

Analyzing the impact of Devolution of Powers on the Cultural Heritage in Pakistan

Ali Gul Abbasi¹, Dr. Liaquat Ali Abro² and Aftab Anwar Shaikh³

Abstract:

The concept of "culture" refers to everything that embodies the material and spiritual qualities created as a result of historical and social development. Cultural heritage refers to the inheritance of both material objects and immaterial qualities that define a group or culture. These inheritances are passed down through the generations, preserved in this very moment, and then entrusted for the benefit of future generations. Cultural heritage is a means of expressing how society's beliefs, values, understanding, and practices have changed over time and have a significant impact on modern society. Both material and immaterial resources are included in this comprehensive idea. The idea of cultural heritage is not exclusive to any one area or group of people. It is a general idea that embraces all facets of the environment and results from the gradual mingling of individuals and places (Nilson&Thorell, 2018). Thus, it becomes too crucial to understand the worth of the heritage and protecting it becomes the key responsibility of the state as well as all individuals. Pakistan is blessed with an extensive number of historical structures and archaeological sites. The country is responsible for protecting and preserving these historical resources since it is the connection of the nation to the past and will last for many more centuries. The 18th amendment to the constitution of Pakistan resulted in numerous changes in the entire system where decentralization resulted in the handing over of responsibilities to the provincial levels. The responsibilities of preserving the cultural heritage was handed over to the provinces and since then, all the provinces are engaged in the preservation and promotion of the cultural heritage. Current study provided an overview of the history of cultural heritage preservation and discussed in detail the impact of 18th amendment on the cultural heritage. The study concluded that the 18th amendment has proven to be positive in terms of preserving cultural heritage with some limitations.

Keywords: Decentralization, Cultural Heritage, Devolution of Powers, Federalism, Heritage preservation

¹ Ali Gul Abbasi, PhD (Law) Scholar, Faculty of Law, University of Karachi, Pakistan, (aligulabbasi@gmail.com).

² Dr. Liaquat Ali Abro, PhD (Law) Law Officer, Law Department, Government of Sindh, Karachi, Pakistan (liaquatabro75@gmail.com)

³ Aftab Anwar Shaikh, Advocate, HC, Pakistan, (aftabfriends6@gmail.com).

1. Introduction:

The term "culture" refers to all components that represent all material and spiritual qualities produced through historical and social development. Additionally, it encompasses all of the means through which the magnitude of the dominance of man's natural and social surroundings is communicated to the following generation(Blake, 2008; Ellis, 2009; UNESCO, 2001).The level of human sovereignty over the natural and social environment is demonstrated by morals that are passed down to the following generation. Spiritual values may encompass beliefs, customs, and traditions, whereas material values may encompass elements like art, architecture, and technology. Education is a key factor in molding people's perceptions of their cultural heritage and is frequently used to transmit cultural beliefs from one generation to the next. Education may aid in the preservation of both the present and the past by raising awareness of conservation culture and cultural heritage. It is crucial to approach cultural heritage and conservation culture with a conscientious mindset in the modern, globalized world. Cultural heritage is the inheritance of tangible artifacts and intangible features of a group or culture that are transmitted from prior generations, conserved in the present, and given for the benefit of subsequent generations. It is a reflection of how people's principles, beliefs, understanding, and traditions have developed over time and have influenced modern society. Cultural heritage includes both material and immaterial resources. Buildings, monuments, artifacts, and natural landscapes are examples of tangible assets. Intangible assets include customs, traditions, beliefs, and practices. The idea of cultural heritage is not exclusive to any one area or group of people. It is a general idea that embraces all facets of the environment and results from the gradual mingling of individuals and places(Nilson & Thorell, 2018). Thus, it becomes too crucial to understand the worth of the heritage and protecting it becomes the key responsibility of the state as well as all individuals.

The cultural heritage of every nation is a crucial part of the cultural heritage of the world as a whole (UNESCO, 1985), expanding awareness of the significance of cultural heritage has culminated in the development of bolstering of international culture heritage organizations whose objective entails protection, promotion, management, and dissemination of the cultural heritage (ICOMOS, 1999; UNESCO, 1985). The management and preservation of the cultural heritage of the globe is the responsibility of numerous international organizations. UNESCO, the International Council of Museums (ICOM), the International Council on Monuments and Sites (ICOMOS), and the International Centre for the Study of the Preservation and Restoration of Cultural Property (ICCROM) are some of the most well-known organizations.

