

Revitalizing Cultural Heritage: Museums' Dynamic Role in Raising Awareness in Pakistan

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ABSTRACT

The purpose of this research was to examine how museums in Pakistan are contributing to the preservation of cultural artefacts. The purpose of this research is to identify possible ties between cultural institutions, museums, and the tourism sector that can raise consciousness among tourists. A random sampling procedure was used to select 300 participants. Data were collected from the Sindh province in Pakistan. We used qualitative data to collect information from museum curators, administrators, asset managers, and visitors. This qualitative study combined in-depth interviews with semi-structured open-ended questionnaires. There were two stages of data collection: the first involved interviews and the second involved identifying historic sites. It was determined that a proper awareness system was required; however, no culturally acceptable funding could be provided. It is easier to create a compelling presentation when there is a clearly defined national policy on cultural heritage.

Keywords: Sindhiology, Cultural Heritage, Museums, Awareness, Tourism Industry

Introduction

This study centres on the Sindhiology Historical Centre, which is home to a vast and unexplored collection and is thus an important cultural tourist attraction. Cultural attractions will be able to be evaluated with its help. According to Mendoza et al. (2023), this enables the study to investigate all possible connections within the wide spectrum of links at both existing and emerging cultural awareness locations. Additionally, government agencies will use the results of awareness campaigns to help improve visitor information on cultural assets, as this is still needed (Cetin, 2020). This study seeks to identify the potential connections between historical centers and cultural heritage areas to raise awareness among guests (ASEAN, 2015).

Similarly, local destination advertising associations must demonstrate consumer interest in visiting all listed historic sites to promote them as cultural tourism industry destinations (Kanth & Soni, 2023). The building's cultural and historical resources impede the tourism industry (McKercher & du Cros, 2002), and its usage is regulated by a comprehensively characterized cultural heritage division. As a result, the services administrators' and guests' perspectives are the focus of this study (Russo & Palla, 2023). Heritage is a comprehensive concept incorporating substantial resources, such as typical and cultural situations, surrounding landscapes, notable places, destinations, and artificial conditions (ICOMOS, 1999). Agent administration and potential strategy usage are necessary to improve guests' learning economy and understanding of human cultural advancement (Le, 2020). To overcome the challenges brought on by the wrong placement of cultural assets in historical centres, astute development administration can produce positive results (Ressa, 2023). The real foundation of cultural heritage is becoming harder to ascertain due to implementation-related challenges (Goel & Pitrelli, 2021).

A typical discussion repeatedly blames a period of incompetence in various parts of the world regarding the awareness of the gallery's guests. In any case, the inappropriate structure of the introduction of cultural resources was emphasized by numerous guests, resulting in a lack of data on the national cultural heritage. The main need has always been for the exhibition hall to function as a wage-generating tool rather than as an awareness-generating organization. Furthermore, eavesdropping on common

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characteristics and familiar thought processes is associated with poor human administration (Oktadiana et al., 2022). If properly expanded, cultural exhibition halls can open new doors for neighbors and significantly contribute to local economies and countries (UNWTO, 2019). Similarly, they can strengthen the protection of unique intangible cultural heritage and raise humanity's awareness of cultural heritage. According to the UNWTO (2013), only 0.54% of the world's total population visits Pakistan. The cultural tourism industry has been denied its significance since the creation of Pakistan (Malik et al., 2023). Ineffective administrative structures, lack of investment support, and desperate security plans claim to be essential assets of the state (Aon & Rafeeq, 2014). The domestic travel industry's approach was revamped in the 1990s. Therefore, there is a great need for research in this potential area to develop appropriate strategies to advance cultural heritage and awareness in Pakistan.

