Cultural Heritage Trail, Gor Khatri Peshawar:
A Pattern of Heritage-Scape

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Abstract

The research study has evaluated the cultural heritage trail complex of Gor Khatri Peshawar as a pattern of heritage scape with the interrelationship between heritage buildings, heritage managers and the local community. The arguments have been interpreted in a social setting where the heritage of bygone times thrives, authorities mediate to preserve the legacy, and residents manage their routine lives amid Gor Khatri Tehsil in the walled city of Peshawar. The study has followed a qualitative research strategy and employed semi-structured interviews and focused group discussions as research methods to collect first-hand primary data.

Analysis furnished in this research work gives new insights into the opinions of authorities and the local community regarding their acknowledgement, realisation and interpretation of heritage assets. The research locale is specifically focused on the heritage trail project in the walled city of Peshawar, Khyber Pakhtunkhwa- a province rich in cultural heritage and historic sites but with little attention and receptiveness on the part of local citizens and society at large.

Keywords: Heritage Trail, Heritage-scape, Tourism, Local Community, Gor Khatri, Peshawar, Khyber Pakhtunkhwa.

1. Introduction

The concept of heritage can be divided into three main phases. The first phase, which took place during the post-enlightenment era, was characterized by advocacy groups that campaigned to identify and protect traces of the historical past. This included objects and places deemed significant for their historical, cultural, architectural, and natural value. In the second phase, the national governments started taking control of heritage sites, which is manifested in the preservation of Yellowstone National Park in the U.S.A. and with the passage of the Ancient Monument Protection Act 1882 in the U.K. World Heritage Conference 1972 marked the third phase, after which a worldwide determination for the preservation of heritage sites as the 'shared heritage of humanity' began (Harrison 2013). The best instance can be drawn from the case of Aswan High Dam and the

flooding of Venice, in response to which private and local governments started funding to preserve and protect across-the-border heritage sites.

Heritage is an encounter of time, i.e. past and present; materiality, i.e. authentic and market-oriented; and usage worth. It is an informative and revealing practice, with meanings shaped by those who make a heritage claim to entice the audience. Heritage claims are of little use without an audience; for instance, museums as a heritage can be of little use without a much-admired audience (Svensson 2006). As tangible things form cultural practices and offer an understanding of the lives of people and civilizations so, it takes account of archaeological sites and relics, memorials, monuments, bell towers, city walls, gates, parks, squares, artistic objects such as paintings, sculptures, scrolls, etc. (Kieschnick 2003).

Heritage sites provide an account of three development narratives, the first being the 'Conservationist Group', which is zealous about preserving historic sites and their authenticity while protecting them from the forces of modernization. The 'Developers Group' considers historical remnants from the past as an obstacle to modernization. The cooperation of the two aforementioned divergent groups suggests another group which advances that heritage could be a valuable asset for development. According to this group, the remains of the past are the driver of socio-economic development if under-developed groups learn to recognize and safeguard their cultural heritage. Maintenance of cultural heritage is encouraging for its broader appreciation, protection, tourism promotion, and thriving local economy, thus contributing to indigenous development.

Emphasis on financial benefits while disregarding the emotive association of the indigenous populace is the trait of outdated planning and management systems of heritage, which ultimately causes unfavourable and disadvantageous development. In contrast, new inclusive ways of heritage governance know that cultural heritage is not just a commodity but a process. Hence, these state-of-the-art approaches to warranty maintenance and sustainability of heritage assets by the pro-active participation of all stakeholders throughout the process.

Cultural heritage managers are habitually passionate about preserving and safeguarding heritage, whereas the pro-development protagonists entirely concentrate on infrastructural development. For this reason, the former strives to conserve and pass on cultural heritage values to forthcoming generations for the progression of both generations, whereas the latter understands development in the bubble of financial returns.

Setting background to the core problem, researchers have taken a situation that if 'inter-linkages in cultural heritage are validated by authorities and if an all-encompassing methodology is implemented by taking in loop all the key stakeholders, then the real spirit of cultural heritage resources can stand as an impeccable heritage-scape'.

Focusing on the problem at the provincial level- the government of Khyber Pakhtunkhwa Pakistan steered its initiative of beautification plan with a vision "to recognise, identify and celebrate historic urban centres as a legacy by improving infrastructure, enhancing institutional capacities, providing management and planning, and putting in place an over-arching policy and institutional framework". The problem examined is whether the heritage trail project of the KP provincial government has entertained all such components and has this intervention has allowed cultural heritage to be prudently acknowledged and celebrated by both the national and international audiences as a genuine setting of heritage-scape in the larger landscape. For research we employed qualitative research orientation for data collection and analysis in order to lay a magnifying focus in comprehending the social setting of heritage trail. Expending descriptive and explanatory research design to find on-ground characteristics of heritage trail and also enable heritage scape analysis of the underlying forces in the respective research locale. Research data was collected from multiple units of data collection, such as heritage managers, civil society, local communities, and tourists. To find out the specificities of the research topic and meaningful discussion, Semi-structured interviews and Focused Group Discussions (FGDs) were conducted.

