori Bagh Baradari pavilion, commemorating the discovery of the Kohinoor diamond.

Later, when the British seized Lahore, they took the priceless Kohinoor diamond. The British also created a circle road and circular park around the city while tearing down the city's high walls and beautiful gates. Lahore's walled city suffered disturbances from the Mughals to the British during this period. The thirteen gates were erected initially during the Mughal period, but the British restored them in the early 1900s, giving us the gates, we see today. We now only have six gates due to some being burned and others colliding over time. The only entrance from the Mughal period is the Roshnai Darwaza, located near Maharaja Ranjeet Singh's Samadhi and across from the Lahore Fort. Lahore is the heart of Pakistan and it has a history of many centuries. For the longest time, it was ruled by the Mughals and later on, it came under British rule for the second longest rule. After Pakistan came into being in 1947 it became the second largest city after Karachi. It has its border on the east side with the Indian city of Amritsar. The walled city is host to some of the finest examples of historically rich monuments and sites and which makes it an attractive tourist destination.

Lahore is important because its geography is unique and its location is very central, it is situated on the banks of river Ravi. The main trade route is one of its special features and it also happens to be the main invasion route to the Southern part of Asia. Due to its long history, it is home to rich heritage sites. Its history is as old as 1000 BC. It was founded by Loh who was the son of Prince Ram Chandra. As discussed above the Mughal and British rule over the city there was a Sikh dynasty rule (1764-1849) but the resonance of the monuments of the Sikh dynasty is very rare. The important sites belong to the Mughals who were considered great architects and builders. The British brought many changes to the Mughal's Lahore.

They introduced the various building types and architectural styles, not known before and changed their built heritage identity for good.

#### **5.4.1 Political Antiquity of Lahore**

Lahore was Punjab's capital from the time it was founded. Its Northern extensions touched the Peshawar region while the southeast side of Lahore reached Delhi. From the one mile to the south of river Ravi the walled city starts and it is 23 miles away from the eastern border of Indian Punjab. The temperature, recorded in this region is extreme in both summers and winter (Thornton and Kipling 1860).

All religions have their marks in Lahore city including Hindus, Sikhs, and Christians as several dynasties have rules here. As a result, the cultural and built heritage of Lahore has a lot of variety (Thornton, 1924). The Turku Persians have the most prominent effect on the City's built heritage.

**Table 5.1***The Time Line of Lahore City*

<b>No</b>	<b>Time period (Date)</b>	<b>Explication</b>
1	Around 1000 BC	Loh , laid the foundation
2	630 AD	Hieun Tsang
3	800-900 AD	Brahman rule
4	975 AD	Subuktugin Rule
5	1021 AD	Mahmud Ghazanvi
6	1043 AD	Hindu Raja of Northern India
7	1039-1099 AD	Zahir ud din Ibrahim
8	1157-1185 AD	Ghazanavids Rule
9	1186-1206 AD	Ghuri Rule
10	1241-1310 AD	The Mangols invasions
11	AD 1398	Timur Lenk Rule
12	1236 AD	Khilji, Tughlaq Syed and Lodhi
13	1524 AD	Babur Rule
14	1554 AD	Humayun Rule
15	1556-1600 AD	Akbar the Great
16	1606 AD	Jahangir Rule
17	1622 AD	Jahangir Court
18	1629 AD	Shahjahan
19	1629-1658 AD	Ali Mardan and Wazir Khan
20	1659AD	re
21	1659AD	Aurangzeb
22	1712 AD	Aurangzeb
23	1739 AD	Nadir shah
24	1748-1760 AD	Ahmed Shah Abdali
25	1794 AD	Sikh Rule
26	1838 AD	Maharaja Ranjit Singh
27	1848 AD	Ranjit Singh successors
28	11849A AD	British Rule
29	1857-1947 AD	East India Company
30	1947 AD	Pakistan

58 kings and 170 governor's rules Lahore city from earliest knows time (900AD) to 1947 AD. This period is divided over 12 ruling periods with their religion (Awan, 1989).

**Table 5.2***Details of Historic Dynasties in Lahore (999AD-1947)*

Sr#	Dynasties	Religious conviction	Historical period	Duration
1	Haj rule	Idol worshippers	Not known	Unknown
2	Hindu rule	Idol worshippers	1013-1185	170 (approximately)
3	Ghazanvi rule	Islam	1038-1185	102 (approximately)
4	Ghuri's rule	Islam	1288-1319	31 (approximately)
5	Khilji rule	Islam	1320- 1414	90(approximately)
6	Muslim Tughlaq rule	Islam	1416-1446	33(approximately)
7	Sayyad rule	Islam	1447- 1526	76(approximately)
8	Lodhi rule	Islam	1013 -1527	170(approximately)
9	Afghan rule	Islam	1541-1557	15(approximately)
10	Mughal rule	Islam	1522-1711	187(approximately)
11	Sikh rule	Sikhism	1762-1848	85(approximately)
12	British rule	Christianity	1848-1947	99(approximately)
13	Pakistan post 1947	Islam	1947 onwards	

#### 5.4.2 Timeline of Built Architectural Heritage

The Indian subcontinent has a long history of some religions living in the same place for different periods. They include idol worshippers, Hindus, Muslims, Sikhs, and British. The built heritage of Lahore is the result of the various dynasties and their contributions to the tangible and intangible culture of the city. The Hindus say that their prince Loh founded the city who was Rama's son (Pech, 2015). The subterranean temple is built in the Northern Lahore fort and it was a dedicated to Loh and prince Rama. Along with the religious architecture, the secular monuments are also part of Lahore, like palaces, bridges, forts, etc. The wall treatment is the depiction of the religious values which is seen extensively in the city (Brown, 1942). It is not wrong to say that religious emotions and sentiments of rulers took a concrete form and today we see it in the form of built heritage.

**Figure 5.8**  
*Loh Temple Lahore Fort*



**Figure 5.9**  
*Ayaz Malik Tomb Rung Mahal*



**Figure 5.10**

*Qutub ud din Aibak Anrkali Lahore*



Sultan Mehmood from Ghazanvi captured the city in the 11th century. The city was damaged by a huge fire as a result of a long battle. Malik Ayaz took up the city's charge upon the order of Ghazanvi. Malik Ayaz was the first governor of Lahore. Malik Ayaz made a huge contribution to rebuilding the city. Lahore was transformed and was made the capital of the Ghazanvi Empire. It was a Centre of all cultural and academic activities in the northern part of the sub-continent of India. For the city's entrances, the gates were made in the period between 1037-

1040. He also constructed a fort; his tomb is in Rung Mahal commercial area in the interiors of the city. The tomb has a polygonal plan of 8 sides. The dome is semi-circular. The multi-foil arched openings are also provided with bricks and lime mortars are used for the construction.

Ghazanvid had been popular and peace-loving but after the reign of 150 years city was taken by Ghouri in 1186. He not only ruined and burnt the city but also went on to conquer Delhi. He made Qutub Uddin Aibak the Lahore's governor but after a while, he turned out to become the first Muslim king in 1206 (Lateef, 1892). At that time Lahore was called "Ghazni of India". After their rule, various Turk dynasties rules the city, also named "The Delhi Sultanate". In 1524, Lahore became a fragment of Mughal rule (Walker, 1849).

Out of all the dynasties, the greatest impact was made by the Mughals and their traces are visible in the built heritage of the city (Sanders, 1933). In Mughal rule, Lahore was the second capital of India after Delhi. The travelers of that era labeled the city as a luxurious and crowded city. The markets of that time were full of expensive things (Nilson, 1968). Babur was the first Mughal emperor he entered the region in 1526. His reign spanned from 1584 to 1598. Jalal Uddin Muhammad Akbar made Lahore the capital of the sub-continent he was the 3rd Mughal ruler. His rule was from 1556-1605. The already existing fort was rebuilt and 12 entrance gates were built during his reign. One of the most famous gates was built opposite Lahore fort in 1566AD, titled "Majidi gate". Jahangir came after Akbar and he dearly loved the city just like his father Akbar. His wife Noor Jahan is buried with him in Lahore, an extravagant structure was made after their death called The Jahangir's tomb, located in the northwest part of the city.

A hunting resort was constructed by Jahangir called Hiran Minar. It is situated outside the city. The next emperor was Shah Jahan who was born in Lahore. The credit for Shalimar Garden's construction in 1642 goes to Shah Jahan.

Among all the other accomplished rulers he was called a "Great builder". In his reign, Lahore was a royal residence where Mughal emperors spent quality time. No doubt due to these royal connections the Architecture of Lahore had to be majestic and unique in its beauty and splendor. Both the contributions to the built heritage made by Jahangir and Shah Jahan are unmatched. They were involved in the construction of religious buildings like mosques and tombs, green area fortresses, law courts, boundary walls, bathing places (Hamams), and huge dwellings (Havelis). These monuments and sites still exist and prove that Lahore was and still is a city of gardens (Husan, 1984). In the Mughal dynasty, Lahore was at its peak of glory for the built environment. However, it is impossible not to mention the last masterpiece of the Mughal dynasty called The Badshahi Mosque built in 1673. Aurangzeb has to be given the credit for this masterpiece. Another masterpiece was the Alamgiri gate situated on the west side of Lahore Fort. Mughal not only worked on the timeless beauty of Lahore but also helped in shaping up the social fabric of the city. Inopportunately, most of the Mughal structures were wrecked under Sikh rule (Naqvi, 1972). Later developments made by Sikhs and the British were only tracked by the footprints of Mughal accomplishments.

**Figure 5.11***Masjidi Gate Lahore Fort 1566 (Flickr)***Figure 5.12***Hinar Minar by Jahangir (pixels)***Fig 5.13***Jahngir Tomb made by Shah Jahan (qal.punjab.gov.pk)*

The features of Mughal architecture bagged the city the title of a heritage city. The built environment erected by the Mughals is characterized by its harmony, proportion, balance, and perfectly symmetrical design. The geometrical patterns to the utmost perfection are the most talked about feature of Mughal architecture. They were obsessed with the heavenly gardens and put their best effort to attain the beauty in their royal gardens. Moreover, domes, sleek minarets, and cupolas were used in the structures. A central hall was an integral feature of the building entrance. Gateways were always massive and vaulted. Several types of arches were used extensively in the Mughal buildings. It has to be discussed that the inspiration of the Mughals came from Persian

architecture. The talent of Indian craftsmen further refined the beauty and certainly brought perfection to these timeless masterpieces. The ornamentation was one trait of the Mughals and they employed many techniques for this purpose. Inlay work, calligraphy work, jali work, and kashi kari were used in the buildings. The material used for construction was also local and readily available. They used bricks and lime mortar. For the finishing, they used marble of various kinds and red sandstone. For structural needs they used vaults and arches to cover the large spans which is an engineering masterpiece in today's time. The Mughals experienced the decline mainly because of foreign invasions and the weak governance where provincial rulers held their courts and stood against each other.

**Figure 5.14**

*Shalimar Garden by Shah Jahan (pixels)*



**Figure 5.15**

*Diwan e Khas Lahore 1640(pixels)*



**Figure 5.16**

*Sheesh Mahal Lahore fort 1640 (flickr)*



**Figure 5.17**

*Badshahi Mosque (pixels)*



Nonetheless, the Mughal's power started to decline in the 18th century because of repeated invasions. Finally, Sikhs were captured in 1768 and ruled till 1849 before the British rule. Sikh architecture was less recorded by historians and there is a lack of literature on the Sikh architectural features and this is because of the conflict between the Muslim and British historians. During this period the citizens of Lahore experienced political turmoil and with the decline of the Mughals, Lahore too declined in both wealth and population. In Aurangzeb's reign, the political instability of Deccan turned the Mughals' attention towards southern India and as a result, an aggressive warrior Ranjit Singh pillaged the Mughal Lahore and became the emperor and consequently, he made Lahore its capital and left his throne in Gujranwala. His reign lasted from 1799 till 1846. The Sikhs paid much attention to the religious buildings in the city and they constructed Gurdwaras (religious buildings of Sikhs), Hindu temples, and mosques. Rajit Singh completed the construction of the city's outer wall by 1812 in 1839 with his death his reign ended. He was buried in Lahore. The notable monuments of his reign are Samadhi (tomb) of Ranjit Singh. His three generations were buried in the same samadhi.

The design and style of buildings of the Sikh dynasty were a combination of Hindu and Muslim buildings but less charming as compared to the Mughal style. A Sikh gurdwara still exists in Lahore titled "Guru Ram ka gurdwara" It is located near Chuna Mandi. The Sikhs made a lot of damage to the existing Mughal structures. They stripped off the marble and semi-precious stones from the historical buildings. We can say Sikhs misused the ancient structures, knocked about a little, and saved some of them along with a few additions to their monuments.

The sikh's architectural style was typically a dome of hemispherical shape which was a main feature. The domes can be seen in different forms. Some of them are fluted and ribbed while

a few plain domes are also seen. The Sikh Gurdwara is primarily a room that has a flat roof and four cupolas at each corner. The cupolas were made to enhance the beauty of the parapet. The elevations were replicas of the Mughals buildings with moldings around piers, pilasters, and columns (Sanders, 1993).

The surface decoration was important using copper and brass gault. Following the Mughals prints they used different ornamentation techniques including mirror work, animal motifs, fresco, and molding (Baqir, 1984). Other construction materials were brick, lime, and gypsum plasters (Goulding, 1924). Goulding, while explaining Sikh architecture a sustainable Hindu style overlaid with Islamic style of architecture, mixed with no good sense of style. Their palaces are made worse using small chambers hanging at the rooftop to catch air (Majee, 1986).