Visitors from near and far who come to Pakistan to see these historic landmarks are often curious in the country's brief past (Ranck, 2023). Unfortunately, there is a lack of comprehensive data on cultural heritage at this level, and the exhibition halls consistently fail to meet their standards due to inadequate implementation (Ismaeel, 2023). This incompetence resulted in the absence of data among the day-to-day guests. Heritage in the travel industry is recognized as an outstanding example of the most senior halls, which recognizes the required standards of origination, and its importance in the development of the travel industry is undeniable (Prentice, 1993a; Prentice, 1993b). Many people visit these places for stimulation and to look for routine information. The exhibition hall displays an assortment of landscapes related to social and historical sites in the country. According to Punjab the Travel Industry Foundation (2005), the travel industry is archived as a structured, routine, and multi-dimensional business movement that has developed the industry's dimension to global prominence. It houses more than 200 million individuals globally. It supports more than US\$ 600 billion in immediate and aberrant annual expenditures on global economic development—the critical development of the tourism sector throughout the year's exhibitions. The tourism sector is one of the incredible economic and cultural miracles of the past century (Menaguale, 2023). Changes in global innovation motivate the entire world to address familiar and universal needs in these unique circumstances (UNWTO, 2021). Learning economy and awareness are positively associated with one another. Because the world is experiencing a significant change in innovation and the risks of time administration, computerized learning strategies in historical centers are a source of financing data concerning cultural heritage and are important in the cultural development of humankind (Jain, 2023). Various media frequently convey awareness and data, sometimes broadcast and printed (Iqbal et al., 2023). The source of the data is mostly inquiries concerning such cultural heritage; the speed of awareness portrays the power of learning given as quickly as it comes to the searcher, and the likelihood of awareness is all the more rapid. Galleries are a platform that provides pictographic and written data on numerous cultural resources, allowing guests to access them (Brock Carlson & Overmyer, 2023). Such game plans remain flawed in terms of the awareness that these stages express constantly.

- i. To ascertain the relationship between information acquisition and cultural heritage museums within the established framework.
- ii. To consider the difficulties faced by both parties in promoting or sustaining cultural heritage
- iii. To recommend activities that will help to present and explore the cultural heritage

Literature Review

This study seeks to explain and support the UN's recent call for "all member states, inter-governmental organizations, UN agencies, and relevant non-governmental organizations to ensure a more visible and effective integration and inclusion of culture in development policies and strategies at all levels," according to (Bandarin, 2019). This study focuses on the intellectual background that preceded the UN's belated recognition of culture's importance ten years after implementing the Millennium Development Goals (MDGs). This study provides convincing evidence supporting the notion that culture, creative industries, and cultural heritage contribute considerably to development in terms of qualitative standards of equality (Kim et al., 2022). In response to these requirements, examples are provided, and strategies for coordinated action are outlined to achieve the MDGs by 2015 and proceed from there (Zainuddin, 2021).

As a result of its both direct and indirect effects on the global economy, tourism is the most vital and rapidly evolving industry, claims the European Journal of Economics (Irfan et al., 2023). Travellers will love Pakistan for its diverse landscapes, vibrant cultures, and fascinating customs. This study investigates the causal relationships and co-integration of Pakistan's current account deficit, economic growth, and tourism from 1972 to 2007. This study found a long-term relationship between the number of tourists and gross domestic product (GDP) development by reducing the current account deficit using the Johansen co-integration technique and Error Correction Model (ECM) (Abbasi et al., 2022). Currently, tourism has recognized its potential as a country's development engine. Tourism is critical in reducing a country's current deficit by generating foreign exchange revenue and national economic growth. It has become more popular in international relations as a foundation for strengthening international, political, cultural, and economic ties. However, its economic effects surpass the other effects (Kwilinski et al., 2023).

The subcontinental cultures of Pakistan (Saqfat-e-Pkistn) and India are deeply entangled. Pakistan is home to a diverse population that has been profoundly influenced by its neighbours. The south is inhabited by the Makrani, while the west is dominated by the Baloch, Hazara, and Pashtuns. The north is home to the Punjabis, Saraikis, Pothwaris, Kashmiris, Sindhis, and Burusho.

Since ancient times, the region has existed as a distinct entity within the larger geographical complex of the Indian subcontinent, West Asia, the Middle East, and Central Asia (Gee et al., 2023). The cultural practices of the various ethnic groups differ, especially when pre-Islamic customs, including dress, cuisine, and religion, diverge from Islamic practices. Their cultural heritage exhibits indigenous and distant influences from Central Asia and ancient India. Because Pakistan was the first part of the Indian subcontinent to adopt Islam, it has historically had a separate Islamic identity from the rest of the region to the east, according to the History of Bahawalpur State and its Culture in Pakistan, Journal of Social Sciences (2014). The princely State of Bahawalpur (1727–1947) was founded by the Abbasids. They ruled this state for about two centuries. The Abbasids took refuge in Egypt and subsequently Sindh after Baghdad fell (1258). Nawab of Multan Hayatullah Tareen had given them the "Chaudhary" area after hearing recommendations from the Uch priests Gilani and Bukhari. Bahawalpur was one of the wealthiest states after becoming one in this way. Bahawalpur's 12 unique "Nawab" rulers successfully ruled the realm for more than 220 years. This state has a rich history and unique culture.