2. Locale

Gor Khatri also known as Gor Gathri is a 7th-century neighbourhood located in Peshawar, the provincial capital and historic walled city of Khyber Pakhtunkhwa, Pakistan (Fig. 1). It consists of historic structures that provide a physical connection to our historical times by providing an indispensable link with the remains of the past. The city proliferates with its culturally and aesthetically deep-rooted remarkable sites.

Gor Khatri is contiguous to the Cunningham Clock Tower built in 1900, named after George Cunningham - former British governor and political agent of the province. The site lies at the heart of Peshawar City to adjacent Chowk Yadgar which is the main point for ceremonial events. Sethi House, Gor Khatri temple, Qissa Khwani Bazaar, Bazaar-e-Mesgaran

and other significant commercial trade areas are near this locality. Khyber Pakhtunkhwa government's mega project of Heritage Trail (ensemble) Peshawar Phase 1 was inaugurated in December 2017 by the then Chief Minister Pervez Khattak. Heritage Trail starts with the notable Ghanta Ghar, leading to Sethian mohallah, which the Sethians built 136 years ago in 1882. The trail concludes with a centuries-old archaeological site at Gor Khatri. It has a Hindu temple for Shiva constructed in the 17th century, during Mahraja Ranjit Singh's reign. It also has the Sarai Khana, where traders and caravans used to come from Mashhad, Kashgar, and Central Asia and stayed here for a stop-over (it has been converted into an artisan village), and a British fire brigade station built in 1912 with two old fire-fighters.

The standing buildings of ancient heritage are related to the mid-Mughal Era of Mughal King Shah Jahan. Archaeological site of Gor Gathri excavations disclose clues of the Kushan Empire and Indo-Greek period. Also, there are several historic Hindu, Sikh and Muslim edifices and graveyards within the city limits of the walled city district. Historic because these heritage buildings hold cultural, religious, artistic, educational and architectural value attached to them.

Fig. 1 - Visual Map of Heritage Trail - Walled city of Peshawar (Source: Destinations Exclusive: Peshawar Edition).

3. Review of literature

The literature review has been written in narrative style inter-author dialogue that has been thematically organized and aligned with the ontological and epistemological positions of the research study, i.e., social constructivism and interpretivism. The themes for the literature review are identified as Management plans of cultural heritage sites (CHS), Place branding, and marketing cultural heritage sites.

Harrison, Fredholm, Knez, Scheffler, Jokilehto, and Hawkins's effortful work provides a complete understanding of management concepts for cultural heritage sites. Furthermore, Olsson, Staiff, Byrne, Mengler, Waterson, Watson, Silverman, Witcomb, Nelson, Uzzell, and Tilden explain the notion and significance of heritage-scape, place branding, and marketing of cultural heritage sites.

4. Management plans of Cultural Heritage Sites (CHS)

World Heritage Program is an outstanding initiative reinforced by several governments and organizations around the world, which guarantees that special heritage sites are well-looked-after and are not victims of adverse development procedures. Management plan does not follow any strict rule but rather it is determined by the exclusive qualities and requirements of a certain heritage site. Characteristic management plans are important instruments for the conservation, use and safeguarding of the universal outstanding value of the site. It includes legislative procedures, regulatory protective measures, and the creation of buffer zones, management organizations and sustainable use. Also, it must be all-inclusive keeping in view the potential threats, science and research, financial capital, awareness campaigns, promotional events, visitors' traffic, visitor guidance, tourism concepts and all stakeholders i.e. administrators, city planners, conservators, craftsperson, archaeologist, curators, architects, economic historians, politicians, property managers, ethnologist, sociologist, etc.

The prevailing imbalanced power relations, marginalization of certain individuals and communal groups pave way for dialogically democratic decision-making process in heritage studies. According to 'Relational or dialogical model', heritage materializes from the association between human and non-human actors (i.e., people, artefacts, objects, places, practices, traditions, customs etc.), linking heritage with broader socio-economic, political and environmental factors (Harrison 2013).

Heritage decision making under this model breaks down the barricades between specialists, experts, politicians, bureaucrats, layman and other stakeholders thus making way for creative thinking. It channels the use of heritage in a more productive, innovative, transformative and resourceful manner. Article 5 of World Heritage Convention by employing a general policy gives importance to the cultural and natural heritage in the life of the community and integrates the protection of heritage in development packages (Ringbeck 2008).