**Figure 5.18**

Samadhi Ranjit Singh (qal.punjab.gov.pk)



**Figure 5.19**

Ram das ka Gurdwara (flickr)



Ranjit's descendants failed to retain the throne and after 100 years British took over Lahore and it became the new Capital of Punjab. Consequently, a huge influx of British culture entered into the system and the British style was mixed with the local architectural features. During the British rule, they built stations (railway) courtrooms, town halls, post offices, and museums. The other building types were financial institutions like banks and healthcare facilities like hospitals. The main development was made towards the south and southeast of the walled city. In comparison

to Lahore a new town was established called “Donald Town” and afterward people called it Civil Lines as well. The new town had houses, clubs, shops, and offices. The native Indians were also given accommodation in the new town (Baqir, 1984). The British changed the face of the city completely as it was a city of a British Colony (Thornton, 1924). By the time Pakistan came into being in 1947 Lahore was completely transformed. But this time its identity was multi-faced and not restricted to royal buildings but public, administrative, and educational institutes.

One corner was an ancient city with fortification but on the south side, the new structures were made during the British colonial era. In all respects, especially regarding the built environment, house design, lifestyle, and cultural ethos. This is the crucial point when Lahore Old City was named a “Walled City”, “Old Lahore” and “Interior Lahore” and this is why walled city Lahore is called the city within a city and a representative sample for this study.

The British made significant efforts to conserve the aristocratic style. They introduced new styles called Indo-European architectural flairs to make a connection with the Mughal Heritage buildings. Lahore cantonment was developed under British rule and it is known for the wide streets and huge white dwellings also called the Bungalows.

These huge homes were also famous for their large gardens that were again built to commemorate the Mughal gardens (Qadeer, 1983).

British took the throne from the Mughals and hence to assert their identity they introduced their style that matched the European style of Neo classical and Gothic styles (Goldsmith, 2007).

**Figure 5.20***Lahore Railway Station 1861 (pixels)***Figure 5.21***Quiad e Azam Library 1864 (flickr)***Figure 5.22***Government College Lahore 1877 (pixels)*

In 1876 Queen Victoria became the empress because the East India Company was dissolved after the War of Independence in 1857. At that time two architectural styles were popular among the different classes. One was the Western style and the other was the local Indian style also called Indo-European architecture. The Western-style was almost forcibly brought to assert the supremacy of the British. The railway station of Lahore is a pure example of a Western-style inspired by Roman architecture. The Town Hall Lahore is an example of the Indo-European style

where Indian architectural features were shown in western form. This amalgamation aimed to maintain the continuation of the local style but without rejecting the idea of transition.

The Mughal architectural style was composed of domes, columns, minarets, brackets, cupolas, piers, pilasters, Moorish arches, parapets, chhatris, pediments, dentils, cornices eaves, and turret spires. In British rule, the western features were mixed with the Indian elements like dentils, cornices, and pediments. Western features like truss roofs and stained glass were used in local buildings as well. All this mixing of elements created overall confusion hence Viceroy's council decided that only European rules and styles will be followed in the British rule and locals can use a hybrid style. The industrial revolution brought was responsible for the latest technology and it has its shades on Lahore as well. New material like glass and concrete made their way into the building structures and it not only changed the architectural style, but also the construction methods and engineering techniques.

It led to 20th-century movements like Art Nouveau. As a result, the natural touch in the construction was introduced it can be seen in GOR Lahore residences in 1939 and it was based on the movement called "Garden city movement". In the start, the British completely followed the already existing construction methods from styles to the building materials but in the later years of their rule, they started using cement, steel, and glass as well.

This was a sheer influence of the industrial revolution with the help of mass production. The culture influences the built environment of the public buildings of the British rule.

The society was changing rapidly and it was reflected in the built environment. The interior, as well as the exterior styles, were changed due to the new social influences. As we can see in the old Indian palaces' reception rooms were changed and huge halls were introduced. The

concept of drawing and dining room came along. Style of interiors changed as paintings, statues, and fire places were added to the interiors. Normally these interior elements were given in drawing and dining rooms and they were the result of cultural change primarily (Vandal, 2006).

Modern Lahore was changed in terms of its built environment but the geographical location is the same, it was considered the Paris of the Eastern world and it still holds much-deserved attention, particularly after the conservation of the monuments which has been done in recent times. At the moment we can say Lahore is divided into three portions. First is the old walled city which has a history of centuries and it is enclosed by a circular road network. The second Lahore part is the colonial city of British rule also called Civil Lines and the third part of the suburban part of Lahore located on the outskirts of the city.

### **5.4.3 Conclusion**

As discussed above out of 13 dynasties, 9 were Muslims who had their government. It was a city full of life and wealth. The Persian style came the earliest but it faded away to a large extent. The Mughal built environment is most prominent with magnificent architecture. The scale of its building is monumental for example Lahore Fort or The Badshahi mosque. The uniqueness of Lahore's walled city is due to its rich heritage sites. When we want to compare the city with other parts of the region then there is no comparison because its culture and development are unmatched. We can name the cities at our fingertips that can come close to their glory and idiosyncratic structures and makes them stand out among their contemporaries. The city is also rightly titled a "City of Gardens" because of the large gardens laid by the Mughal emperors. Although the British introduced some building types, Lahore city attains its identity through the rich heritage sites of the Mughal dynasty.

### **5.5 Profile, Location, and Demographics**

The historic center of Lahore called the Walled City is located north of the city and northwest of the river Ravi. The terminology referring to the walls is still used even though The Walled City was an unprotected area that was no longer guarded. The historic district is often referred to as the Inner City or “Androon Shehr”. It is somewhat trapezoidal and may be spotted on a map from its surroundings. The LWC's beginnings are claimed to have been earlier than its links with Muslim invasions and kingdoms, beginning with Mahmud of Ghazna in the 11th century.

Lahore's Walled City is a tight-knit community. Ceremonies and pleasure are honored without caste, religion, color, and creed. There is peace and tolerance. People help each other's families and homes. This community system is rare in Lahore. The quest for the original Lahore is complicated. Carbon dating of archaeological finds at Lahore Fort suggests this historical period. The 256 hectares that makeup Lahore's Walled City. Thus has a total population of 200,000, where 860 individuals live there per square kilometer.

### **5.6 Local Economy**

Lahore's walled city has more than buildings, monuments, customs, and beliefs. It is Asia's largest wholesale and retail market. Imagine the variety in 2.6 sq km and how many local businesses are booming. One of the biggest local food street markets is also a part of The Walled City. The thirteen gates host Asia's largest wholesale marketplaces. Each gate has its market, and you cannot visit them all in a day. Old Lahore's interconnected marketplaces are another remarkable feature. If you approach Kashmiri Bazaar, you will reach Kasera Bazaar, Sarafa Bazar, Rang Mahal, and Shah Almi. It is a labyrinth, and first-timers may get lost. The most prominent

spice market, also known as the Akbari Market, provides a variety of spices and flavors. There is cloth, fish, musical instruments, bangles, gemstones, and so many other things that give room to the local inhabitants and flourish the local business. The Walled City of Lahore has 2,000 buildings over a century old. The WCLA maintains the region between Delhi Gate to Lahore Fort and restores whole communities. It must repair 12 shrines, 11 churches, and one-temple and address social and economic issues. Authorities say the project's principal goal is poverty reduction and employment creation, and past components have benefited local communities via community engagement.

### Figure 5.23

*Local Business Bombing and Economical Resources of the Local Communities and Lahore Market (WCLA, 2016)*



## 5.7 Local Administrative Structure

Lahore's walled city has more than buildings, monuments, customs, and beliefs. It is Asia's largest wholesale and retail market. Imagine the variety in 2.6 sq km and how many local businesses are booming. The thirteen gates host Asia's largest wholesale marketplaces. Each gate

has its market, and you cannot visit them all in a day. Old Lahore's interconnected marketplaces are another remarkable feature. If you approach Kashmiri Bazaar, you'll reach Kasera Bazaar, Sarafa Bazar, Rang Mahal, and Shah Almi. It is a labyrinth, and first-timers may get lost. The most prominent spice market, also known as the Akbari Market, provides a variety of spices and flavors. There is cloth, fish, musical instruments, bangles, gemstones, and so many other things that give room to the local inhabitants and flourish the local business. The Walled City of Lahore has 2,000 buildings over a century old. It must repair 12 shrines, 11 churches, and one-temple and address social and economic issues. Authorities say the project's principal goal is poverty reduction and employment creation, and past components have benefited local communities via community engagement. The city's historical sites and architecture must be conserved for future generations. A maintenance authority was created for the walled city of Lahore. The Punjab government created the walled city of Lahore authority in 2012. This authority's principal goal was to protect these renowned structures.

Important conservation projects of Lahore walled city

### **5.8 Wazir Khan Mosque**

Lahore's earliest surviving mosque of Mughal-era. It is Lahore's earliest surviving example of a Mughal-era Mosque, and influenced construction of the larger Wazir Khan Mosque.

The conservation of 1100 square meter complex was done in two years. The work included the drainage and heating networks as well. The original floor level was restored. Original entrance, chambers and illuminations were conserved. The fresco work was relived. The mosque is surrounded by the commercial activities, hence the consent was taken from the business owners before the conservation work. This was an indirect approach of community participation.

**Figure 5.24***Before Conservation (akdn.com)**After Conservation (akdn.com)***5.9 Delhi Gate**

It is commonly called Delhi Darwaza and most visited gate. Once completely ignored is now lit up in the evening for the tourists to come and visit. Under the WCLA (walled city Lahore authority) the first phase of conservation was completed in 2015.

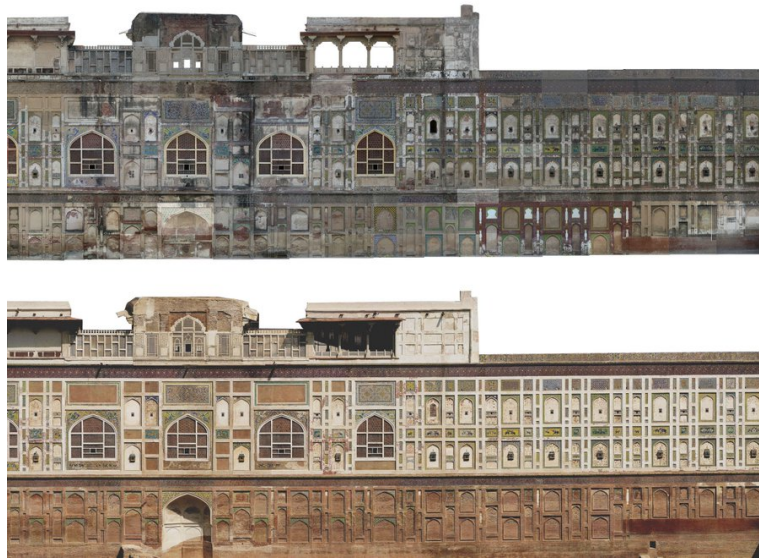
**Figure 5.25***Delhi Gate before Conservation (dawn news)**Delhi Gate after Conservation (flickr)***5.10 Lahore Fort**

With the documentation of the picture wall the conservation kicked started with the involvement of youth and students in particular. This was the first direct community-led approach. The digital documentation was done to come up with the precise detailing. The use of local capacity was evident in this project. The substantial population's life quality was improved after

the conservation work was completed as it attracted a lot of tourism and job creation was accomplished.

**Figure 5.26**

*Lahore Fort before and after Conservation*



## 5.11 Collecting and Analyzing Qualitative Data

### 5.11.1 Interview Design

Interview's role is very important in order to gather the truth and information for the local practices of conservation and community participation information. Semi-structured interviews avoid a rigorous framework and a non-directional method, allowing researchers to concentrate on specific topics (e.g., heritage) (ibid.). The interview gives some liberty of extracting meanings within the time of interactions. They guide us in collecting data from all the people involved in the process (Barribal & While, 1994). The respondents included the following.

- Residents of The Walled City and surrounding regions with community-based cultural associations and clubs for the conservation of heritage

- Local government agents, including state heritage authorities, such as The Walled City Lahore Authority to restore the heritage and preserve it.
- Students, working on the development of communities near archaeological digs and heritage sites.

**Table 5.3**

*Ordinary Methods of Sampling (source: Bryman, 2012)*

<b>Sampling based on probability</b>	<b>Sampling based on non-probability</b>
Random sampling technique Selection probability same for the whole population	Accessibility Accessibility of the chance that is based on the selection
Methodical 9 <sup>th</sup> number of the population is selected	Snowball Selection is done by the members' suggestions.
Graded random Sub-sample of population is selected on specific character (For example gender or age group)	Quota Selection from sub-sample population using the judgement of the surveyor

**Figure 5.27**

*Local Stakeholder Groups in Heritage Conservation Study*



### **5.11.2 Qualitative Analysis of Statistical Data**

According to Creswell (2009), Qualitative data analysis is crucial in gathering and assessing data for conserving heritage. It gives a first-hand experience regarding the attitude and the community participation regarding conservation and heritage. Local communities know the best about their heritage and culture, and they are the most affected by the damage, replacement, and conservation steps. Theme-based interviews are well organized as they focus on concepts, behaviors, and assumptions (Ezzy, 2002). For each interview, the inductive technique for data analysis was used.

### **5.11.3 Proposal for the Survey Design**

The local community takes part in the heritage conserving process and guides in steering the community-based survey work. To study the number of factors that may influence the attitude of the people first, our survey used the value-based model, a fast-growing technique in heritage conservation work, planning, and administration (Walter, 2014). This survey discovered the outline of the community's involvement and the elements that affected the intent of participation in the area of Walled City. The value of heritage, behaviors, and civic ideals are studied about respondents' engagement. At the same time, community opinions were equated to demographic data to see if an individual's background of education and financial situation, influence participation aims across the community. Further deconstruction of these behaviors was done to assess how and where values and rules are important in the communal bodies.