2. Cultural Heritage in Pakistan:

Pakistan is blessed with an extensive number of historical structures and archaeological sites. The country is responsible for protecting and preserving these historical resources since it is the connection of the nation to the past and will last for many more centuries. Pakistan's ancient lineage gives it an inimitable identity in a phase when globalization is rampant. Pakistan has a magnificent trove of old heritage, spanning several ages. Pakistan is home to Mehargarh, Mohen-jo-Daro, and Harrappa—it is the territory that gestured Alexander to set sail down river Jhelum with purple flags fluttering; the enormous Gandharan civilization as the seat of Buddhism; the sacred engravings of the Hindu Shahi temples of the Salt Range and Tharparkar; the elegant epitaphic clusters of Makli, Multan and Uch Sharif, an amalgam of indigenous, traded and imported arcuate, indicating subsequent Sultanate dynasties; the breathtaking Chahar-baghs and jewel-like structures of the most magnificent kingdom in the entire globe, founded by the young ruler of Farghana; the Sikhs mimicking the Great Mughals, and the shared legacy of diverse architecture with its European overtones, an inheritance of the British who colonized this region. Peshawar, Multan, Thatta, Karachi, and countless other modern metropolises with their momentous settings are all important in our pursuit for an appreciation of our cultural diversity. These historic urban cores can be found from the highest points of the Khyber in the far north to the southernmost tip of the great river Indus (Heritage Foundation of Pakistan).

3. A thorough history of Heritage Conservation:

Pakistan has an extensive cultural legacy encompassing both tangible and intangible aspects. The tangible heritage involves historical sites like the ones from the Gandhara and Indus Valley Civilizations. Oral traditions, artistic endeavors, social practices, and festivals are all included in the intangible legacy, along with practices, expressions, knowledge, and abilities. The cultural traditions of each province in Pakistan are distinctive and add to the diversity of the nation's past. An essential component of Pakistan's cultural history is the indigenous knowledge, customs, and artistic expressions that have evolved through the ages due to human interaction with the environment. These customs have assisted in guiding our ancestors in overcoming difficulties like famine, illness, and natural calamities. This cultural legacy should be protected and preserved because it reflects the past and the identity of Pakistan (National History and Literary Heritage Division, 2017).

The archaeological policies are centered around advocating the discovery and exploration of prehistoric sites, which enable us to gain insight into our past. In addition, policies also seek to preserve and protect architectural remains, which constitute significant cultural artifacts offering details about the history and culture of a region. The correct maintenance and public accessibility of these

artifacts can be ensured through effective management of cultural assets, which is equally essential. Beginning in the first half of the 19th century, British colonies in South Asia—including what are now Pakistan, Bangladesh, India, and Sri Lanka—started to improve their policy on archaeology(Chakrabarti, 1997, 2003). The Bengal Regulation XIX of 1810, which gives the government full authority to intervene if a public structure is exploited improperly by private parties despite the lack of details regarding the steps to be taken, provides formal acknowledgment of such policies(Roy, 1953). Bengal Regulation XIX of 1810 and Madras Regulation VII of 1817 were the earliest antiquarian regulations in India, granting government agencies the authority to take action in the preservation of public buildings. Act XX of 1863 gave the government the authority to safeguard and preserve structures with historical or aesthetic significance, even when owned privately. The Ancient Monuments Preservation Act, of 1904 gave jurisdiction over monuments including those that were privately held(Archaeological Survey of India). The East India Company began an initiative in 1844 to collect data on temples and structures for preservation and restoration, except monuments in present-day Pakistan. However, Major General Sir Alexander Cunningham, who was appointed Director-General of Archaeology, began a survey to gather and preserve archaeological, historical, and architectural data even though the repair and upkeep of historic structures were not originally included in the finance plan. A law was approved in 1878 to conserve the sites after provincial governments were granted the duty of protecting historical structures and monuments in 1873. Concerns regarding the local government's capacity to conserve monuments efficiently were expressed by Lord Lytton(Roy, 1953). Major H.H. Cole was given the task of creating lists of Indian antiquities in 1881, classifying them according to whether they should be saved, preserved, or already in ruins(John Marshall, 1939; Roy, 1953).