The state's residents were relatively straightforward, courageous, friendly hosts, and highly cooperative. The rulers of Bahawalpur State made every effort to provide the state's residents with as many amenities as possible. The Abbasid Dynasty can be traced down to the Holy Prophet's (SAW) uncle, Hazrat Abbas (RA) (Azam, 1838). Following their fall, the Abbasi clan fled to Egypt, with some of its male members later traveling to the Indo-Pak Subcontinent. For a while, the family's famous members resided in Mekran (Baluchistan), where they were revered as religious leaders. The Abbasids' rise in Sindh began with their religious leadership and progressed into primitive land ownership. Civilization, according to Sibte Hassan (Hassan, 1977), is a system of intentional inventions and social values. The cultural legacy includes clothing, cuisine, traditions, customs, and fine arts. Although its meaning is broad, it also includes aspects of education, culture, agriculture, prosperity, and development. The term "Tehzeeb" has been used to refer to culture in Arabic, Persian, and Urdu. The architecture of the modern nation of Pakistan spans the pre-Islamic, Islamic, colonial, and post-colonial eras. With the arrival of the Indus civilization in the middle of the third millennium BC, a complex urban culture was established in the region, some of which still exist today. Mohenjo Daro, Harappa, and Kot Diji are three pre-Islamic cities. The Greco-Buddhist style developed in the first century CE because of the development of Buddhism, the Guptas, Mouryas, and the influence of Persian and Greek culture. The Gandhara style was at its pinnacle during this period. An example of Buddhist architecture may be seen in the remains of the Buddhist monastery Takht-i-Bahi in Khyber-Pakhtunkhwa. Once Islam was adopted, traditional Islamic construction techniques influenced modern Pakistan's architectural environment.

However, the transitions to Islamic architecture, which generally has no image, went smoothly. Some of the earliest examples of Islamic architecture in Pakistan include the tombs of Bibi Jawindi, Baha'is-Halim, and Jalaluddin Bukhari, all of which are located in Uch Sharif and have been listed as provisional world heritage sites by United Nations Educational Scientific and Cultural Organizations (UNESCO) since 2004. One of the few most notable examples of Persian architecture is the Shah Rukn-i-Alam tomb in Multan. Mughal architecture was established during the Mughal era when architectural elements of Islamic-Persian architecture were merged with and frequently produced creative indigenous art forms. Several notable Mughal constructions can be found in Lahore, the occasional home of the emperors, including the Badshahi Mosque, the citadel with the illustrious Alamgiri Gate, and the vibrant Wazir Khan Mosque, which still bears a strong Mughal influence. The Shahjahan Mosque in Thatta, Sindh, and the Mohabbat Khan Mosque in Peshawar have Mughal origins. During the British colonial era, most buildings were constructed in the Indo-European style, which combined European and Indian-Islamic features. The Faisal Mosque, the Minar-e-Pakistan, and the Mazar-e-Quaid are modern structures that represent postcolonial national identity.

Samina Khalil (University of Karachi) examined the impact of tourism on Pakistan's short-term economic growth. The results showed a strong relationship between tourism, revenues, and economic growth, highlighting the importance of economic growth in Pakistan's tourism development. In recent decades, the role of international tourism has increased in many economies. The World Tourism Organization (2002) estimates that 693 million international tourists spent US\$462 billion in 2001; i.e., approximately US\$1.3 billion per day globally. Furthermore, by bringing in foreign currency, tourist spending has served as a unique form of export and benefited some countries' balances of payments.

Cultural Heritage Management

A Global Perspective by Paul A. Shackel (University Press of Florida, Gainesville) provides the foreword to this series. First, it may be helpful to briefly explain the subtitle of this chapter. Because of the extensive use of vocabulary in spoken English, it occasionally has extremely unclear meanings (for a thorough explanation, see Carman 2002:5–25). Pakistan contains several historic buildings and sites, according to the Heritage Foundation. All Pakistanis must protect and preserve these historical resources since they are our connection to the past and will last for centuries. The Pakistani people's historical heritage provides us with a unique identity in this era of extensive globalization.