The first approach was a value-based work regime; it discusses the value of legacy and cultural assets. It is noted that these values are varied (divine, imaginative), dynamic (place and time-bound), and instinctive (Torre, 2013). Heritage values also shape a set of guidelines or

frameworks for the identification of social incentives (Mason, 2006). The second section of this survey based on the questionnaire dealt with the goals of citizens and their expected greater role in the decision-making during the conservation process. We analyzed how revenue is generated by using the community's participation approach. (Simpson, 2008). The final survey questions touched on the social environment and local culture. The available literature emphasizes the effects of participatory projects (Frank & Smith, 2011).

While providing questions and conducting the survey, we kept this thing in mind what kind of subject is working on it? It was assured that they were 18 years old and they were the community locals with good mental health and stability. It was also considered what kind of background they were from and how educated and uneducated they were. Do they work in a business community in the walled city of Lahore? If they are willing to participate in the conservation of culture and how their local heritage is a part of their personality.

### **5.12 Analysis of Statistical Data**

In a simple language, statistical data is a tool for the analysis of the raw information we get from a survey and unorganized pieces of information coming from several sources. It is a scientific way of collecting information and analyzing it to understand the rate at which an event is happening regularly. It is based on numbers and widely used in research, businesses, and several institutions to derive accurate information

Statistical data is helpful in several ways listed below

- To reach the correct knowledge in the background of trends or the repeated set of events.
- It helps in discerning random biased opinions from accurate information with the help of mathematical analysis.

- This is an integral part of the interpretations of the result and reaches the findings in any research work.
- It helps in the development of models, and frameworks.
- Planning and surveys hugely depend on statistical data and its organization.
- The meaningful information can only be achieved when we study the repeated events, also called the patterns and then we analyze them statistically.
- The policy-making and future predictions are dependent on statistical analysis.

For this study, the data analysis comprised some steps, starting with expressive data to specify responses. Although this description was important, we urge to study whether values of heritage, conservation, image, and community-based behavior endorsed community involvement in heritage conservation. For regression analysis, SPSS software was used.

### **5.13 Restrictions and Moral Contemplations**

The survey faced many challenges. There were several limitations as most of the local community was not interested in conserving heritage. Thus, they didn't care to participate in the conducted study. People were unwilling to cooperate with the survey, and the written questionnaire provided to the local community was not filled out carefully. Women were not ready to talk, and we could not force anyone as they were unwilling to leave their comfort zone due to privacy and other moral codes. Even for some people, it was not easy to understand the study's primary concern. It was not easy to get into their house for an introductory discussion.

## Chapter 6

### Research and Findings Interpretations

#### 6.1 Random Sampling

A sample size of 300 was employed, using the population of the Walled City area as the basis. Provided that the number of effective replies collected for analysis is expressed with the help of graphic representation and numerical forms as well as by using the mixed methodology, it is the right claim to make that our sample gave an accurate picture of the community's behavior towards the overall idea of heritage conservation and the participation of the community. Appendix C contains a thorough summary of the respondents' demographic makeup. The study underwent the amalgamation and validation of findings to allow the researcher to make well-built conclusions that can notify theory and practice.

- Sample size: sample size calculated with the help of a formula given below
- Formulae for sample size=  $N/(1+Ne^2)$
- The total population is represented by “N”
- The margin of error is represented by “e” where  $e=1/\sqrt{N}$

In terms of replies, survey results indicated that the host community has typically high regard for local legacy, but assessments of authorized and unauthorized heritage are very charming nonetheless appraisals of authorized and unauthorized heritage are very captivating. Exactly, we observed that responses to questions on historically important objects, such as archaeological artifacts and medieval sites, were often rated high or very high, with minimal variation in responses. On the other hand, there were a lot of different ways to talk about things that are more abstract or folk-like, like the regional traditional carnival. In this whole study, we used a proper

questionnaire that dealt with the concept of how individual's information, such as profession, education, and age, matters in heritage conservation and how much the community is willing to participate.

The question about community participation and heritage conservation were divided into 5 respective sections. Sections 1: Household Profile; Section 2: Residence and Housing; Section 3: Community and Associational Life; and Section 4: The Community's Interest in Building Heritage Conservation. Section 5: Priorities of the Community Section 5: The Community's Opinion.

## 6.2 Computation of the Results

### 6.2.1 Age of Participants

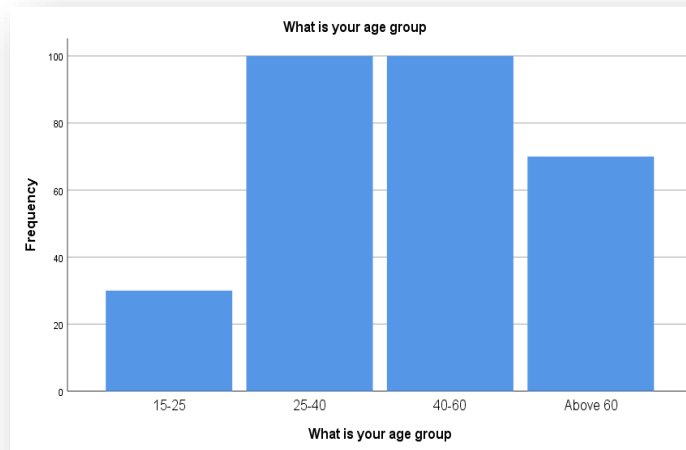
The following graphs illustrate the age of the Participants, who contributed to our research.

**Table 6.1**

*Age of the Respondents*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	15-25	30	10.0	10.0	10.0
	25-40	100	33.3	33.3	43.3
	40-50	100	33.3	33.3	75.7
	Above 50	70	23.3	23.3	100.0
	Total	300	100.0	100.0	

The participants with the highest contribution to this research (concerning their age) are 40- 50 years, which is most probably 75.5 %. Whereas, the second highest is the youth between the age of 25-40 years nearly 43.3%.

**Figure 6.1***Age of the Respondent*

### 6.3 Profession of Participants

The following graphs illustrate what professional or financial resources of the Participants, contributed to our research.

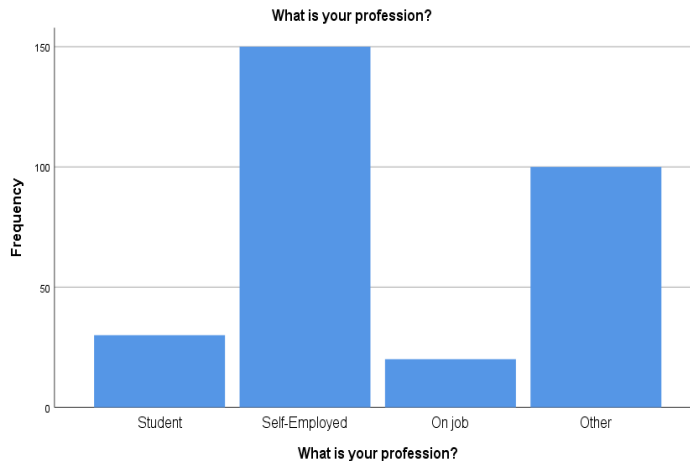
**Table 6.2***Profession of the People who Participated*

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Student	30	10.0	10.0	10.0
	Self-Employed	150	50.0	50.0	50.0
	On job	20	5.7	5.7	5.7
	Other	100	33.3	33.3	100.0
	Total	300	100.0	100.0	

Most of the people who contributed to this very research were self-employed, which means they are supported by local businesses, freelancing, and the community of the local area in general. Nearly 50 % of the people were self-employed.

**Figure 6.2**

*Profession of the People who Participated*



**6.4 People Willing on Conservation Participation**

The following graphs illustrate what people were willing the Participants, to contribute to our research.

**Table 6.3**

*People Willing on Conservation Participation*

---

Do you welcome any conservation work in your locality?

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	220	73.3	73.3	73.3
	No	80	25.7	25.7	100.0
	Total	300	100.0	100.0	

---

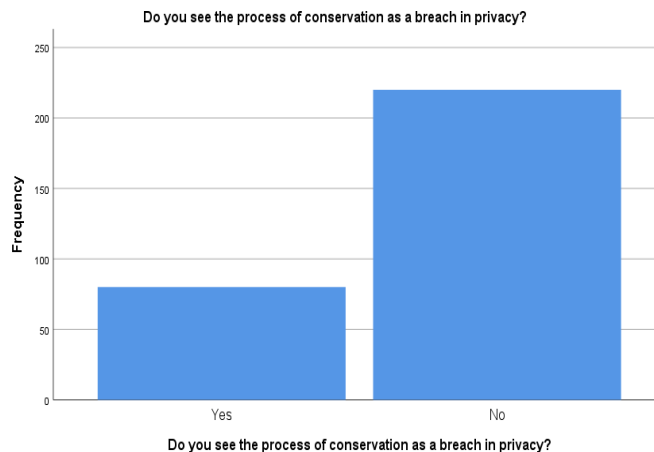
**Table 6.4***Process of Conservation as a Breach of Privacy*

Do you see the process of conservation as a breach in privacy?

Frequency	Percent	Valid Percent	Cumulative Percent
80	25.7	25.7	25.7
220	73.3	73.3	100.0
300	100.0	100.0	

**Figure 6.3***People Willing on Conservation Participation***6.5 Affected by the Breach of Privacy**

The following graphs illustrate how many Participants think that it causes Heritage Conservation as a disturbance in their privacy, which contributed to our research. The majority of the participants did not mind or felt that their privacy is being breached or exploited in any way. Approximately 73.3 % of people did not feel as if their life or privacy is exploited by any steps taken by the community in the process of heritage conservation.

**Figure 6.4***Process of Conservation as a Breach of Privacy***6.6 Budget and Conservation**

The following graphs illustrate that Budget and money are a great loss to heritage conservation.

**Table 6.5***The Process of Conservation as a Waste of Budget*


---

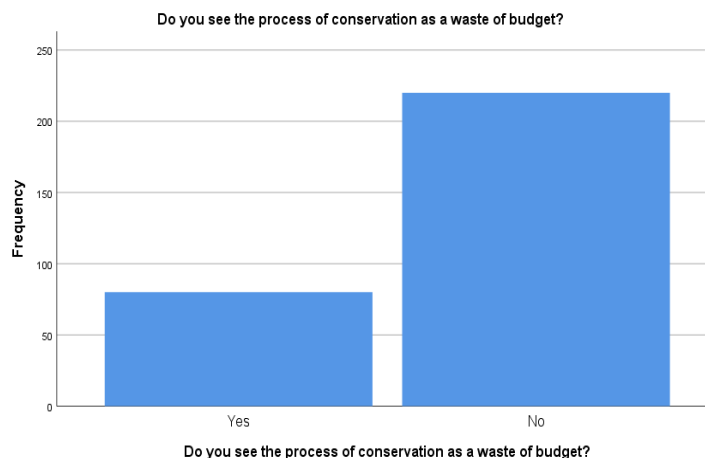
Do you see the process of conservation as a waste of budget?

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	80	25.7	25.7	25.7
	No	220	73.3	73.3	100.0
	Total	300	100.0	100.0	

---

Most of the participants that contributed to our research were very supportive of the conservation of our local heritage and history. 73.3 % of people highly encourage and supported the concept.

**Figure 6.5***The Process of Conservation as a Waste of Budget***6.7 Appreciation for the Conservation of Heritage**

The following graph and figures illustrate how many people are willing to see the conservation work being done for the community.

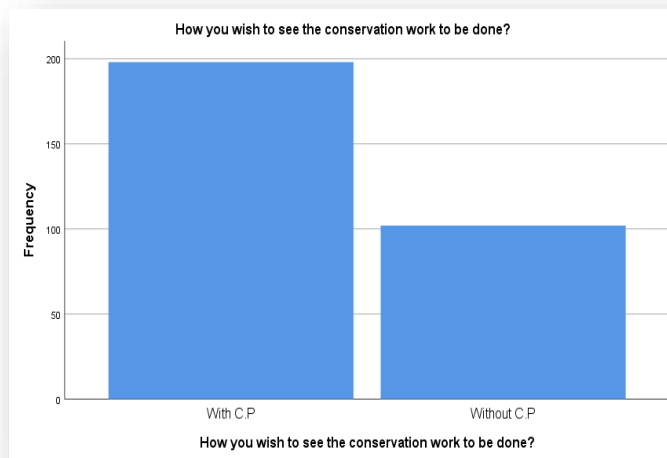
**Table 6.6***Opinion on Community Inclusive Approach*

How do you wish to see the conservation work to be done?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	With C.P	198	55.0	55.0	55.0
	Without C.P	102	34.0	34.0	100.0
	Total	300	100.0	100.0	

The study illustrates how 55.0 % of the people agree with and supported the idea of conservation work being done to the heritage.

**Figure 6.6**

*Opinion on Community Inclusive Approach*



**6.8 Policy Making**

The following figure illustrates how participants in general reacted to the process of policy-making for Heritage conservation and how the community should act upon it.

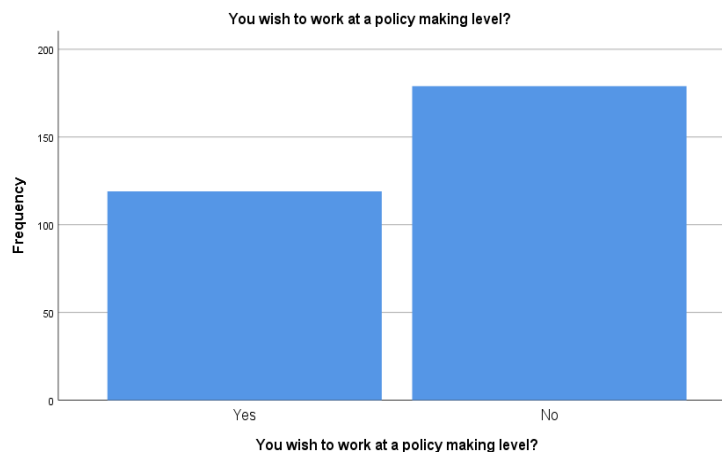
**Table 6.7**

*Wish to Work at a Policy-Making Level*

Do you wish to work at a policy-making level?