Sir John Marshall divided Indian monuments into three classes (I, II, and III), which served as the basis for the Conservation Manual (1923). In British India, the local government was initially in charge of conserving and protecting monuments, but in 1899, a new plan divided the country into five archaeological circles, with Director Generals chosen to manage the preservation and protection of historic sites(Ramachandran, 1953). As Viceroy in 1899, Lord Curzon made substantial adjustments to the laws and management procedures governing archaeological surveys, placing a strong emphasis on investigation, advancements in archaeology, and monument protection(John Marshall, 1939). Lord Curzon deserves praise for passing the 1904 Ancient Monuments Preservation Act. His unwavering backing provided the framework for the formation of the managing and conservancy policy for architectural heritage(Ghosh, 1953; Lahiri, 2006; John Marshall, 1939; Ramachandran, 1953; Singh, 2004). The appointment of Sir John Marshall as Chief General of the British Indian Archaeological Review had a profoundly positive effect on the archaeological history of South Asia because he was

instrumental in setting up museums, publishing, preserving monuments, and leading excavations. His books "Conservation Manual 1923" and "Archaeological Works Code 1938" contain conservation guidelines and procedures that are still used today (J Marshall, 1938; J. H. Marshall, 1923). It is crucial to understand that the Athens Charter of 1932 and the Venice Charter of 1964 both adopted and put into practice Marshall's conservation principles (Ghosh, 1953).

Prior to the independence, South Asia was divided into various archaeological circles, which Pakistan embraced to manage cultural heritage, with distinct circles for West and East Pakistan, along with Northern circles for Hindu, Buddhist, Muslim, and British monuments, subsequently reinforced into the prior frontier circle (Muhammad Rafique Mughal, 2011). After Bangladesh gained its independence in 1971, Pakistan's archaeology was divided into Northern and Southern circles, which boosted the Federal Archaeological Department's effectiveness, especially with regard to conservation. In an effort to improve operational effectiveness, the Northern Circle of Archaeology was reorganized, creating four regional offices in Multan, Taxila, Gilgit, and Peshawar. Concurrently, the Southern Circle was split into two regional offices, one each in Hyderabad and Quetta. The Director-General of Archaeology and Museums, who was based in Karachi until 1998 when he moved to Islamabad, is renowned for maintaining substantial authority over decision-making processes despite the existence of these institutional divisions and the establishment of regional offices. One of the most significant developments in the discipline of Pakistani archaeology occurred in 2011 when the federal government of Pakistan officially turned over the management of the 402 officially recognized protected sites and monuments to the corresponding provinces. This move reflected an unanticipated and historically momentous shift in the field of archaeology administration, echoing the days of prominent figures like Sir John Marshall and Sir Alexander Cunningham. The archaeology departments were set up in all of the provinces, including Khyber Pakhtunkhwa, Sindh, Punjab, and Balochistan, and the provincial legislation eventually accepted the Antiquities Act of 1975 with minor modifications on their list of monuments and sites (Mohammad Rafique Mughal, 2011; Ota, 2010).

4. Pakistan's Heritage Legislation and the 18th Amendment:

Through the Ancient Monuments Preservation Act (AMP Act, 1904), which mandated the safekeeping of every sort of monument irrespective of its religious or cultural value, Pakistan adopted a heritage preservation practice from the British colonial authority. In order to protect and manage monuments and archaeological sites, Pakistan adopted the AMP Act 1904 at the time of its independence. In 1968, it was revised to add a counseling board and redefine "antiquity" as monuments constructed before May 1857, granting the federal government's Department of Archaeology control over their

maintenance. An amplification to the prevailing Antiquities Act, originally enacted in 1975 and subsequently revised in 1990, incorporated a categorization of historical artifacts as those surpassing a chronological threshold of 75 years in age. Within 200 feet of protected monuments, no new building or excavation was allowed. The National Fund for Cultural Heritage Act (1994), which permits financial and scientific support for programs aimed at protecting and conserving cultural heritage, the Karachi Building & Town Planning Regulations (2002), Punjab Heritage Foundation Act (2005), and Lahore Walled City Act (2012) are examples of broader regional regulations in use in various provinces (Akbar, Iqbal, & Van Cleempoel, 2020). No matter how well-preserved a site is or whether it qualifies as a monument of national or global significance, all categories of sites are subject to Pakistan's cultural heritage legislation. The care of any particular class of monuments, such as the World Heritage sites, is not handled by a separate organization. But to conserve Mohenjo Daro, an independent authority was established in the late 1970s called, 'The Authority for the Preservation of Mohenjo Daro' for enacting the UNESCO-sponsored preservation program.