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

The purpose of protection is to preserve visual integrity, conserve the physical matter of the site and deter impact of adverse developments. Protection of heritage sites is a step-wise process by firstly protecting the fundamental entity, its surroundings and visual integrity; Secondly, through well-timed active involvement of specialists, consultants, authorities, organizations and institutions responsible for protecting heritage assets.

Tourism-oriented heritage planning and management are fixated on preserving heritage's materiality and pay little attention to the local community's expectations. According to international standards, the difficulties in local heritage planning are a dearth of leadership, short-term monetary funding, corruption, hesitation to innovative designs, and a deficiency of skilled human resources (Fredholm 2015).

Implementation of inclusive methodology frequently deviates from its original purpose as it concentrates more on physical heritage without actively embracing immaterial heritage values and integrating socio-economic well-being into daily lives. Unfortunately, it then demonstrates a separation among the physical and social features of heritage management (Fredholm et al. 2017). Inconsistency of heritage planning and management can be dealt with by connecting the revival of physical heritage with social characteristics and establishing that, eventually, the paybacks of heritage management are received by the overall community.

'The Cultural Heritage Integrated Management Plan' (CHIMP) introduces a revolutionary instrument for the sustainable safeguarding and development of historic urban areas and their cultural heritage into eye-catching, competitive and multi-functional places (Scheffler 2010). It balances different needs of cultural heritage, manifold users of the historic

urban areas and administrative organizations to use historic urban spaces and its cultural heritage as development asset.

A heritage resource is an historic area, its entire surroundings and human activities resulting from artistically ingenious procedures with qualities of remarkable design, material and workmanship (Jokilehto 1998). Heritage is a non-renewable and unique resource that demands routine maintenance, suitable documentation, planning and management (Hawkins 1983). As cultural landscapes are a harmonious interaction between nature and humans, so it is important to express the values, meaning and features of heritage site to the general public. The ambition of programs for the protection, conservation and presentation of cultural heritage sites should be to give heritage sites meaning and utility in the life of the community. Conservation facilities like documentation centres (libraries and archives) and museums must be established in order to preserve and describe lifestyles, customs and traditions of the erstwhile.

5. Place branding: marketing Cultural Heritage site

Knowledge/power effect in heritage discourse is influenced by political figures, bureaucrats and specialists who disregard laymen in heritage-related decision-making and developments (Harrison 2013). Contrarily, Hybrid forums comprising experts and non-experts, citizens, politicians and other stakeholders claim diversity by preventing exclusion and disempowerment. The diversity of participants tends to address wide-ranging issues by suggesting new mechanisms for heritage decision-making. This approach promises to make the field of heritage more open, inclusive, diverse, representative and creative.

Place branding and heritage management are thoroughly connected therefore a perfect equilibrium between them in accordance with the guidelines of urban planning theory is necessary which upholds principles of advocacy, participation, communication etc. Meanings associated with brand and heritage is socio-culturally constructed therefore it requires a shared identity and creation of discourse between different stakeholders (Olsson 2017).

Failure to identify cultural and functional values and lack of maintenance of ancient buildings wanes their existence and erases meanings attached to such heritage places. The management of historic urban areas involves the examination of condition and use of buildings and identification of causes of deterioration, consistent maintenance strategy,

modest restoration arrangements and involvement of residents by taking their input.

Heritage and Tourism: Place, encounter and engagement hypothesize relation between societies and heritage spaces as a part of communication (Staiff et al. 2013). It is a composite of communicative association and array of individuals, places, cyphers, representations, images, depictions and performances.

Cinematic imaginary and Information, Education and Communication (IEC) material plays a key role in constructing interpretations about a certain heritage site (Waterson 2013) thus influencing tourist understanding and experience (Staiff 2013). Also, it is argued that an imperative role is played by the identity politics which appropriates spiritual, religious and ethnic patriotism within place marketing, promotion and advertising schemes (Watson 2013). Proficiently composed presentations and carnivals (Silverman 2013) offer tourists and public an 'immersive experience' to create an emotive response (Witcomb, 2013). Accounting to consideration of heritage management as universals, it is analysed that it often deviates and is in contestation with indigenous consideration, practices, understanding and notions of heritage (Winter 2013).

Habitually tourists have slight awareness and information about the value of intangible features of a heritage site (Sokrithy 2013), therefore Georgina Lloyd and Im Sokrithy accentuated on intangible heritage such as traditions, customs, rituals, ceremonies etc. Consequently, evaluation of Universalist models of tourism and heritage management convinces the inclusion of local stakeholders (Nelson 2013).