Frequency	Percent	Valid Percent	Cumulative Percent
119	39.7	39.9	39.9
179	59.7	50.1	100.0
298	99.3	100.0	
2	.7		
300	100.0		

Individuals of the community wholly appreciated the official policy-making in the community for Heritage conservation. 50.1 % of people validate the idea of policymaking.

**Figure 6.8***Wish to Work at a Policy-Making Level*

Individuals of the community wholly appreciated the official policy-making in the community for Heritage conservation. 50.1 % of people validate the idea of policymaking.

**Table 6.8***Part of Mobilizing a Team*


---

Do you wish to work as a part of mobilizing team?

---

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	280	93.3	93.3	93.3
	No	20	5.7	5.7	100.0
Total		300	100.0	100.0	

---

Individuals of the community wholly appreciated the official mobilizing making in the community for Heritage conservation. Where 93.3 % of people validate the idea of policymaking.

**Figure 6.7***Part of Mobilizing a Team***6.9 Employee in Heritage Conservation**

The following figure illustrates how participants in general reacted to the process of getting employment, the purpose of conservation, and how the common man should act.

**Table 6.9***Employee in Heritage Conservation*


---

 You wish to work as an employee?
 

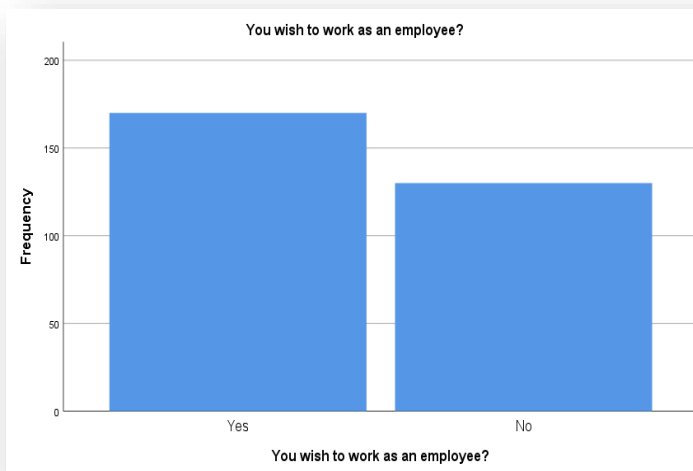
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Frequency	Percent	Valid Percent	Cumulative Percent
170	55.7	55.7	55.7
130	43.3	43.3	100.0
300	100.0	100.0	

---

**Figure 6.8**

*Employee in Heritage Conservation*



**6.10 Job Opportunities in Heritage Conservation**

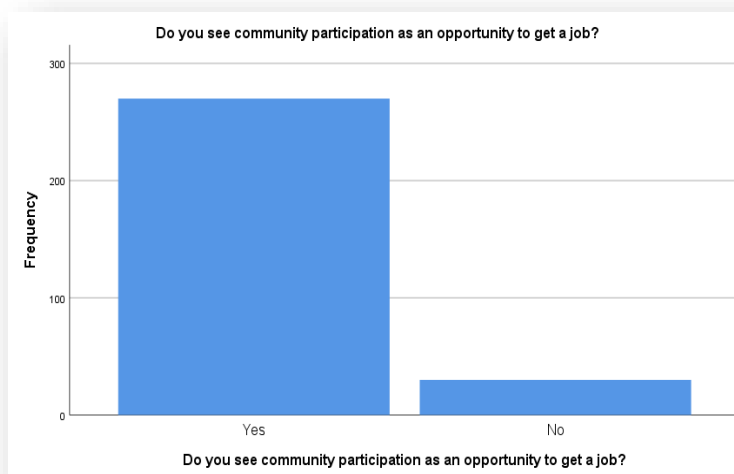
The following figure illustrates how participants in general reacted to the process of Job possibilities in heritage conservation, the purpose of conservation, and how a community should act upon it.

**Table 6.10**

*As an Opportunity to Get a Job*

Do you see community participation as an opportunity to get a job?			
Frequency	Percent	Valid Percent	Cumulative Percent
270	90.0	90.0	90.0
30	10.0	10.0	100.0
300	100.0	100.0	

Individuals of the community wholly appreciated the official as a chance to land a job in the community for heritage conservation. 90.0 % of people validate the idea of policymaking.

**Figure 6.9***As an Opportunity to Get a Job*

### 6.11 Enhancing Tourism

The following figure illustrates how participants in general reacted to the process of enhancing the tourism opportunities.

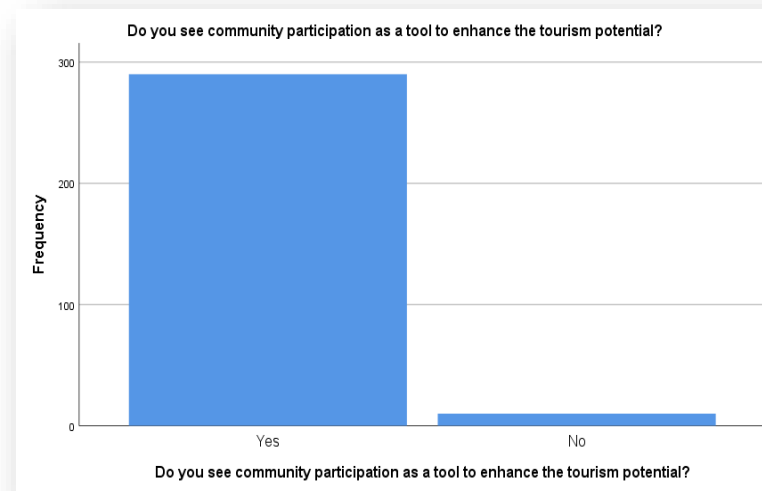
**Table 6.11***Community Participation as a Tool to Enhance the Tourism Potential*

Do you see community participation as a tool to enhance the tourism potential?		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	290	95.7	95.7	95.7
	No	10	3.3	3.3	100.0
	Total	300	100.0	100.0	

Individuals of the community wholly appreciated the enchanting tourism to get a job in the community for Heritage conservation. 95.7 % of people validate the idea of this idea for a better economic kickup for locals and the community.

**Figure 6.10**

*Community Participation as a Tool to Enhance the Tourism Potential*



**6.12 Opportunity towards Sustainability**

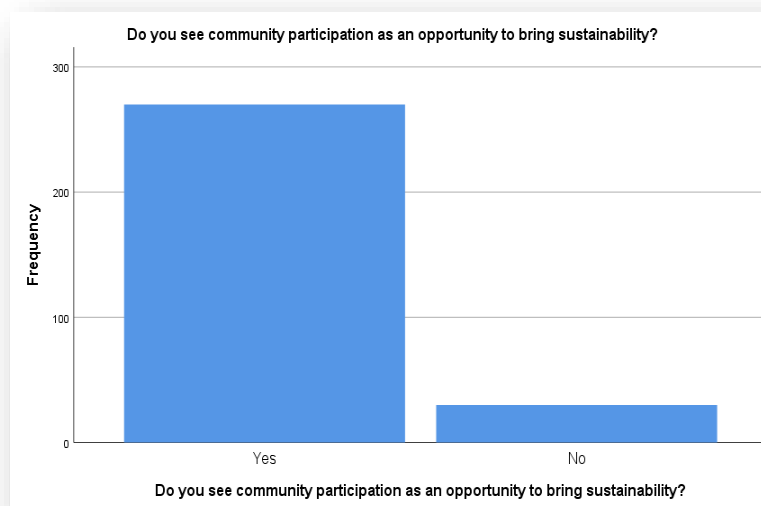
The following figure illustrates how participants in general reacted to the process of opportunities towards sustainability in conservation, the purpose, and community’s reaction.

**Table 6.12**

*Opportunity towards Sustainability*

Do you see community participation as an opportunity to bring sustainability?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	270	90.0	90.0	90.0
	No	30	10.0	10.0	100.0
	Total	300	100.0	100.0	

Individuals of the community wholly appreciated the community participation as an opportunity to bring sustainability to get a job in the community for Heritage conservation. 90.0 % of people validate the idea.

**Figure 6.11***Opportunity towards Sustainability***6.13 Efficiency in Conservation**

The following figure illustrates how participants in general reacted to the process of efficiency in the conservation of the purpose of Heritage conservation and how a community should act upon it.

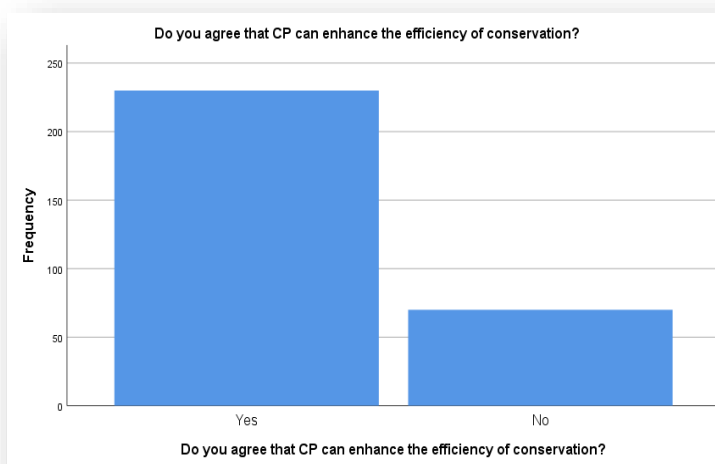
**Table 6.13***Efficiency of Conservation*

Do you agree that CP can enhance the efficiency of conservation?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	230	75.7	75.7	75.7
	No	70	23.3	23.3	100.0
	Total	300	100.0	100.0	

Individuals of the community wholly appreciated the community participation as an opportunity and agree that CP can enhance the efficiency of conservation to bring sustainability to get a job in the community for Heritage conservation. 75.7 % of people validate the idea.

**Figure 6.12**

*Efficiency of Conservation*



**6.14 Emotion Driven in Heritage Conservation**

The following figure illustrates how participants, in general, gave reaction to the emotional aspects related to the subject, the purpose, and the reaction of the host community.

**Table 6.14**

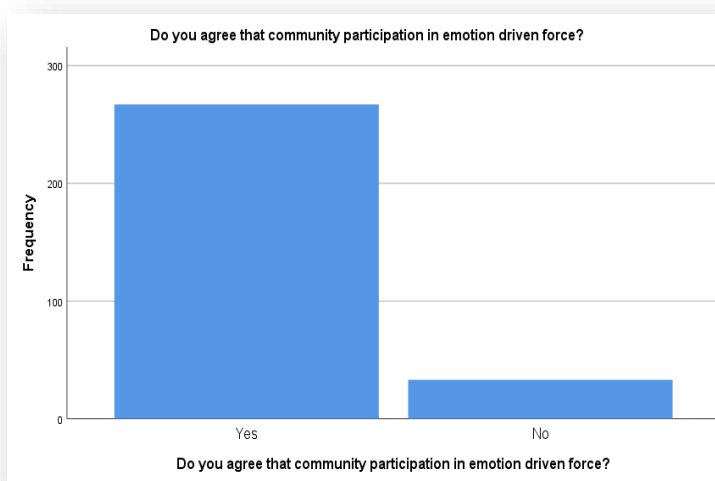
*Community Participation, an Emotion*

Do you agree that community participation in emotion driven force?			
Frequency	Percent	Valid Percent	Cumulative Percent
257	89.0	89.0	89.0
33	11.0	11.0	100.0
300	100.0	100.0	

Individuals of the community wholly appreciated the community participation as an opportunity and agree that community participation in emotion-driven force conservation brings sustainability to get a job in the community for Heritage conservation. 89.0 % of people validate the idea.

**Figure 6.13**

*Community Participation, an Emotion*



**6.15 Unnecessary Approach**

The following figure illustrates how participants in general gave responses to the unnecessary factors, the aim, and the recorded action of the public.

**Table 6.15**

*Community Participation, an Unnecessary Approach*

Do you see the community participation in conservation as an unnecessary approach?			
Frequency	Percent	Valid Percent	Cumulative Percent
31	10.3	10.3	10.3
259	89.7	89.7	100.0

---

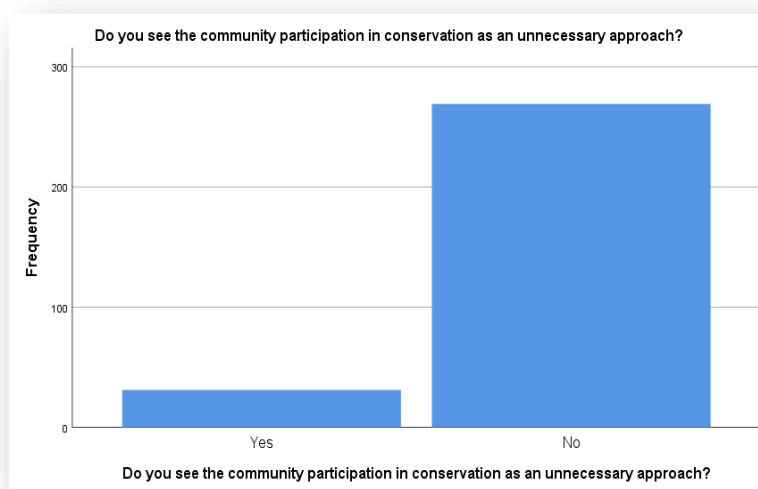
300	100.0	100.0
-----	-------	-------

---

Individuals in the community did not approve that community participation in conservation is an unnecessary approach. 89.7 % of people disapproved of the idea.