Pakistan has ratified a number of international agreements designed to protect cultural heritage. The Convention for the Safeguarding of Intangible Cultural Heritage (2003) represents a convention that concentrates on preserving cultural customs, expressions, and practices that have been passed down from one generation to the next. The Convention on the Means of Prohibiting and Preventing the Illicit Import, Export, and Transfer of Ownership of Cultural Property (1970) is another treaty that tries to put an end to illegal trade in cultural property and artifacts. Another international agreement that Pakistan has ratified is the Convention for the Protection of the World Cultural and Natural Heritage (1972), which aims to safeguard cultural and natural landmarks of exceptional global importance. Another agreement that Pakistan has ratified is the Convention for the Protection of Cultural Property in the Event of Armed Conflict (1954), which strives to safeguard cultural property in situations of conflict. Pakistan is required to abide by the rules and legislation stated in these agreements because it has ratified them. The preservation of cultural heritage and ensuring that it is preserved for future generations depends on adherence to these agreements (Zainab Fakhar, 2019).

Devolution is a result of the 18th Constitutional Amendment, which was passed in 2011 and aimed to decentralize power while giving the provinces greater autonomy. Before this devolution, all of the nation's archaeological sites and artifacts were under the control of the Federal Archaeology Department. Following the devolution, each province was assigned the duty to oversee and protect any archaeological sites or artifacts under its control. The Khyber Pakhtunkhwa (KPK) Antiquities Ordinance (1997), the Sindh Cultural Heritage (Preservation) Act (1994), and the Punjab Special Premises Act

(1985) were all passed and in effect in the corresponding provinces before the Federal Archaeology Department was shifted to the provincial level through 18th Constitutional Amendment(Akbar et al., 2020).A significant event following the 18th Constitutional Amendment (2011) was the law that the Balochistan legislature passed in 2014. The Antiquities Act (2014) is Balochistan's first provincial law since Pakistan gained its independence. The Antiquities Act of 1975 was somewhat modified in 2016 by KPK, which also changed the definition of "antiquity" and the 100-year requirement for its classification(Akbar et al., 2020).These local laws, which are consistently applicable to historical monuments, cultural heritage sites, and archaeological sites regardless of their category, state, or kind, are based on the Antiquities Act of 1975, which was modified in 1990 to include particular changes(Akbar et al., 2020; Provincial Assembly of Balochistan, 2014; Provincial Assembly of Khyber Pakhtunkhwa, 2016).

5. The 18th Amendment and the organizational setup:

The transfer of authority from the federal to the provincial levels was the biggest improvement in 2011. The Federal Department of Archaeology of Pakistan transferred authority to the provincial departments, which is regarded as the most significant change in archaeology history. The following subsections provide a detailed description of the existing national and provincial archaeological departments as well as their goals and objectives.

Federal Department of Archaeology and Museum:

The 18th Constitutional Amendment resulted in modifications in the rules of business, 1973. The provinces took up the Ministry of Culture's duties and powers after it was disbanded. To other divisions and ministries, including the Cabinet Division, Inter-Provincial Coordination Division, Economic Affairs Division, Planning and Development Division, and the Ministry of Foreign Affairs, some organizations and responsibilities were nonetheless kept at the federal level. On October 26, 2011, the newly established Ministry of National Heritage & Integration was given responsibility for these tasks. On June 7, 2013, the Ministry of Information and Broadcasting and the Ministry of National Heritage & Integration merged. The Ministry of Information and Broadcasting and National Heritage separated into two distinct divisions, namely the National History and Literary Heritage (NH & LH) Division and Information & Broadcasting on 5 January 2016. On August 19, 2019, the NH&LH Division came under the Ministry of Federal Education and Professional Training. The Ministry of Federal Education and Professional Training further changed its name to the National Heritage and Culture Division on 10 April 2020. The National Heritage and Culture Division is tasked with preserving and promoting Pakistan's cultural heritage. At the federal level, this division was assigned a variety of tasks

and split into several divisions. The Department of Archaeology and Museum is one of the divisions. The protection and upkeep of the architectural monuments, museums, and archaeological sites within its jurisdiction fall under the purview of the Department of Archaeology and Museum. It carries out investigations and excavations to learn more about the history and culture of Pakistan. The Department of Archaeology and Museum aids in fostering a sense of pride and identity among Pakistanis by maintaining and promoting the country's cultural history(Khan, Nuti, Monti, & Micheli, 2022).