Pakistan is a treasure trove of historical legacy spanning hundreds of years, lest we forget—because this appears to be our best-kept secret from the outside world. The magnificent Gandharan civilization and its role as the birthplace of Buddhism, the

devotional carvings of the Hindu Shahi temples of the Salt Range and Tharparkar, the stately funerary clusters of Makli, Multan, and Uch Sharif, a fusion of local Sikhs imitating the Great Mughals, and the shared legacy of eclectic architecture including Mehargarh, Moenjodaro, and Harrappa, are all found in Pakistan. They were all established by the young Farghana ruler. Peshawar, Multan, Thatta, Karachi, and many other modern cities with their historical backgrounds are all important in our quest to discover and understand our cultural diversity. These ancient cities may be found from the highest peaks of the Khyber in the far north to the southernmost tip of the vast river Indus.

The walled cities, a reservoir of priceless architectural heritage, must be protected and revived with their organic shape and meandering streetscapes for our rapidly growing urban centers to continue to provide character and historical flair (Webster, 2022). These historical footprints show that the conventional value system has changed over many years. Although the traditional value system has changed over the years, it still requires assistance to adapt to modern life's demands without losing its inherent brilliance. Is preserving and passing on our legacy to the next generation necessary to maintain our unique identity?

Tangible Heritage

Pakistan's history is one of its best-kept secrets. The country has several World Heritage sites and many notable local and international landmarks. For ease of preservation, the following categories of Pakistan's tangible heritage are taken into consideration:

- a. Archaeological sites
- b. Historic Monuments
- c. Urban Historic Architecture

Archaeological sites and historical monuments are protected by the Federal Government's Antiquities Act, whereas historic urban architecture is mostly uncatalogued and unprotected in most cities. Thanks to the work of the Heritage Foundation, the Sindh Assembly approved the Sindh Cultural Heritage (Preservation) Act 1994. The foundation discovered and publicized approximately 600 cultural sites in Karachi and their heritage legislation. Of the Pakistani provinces, it has the most protected heritage sites. However, most of Sindh's ancient towns risk losing their priceless cultural heritage (Umer et al., 2023). The Punjab Premises Act protects several historic structures around the province.

Archaeological Sites

Remains from various ancient civilizations can be found in Pakistan. The best known are the Indus Valley Civilization (Moenjo-daro: Sindh and Harrappa: Punjab), which existed around 3,000 BC. Mehargarh may have been around as early as 5,000 BC, according to findings in Balochistan. The zenith of this region's Buddhist civilisation is demonstrated by other famous historical landmarks. They are widespread in northern Pakistan and abundant. They are situated in Taxila (Punjab) and Takht-e-Bahi (NWFP). Most ancient sites are protected under the Federal Antiquities Act (Fatima et al., 2022; Khan et al., 2022).

Historic Monuments and Urban Historic Cores

Current structures found throughout Pakistan are considered historical monuments. They depicted the country's rich cultural environment and many eras of our history (Khan et al., 2022). Thus, historical Hindu temples may be found in Tharparkar (Sindh) and Punjab; structures from the Sultanate era can be found at the Makli Tombs, where Thatta, Lahore, Multan, Thatta, Multan, and Uch Sharif are examples of Mughal monuments. The Federal Antiquities Act protects many monuments, but many more need to be protected. Several historic cities may exist in various provinces. Most were constructed as walled cities, including Peshawar, Multan, and Lahore (Ahmed et al., 2022). Even though the walls are long gone, the distinctive urban morphology gives the districts a unique identity. Despite recent destruction, the region still has a unique atmosphere, thanks to the historic structures (Rabbani & Zeeshan, 2022). Unfortunately, we continue to lose many irreplaceable historic buildings because of a lack of preservation.

Culture Tourism Heritage as an Economic Indicator

Various economic surveys can be used by cultural managers and authorities to determine a cultural asset's realized and unrealized economic output (Della Sapina, 2023). Public record data and activity records typically encompass many types of information, such as real estate transactions and valuations, hotel occupancy rates, building square footage, and other relevant aspects that will be elaborated upon subsequently. Although time-consuming to gather, this information frequently forms the basis for essential discoveries and may be used as a vital input for econometric models. These resources do not have to be used equally with one another; however, doing so regularly strengthens them. However, some instruments, such as econometric modeling, occupations, and household income, are better suited for specific measurements (Esam Alharasis et al., 2023).