### Figure 6.14

#### *Community Participation, an Unnecessary Approach*



### 6.16 Mobilization Cause for Conservation Heritage

The figures and graphs illustrate how a mobilization is a necessary act for the conservation of local heritage.

#### Table 6.16

##### *Community Mobilization*

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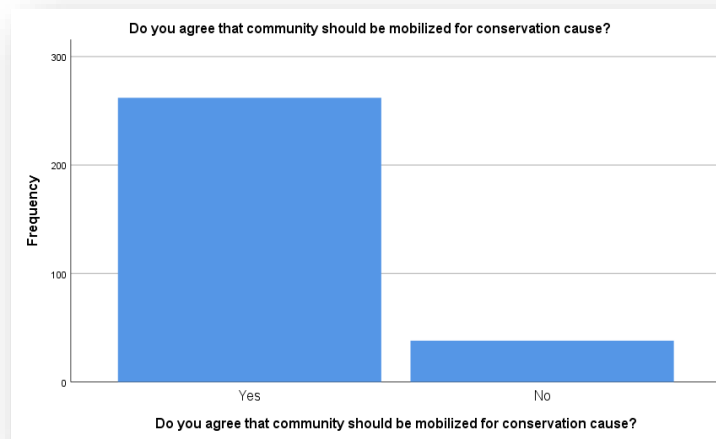
Do you agree that community should be mobilized for conservation cause?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	252	87.3	87.3	87.3
	No	38	12.7	12.7	100.0
	Total	300	100.0	100.0	

---

Individuals of the community approved the idea community should be mobilized for conservation causes as 87.3 % of community participants agree upon it. Whereas, 12.7 % of people denied the idea.

**Figure 6.15**

*Community Mobilization*



### 6.17 Job Opportunities

The figures and graphs illustrated how individuals participated upon the offering of job opportunities to the local habitants of the community.

**Table 6.17**

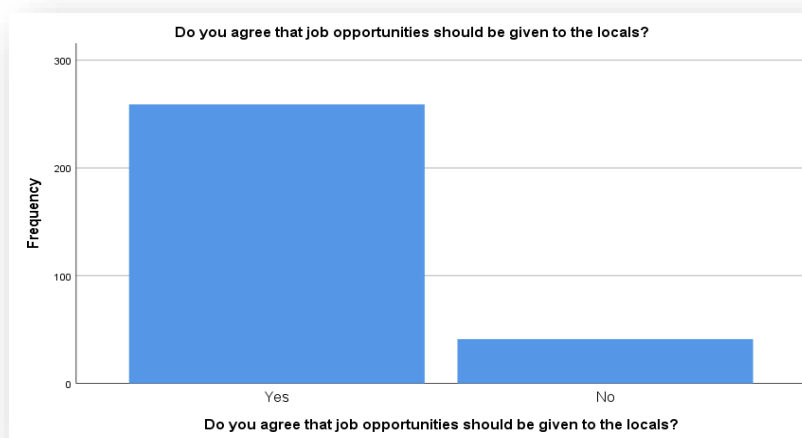
*Job Opportunities*

Do you agree that job opportunities should be given to the locals?			
Frequency	Percent	Valid Percent	Cumulative Percent
259	85.3	85.3	85.3
41	13.7	13.7	100.0
300	100.0	100.0	

Individuals of the community approved the idea community should be offered jobs for conservation causes as 85.3 % of community participants agree upon it. Whereas, 13.7 % of people denied the idea.

**Figure 6.16**

*Job Opportunities*



## 6.18 Framework for Community Participation

The figures and graphs illustrated how individuals participated in the Framework for the local habitants of the community.

**Table 6.18**

*Need for a Framework*

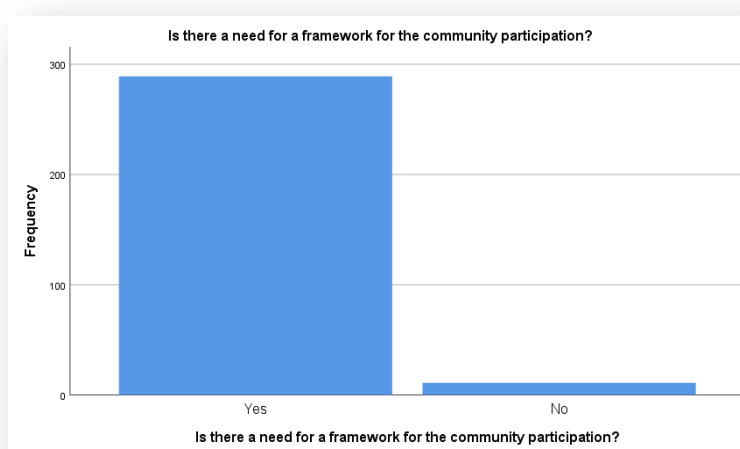
Is there a need for a framework for the community participation?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	289	95.3	95.3	95.3
	No	11	3.7	3.7	100.0
	Total	300	100.0	100.0	

### 6.19 Need for a Framework

Individuals of the community approved the idea that a framework of community participation where 95.3% of people validate and approve it. Whereas 3.7% of people did not agree with it.

**Figure 6.17**

*Need for a Framework*



### 6.20 Community and Limited Partnership for the Conservation of Heritage Sites

The figures and graphs illustrate how public and local collaboration for heritage conservation and how the local community acted upon it.

**Table 6.19**

*Need for a Framework*

---

If yes then both private and public sector should join hands with the locals, do you agree?

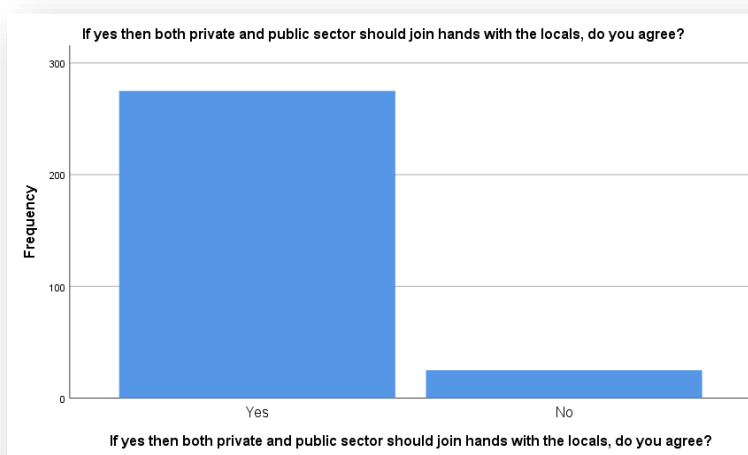
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		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	275	91.7	91.7	91.7
	No	25	8.3	8.3	100.0
	Total	300	100.0	100.0	

The results show approval for the Public and Local Collaboration for Heritage Conservation as 91.7% of people agreed with the idea. Whereas 8.3 % of people disapproved.

**Figure 6.18**

*Public and Local Collaboration for Heritage Conservation*



## 6.21 Authority to the Community

The graphs and figures illustrate how the authority should be given to the community for the conservation of heritage purposes.

**Table 6.20**

*Authority should be given to the Community*

What authority should be given to the community?

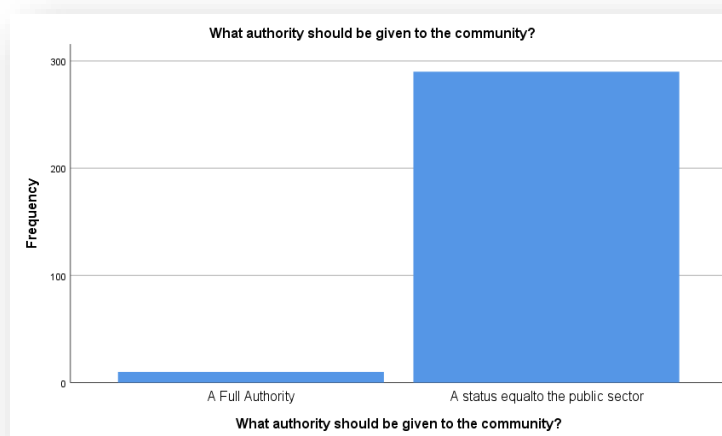
Frequency	Percent	Valid Percent	Cumulative Percent
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10	3.3	3.3	3.3
290	95.7	95.7	100.0
300	100.0	100.0	

The results show that approval for the authority should be given to the community Collaboration for Heritage Conservation as 95.7% of people agreed upon the idea. Whereas 3.3 % of people disapproved.

**Figure 6.19**

*Authority should be given to the Community*



## 6.22 Building Consensus

The graphs and figures illustrate how building census is important for heritage conservation.

**Table 6.21**

*Consensus Building*

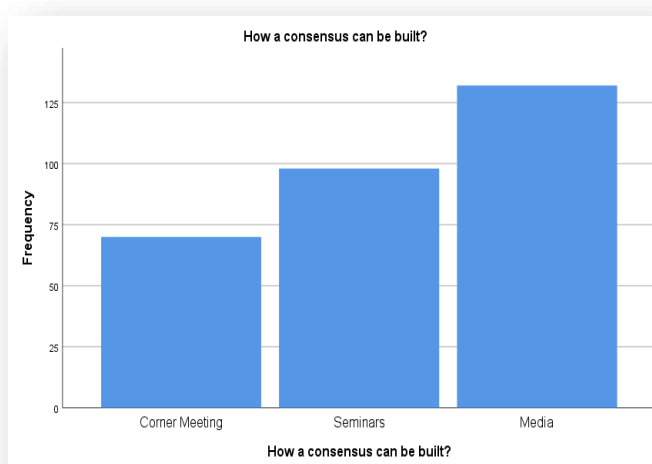
How a consensus can be built?			
Frequency	Percent	Valid Percent	Cumulative Percent
70	23.3	23.3	23.3

98	32.7	32.7	55.0
132	44.0	44.0	100.0
300	100.0	100.0	

The results show how census building works through corner meeting 23.3% 32.7% through seminars and 44.0 % through the Media.

**Figure 6.20**

*Consensus Building*



### 6.23 Community Participation for Effective Heritage

The figure illustrates that how community participation necessary for an effective heritage conservation work and how community react upon it.

**Table 6.22**

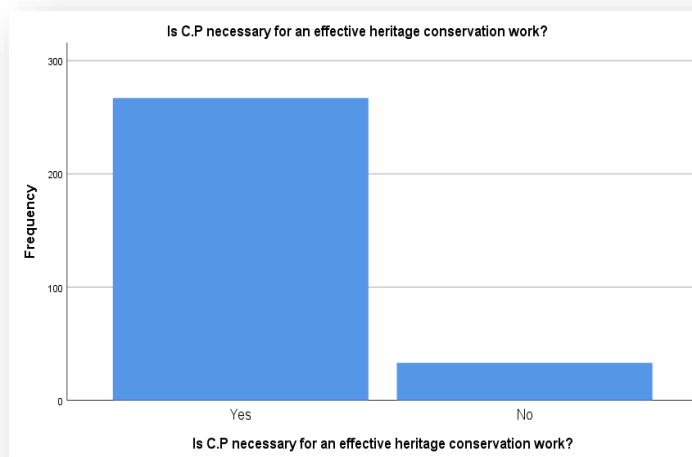
*C. P necessary for an Effective Heritage Conservation Work*

Is C.P necessary for an effective heritage conservation work?		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	257	89.0	89.0	89.0
	No	33	11.0	11.0	100.0
	Total	300	100.0	100.0	

Community participation is necessary for effective heritage conservation work 89.0 % of people agree with it. Whereas, 11.0 % of people disagree with it.

**Figure 6.21**

*C.P necessary for an Effective Heritage Conservation Work*



## 6.24 Role of Youth for Heritage Conservation

The figures and graphs illustrate on how the youth is opting to play an effective role and are willing to participate in Heritage Conservation.

**Table 6.23**

*Effective Role of Youth*

Youth can play an effective role in the heritage conservation.

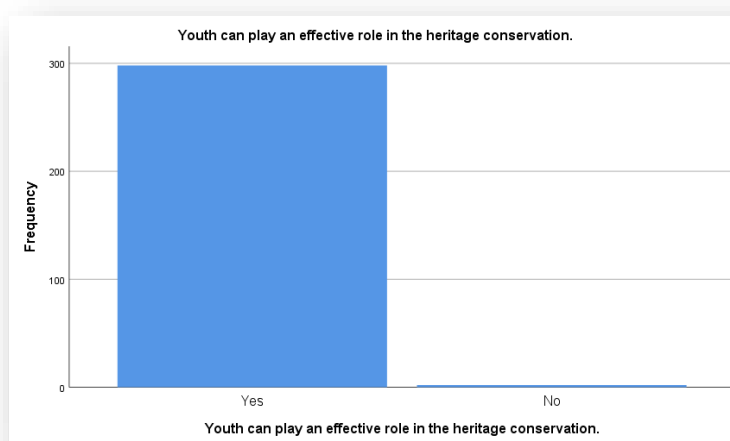
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	298	99.3	99.3	99.3
	No	2	.7	.7	100.0
Total		300	100.0	100.0	

## 6.25 Effective Role of Youth

Youth is willing to devote themselves to the conservation of their heritage. It gives them passion and sensation about their culture. 99.3% of people play an effective role in the heritage and its conservation. Whereas, 0.7 disagrees with it.

**Figure 6.22**

*Effective Role of Youth*



## 6.26 Monetary, Emotional, and Moral Uplifting Benefits to the Locals

The figures and graphs illustrate how C.P. can bring monetary, emotional, and moral uplifting benefits to the locals in heritage conservation at a local level.