Directorate of Archaeology and Museum, Balochistan:

Balochistan's Department of Culture, Tourism, and Archives comprises a number of roles and divisions that strive to protect and advance the province's cultural legacy. Important archive, cultural, and educational resources are obtained and gathered by the Directorate of Archives from numerous departments and district offices. They oversee and maintain the government's archival documents, which are made available for use in planning, administration, and research. Additionally, they acquire and maintain private historical collections, including notable tribal families' documents and oral archives, which are audio recordings of eminent province leaders' speeches and interviews. They also microfilm additional private records of significant national relevance as well as delicate government records. The Archaeological Museum gathers, acquires, and excavates historical and archaeological artifacts. They protect, display, construe, and envisage the province's cultural heritage. The Idara-e-Saqafat/ Art Council fosters cultural events in the region and demonstrates district's cultural heritage by setting up exhibitions, dances, music, and folksongs. They also receive training in calligraphy, fine arts, and folk arts. They put up Balochistan's pavilion on instances such as LokMela at Islamabad and the provincial float on 23rd March, the Day parade. They carry out national and foreign cultural troupes during their trips to the province and set up stage dramas and musical shows. The tourism is developed and promoted by the Tourism Cell. They create tourism-related projects and infrastructure, including lodgings, rest areas, and dining establishments. In order to offer pertinent information, they also built up tourist information centers. The library provides a study room for students as well as maintaining and preserving literature. In order to advance the culture of knowledge, they maintain valuable books for students and assist readers, researchers, and students by offering books, periodicals, newspapers, and reading materials. They occasionally display books as well(Government of Balochistan; Khan et al., 2022).

Directorate General of Archaeology and Archaeology Department of Sindh:

The people of the province of Sindh always held their culture, heritage, history, and language in exceptional esteem. To safeguard and encourage these components of Sindh's identity, a "Culture Cell" was set up within the Education Department in 1976. In 1988, this Culture Cell received

the designation of Administrative Department. However, over time, the department witnessed a number of alterations and shifts. At first, it operated under the name "Culture, Tourism, Sports, Youth Affairs, and Social Welfare Department". Later, it was abbreviated to just "Culture and Tourism Department". The "Culture Department" and the "Tourism Department" were created in 2009 after additional departmentalization. The creation of these divisions demonstrates the value placed on safeguarding and advancing Sindh's cultural heritage and tourism sector. The Sindh Culture Department promotes literary endeavors, safeguards historic structures, preserves archaeological sites, and ensures the welfare of intellectuals, among other cultural heritage-related activities. When necessary, the department also uses the expertise of the private sector. The Federal Department of Archaeology and Museums previously had the responsibility for overseeing the built heritage of all the provinces of Pakistan, including Sindh. The Department of Antiquities in Sindh was founded as an outcome of the devolution of the power over protecting the built heritage to the provincial level in 2011. The management and protection of Sindh's archaeological, historical, and physical heritage falls under the jurisdiction of the Department of Antiquities. The department is divided into three divisions: heritage, conservation, and archaeology, all of which collaborate to guarantee Sindh's cultural heritage is safeguarded and preserved. The headquarters of the Department of Antiquities is based in Karachi, with sub-offices in Thatta, Shikarpur, Jamshoro, Hyderabad, and Sukkur. The Culture Department has the tools and resources necessary to accomplish its objectives. The department uses cultural complexes, outdoor theatres, auditoriums, and arts councils to promote Sindh's legacy through cultural events and activities. Public libraries, which also act as cultural hubs for various activities and events, foster literary activity. With aspirations to grow its network of public libraries, the department is primarily concerned with protecting and restoring archaeological sites, monuments, and museums. The Sindh Cultural Heritage (Preservation) Act of 1994 established a regulatory framework for protecting historic structures. A Heritage Cell was established to manage the listing and delisting of cultural heritage under the Act of 1994 (Government of Sindh; Khan et al., 2022).