Some perplexing worries of heritage and tourism are linked to interpretation, presentation, marketing, promotion, planning and efforts to materialize the connection between heritage-scape and local community. Heritage explanation is a lot more than just attaching significance to the bygone but rather heritage interpretation also involves training, education, learning and exchange of information (Uzzell 2007). It all demands practical robust actions for innovative planning, safeguarding, preservation, maintenance and reconstruction techniques.

The ingenuity and creativeness of interpreters can ideally contextualize ancient with the contemporary and via this the meaning and worth of heritage must be communicated to the tourists. As elucidated by Tilden in his six essential principles of interpretation that simple

information doesn't produce persuasive results but rather something that relates to tourists and stimulates them to visit is what counts (Tilden 1977).

6. Conceptual framework

The conceptual framework has positioned the inter-linkages between cultural heritage, heritage-scape and collective communal interests.

The concept of inclusive approach (Harrison 2013) and heritage scape (Garden 2009) has been aligned with in the overall planning and management of heritage site with local community as the core of entire process. Conceptualizing on 'Cultural Heritage Integrated Management (CHIMP-2010)' for planning and management of tourist destination (Scheffler 2010), the framework lays emphasis on active involvement of community in all the facets of planning and management of a heritage destination to fulfil the elements of heritage-scape. Amounting to inclusive approach for operational place branding via marketing, commercial signs and maintaining public relations; preservation of cultural heritage site through restoration, renovation, accessibility, services, improvement of public spaces, maintaining visual integrity and traditional use.

Progressive place branding, renovation work and indigenous ownership support interests of both the heritage authorities and resident community who realise the essence of heritage-scape and its three elements (Boundaries, Cohesion and Visibility). Moreover, the framework also incorporates functional, educational and social values accompanying heritage site (Jokilehto 1998) with focus on socio-cultural features such as sense of pride, self-esteem, ownership, artefacts, handicrafts and traditions.

The proposed integrated planning and management of heritage site for heritage preservation, fulfil the purpose all key dimensions of heritage development such as social, cultural, economic and educational. Eventually, such initiatives promise boundaries, cohesion, social inclusion, visibility and wellbeing by establishing social relations, self-esteem and sense of belonging (Fredholm 2017).
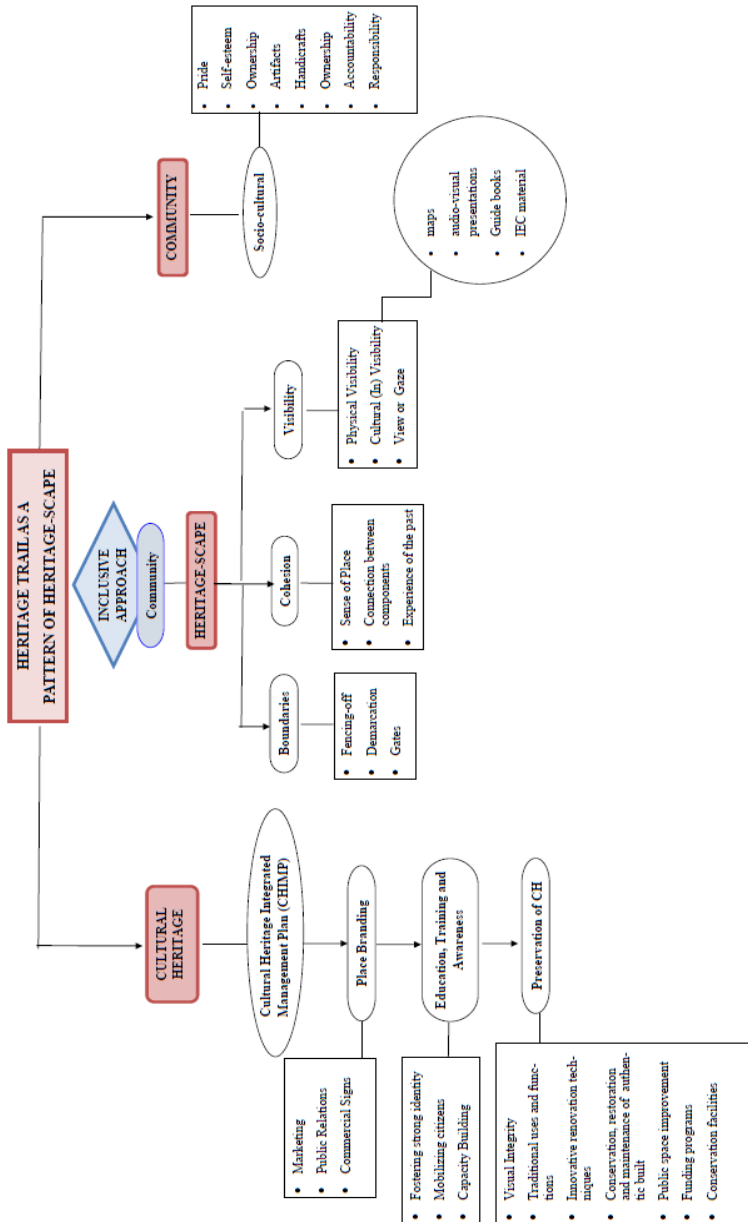
Fig. 2 - Scheme of the Conceptual Framework (Conceptualized by Authors:
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7. Findings and analysis