Heritage Tourism

Heritage tourism is one of the most common ways to consider the relationship between cultural heritage and economic growth. One recent study found that legacy visitors spend \$994 per leisure trip compared to \$611 by non-heritage travelers, making heritage tourism one of the industry's fastest-growing subsectors globally (Lyu et al., 2023). Tourism is one of the major economic drivers in many US states as measured by the number of employees. Another study conducted in Namibia in 2006 revealed that tourism supported 71,777 jobs, including 18,840 direct and 18,840 indirect jobs. The sector contributed US \$256.7 million to the country's GDP, or 3.7% of the total GDP. Surveys, which are often location-based and concentrate on the effects of a single site or a network of cultural sites, are the most common methods for determining the economic impact of heritage tourism. It is often carried out by the public or private sector, travel agencies, and site managers. Standard metrics include number of visitors, length of stay, mode of travel, lodging location, destination(s), visitor demographics, and depth of visitor emphasis (how strongly heritage-related activities influenced visitors' decisions about where to go and what to do). Another standard metric is the proportion of tourists with heritage backgrounds. This data is used to calculate the spending per-day or trip, expenditure allocation, job creation, tax generation (sales, revenue), and relative per-day and relative per-trip expenditures of heritage tourists compared to all tourists. Surveys are commonly used to understand the tourist experience and the economic effect of conservation efforts, depending on the kind and quantity of data available. Many Asian countries, like most developing countries globally, view tourism as a powerful tool for attracting foreign exchange and boosting economies. It serves as a magnet for investment, generates employment opportunities, and stimulates the demand for products like handicrafts (Zhang et al., 2023). Pakistan, a growing nation, with abundant natural and historical splendour and exhibits a strong likelihood of achieving economic prosperity (Raza et al., 2023).

Tourism will significantly benefit the economic infrastructure because of the foreign population influx and trade balance (trade balances are a funded flow of trading in goods and services). The World Travel and Tourism Council (WTTC, 2015) estimates that investment in this industry amounted to PKR 342.8 billion, or 9.3% of all investments made in Pakistan in 2015. In 2016, an increase of 11.4% is expected. However, during the next ten years, it is predicted to increase by 7.6% annually, reaching PKR 729.7 billion in 2026 (11.2% of the total). Adeola et al. (2020) stated that World Travel and Tourism Council Report in 2015, the tourist sector directly contributed PKR 780.4 billion to the national economy (2.8% of GDP), and a growth of 3.2% is predicted. This contribution is enabled by the economic operations of hotels, airlines, travel agencies, leisure pursuits, and other tourist-related businesses sponsored by foreign tourists who travel to Pakistan (Ozturk et al., 2023). Conversely, travel and tourism contributed PKR 1 918.5 billion (7.0% of GDP) to GDP in 2015; this figure is expected to rise to PKR 2,002 billion (7.0% of GDP) in 2016 and to PKR 3,418.7 billion (5.5% per annatto) in 2026.

Methodology

The final section of this study summarizes tourism and cultural heritage management theories, conflicts and relationships between tourism and other stakeholders, cultural heritage tourism and its significance, tourism as an economic accelerator, categories of cultural heritage assets and management, data collection instruments, and analysis. In this chapter, we describe the study's motivation and contribution. We conclude by outlining the organization of the remaining section of this paper.

This study examines potential relationships between museums and the cultural heritage industry. This study focuses on the Sindhiology Museum, which has a substantial but still developing collection of cultural tourist attractions. Therefore, this study examines the entire spectrum of interactions with existing and emerging cultural awareness magnets. Furthermore, government organizations will use awareness results to help increase tourists' knowledge of cultural assets, as this still needs to be done, without demonstrating consumer interest in visiting these locations. The local destination marketing organization has not presented all designated heritage sites as prospective cultural tourist destinations (Raza et al., 2023). The broadly defined cultural heritage sector controls the cultural heritage assets that serve as the foundation for cultural tourism (McKercher & du Cros, 2002) and its industry. This study focuses on asset managers and tourists. ICOMOS (1999) defines "heritage" as a broad concept encompassing tangible and intangible assets. Natural features, historical landmarks, and man-made surroundings are examples of tangible assets, whereas a collection of ideas is an example of an intangible assets, knowledge about past and current cultural practices, and firsthand experiences.

Foundation of Sindhiology (Sindhi): The Sindhiology Foundation is one of Sindh's most significant historical assets. It was the foremost investigative organization of its kind, propelling Sindhiology to the forefront of global research. Sindhiology is defined as the study of Sindh. Sindh's history and culture have been shaped by the Indu stream. Sindh's lifeline transports minerals and soil from the Himalayas and streams into the Bedouin Ocean at the Indus Waterway Delta. These elements define the scope of Sindhiology: the study of artifacts, relics, history, and the way of life in both old and present-day Sindh, with a focus on Sindhi society and writing.