Archaeology and Museum, Khyber Pakhtunkhwa:

On July 1st, 1992, the Directorate of Archaeology and Museums was founded as a government agency in the Khyber Pakhtunkhwa province. This organization's main goal is to save and conserve the province's cultural heritage. The Directorate of Archaeology and Museum Khyber Pakhtunkhwa is now in charge of all structures, archaeological sites, and museums in the province following the devolution of the Federal Archaeology Department in 2011. The department's principal goals include the investigation and excavation of archaeological sites, the preservation of historical structures, and the upkeep of current museums as well as the creation of new ones throughout the province. Exploration and excavation of archaeological sites entail fieldwork and research to find and

examine ancient artifacts and sites. Pakistan's Khyber Pakhtunkhwa province is home to a significant archaeological complex. Ancient civilizations that once lived in the province left behind an intriguing past and archaeology. Due to the region's extensive archaeological legacy, Khyber Pakhtunkhwa's archaeological sites are renowned for attracting attention from tourists from around the world. The province stands out for having historical roots, which have enhanced its history and helped it achieve attention from archaeologists all over the world. The province is home to an extensive number of archaeological sites that reflect the cultural and religious diversity of the area, including Buddhist stupas, Hindu temples, Islamic shrines, and old forts. Khyber Pakhtunkhwa's archaeological sites shed light on the great civilizations that once inhabited the area, particularly the Gandhara civilization, which served as a hub for Buddhist art and culture. Extensive archaeological explorations and research initiatives have been conducted in the province, adding to our knowledge of the area's rich history and archaeology (Government of Khyber Pakhtunkhwa; Khan et al., 2022).

Antiquities and Tourism Department of Punjab:

The Directorate General of Archaeology Punjab was set up in 1987 as a subsidiary of the Information, Culture, and Youth Affairs Department. In October 2011, it became affiliated with the recently established Youth Affairs, Sports, Archaeology & Tourism Department. Prior to devolution in 2011, the Directorate General of Archaeology, Punjab had been accountable for the 261 protected monuments pursuant to the "Punjab Special Premises (Preservation) Ordinance 1985". Following the 18th Amendment, 149 monuments/sites were handed over from the federal government to the government of Punjab. Lahore serves as the Directorate's administrative center, and Taxila, Jhelum, Multan, and Bahawalpur serve as its sub-regional offices. The Information & Culture Department has the responsibility to promote the cultural heritage of Punjab and communicate the policies of the government to the public. The department's goals include promoting public engagement in cultural activities, providing healthful enjoyment, and enhancing artistic understanding and practice. Additionally, it emphasizes the cooperation of artistic and cultural organizations as well as media management during times of crisis and media policy formulation. With the exception of service-related issues, the Information & Culture Department is in charge of policy issues, press law administration, advertising regulation, promotion of art and culture, financial support for journalists and artists, enforcement of motion picture rules, coordination with the federal government, publicity, and public relations, infrastructure development for the arts and culture, and management of museums (Government of Punjab).

Tourism, Sports, Culture, Archaeology and Museums of Gilgit Baltistan:

The management and preservation of historical places, architectural landmarks, and museums in the Gilgit Baltistan area under the purview of this department. Its primary goal is to preserve current museums and build new ones in order to boost tourism and the local cultural heritage. The department is in charge of managing museums as well as Gilgit Baltistan's archaeological site preservation and excavation. For the conservancy of cultural assets and the comprehension of the region's past, archaeological sites must be preserved. Archaeological site excavation can reveal important historical insights, including knowledge about earlier civilizations, cultures, and lifestyles. A wide variety of civilizations, ethnic groups, and languages can be found in Gilgit. The residents come from a variety of backgrounds, including individuals from other Pakistani cities and other countries. Its strategic location, which has made it a gathering place for people from various locations, is the cause of this diversity. The region's cultural heritage is enriched as a consequence of this diversity, where different traditions, customs, and practices coexist and have an impact on one another. Multiple languages are spoken and written in the area, creating a distinctive linguistic environment due to the diversity of ethnic groups and languages present (Government of Gilgit Baltistan; Khan et al., 2022).

6. How 18th Amendment impacts the Cultural Heritage:

In 2010, 18th Amendment in the Pakistan's Constitution was approved. By delegating authority from the federal government to the provinces, this amendment attempted to decentralize political and administrative control. As the federal government had previously had a prominent role in decision-making, the devolution of powers represented a substantial change in Pakistan's governance system. The devolution of power has had an impact on Pakistan's cultural legacy because the provinces were given more freedom to decide on cultural practices and policies. The amendment acknowledged the diversity of Pakistan's cultural heritage as well as the need for its preservation and promotion at the provincial level. The provinces were granted the authority to set up cultural institutions, foster cultural endeavors, and preserve sites of cultural significance within the scope of their authority. The impact of devolution has been significant on the cultural heritage and some of the key areas are discussed in here.