**Table 6.24**

*Monitory, Emotional, and Moral Uplifting Benefits to the Locals*

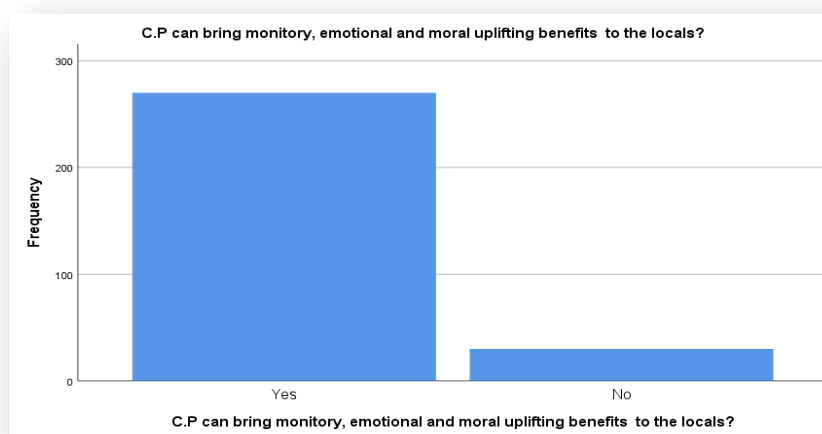
C.P can bring monitory, emotional and moral uplifting benefits to the locals?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	270	90.0	90.0	90.0
	No	30	10.0	10.0	100.0

Total	300	100.0	100.0
-------	-----	-------	-------

The above results show how the locals will obtain and attain benefits from uplifting their moral and emotional enthusiasm. 90.0 % of people said yes to this very this whereas, whereas 10.0% people disagree with it.

**Figure 6.23**

*Monitory, Emotional, and Moral Uplifting Benefits to the Locals*



### 6.27 Role of Public Sector

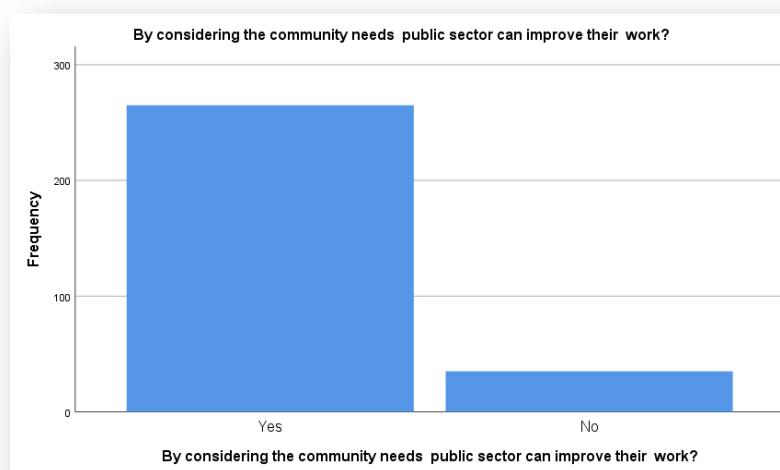
The figures and graphs illustrate how the role of the public sector can bring improvement in the process.

**Table 6.25**

*Role of Public Sector*

By considering the community needs public sector can improve their work?					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	255	88.3	88.3	88.3

No	35	11.7	11.7	100.0
Total	300	100.0	100.0	

**Figure 6.24***Role of Public Sector***6.28 Consensus between Locals and the Professionals**

The graphs illustrate how the locals and the professional's efficiency can enhance the efficiency of heritage conservation.

**Table 6.26***Consensus between Locals and the Professionals*

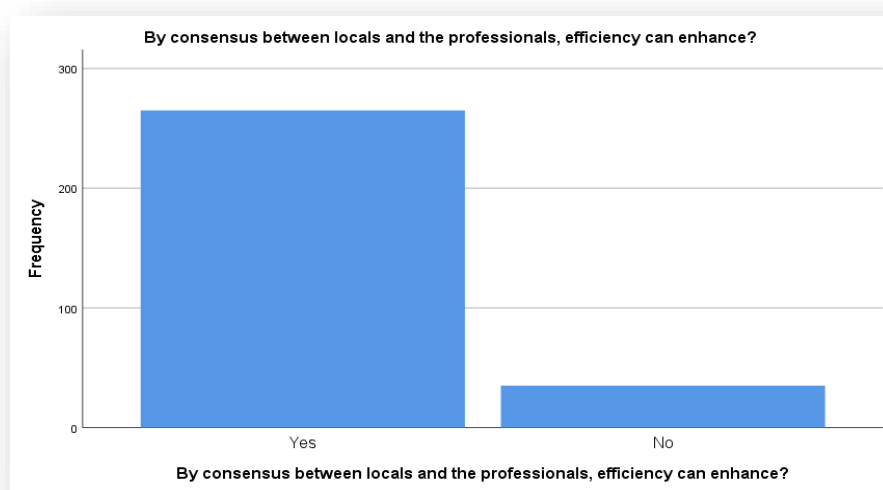
By consensus between locals and the professionals, efficiency can enhance?			
Frequency	Percent	Valid Percent	Cumulative Percent
255	88.3	88.3	88.3
35	11.7	11.7	100.0

300	100.0	100.0
-----	-------	-------

The census between the locals and the professionals can enhance heritage conservation. Whereas, 88.3% agree with it and 11.7 people disagree with it.

**Figure 6.25**

*Consensus between Locals and the Professionals*



### 6.29 Interpretation of the Results

The participants with the highest contribution to this research (concerning their age) are 40- 50 years, most probably 75.5 %. At the same time, the second highest is the youth between the ages of 25 and 40, nearly 43.3%. Another majority of this research is supported by freelancers or entrepreneurs who feel that their work should be considered so that it becomes a part of community participation leading a good hand in conserving the heritage. Most of the people who contributed to this research were self-employed, which means local businesses support them, freelancing, and the local area community. Nearly 50 % of the people were self-employed. 73.3 % of the population is willing to participate as a community to preserve the heritage via practicing the community's

role in the conservation of heritage. Most participants did not mind or feel that their privacy was being breached or exploited.

Roughly 73.3 % of people did not think that privacy was breached by any steps of the conservation process. In addition, on the other hand, conservation heritage also means a lot of budgets to invest in, and some people complain that investing could be more beneficial. Most participants who contributed to our research supported conserving our local heritage and history—73.3% of people highly encouraged and supported the concept.

This research matters a lot to so many of the other ideas, which can improve the concept of the conservation of heritage and how it can be undoubtedly important for enchanting the cultural needs . Lahore is an integral part of History. The layout, geography, and major parts of the city are still not compatible with technology, modern culture, and demographic developments. The need to incorporate conservation into economic planning and urban improvement operations is recognized by both the federal government and municipal governments. In this instance, the Bank and the Punjab Government started the Punjab Urban Development Project. This research also emphasizes urban development and improvement that government should preserve the walled city, and the community should have more and more opportunities with it. The Walled City's preservation is one of the project's elements in Lahore. The study offers a framework for creating an acknowledged method for integrating conservation with planning and management and the whole concept of community participation by drawing on the experiences of the Walled City of Lahore and comparing them to initiatives in other urban areas.

The people of our local communities are very enthusiastic about heritage conservation. Many programs work on a local level. They help and do great measures in the awareness of the

importance and community measurements regarding heritage conservation in and outside the community. Although it is great, we cannot deny that Pakistan is a third-world country that is struggling with an economic crisis. People are willing to participate in conservation officially. In a way that is not only acknowledged by the government but also helps to bring bread and butter to their tables in a permanent way. The young are looking for work and seeking a permanent career. On the other hand, doing something for your community will make you feel so better from the inside.

Throughout the 19th century, Pakistan was no longer unaware of the importance the laws possess about conservation. The norms are well-defined, and the country's rich history has marked its growth from the time of 19th and 20th centuries. Nevertheless, some shortages are present when it comes to the demands of the 21st century and the integration of historic typologies. Owners of historic buildings in modern Pakistan encounter many obstacles, including confusion about the legislation, bureaucratic hurdles, and a dearth of financial incentives, all of which contribute to a general reluctance to uphold preservation mandates. Resolving these tensions may require addressing them at the institutional level or in the educational system and research. The idea of "Integrated Conservation Development" could help Pakistan get rid of the conflicts between heritage laws and other policies for development.

## Chapter 7

### Conclusion, Implication, and Future Study

This last chapter of the thesis concludes the study by giving a broad overview of the study objectives and the calculated results concerning the research questions and statement. The main argument of the thesis is that important sites such as Walled City Lahore or any other part of Pakistan that want to use their strength of built heritage to inspire sustainable development and meaningful conversation should do so with the assistance of community-based collective planning to attain sustainability. This proposal is reinforced with a strong argument based on the study's findings, which shows that even economically deprived elements of the community with very little knowledge are still driven to take a part in policy-making to make the community's connection stronger with the heritage. The motivations are different in nature but mainly the sense of being an authority is most prominent along with the financial gain that comes as the second most popular incentive.

More prominently, the thesis proves with the help of its methodological practices that the community's will to participate in decision-making is extremely strong that it becomes as influential as a typical administration where orders and authority travel from top to bottom with the direct conclusions when collaboration can give fruitful results to the administration as well as the common man. For the upcoming results happening in the future, the new data that is formed by this study about context formation,

Inspirational and helping forces are established into a wide outline that depicts important details of community participation in sustainable conservation.

## 7.1 Responses to Research Problems

This segment provides an abstract of the retorts to the problem statement, questions, and hypothesis. It throws light on the main points from the initial data examination and how they could help in launching the design of anticipation methods in heritage zones where no proof is found of any previous joint activity in decision-making. The analysis has great importance by which we can recognize the participation of the thesis in enhancing our existing familiarity with the subject and suggesting a set of guidelines for future endeavors. As debated in the methodology, the survey started by discovering heritage perception and the link between stakeholders following our problem statement. Being self-motivated and having the multi-faceted temperament of Heritage sites, a people-centered survey of individual, joint, mindful, and intuitive deliveries of history has been valuable in understanding the background based on which involvement can be promoted. This survey became conceivable over comprehensive meetings, discussions, and interviews followed by data analysis. Following the previous heritage conservation studies, we found that definitions coming from experts and their perception of heritage was thin to uphold their significance across the resident community. As explained, the dominating nature of the experts has refrained the community to voice their opinion (Smith, 2009), and as a result, the experts have privileged access to the monuments and authority over heritage management and conservation.

As a result, the anxiety of the experts for conservation had combined with limited social and economic resources and ultimately it caused hostility towards the citizens. In this light, it was stated that less access to the sites controlled by government bodies has introduced a norm of emotional and mental detachment into the community, which is also not counted among the experts. In correspondence to the overriding viewpoints, rising community viewpoints

recommended that heritage was not only classic exclusive, and concrete but also modest, normal, and inconsequential passing from peer to peer and enhancing public cultural individuality.

## **7.2 Making Communities Partners: Proposed Guidelines/Framework**

It can be admitted that the community-led design approach is complex and its installation into the real-world setting can be a heavy task to perform, provided that interactions are going to be with a diverse group of people and communities, the interests can be opposing, and the previous old school management with poor results can be very hard to change. If we wish to fill the voids between the literature and real-life work, this thesis defines the role of community with the help of a deep study of the power of community participation in the heritage zones and it states that the technique where the community is involved and the joint effort technique is used then all the financial crisis, communal differences, and poor conservation work, all these problems can be solved. Hence, an agenda for assessment is vital for further study, provided that the beginning of contribution can be shown to be a useful approach in a system where the earlier forms of administration had strong roots.

As there is still less capability to handle the process and consequences of such change from top-down management in a pluralist self-governing tactic, it is significant to present the results of this study, which address the chief problems. These guidelines or frameworks are composed of “context awareness”, “motivation” and “cooperation”

**Table 7.1**

*Important Points for Participatory Approach as Based on the Case-Study Findings*

Context	Motivation	Cooperation
<ul style="list-style-type: none"> <li>• Heritage interpretation</li> <li>• Diversity               <ul style="list-style-type: none"> <li>• Relevance</li> <li>• Inclusion</li> </ul> </li> <li>• Policy tradition               <ul style="list-style-type: none"> <li>• Credibility</li> <li>• Accountability</li> <li>• Responsiveness</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Community ideals</li> <li>• Attachment               <ul style="list-style-type: none"> <li>• Sense of belonging</li> <li>• Collective benefits</li> </ul> </li> <li>• Heritage values               <ul style="list-style-type: none"> <li>• Identity</li> <li>• Public Access</li> <li>• Spatial proximity</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• Collaborative decisions</li> <li>• Social rationality</li> <li>• Constructive               <ul style="list-style-type: none"> <li>• conflict</li> </ul> </li> <li>• Trust</li> </ul>

as and personality and they formulate the governance theory base. Bevir (2004) says the community environment shapes the derivatives and actions of all the stakeholders. The community-led study can explain the procedure of social construction and action plans by the illustration of heritage amplifications and traditions that form local practices at both the highest and lowest levels. This study shows the collection of heritage discourse is critical to evaluate and improve its importance and to safeguard the contribution of participants' viewpoints to discuss policy-making influentially as a joint procedure that moves the community as a whole. In parallel practice, the previous policies can be studied to identify the problematic areas from the start to form a solid base for collaboration.