The foundation's history dates back to the establishment of the Sindhi Institute in 1962 by the University of Sindh. The purpose

was to build up an office to file books, original copies, and research papers over a significant period. Another purpose was to develop an interest in the Sindhi dialect, regardless of the different dialects, which included Arabic, English, Persian, and Urdu. The study was to be conducted in every single Pakistani university.

The foundation contributes to analytical research and scholarly inquiries in Sindhiology by collaborating with a scholarly institution (Sindh University). The most significant activity to bring the issue to global attention was a series of overviews to identify the locations of primary anthropological and archeological studies in the area, conducted in collaboration with the Smithsonian Institution between 1967 and 1971. There were also collaborations with UNESCO to study the Sindhiology components of the major Indus Valley human advancement locations spread over Sindh. Since then, the foundation's research and scholarly scope has expanded. Other research commitments made by the organization communicated globally regarded research priorities.

The study sought to identify any relationships between awareness and the cultural heritage management industry.

This study focuses on the Sindhiology Museum, which houses a compact but well-established collection of cultural tourist attractions, especially from the asset manager's point of view. ICOMOS (1999) defines "heritage" as a broad concept that includes both tangible and intangible assets. Intangible assets include collections, knowledge about past and present cultural practices, and firsthand experiences, while tangible assets include landscapes, historical sites, places, and built environments. As part of a qualitative method, a semistructured, open-ended questionnaire is employed in conjunction with in-depth interviews. Custodians or asset managers from the CHM industry are selected for an in-depth interview at the Sindhiology Museum. Questions were asked about the asset(s) in question's history (age, gender, ownership, management structure, etc.), presentation of materials (such as authenticity, use of guides, and interpretation), identification of stakeholders, and the nature of their relationships in two rounds of interviews. Because the study was qualitative, we decided to conduct an interview-based survey. Data was gathered from all relevant personnel in the individual departments.

As a result, the population comprises curators, custodians, asset managers, and visitors to the Sindhiology Museum.

A representative sample of the Sindhiology Museum's curators, custodians, or asset managers was chosen. The study also includes data collected from 100 visitors to the Sindhiology Museum.

As part of a qualitative approach, a semistructured, open-ended questionnaire will be used in conjunction with in-depth interviews. There were two data collection cycles. The first round will be entirely experimental. The study's goal is to learn more about the challenges faced by respondents' cultural heritage sectors and assets. These interviews will encompass questions on the asset(s) in question's background (age, type, ownership, sector structure, etc.), presentation of materials (i.e., authenticity, use of guides, interpretation), identification of stakeholders, and the nature of their relationships.

The second phase of data collection relied on an open-ended graphical questionnaire distributed to museum visitors. Tourists' awareness was tested using historical images of cultural heritage.

The first round of interviews was conducted in the field using a semistructured and open-ended interview-based questionnaire. Curators, custodians, and asset managers from the Sindhiology Museum conducted the interviews. The interview crew went to museums and historical locations to conduct the interviews. Curators, custodians, and asset managers were interviewed using semi-structured and open-ended interview-based questionnaires about factors of interest.

Data was collected using a questionnaire that included images of some of Pakistan's most prominent historical and archaeological sites. The tourists were approached and asked to identify the locations using a questionnaire.

The stated hypotheses are tested over obtained data using open-ended questionnaire forms and interviews for hypothesis verification. The researcher decided whether to accept or reject the hypothesis and responded to the research questions based on relevance.

H1: The Pakistan Museum has an effective awareness mechanism.

Ho: There is no effective awareness mechanism in the Pakistan Museum.

For data analysis, we used a modified grounded theory technique. According to the literature, the optimum analytical framework would be conflicting. The preliminary data analysis will be based on this assumption. However, subscribing rigidly to a conflict paradigm cannot fully explain the variety of relationships described by respondents or the dynamics behind these interactions; further thought and investigation will reveal. Therefore, the conflict will be disregarded as a framework. The data will then be re-analyzed using a grounded theory methodology to allow it to speak for itself without the imposition of preconceived ideas.

Findings and Interpretation

The demographic information of the respondents is displayed in Table 1. Since this study is not quantitative in nature, we are able to disclose the gender, age, and occupation of the respondents. Table 1 shows that out of the 300 people that took part in the

study, 63% were male and 37% were female. The largest demographic is people aged 36 to 55 (44%), the second largest is people aged 18 to 35 (38%), which includes young tourists, and the third largest is people aged 56 and above (presumably retirees who have come to Pakistan to see the country's historical museums). Because the study's goal was to raise awareness, most of its data came from museum tourists (66%), custodians (16%), museum curators (10%), and asset managers (8%).