Cultural Autonomy:

Cultural Autonomy implies this devolution of authority from the central to the provincial governments. This transfer of authority gives the provinces more authority over cultural issues that fall under their purview. The goal of cultural autonomy is to give provincial governments the authority to create and carry out policies to protect and promote regionally specific cultural resources. As a result, provincial governments are free to make choices regarding issues relating to culture, including language, education, and the arts, with no intervention from the federal government. Recognizing the diversity of

cultures within a nation and the opportunity for their preservation and promotion make cultural autonomy vital. Additionally, it enables increased community involvement and representation in decision-making procedures involving cultural issues. A sense of national pride and unity can be boosted by the establishment of distinctive cultural identities within the different constituencies of the state owing to the cultural autonomy.

In the opinion of Eide, Greni, and Lundberg (1998), cultural autonomy implies that a culturally defined group has the right to self-governance in subjects that pertain to the conservancy of its own culture. This indicates that the group has the authority to decide how its culture is kept and upheld, free from influence from outside forces. Cultural autonomy is crucial as it enables the upkeep of cultural diversity and the preservation of cultures. Roach (2004) determines cultural autonomy as a type of self-governance that is not restricted to a particular region. This demonstrates that the group is not constrained by a certain geographical area and can govern itself while preserving its cultural identity. To guarantee the subsistence and flourishing of the group's culture, cultural autonomy is crucial. Its capacity to uphold its own identity and way of life in the face of outside forces or influences is a result of its cultural autonomy. The definitions of cultural autonomy are directly associated with the concept of devolution of powers. Relocation of power from the central government to the provincial government involves authority for making decisions pertaining to cultural issues. A devolved region's culturally defined groups may have the right to autonomy in maintaining and developing their culture, according to the concept of cultural autonomy. Cultural autonomy includes a group's culture being preserved and maintained. Cultural heritage and this preservation component are intimately related. The protection, promotion, and management of cultural assets within a specific region may be impacted when cultural autonomy is provided as part of the devolution of powers. The power to make regional choices on cultural issues might affect the activities and policies pertaining to cultural heritage preservation.

Cultural Diversity and Local Heritage:

Pakistan is a culturally diverse country because it is the home to several ethnic groups and languages. In terms of languages, apparel, beliefs, meals, traditions, and ethnicity, Pakistan boasts a rich cultural diversity (Shah, 2018). The 18th Amendment gave the provincial governments the authority to foster and protect the cultural diversity that exists within their borders. The devolution gave the authority to the provincial governments for safeguarding and preserving cultural heritage sites, artifacts, and customs that are distinct to their respective provinces. This implies that the provincial governments have the authority to identify and preserve the cultural heritage of their region, encompassing both tangible and intangible components of the region's cultural past and customs. The

maintenance of regional identity and cultural diversity as well as the comprehension and gratitude of the history and cultural legacy of the nation are all enhanced by the preservation of local heritage. There is a higher chance that these cultural assets will be protected and well-maintained for upcoming generations to discover and benefit from over time because there is an increased focus and funding for the preservation of local heritage. The local heritage of a region will also have greater possibilities to be studied and documented by academics, historians, and other interested parties, which can foster a deeper appreciation for the distinctive cultural practices and traditions that exist within the specific province. The protection of local heritage can also have economic advantages since it can draw tourists who are eager to acquire knowledge about the history and customs of the region, which can boost the local economy. All of Pakistan's provinces contain a large number of monuments. The majority of the monuments are in a state of ruin despite the fact that basic catalogues have been developed in several regions due to the restricted availability of funding. Furthermore, a sizable percentage of the monuments that have been documented might already have vanished. This situation emphasizes how urgent it is to launch a coordinated effort to address this serious issue. It is obvious that the community places a high value on local heritage, and that local efforts are required to identify and conserve the valuable assets(Heritage Foundation of Pakistan).

Traditional architecture encompasses much more than just the outside of a structure. It embodies a complex web of deeply ingrained and passed-down through the generations social values, ideals, philosophies, conduct, and customs. Heritage buildings have inherent value that creates an actual collective archive of enduringly refined lifestyles that, if vanished, cannot be replaced. Modern best practices recommend bringing these ancient neighborhoods back to life and altering them to offer places where regional customs can be fostered, communicated, and even developed(Adom, 2017). Some examples of cultural activities and programs include arts and artistries, cuisine, theatre and concerts, music, and others(Malik et al., 2023).