Secondly, active involvement is also a voluntary idea and shows the social exchange tendencies among people with their common benefits (Emerson, 1976). Effective motivation is required here to engage the people for a common cause. Based on our results, we maintain that the

intangible merits of collaboration must be considered to understand the motivation. An important application for participatory policy is based on social activities, giving the residents a sense of community. Moreover, the identity values of the heritage sites need attention because they can increase their sense of community attachment. Thirdly, appropriate and established social cooperation activities should be applied on-site to see the results. The imbalance of the wealth distribution is because of the social fabric of developing countries like Pakistan and it shapes the community's behavior when they make a joint decision in the form of budget-making and its preferred allocation. It is stated that higher civilian power promises higher assistance in the decision-making for the conservation process. The study showed with the experiment that democratic debate encourages positive conflict from a disagreement while formulating the policies which eventually results in greater cooperation. As the concept of participation in conservation would not be an easy task to go through a broad set of practices, this structure's approach coming from the case study might need to be made customized according to the heritage site and its communal bodies. Nonetheless, this set of guidelines give a supporting outline of the main factors that need to be taken into account when adopting a community-led approach, illustrated graphically below;

**Figure 7.1**

*Resilience & Sustainability of a Heritage Building with the help of a Community*

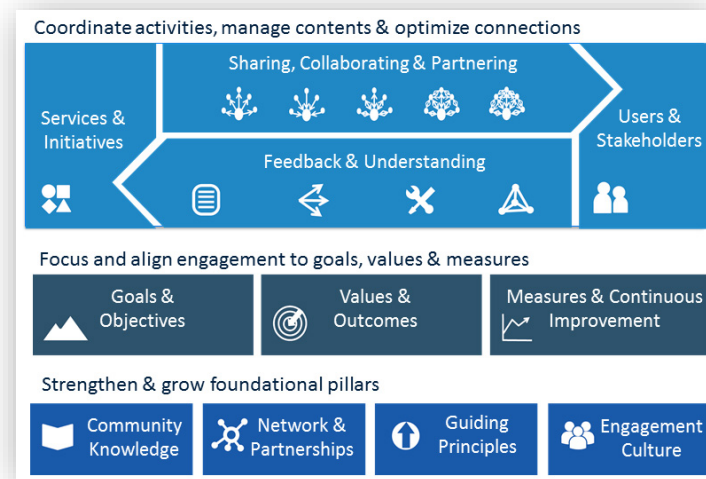


Despite the fact discussed exclusively in the literature, the issues of participation are not pleasant for policy-making due to its complex nature and less practical examples where the highest management could work with local communities. However, it is time to step ahead and this study, offers framework/guidelines both graphically and in written form for boarding on community-led arrangement. These proposed guiding principles are given below;

- There is a need for a network formation through government approved media channels (social, visual and print media)
- There is a need to align the combined objective (promotion of the built heritage conservation) under the light of existing legislation & policies.
- There has to be a constant monitoring of the outcomes and improvements. Under a third party like an audit and inspection team for the quality assurance.
- In order to achieve collective objective community and the officials must have equal share in each service and initiative.
- Community awareness and motivation programs should be incorporated as free diploma courses in the academic institutes as a part of formal curriculum.
- Community engagement should be divided into different levels from awareness till management of the heritage conservation.

**Figure 7.2**

*Guidelines for the Engagement of the Community*



### 7.3 Basic Level of Participation

- Motivation, education and incentives for the community in the form of employment generation either generation of jobs or encouragement of small business startups.
- Network and partnership between the officials and the locals should be formalized.
- Pre-define set of rules and guiding principles to keep the stakeholders (officials and locals) in the designated roles so that everyone is aware of their power and capacity to release orders.
- Engagement culture should be defined that tells the behaviors and expectations that we can improve to build a comfortable working environment.

### 7.4 Intermediate Level of Participation

- Clear understanding of the goals and objectives behind the collaboration and that goals should be the improvement of the conservation process
- Definition of the roles according to the seniority level for both the locals and the government bodies

- Authorities of local representative and their area of work should be highlighted to avoid conflicts.

### 7.5 Advance Level of Participation

- The demolition of structures or major policy alteration or in case change in the conservation legislation, there should be an allowance for the local representatives to voice their opinion.
- Organization and management duties must be assigned to the locals' representative and they should be formally engaged and paid for their work assignments.
- Funds should be allocated for the community's grooming and must be transferred to the representative right away.

**Table 7.2**

*Levels of Community Participation*

<b>Community Participation</b>	<b>Levels</b>
Leadership	Advance Level
Partnership	Advance Level
Conservation	Intermediate Level
Consultation	Intermediate Level
Mobilization	Basic Level
Awareness	Basic Level

### 7.6 Constraints and Future Research Avenues

The thesis insists that a study that encourages planning based on participation in heritage sites has an extravagant value for the sustainability of the conservation process due to the current

gaps in the related literature and also there is a shortage of ideas for the community's role while making important verdicts. The references are drawn from the Lahore walled city also put a stamp on the above statement and showed the qualities of a complicated society, showing the rate of change that is very slow and it has to happen so that administration based on mutual contribution can become more operative and act as a joint process. Nevertheless, like with any case-study method, some boundaries need to be considered before findings can be given out. It is important to highlight these limitations for future research work.

First of all, we cannot avoid the fact that each heritage site has its challenges and features in all aspects. These features can be social as well as cultural. Based on these aspects the condition of the zone can be different resulting in the varied participatory design of the conservation project. As already explained the objective of this study and the use of the case-study method was to study in detail and come up with the assessment of all the conditions and forces to extract the response to our problem statement. However, the comparison of our results with other projects or case studies that has the same attributes as our case study would be very important for polishing and expanding this study for future projects.

Secondly, the important factors that influence the collaboration have to be marked before approaching the design of final participation policies. Since our focus is on built heritage conservation, we limit our exploration to heritage, conservation, and social values. Nevertheless, the extra inquiry into emotional, political, and economic aspects can be of great importance. Simultaneously, our survey was developed hypothetically (for example a wish to take part may not be an obligation for future ventures). Stakeholders' intentions change with time at each step of

participation and this result is drawn when we compared the types of incentives given to both top and bottom management at each step.

Thirdly, for the future study the topic is derived from this study, that is the exploration of assorted possibilities of participatory administration. The thesis comes up with a design methodology that is experimental in nature. It addresses the factors behind the motivation and mobilization of both community and government bodies to come up with the ideals that lay the foundation of the decision-making mechanism among the stakeholders. Predominantly, the study explored that for asset management the importance of collaboration cannot be denied. Along with this time management, conflict resolution, behavior study, and common choice dynamics are the factors that are very important to consider. Therefore, this learning starts a fresh approach to the systematic study of the dynamics responsible for meaningful participation and the social aspects that can comprehensively enhance our vision and ability.

Future studies could use the same pattern to improve actions at several phases of participatory arrangements, such as setting an objective, implementation, and monitoring. Likewise, the economic aspect discussed, can help in finding the accurate features of behavior, such as disparities within community members and its efficacy to change partialities, imbalanced authority, and societal compression. We precisely suggest after the calculated study that actions should base on demography, education, and communal association, as these were found to motivate the heritage ideology and level of contribution any community can reach.

## **7.7 Implication**

The findings have important implications for community-led heritage conservation. They prove numerically that in a country like Pakistan with less participation of the citizens in the

governance due to the political culture and social fabric, collaboration with a common man can be a successful venture, the communities can work together with the authorities and can influence the policy-making procedure. The findings also suggest that as Ostrom (1990) says preferences are constantly stationed based on the culture of the institution. The background awareness of the societies' behavior is based on past experiences (Bevir, 2013).

Trust deficit can be bridged as concluded by the findings with the help of mutual collaboration and joint ventures where the public sector and community work together. Socially formulated norms can be replaced by standard operating procedures defined by the authorities, the thesis pressures the necessity for starting alteration from the topmost authority to the lowermost part of the procedure. This can be done by, firstly increasing the level of response coming from the government and secondly by introducing firm laws of accountability so that nobody takes advantage of the power. Moreover, it is guaranteed that differences of opinion and long arguments should be taken as a healthy sign of collaboration with multiple stakeholders, keeping in mind that both the public sector and the community can lead to jointly valuable conciliations. In the end, the spirit of a more self-governing arrangement is social negotiation, joint replication, and productive argument. Nonetheless, as constant conflict could certainly have unfavorable consequences in a long-term strategy and power horizon, participating communication and measures need to solve low level of apparent reliability and build on interrelationships to diminish resentment amongst two parties

## **7.8 Conclusion**

This study inclusively makes a notable addition to the already existing theoretical work. It brings together the prominent literature about heritage studies ranging from numerous disciplines.

It is not only limited to heritage studies in terms of conservation only but also it discusses sustainable development and growth. Furthermore, the political, social, and economic factors attached to the world heritage sites are discussed in this study for their potential influences on the conservation work, especially when the subject is based on the community's role. The advanced methodological tools are outlined and applied to the subjects, such as assessments of heritage monuments while implementing workable research tools including economic experimentation. By following this regime, workable indications are generated that support the preceding theoretical perception of the community's role with residents' power in the conservation process. Hence, it is clear; this specific line of research deserves further contemplation and attention.

Overall, this study makes a major contribution to the existing literary work. It is responsible for bringing together a cross-disciplinary collection of theory-based concepts from the conservation of heritage and the associated subjects for example tourism, sustainability, sociology, economic theory, and authority. It surrounds a fresh multi-dimensional investigation into the topic of a community led course. It smears a pioneering procedural agenda that familiarizes new methods to study the subjects, such as the role of community, while applying decent working apparatuses to the field, such as economic prospects. By doing so it allows the numerical suggestions to support the importance and willingness of the community to show the municipal potential in heritage conservation. These results are valuable for notifying future involvement procedures that can cover ways for maintainable and pulsating heritage conservation. Thus, it is apparent that this specific mark of study deserves future consideration.

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## Appendix A

### Research Questions and Hypothesis

#### Research questions

**a) Q1. What are the narratives and factors of motivation of locals about heritage sites and, how are these narratives changed after interaction with stakeholders?**

Secondly, empirical evidence highlights that it is very momentous to communicate with communities for successful participatory research (Fan 2013). Unluckily, the issue of persuading locals to involvement has not got that much scrutiny (Ashley,2015) and should not consider philanthropic work but a process that comes with some price and ultimately some profits. (Crooke, 2010; Watkins & Beaver, 2008. According to rational institutionalism, participation should be encouraged and communities should be given proper incentives that will further increase motivation among students (Sorensen & Torting, 2007). Considering the factors that encourage or discourage the citizen's willingness to participate, the second question is phrased as follows: since we need more depth into the aspects that bring motivation or cause disheartenment to the community, this brings on our second research question onto the table.

This question can be further divided into smaller hypotheses keeping the literature in mind. Considering the cultural fabric, it is a must to examine the influence of the values attached to the heritage zone that ultimately shape the public's viewpoint and attitude. This reality cannot be denied that if a site is given funds and regularly monitored afterward the social benefits and interest of the host community is changed (Dillon; Worthing & Bond, 2007). In the literature provided in Chapter 3, it is concluded that the value of the heritage determines the public's interest (Mason, 2006). Now it is compulsory to assess the aspects that have influenced the

locals to participate. The nature of heritage values and how these values are perceived by communities affect the level of participation. Here comes our first hypothesis

**b)H1; The value of heritage sites enhances the community's motivation and reason to contribute**

It is beneficial to interrogate the community aspirations concerning the conservation process. Conservation of buildings has many benefits in terms of economic, social, and environmental benefits. An economic benefit relates to providing jobs and increasing revenue-generating opportunities. This hypothesis gives the new question that whether motivations are linked with the urge of communities to participate and supply a corridor for the new policies. This question generated a second hypothesis.

**c)H2. Expectations of more incentives exert pressure on communities to participate more in the conservation process.**

According to some work, awareness has important in shaping the common man's role as well as the perception of the heritage value also motivates and increases the will of the citizen to come forward and play his part (Ebdon, 2000; Perkin, 2010). According to Community-based research, locals participate following their involvement in policy-making (Brodie 2011).

These factors of community attachment to the site help in the ground formation for the future projects (Nunkoo& Ramkinsoon, 2011) As a result, a new conclusion is derived that community attachment to place, and cultural and political values are the main points when forming a community based on participation (Brodies, 2011). This hypothesis state that civil potential and a sense of attachment work hand in hand to convince the local citizens to take part in the conservation work. Our third hypothesis is hence formed from here

**d) H3. Community ideals affect the enthusiasm of locals to participate in the conservation process.**

There is a gap between the empirical and comparative valuation of decision-making regimes. When management and citizens come on board for the decision to make, there is always an ambiguity about the outcomes (Lovan 2017). Regardless of democratic planning, it is not an accurate approach to assume that the process will be free of complication (Araujo & Bramwell 2002; Okazaki, 2008). As a result, more research is preferred to increase knowledge on the outcomes of community participation and the factors that inspire the joint effort (Ostrom 1990). This thesis focuses more on differentiating between the progress of collaboration and the potency of the participation process. This comparison is important because earlier no such judgment has been made. The analysis of the reaction of the community is important for further knowledge of the dynamics of participation (Anshell & Gash 2008; Ostrom 1990).

**e) Q2. What are the parameters of the community's performances in the decision-making**

results of collaborative planning. With the power, truth issues rise among the citizens (Jordan 2013, Pacific & Vogel 2010). Even though community participation has many benefits in the conservation process, their participation may provide more complications (Stansbury, 2004). This shows the risk of whether the employed process will be appropriate or not. As a result, a new conclusion can be made forming hypothesis 4.

**g) H4. Community participation proves to have less investment in heritage when compared with non-participatory investment**

One hurdle in decision-making is the variety of personal interests (Izdiak 2015, Marzuki 2012). The longer interaction can give rise to conflicts and confusion (Byrd, 2009) which can have adverse

effects on conservation. Participation, however, provides a pathway for the stakeholders to reach a better plan. It will be interesting to witness the examine the impact of both non-participatory and participatory groups with the same background

**h) H5 participatory government groups are less competent when compared with community groups**

Time management and finding a better solution are difficult tasks due to the difference in opinion (Betramini 2002, Marwick 2000)

The mixed grouping is a problem as they collide with each other while making decisions (Ebdon 2000, Ostrom 1990) In the conservation process, Difference in opinions is confused by the importance of heritage and how heritage is appreciated by the citizens and the benefits of conservation in terms of economy (Bessiere, 2013). Gaining precise knowledge of the factors influencing the conservation work and assessment of the clashes and their possible effect on the joint administration.