The concept that all heritage sites are landscapes is the notion accepted by 'Heritage-scape'. Seeing heritage site as a landscape confines the site within its larger setting hence contributing to assimilation of these spaces in their surroundings. As heritage sites unite individuals to the broader heritage therefore it can serve as a gate-way of finding ourselves in time and space. It facilitates to know about the intricacies of heritage sites in a much better way (Garden 2009).

The fundamental thought of landscape theory advocates that heritage site is distinct from but at the same time a vital part of the wider landscape in which it survives. In the case of heritage trail, doubtlessly the street is unique in every aspect and at the same time its position makes it a significant part of the neighbouring streets as it directly touches the Cunningham clock tower on one end and Gor Khatri Archaeological Complex on the other end.

Heritage-scape as a means of analysis has three guiding principles of boundaries, cohesion and visibility. When the interaction and connection of the aforementioned three principles is coherent as they function almost in equal proportions then it is marked as a heritage-scape. Although, presence of all the three fundamental principles is important but in every case they may not principally function and resonate in similar manner.

Earlier, the street of heritage trail used to be in a wretched form but now after being renovated into heritage trail, the deplorable street has become a well turned-out area of Bazaar-e-Kalan. But sadly, there still are some accessibility issues and also the trail does not assimilate with other neighbouring streets. Sight of donkey carts, randomly parked motor cycles and over speeding motor bikes without silencers cause noise pollution and disturbs the aesthetics of the street. The visibility and cohesiveness of trail is diffusely coherent due to negligent outlook and lack of local community interest.

Boundaries
Boundaries advocate the fencing-off, delineation and acknowledgement of the landscape setting; it is the decisive action that defines and demarcates the site. Entrances (into site) and exits (out of site) are main constituents. Set boundaries surrounding heritage trail create a sense of distinctive place. Cement barricades at entrance and exit points for traffic regulation and safety purposes define the limits of heritage trail. Regrettably, it has given

rise to shop keepers' apprehensions as the reduced flow of traffic reduces customer flow as previously people used to come in their cars and shop conveniently. Consequently, business community views blocked road as a problem because their business has been negatively affected. Also, the establishment of boundary through concrete blockades is a hurdle for local residents in their free movement during pain and pleasure.

To deal with this the authorities have issued passes to local shopkeepers and residents to facilitate them in easy entry and exit without any inconvenience, but they remain unconvinced. Still, business community show grievances that transport restrictions have limited the access of potential customers who now prefer other business centres in the vicinity like Bazar-e-Mizgaran, Karim Pura, and shopping areas like sadder. Likewise, residents complain that the blockades make it time-consuming for residents and they cannot effortlessly commute through in routine for daily chores and especially in emergency cases.

Cohesion

Cohesion is how the site 'holds together' conveying a 'sense of place' to the site- it upholds the relational/dialogical model of relationship between human and non-human actors. It doesn't propose that all components - visible and invisible- of a site must be similar but even different components may also exist but with all the components having obvious association.

Buildings and interpretative areas at heritage trail come in an interesting fashion within a single street. Trail starts at the ancient Cunningham clock tower, passes through Bazaar-e-Kalan and the Sethian Mohallah- wooden havelis. The trail concludes at the archaeological complex of Gor Khatri- housing 'Sarai Jahandad' which has been converted into artisan village, a 17th century Hindu temple, a British-built fire brigade, museum and excavation site.

Applying heritage-scape to the trail discloses that the heritage complex situated in heritage trail is inherently cohesive and interconnected. Besides this, there is delicate consistency on trial with only a few indicators or pointers to realise a visual sense of connectedness, so it is challenging to ascertain what is or is not the site.