Enhanced conservation:

The federal government handed over control of heritage protection initiatives to the provincial governments. As a result of this change in authority, individual provinces adopted diverse strategies and goals, resulting in unique ways to protect and preserve historical assets in each province. These various strategies and priorities have a substantial impact on the success of heritage conservation efforts. For example, *suriyajek* is a traditional form of dance performed by the Kalasha individuals during their religious celebrations and festivals. For the Kalasha people, receiving approval to add *suriyajek* to the list of Intangible Cultural Heritage in 2018 is a significant accomplishment since it acknowledges the significance of their cultural practices and customs. The recognition was the outcome of collaborative

efforts by the federal, the provincial of Khyber Pakhtunkhwa, and local NGOs(Umed Ali, 2020). A non-profit organization in Pakistan called Strengthening Participatory Organization (SPO) works in a variety of sectors to promote communities' well-being by increasing awareness of fundamental rights and providing access to those rights. From February 2016 to February 2018, SPO and Indus Cultural Forum (ICF) held three 'Pakistan Mother Languages Literature Festivals' in Islamabad. These celebrations sought to honor Pakistan's rich cultural history while promoting literature and art in regional languages. The festivals gave local playwrights, poets, musicians, and writers a stage on which to perform and engage with young people. These events were put on by SPO in an effort to develop social ties and the promotion of Pakistan's native culture. The festivals invited over 150 writers, artists, and scholars to participate as speakers to offer their knowledge regarding the rich linguistic and literary heritage of Pakistan. The festivals acquired monetary assistance from HBS, Government of Sindh, and LokVirsa. SPO also started a project to increase public knowledge of social and cultural legacy in specific regions of the Punjab and Khyber Pakhtunkhwa provinces from April 2019 through May 2020 in Peshawar, Lahore, and Faisalabad(Strengthening Participatory Organization (SPO)).

Funding and Resource Allocation:

The provision of funds for heritage-related initiatives and projects was entirely within the control of the federal government before the 18th Amendment. The provinces were given a portion of the federal budget and the authority to distribute money for heritage-related projects in accordance with their objectives after the amendment. This implies that, in terms of safeguarding cultural heritage within their particular territories, provinces now possess greater autonomy and decision-making ability. The provision of funds for the preservation of cultural heritage is crucial because it guarantees that historical locations, artifacts, and traditions are preserved and passed down to the next generations. The government is recognizing the value of local knowledge and skills in maintaining cultural property by giving provinces discretion over funding. As mentioned earlier, Sindh Government funded for *Pakistan Mother Languages Literature Festivals* because it had the authority to promote its culture.

Policy formulation and implementation:

Cultural policies define the set of rules and methods that a governing body or authority establishes to foster and protect the cultural heritage of a region. Since each province in Pakistan is given the freedom to develop its own cultural policies, these rules may vary from one province to the other. The cultural policies may include programs that support artists and cultural organizations, fund cultural events, and take action to save and publicize cultural heritage artifacts and sites. The decentralization of

cultural policy could lead to a more individualized approach to preserving and promoting cultural assets because it gives the provinces greater authority in making decisions about how to do so.

Challenges:

While the 18th Amendment gave provinces an opportunity to claim their cultural legacy, it also presented challenges. The responsibility to safeguard and promote each province's unique cultural heritage increased. This suggests that there might be variations in how effectively each province can fulfill this duty. The availability of financial resources is one aspect that can influence these discrepancies. It is possible that some provinces allocate more money for the preservation of their cultural heritage. Administrative capacity is another consideration. The personnel in some provinces may be better qualified and competent to oversee initiatives to preserve cultural heritage. Political will is another factor. Depending on the political environment and leadership, some provinces may give greater priority to cultural heritage preservation than others.

Conclusion:

Following the 2010 ratification of the 18th Amendment to the Pakistani Constitution, the nation's administration underwent a substantial transition, especially with regard to the conservation and advancement of its rich cultural legacy. These provincial governments now have the ability to make decisions autonomously about cultural practices, legislation, and heritage preservation because of the federal government's devolution of powers to the provinces. This change has enabled provincial governments to protect and promote their distinctive historical monuments, artifacts, and customs and acknowledge and celebrate Pakistan's great cultural diversity with its many ethnic groups, dialects, and traditions. Provinces have adopted various strategies for cultural conservation since they have more authority over financing, the creation of policies, and their execution. This has promoted the local heritage as well. But there are consequences associated with devolution as well, like differences in provincial administrative and financial capabilities. The repercussions of the 18th Amendment both demonstrate the possibility of broader cultural preservation and serve as an appeal for group efforts to guarantee that Pakistan's rich cultural legacy is preserved and honored for many years to come.

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