Table 1. Demographic Statistics

Gender	Frequency	Percentage	Cumulative
Male	191	63%	191
Female	109	37%	300
Age			
18 to 35	114	38%	114
36 to 55	130	44%	244
56 and above	56	18%	300
Occupation			
Visitor	198	66%	198
Museum's Curators	28	10%	222
Custodians	50	16%	272
Asset Managers	24	8%	300

Following the study questions, the research findings are divided into two sections for publications and authors. First, 36 journals published the bibliometric features of Turkish writers' works. Then, under the subheadings for queries, information on the authors who conducted these studies is determined. The results of the analysis are listed below, with some results provided in tables and graphics and compared with those of previous studies. The Director of the Institute of Sindhiology indicated that it is a unique institution with which not only the University of Sindh and Sindh province but the entire country of Pakistan is associated to seek cultural knowledge. Sindhiology was founded in December 1962, with Mr. Raziuddin Siddique as the administrative head. The museum was founded in 1962 in a small room of 8*8 at Sindh University's former campus in Hyderabad, currently known as Elsa Kazi Campus. The institute now possesses a library that is second to none. The main objective of the institute's pioneering organ is to obtain any content, especially Hindi, in any language and shape (soft or hard). These materials are easily available to users. Sindh Art Gallery and Anthropology (Museum), Various Galleries in the Museum, Arms Gallery, Music Instrumental Gallery, Paintings, Ethnological Gallery, Prominent Personalities Gallery, Photographic Gallery, and Archeological Gallery are some of the sections that the museum offers to its tourists.

Furthermore, he contended that discussions about social heritage imply the inclusion of more initials or vignettes of heritage. A common definition of heritage is "everything derived from heritage." Heritage can be a piece of land or other property, a caste, a society, or other things. Heritage from previous eras is one type of heritage. It is the link between epochs. The connections between eras imply that each era leaves its imprints and faces on the heritage. Therefore, why does he require the faces of the forerunners to back up his claim? When necessary, problems and boundaries can be easily identified. As indicated by Shake's anthropology, the vital objects have misplaced their relationship with the intangible worldview or domains. Protests are transmitted in exhibition halls as a device for relaxing youngsters, giving music, or alleviating impact. The institute, in his opinion, also produces two research periodicals. The institute has published approximately 200 publications on Sindh's history, art, culture, literature, archeology, and anthropology since its inception. The institute is in charge of maintaining and developing the Sindhi language. The institute also collaborates with the following national and international organizations: Hamdard University Karachi, Sindh Archives Karachi, National Archives Islamabad, National Institute of Folk Heritage Islamabad, British Council, British Library, London Council of the International Archive, Japan Foundation Tokyo, Library of Congress Washington DC, UNICEF, UNESCO, and Smithsonian Institute, Washington DC.

An open-ended questionnaire with pictures of well-known people was used to gather data. places of historical and archaeological significance in Sindh. In addition, we asked people who visited the Sindhiology Museum to point out these sites. The places were as follows:

1. Shahjahan Mosque
2. Kot Diji fort
3. Moen jo Daro
4. Rani Kot Fort
5. Makli Graveyards

Sixty-six percent of visitors recognized the above-mentioned Sindh landmarks. 34% of visitors could not identify the prominent Sindh locations listed above. The tourists needed to catch up because they are rare historical/archeological sites. This disparity resulted in confrontation among stakeholders. However, 97% of visitors identified the famous historical site of Sindh, Moen Jo Daro, while 3% could not. 52% identified the Kot Diji fort, but 48% could not identify persons. 69% identified Rani Kot Fort, while 31% could not identify individuals. The Makli graveyard, a famous graveyard in Thatta Sindh, was recognized by 90% of those polled, with the remaining 10% unable to identify it personally. A famous mosque in Thatta known as the Shahjahan mosque was recognized by 87% of those polled, but 13% could not identify it.

Of the tourists surveyed, 52% were able to identify the historic Kotdiji Fort in Sindh's Khairpur District; however, 48% were unable to do so. The director and guests were asked to provide a summary of general knowledge in Pakistan regarding the importance of cultural heritage before proceeding with the part on awareness. They went to great lengths about how knowledge leads to awareness and sensitization leads to caring. The term "culture" has been used liberally. Things we use in our daily lives require great care; however, as an Anthropologist, one must incorporate cultural/archaeological sites into daily life. The public should be notified that only a photo of pigeons is excluded from the drawing rooms; however, no picture of a cultural or archeological monument will be found. This indicates that these concepts are not being assimilated. Awareness campaigns are classified into two types: formal and informal. Schools, universities, madrasas, and even our own families can help raise formal awareness.