Refurbishment of old buildings and renovation of residences along the heritage trail has developed aesthetics of the space and reduced visual pollution. The facades of old houses have been designed with a vintage outlook giving an alluring visual impact. At some points on heritage trail weak cohesion is observed because of a few conspicuous discrete buildings

rather than the trail as a whole. This excessive focus on some structures and their particular past while disregarding the overall ambience of trail and its surroundings stands in the way of rich experience of 'the past'. It means that heritage trail is more of a 'museum of buildings' than an integrated heritage landscape. Also, because of increasing shop rents many of the locals now prefer chontrey/lab-jab outside shops. This infringement further reduces the visual impact of the trail.

Along heritage trail there are 'strong' parts where an encounter with the past is mostly rich. Yet, slightly because of the size of the site and somewhat because of the multiplicity of dissimilar roles that trail performs, the site does not bind together very well. The areas between the key interpretive regions are visually polluted by undesirable contemporary style buildings/plazas due to which visitors often lose track of the 'past'. An interruption like this has grave implications as it does not flatteringly embrace into the setting of the past and thus exhausts the identity of the heritage trail.

Owing to such distraction from past, the visual signs necessitate being strong, but in case of heritage trail they are not only weak but are also missing. As a visitor one is constantly moving 'in and out of the past' as at one instant the trail appears to be a shopping marketplace, the next like a food street and the next like something of the past. Putting it in simple words, heritage trail brings about many different roles which make it challenging to be a cohesive and defined heritage site. Certainly, because trail is not only an archaeological park and set of historical structures but also a place for children's park and busy marketplace, it all does not integrate together completely to give an image of a distinct place.

Visibility

Visibility principle covers two constituents: physical visibility i.e. what we see, and cultural (in) visibility denotes the appreciation of physical elements as a 'heritage'. It also contains the concept of a 'view' or a 'gaze' bearing in mind, where and how the line of sight is engaged in a certain heritage site. The honest examination starts with the tangible or physical features such as fences, signs /maps to direct visitors, audio-visual presentations, informational material such as guidebooks, Information, Education and Communication (IEC) material, describing the way site relates with societies, institutions, personalities and individuals.

Along heritage trail, name plates are displayed at every shop to let visitors know about the sale items of each shop but sign boards near the historical

buildings to direct visitors are missing. There are a very few signs and maps to guide visitors while traversing on heritage trail. Audio-visual presentations, guidebooks and Information, Education and Communication material such as sign boards, guide maps, pamphlets or brochures are not available on-site to connect tourist with the heritage. It is because there are many human resources and financial constrictions like annual budget of Sethi House is reported to be 60,000 rupees only which is nothing provided the upkeep, minor repair and entertainment cost for tourists. It is a main constraint in creating audio-visual demonstrations and other information material.

According to international standards, the places building up the heritage site contain devices which construct a place of 'past' and other indispensable features to offer important services, comfort and amenable setting for tourists. Such features comprise of present-day spaces like car parks, tourist centres, toilets, workspaces, cafes, shops, medical facility, and emergency planning for disasters and accidents. Even though, heritage trail occupies an imperative place in the heart and minds of heritage admirers and serves as a cultural icon, but on ground, it melts into its surroundings.

Heritage assets on heritage trail are the key devices which give a rich sense of past. Appreciably, security condition is now in a better situation at heritage trail as deployment of security officials is regulated and guaranteed especially during occasional celebrations when the visitor influx Bazar-e-Kalan is more such as Eid-ul-Fitar and Eid-ul-Adha. Regrettably, the tourists are not fully facilitated to enjoy the richness of past as a handful number of key devices are missing as there is no 24/7 medical care facility, visitor/tourist facilitation and complaint centre. The already located medical facility in the form of dispensary in Bazaar-e-Kalan deals with basic medical issues faced by local residents and visitors alike. However, it is not integrated with heritage trail project by adjusting the shift-wise working hours so as to facilitate visitors and deal with accidents and mishaps on a 24/7 basis. It would not have been expensive as the setup already exists there but only employment of special staff to look over the cases on heritage trail could have resolved the concern to a larger extent. Moreover, it is revealed during research study that disappointingly there is no operational complaint cell on the trail to lodge a complaint if visitors face any issue.

8. Discussion and conclusions

Heritage Trail is a heritage complex in the heart of Peshawar with rich cultural, historic and educational meaning. It is an exemplary master-piece venture in the history of Khyber Pakhtunkhwa with the purpose to protect heritage assets for encouraging tourism.

Research findings expose that cultural heritage preservation is primarily understood in touristic and real estate terms while not giving as much of consideration to the indicators of heritage-scape such as boundaries, cohesion and visibility. The key stakeholders in this pilot project are government authorities and local community who faced several complications and the perspectives of both have been unveiled during field visits. The research study shows that on one hand resource problems are faced by local authorities and on the other hand some of the residents are satisfied while other express their criticisms towards government's initiative.