**i)H6. Group heterogeneity adversely impacts the decisions based on conservation process investment.**

**Table8.1: Hypothesis and questions raised for the research**

<b>Q1. What are the narratives and factors of motivation of locals about heritage sites and, how are these narratives changed after interaction with stakeholders?</b>
Initial conditions
<b>Q2. What are the parameters of the community's performances in the decision-making</b>
Incentive for participation Hypothesis 1: heritage value acts as a driving force Hypothesis 2: monetary benefits coming from the active participation Hypothesis 3: community ideologies also act as a driving force

Q3: how community groups are compared with the government when it comes to the decision-making stage?

Collaborative decision-making

Hypothesis 4: when power is given to make decision a less pro heritage approach is likely to happen

Hypothesis 5: participatory governance is less effective than non-participatory governance as it is responsible

Hypothesis 6: diversity in the community groups in terms of their social status have negative impact on community-led approach

## Appendix B

### Participatory Governance Theories

Conceptualizing social structure and collaboration in governance (Bevir, 2013). It refers to how the government engages with its many constituencies and administers public funds for social and economic development (Chhotray & Stoker, 2009). (Schneider, 1999).

Schneider (1999) asserts that efficient resource management and interaction between the state and social actors, which depend on knowledge of present capabilities, needs, and strategies for meeting those requirements, are necessary for successful governance. Given the intricacy and incomplete knowledge across several parties (Schneider,1999). As an alternative to traditional state administration, participatory governance has been suggested as a means to accommodate a wide representation and interests in policy-making, letting the information exchange and well-informed judgments (Gaventa, 2004)

According to Chhotray Politics has a significant impact on the participatory governance paradigm, claims Chhotray (2009). Conceptualizations of participation were impacted by liberalism, communitarianism, and political sociology's empowerment theory (Chhotray & Stoker,2009)

Additionally, conceptions of participatory government were inspired by institutional communitarianism and neoliberalism (ibid.). The implementations of their core conceptual ideas and governance are covered in the lines that follow.

First, the theory of participation is equally old as that of democracy itself and liberal democratic ideas also contributed to its development (Chhotray & Stoker,2009)

Liberal representative democracies imply that voters make their preferences known via elections and that responsible officials enact laws (Brown, 2003). The majority of states have embraced representational democracy in recent decades. To contest political liberalism, however, many have

emerged as communitarianism, favoring democratic approach and contribution in policy formation (Stoker, 2009)

**Table 8.2.**

**An impact of political infrastructure upon the economy (Chhotray & Stoker, 2009)**

<b>Political sociology</b>	<b>Economics</b>
Liberal democracy <ul style="list-style-type: none"> <li>• Emphasis on individuals as independent and self-determined</li> <li>• Participation as pluralist symbolic democracy</li> </ul>	Neoliberalism <ul style="list-style-type: none"> <li>▪ Participation to decrease the role of government</li> <li>▪ Importance on marketplace competence, state incompetence and individuals as consumers</li> </ul>
communitarianism <ul style="list-style-type: none"> <li>• Direct democracy; participatory decision-making over delegate deliberation</li> <li>• Emphasis on individuals as organic</li> <li>• members of community.</li> </ul>	Institutional communitarianism <ul style="list-style-type: none"> <li>▪ Community as organization to tackle cooperative action problems.</li> </ul> Emphasis on community capacity to transform the institution through cooperation
Empowerment <ul style="list-style-type: none"> <li>• Critical consciousness; agency fulfilment to challenge the power structure</li> <li>• Emphasis on changing status quo</li> </ul>	

### **a) Theoretical Perceptions for Initiating Participation: Joining Economic Outlines with Philosophies from Political Sociology**

The study this research is conducting aligns well with the theories discussed below. These theories are taken from political sociology, in which social exchange theory deals with the basic behavior of how people react to conserving their local heritage. What means to them and what matters to them. In what way is their life affected? Common pool resources deal with how the private and

public goods interacted, reacted, and corresponded to each other. While social interpretivism leans on the fact that how leans on, institutions generally refer to cultural influences and meanings that lead to varied wants and beliefs.

### **b) Theory of Social Exchange**

Participatory governance philosophy advocates dynamic exchanges between people and the state (Bang, 2005). According to Emerson (1976), Social exchange theory links these trade scenarios to economics, psychology, and sociology (Emerson, 1976). Social exchange theory has been a regular tool used in heritage studies to understand the community's perspective (Choi & Murray 2010) but not participation or participatory heritage conservation. The Social exchange strategy analyzes non-economic situations of the society from an economic perspective (Emerson, 1976). It asserts the fact that individuals built their behavior based on anticipated subjective benefits and participation in a transaction based on its relative values (Emerson, 1987).

According to Laffont (2009). In economics and political science studies, principal-agent models explain the interactions between a principal (e.g., a manager) and a subordinate (eg an employee). the former appoints duties to the latter (Laffont & Martimort, 2009). Gains or rewards are reinforcement that acts positively, but the costs or the losses certainly have a negative impact.

(Emerson, 1976). Using economic, social, political, and cultural value domains, this theory examines what regulates social interactions. Blau (1964) says social interactions include undetermined future commitments.

### **c) Theory of Common-Pool Resource**

Hayward (1995) says politics over the environment and sustainability concerns have limited the aspects of the resources and their allocation source, the participation theories are now seen as alternative structures of government for workable developments, and these theories offer better and informed judgments on how to use limited resources (Hayward, 1995). Sustainable heritage conservation is similar to ecological sustainability in terms of the availability of resources

Landorf (2009) says that infrastructure that is historic in nature is hard to maintain as the heritage elements are hardly feasible and they have a list of protocols to follow considering the fact human is fighting against nature as the decay of any physical structure is a natural process (Landorf,2009). Economic restrictions and scarcity of skilled ability to manage the expensive process of conservation and management might confront decreasing rural economies that regard heritage conservation as a solution to regeneration (Pacifico & Vogel, 2012). Emerging heritage sites that want pluralist planning must restrict economic-heritage resources. There are many publicly funded heritage assets (monuments, sites, artifacts) across the world. In today's budgetary duress, preserving the past is frequently considered antithetical to present community demands, according to heritage studies (Pacifico& Vogel, 2012)

If decision-making for controlled resource allocation comes to outsiders especially non-expert actors, public policy for heritage conservation may become more complicated as players with opposing interests and goals gain direct influence and authority in policymaking. Heritage items face economic pressures and might be perceived as liabilities by alienated groups (Chirikure et al., 2010).

**Table 8.2. An impact of political infrastructure upon the economy (Chhotray & Stoker, 2009)**

	Excludable	Non-excludable
Rival	Private Goods	Common-pool resources
Non-rival	Club Goods	Public Goods

#### **d) Social Interpretivism**

In social interpretivism, upon which constructivist institutionalism leans, the institutes normally refer to the influences related to culture that led to various aspirations and beliefs (Bevir & Rhodes, 2011)

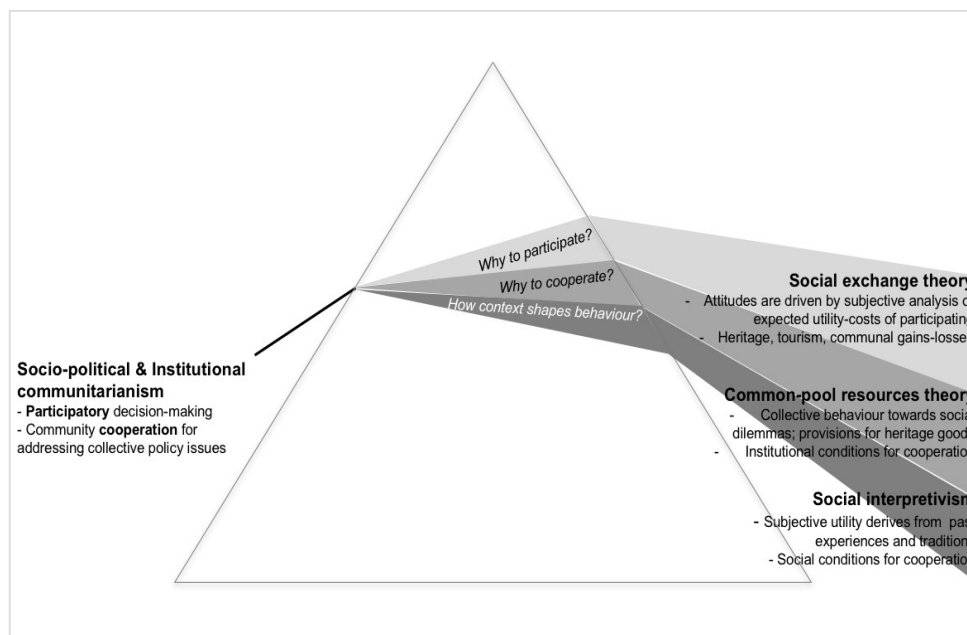
According to Bevir (2004), social interpretivism argues that social factors can impact actions but also determine their drivers. The relevant factors, views, and goals help in the explanation of the techniques (Bevir, 2004). The common-pool resources and social interpretivism should go hand in hand as a perspective theory that is directly related to participatory research (Chhotray, Murray, 2009). Literature shows that factors based on the community's interest enhance the chance of involvement, however, it is dependent on a culture of how empowerment can be supported and implemented.

Moreover, the views of institutional communitarianism based on economy see the community as a catalyst to propel the shared benefits with the help of cooperation. (Ostron, 1990). The studies related to governance offer participatory democracy as an arrangement of politics that may be done

via multi-stakeholders for a that is also decentralized. Moreover, the stakeholders are all types of government bodies, people, and NGOs (Fishkin, 2009)

**Figure 8.1**

*Ex-ante Participatory Environment Evaluation the Theoretical Framework*



Decentralized participatory administration holds a broader perspective on sustainable progress(Hayward,1995) but our definition of community-led built heritage conservation complies with this as it backs the collective decision-making among citizens/non-state stakeholders and government officials(Fan, 2013; Young& Chan, 2011)

**Appendix C**  
**QUESTIONNAIRE**  
**SECTION 1: HOUSEHOLD PROFILE**

The participants were asked to tell their Name, Gender, Age, Years, Marital Status: Single/Married, Education, and Occupation.

**SECTION 2: RESIDENCY AND HOUSING**

For how many years has your family lived in the Lahore Walled City? \_\_\_\_\_ Years

On what basis do you occupy this dwelling? (a) The owner (b) Tenant (C) Lease (d) Other \_\_\_\_\_

What is the total living area of your house? \_\_\_\_\_ Marla (\_\_\_\_\_ SFT).

**SECTION 3: COMMUNITY & ASSOCIATIONAL LIFE**

Do you think that you can trust people in your neighborhood/community?

(a) Yes (b) No (c) Can't say

Is there a conflict resolution institution available in your locality?

(a) Religious (b) Political leader (c) Other (d) none

Have you ever contacted any local authority about the problems in the community?

(a) Yes (b) No

Which organization have you contacted? (a) Religious (b) Political leader (c) Other

Can you influence institutions on decisions related to heritage conservation work in the local area?

(a) Yes (b) No

Participation in the following?

(a) Local Councils (Yes/No) (b) Professional front (Yes/No) (c) Religious Committee (Yes/No)

Can you influence any of the formal institutions on decisions affecting the local area? (a) Yes (b)

No

#### **SECTION 4: COMMUNITY'S INTEREST IN BUILT HERITAGE CONSERVATION**

Do you welcome any conservation work in your locality?

(a) Yes (b) No

Do you see the process of conservation as a hindrance in a daily routine? \

(a) Yes (b) No

Do you see the process of conservation as a breach of privacy?

(a) Yes (b) No

Do you see the process of conservation as a waste of budget?

(a) Yes (b) No

What is desired progress?

(a) Encroachment Removal (b) Hygiene (c) Retain monument glory (d) Infrastructure

How do you wish to see the conservation work to be done?

(a) With Community (b) Without Community

Do you wish to work at a policy-making level?

(a) Yes (b) No

Do you wish to work as a part of mobilizing team?

(a) Yes (b) No

Do you see community participation as an opportunity to get a job?

(a) Yes (b) No

Do you see community participation as an opportunity to make the locality self-sufficient?

(a) Yes (b) No

#### **SECTION 5: PRIORITIES OF THE COMMUNITY**

Do you agree that the community should be mobilized and united for the heritage conservation cause?

Do you agree that job opportunities should be given to the locals in the active heritage process?

Is there a need for a framework for community participation?

Do you think both the private and public sectors should join hands with the locals, do you agree

Who should be involved in heritage conservation only?

(a) Public Sector (b) Private Sector only

Level of authority for the community representatives?

(a) Full Authority (b) Status equal to the public sector

## **SECTION 6: COMMUNITY'S OPINION**

Is community participation necessary for effective heritage conservation work?

(a) Yes (b) No

Owning the heritage by the community can improve the conservation process, do you agree?

(a) Yes (b) No

Youth can play an effective role in heritage conservation, do you agree?

(a) Yes (b) No

5.4. Community participation can bring monetary, emotional, and moral uplifting benefits to the locals?

(a) Yes (b) No

5.5. By considering the community needs public sector can improve their work. Do you agree?

(a) Yes (b) No

With locals-professionals consensus conservation can be done efficiently, do you agree?

(a) Yes (b) No

Write your comments about "community participation "in heritage conservation in your own words.

## Appendix D

### Article Publication

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#### Title

**Sustainable Tourism through Community Participation in Heritage Conservation: A Case Study of Chauburji Lahore**

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