Conclusion

The results show that cultural tourism and heritage management organizations should be aware of global recommendations for tangible and intangible cultures. Sindh is mostly the same. It was also noted that specific recommendations in official and local languages are required, and good reports on museum cultural heritage management are given to international organizations. The director appears to be fine. During Sindhiology museum interviews, the team should have examined folklore institution listings and inventories, and data banks of intangible and tangible cultural heritage institutions. The accepted folklore topology should be promoted. Tourists rarely visit archeological sites, so they have to play catch-up. Because of this chasm, tension exists between those who benefit from cultural tourism and those responsible for protecting cultural artifacts. The 18th Amendment also affected those who protect our country's historic landmarks. As per the institute's director, the Sindh government is providing support to the organisation, although there were concerns regarding the allocation of funds. This industry should have been prioritised and highlighted in the official curriculum development. Cease organising excursions to these historical sites with the intention of enlightening individuals lacking knowledge about their cultural and historical significance. All forms of media, regardless of their nature, contribute to the dissemination of information.

All forms of media (television/radio/film/documentary/online/specialized print media) are culturally inappropriate. It should broadcast cultural programs regularly to promote cultural understanding. The director believes that the media should do more to promote cultural awareness. Actions and Tools from Funfairs, HECs, and Universities to Assist States Parties in Raising Public Awareness of Cultural Heritage Recognize cultural landmarks and accept cultural attire. HEC policies are not universally applied, even at the municipal level. There are insufficient formal and informal procedures for documenting cultural artifacts.

A review of the organization's response to protecting the group's tangible and intangible cultural legacy revealed that it was underfunded. Inadequate resource allocation, inadequate identification, evaluation, and protection of tangible and intangible cultural heritage, and lack of qualified technical staff, anthropologists, and archeologists work, propagate, and transform but are frequently overlooked by those who are unconcerned. Communities damaged by terrorist attacks have been scrambling to keep traditional attire and greetings hidden. The conservation technique is time-consuming, expensive, and requires a dedicated location. A well-defined national cultural heritage policy is necessary for presentations, guidelines, policies, roles, and responsibilities. It was discovered that the HR system was inadequate. The workers in different departments of the museum were not connected or related to each other. These occurrences have exacerbated the problem. How can staff effectively create a welcoming atmosphere for guests if they lack cultural competence?

With the right people in place, it is possible to incorporate cultural and archeological sensitivity into daily activities. These techniques are not widely utilised. There exist awareness initiatives that can be classified into two categories: informal and formal. Institutions like as schools, colleges, universities, madrasas, and even our own households can contribute to the process of cultivating and institutionalising awareness. While there may be disagreement over integrating this culture into classroom lectures, it is necessary to use traditional methods to increase awareness in this way. It is necessary to express policies and recommendations in a formal manner. These stages are crucial for developing and implementing a national and regional policy on traditional culture and folklore in partnership with international and specialised non-governmental organisations (NGOs). The academic community has the potential to advocate for the preservation of cultural artifacts and knowledge in both formal and informal ways. The government should ensure that this subject is taught in schools. It must be built from regular circles. It is now time to let the local

community access to the museums, as they seek respite from the tedium of their everyday routines. Diverse media outlets can facilitate the dissemination of information and the promotion of awareness. The government's endorsement of culture deserves commendation. Light can be utilised to produce dramas, documentaries, and many forms of media that advocate for both concrete and intangible cultural practises.

Limitations and Recommendations

This study has a significant limitation: data were only collected from Sindh province's largest museum, Sindhology. The study can be extended to practically all Sindh museums. While museums are vital in increasing public understanding of Pakistan's cultural heritage, it is important to recognize the limitations they face. Museums are typically located in major cities, making them inaccessible to people living in rural areas and those whose first language is not English. The digital divide also makes using the internet to spread information and raise awareness more difficult. Due to corporate actions, there is a possibility that the country may have insufficient representation. In order to overcome these limits, museums should give priority to comprehensive and community-oriented curation, establish close collaborations with educational institutions, arrange outreach programmes targeting rural areas, and offer interpretative materials in many languages. Museums can improve people's knowledge of Pakistan's cultural heritage if they adopt cutting-edge technologies, are attentive to local customs, and receive regular government funding.

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