The progressive initiative of the provincial government to develop heritage trail Peshawar is motivated by several historical buildings such as Cunningham clock tower, Sethi House Complex, and an archaeological site located in the historic Ghor Ghatri tehsil. Outspreading from Gor Khatri temple to Ghanta Ghar/clock tower the trail invigorates the reminiscences of Mughal era in the historic walled Peshawar city. It is a belt of historic neighbourhood constituting of heritage buildings renovated from Gor Khatri to clock tower market where the ornamental carvings designs of doors, windows and heighted caravansaries is a joy for people. Henceforth, heritage trail is a suitable setting to examine the existence of heritage assets as a pattern of heritage-scape.

This project as a fragment of KP government's beautification plan of Peshawar walled city tried to resuscitate the history of 17th century and before. The project's initial cost of 301 million was later revised to 315 million. The leading work involved restoration of 80 new buildings in traditional style detailing traditional woodwork orienting it with existing historic heritage structures like the Sethi house which was built by Sethi- a merchant family in 1880. The other task was the re-construction of street with tough tiles, lamps, benches, plantation, underground sewerage, electricity and natural gas system. The archaeology department implemented this project and concluded it within six months' time period opening the place for public visit in June 2018.

The project satisfied the direct objective of beautification by making visual improvements in urban town of Gor Khatri tehsil by refurbishing building's facade with woodwork, planting trees, installing decorative/historic-style street lamps, street pavements, putting in place international standard electricity, gas and sewerage system. At structural level, the analyses show that the input in beautification objective has not produced sustainable outputs. Even though the effort made is exceptional in a city like Peshawar but the down part is that only the elementary component of beautification has been considered rather than addressing the values of heritage assets' sustainable preservation and beautification as per universal principles.

The locality of the trail is a well-established marketplace where citizens come for routine domestic shopping which keeps the trail over-crowded all the time. Therefore, controlling traffic to regulate rush by restricting automobile entrance via blockades distress the visitors and causes discomfort for daily customers. Also, the non-availability of an attached car parking facility with the trail puts the visitors in worry as to where to appropriately park the car. The resident community is perturbed over the one-way traffic and non-permission of commercial automobiles on the heritage trail. Noticeably, a state-of-the-art idea of putting in place artistically designed traditional rickshaws to facilitate visitors has been introduced on the trail. However, these 13 rickshaws only actively assisted tourists during the initial days after the trail was opened to the public and sometimes only when valued visitors visited the trail. This situation has negatively affected the businesses of shopkeepers on the trail, and likewise, many small businesses have resorted to encroachments at the site by setting up their commodities on stands in front of shops. Sadly, it is being weakly regulated because of the low enforcement system. Also, the aesthetic beauty and visual appeal of the trail are adversely affected by waste and garbage generated by shops on the heritage trail.

The administrative department struggles to maintain trail and control undesirable externalities because the project has successfully developed Food Street but missed out on setting a regulatory body to sustain the efforts put into the preservation of heritage sites. Resultantly, although the structure of the Ghor Khatri heritage site has improved but it sustainability still remains at stake. Basically, the Archaeology department reasonably accomplished its task, but its implementation faced some time-related and financial limitations, which affected the quality of execution. Presently, the archaeology department does not accept any funding for the wear and tear as it has given this responsibility to municipal authorities, but

sadly, they have not taken up their responsibility of maintenance and upkeep of heritage trail.

Moreover, no widespread awareness campaign was carried out by government with the resident community to institute sense of ownership and establish a responsible outlook for the site. Most of the residents slightly identify heritage trail's socio-cultural significance and have least interest in the maintenance of heritage site as they are merely concerned about improvements in fundamental infrastructural amenities like sewerage and electricity etc. Due to lack of awareness at communal level, during implementation phase of this project the executing bodies' encountered resistance from resident community members who were ignorant of the sensitivities and intricacies involved in protection of heritage properties. Dearth of shared understanding and trivial civic involvement has put project sustainability at stake as it has given rise to problems of non-cooperation, weak collaboration and contribution on the part of community.

Exhibitions showcase the quality experience and excellence of a heritage site. A few exhibitions have been organized but since they have not been sponsored to a grand level thus it has not helped much to touch the aim of branding/marketing and bringing heritage trail on the list of prominent cultural heritage sites. Yet, Sethi House on heritage trail has continuously remained the picture-perfect location to conduct high-profile meetings, educational, cultural, political and commercial events. It validates the magnetism of heritage trail that in spite of being a low profile site in the eyes of many, it still is held dear for a few people who identify and understand an experience in brilliance of the past.

Giving information on the cultural and natural importance of the site guides tourists' choice of itinerary. Weak networking and absence of site specific website which does not provide tourists/visitors with information to plan their visit accordingly and save the time spent on needless wandering. Likewise, lack of signposts makes the branding element feeble as access and direction for visitors to visit heritage trail is fragile which makes it inconvenient for first-time visitors. Even though heritage trail's visibility is not found on official websites to a substantial extent but social media threads of '#heritagetrail' have immensely contributed to its branding, marketing and visibility.

Noise pollution, lack of cleanliness, communities' undesirable attitude towards facilities is a character of a here today, gone tomorrow tourism model that engenders more negative than positive externalities on the valuable architectural and historic landmarks. Communication

campaigns require to be organized which present a number of good practices and highlight prohibited activities and associated fines such as littering, wearing inappropriate dress, trespassing heavy vehicles/without silencers motor bikes and damaging the facilities on heritage trail.

Definitely, there is always room for improvement and apart from constructive criticism intended for not making the same errors again the researcher observed that as there was no space for new buildings on heritage trail so the government found it essential and accordingly concentrated on capitalizing in restoration and enhancement of already existing structures. In contrast to the pre-project situation, the structures along the trail have undergone all-encompassing improvements of frontages and outward spaces, with spill-over effects on the locality's attraction and liveability. A public park with green spaces in archaeological complex is also in place, giving an experience of open space to resident community where family and friends can gather and appreciate the rich experience of past. These places are accessible for free, as the municipal authority decided that all residents have the right of free entry which is focused to augment the socio-cultural and educational effects.

9. Recommendations

The authors suggested the following recommendations in making heritage trail a sustainable pattern of heritage-scape:

1. The original plan of developing twenty neighbouring streets must be implemented, as the thoughtfulness must prevail in administrative bodies that heritage protection also pursues improvements in the surroundings of a heritage site and not just the site alone. It necessitates realistic policy making and a sensitization campaign at bureaucratic level that fail to comprehend the needs of preserving the authentic socio-cultural value of heritage assets and hence tend to put budget cuts on heritage-related sectors.
2. Thorough stakeholder engagement in the whole process because this project is not merely the work of Archaeology department but rather culture department, tourism department, urban planning unit, municipal authorities and community plays a much important role in accomplishments of this project. Local community representation and youth engagement should be encouraged by establishing strong linkages between implementing bodies and resident community.

3. Government should apportion generous upkeep funds and recruit teams for maintenance of heritage trail as otherwise the investment will be lost in vain.

4. As an alternative of blocking the road by concrete blocks, gates with guards could control the pedestrians and traffic on heritage trail.

5. Identification of local entrepreneurs and start-uppers to spread awareness of the potential of a heritage site thereby organizing workshops on technical knowledge and skills regarding local heritage and cultural fabric, as an input to sustainable development. Additionally, IEC material should be developed and distributed for general information sharing.

6. Along with tangible heritage assets, intangible cultural traditions also need to be supported along the trail such as musicians playing cultural music, singing folklores, cultural dance performances, story-telling (Qissa Khwani Bazaar) and traditional cuisine. Commitment to organize exhibitions and other cultural initiatives help create mindfulness of a shared history which encourages active participation on the part of local population.

7. As many infringements have reduced the visual impact of trail so a system of permits and heavy penalties against shops for the use of outer space and encroachments must be imposed.

8. Marketing and place branding needs to be effectually undertaken by publicizing Heritage Trail's outreach via special cultural and non-cultural events happening in the metropolis. Also, edutainment activities such as the packages of 'Birthday at the Museum', 'Tonight in Sethi Complex sitcom' or 'Brunch on Heritage Trail', organization of courses and seminars on heritage trail etc. can be an all-encompassing outreach approach. Furthermore, language and culture schools offering courses on language and cultural studies to both national and foreign students can be an added source of upholding culture and profit generation. Summer camp visits and cultural events/activities can better assist this drive by engaging local activists.

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Fig. 3 - Woodwork of the entrance door at Gor Gathri archaeological park museum (Photo by Ayesha Gul Khattak).

Fig. 4 - Gateway between Heritage Trail and Gor Gathri Complex (Photo by AGK).

Fig. 5 - Woodcraft of Sethi House (Photo by AGK).

Fig. 6 - Night-life on heritage trail (Photo by AGK).

Fig. 7 - Ceiling in Sethi House Complex (Photo by AGK).

Fig. 8 - Sub-streets of Heritage Trail (Photo by AGK).

Fig. 9 - Modern style plaza building on heritage trail (Photo by AGK).

Fig. 10 - Wooden facades on buildings (Photo by AGK).

Fig. 11 - Old Building on Heritage Trail (Photo by AGK).

Fig. 12 - Day-life at Heritage Trail (Photo by AGK).