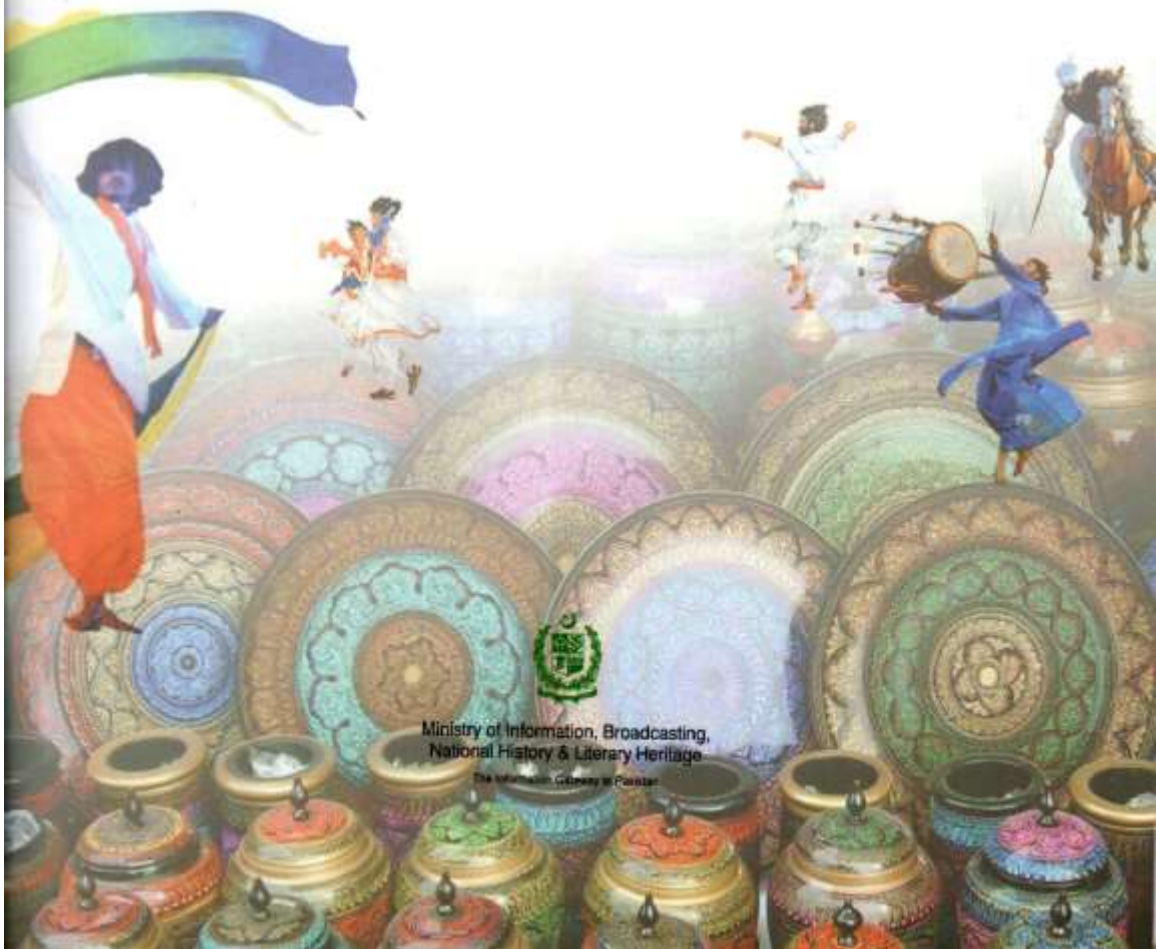


PAKISTAN

CULTURE POLICY 2018



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CULTURE POLICY OF PAKISTAN 2018



Ministry of Information, Broadcasting,
National History & Literary Heritage

The Information Gateway to Pakistan





FOREWORD



In consonance with the vision of former Prime Minister of Islamic Republic of Pakistan, Mian Muhammad Nawaz Sharif and the continued commitment of the current Prime Minister, Shahid Khaqan Abbasi, this Culture Policy was prepared by Lok Virsa through intensive consultations with all provinces, under the guidance of the former Minister for Information, Senator Pervaiz Rashid, Special Assistant to the Prime Minister on Culture, Asif Kirmani, Jamal Shah (PNCA), Dr. Fauzia Saeed (Lok Virsa) and cultural expert and former Chairman PTV, Atta ul Haq Qasmi.

The key cultural institutions were part of this process. Consultations were organized in Gilgit, Skardu, Islamabad, Muzaffarabad, Peshawar, Lahore, Multan, Quetta, Gwadar and Karachi in co-ordination with the respective provincial governments and local experts. Ideas and opinions were sought from the local poets, artists, singers and cultural personalities in these participatory sessions.

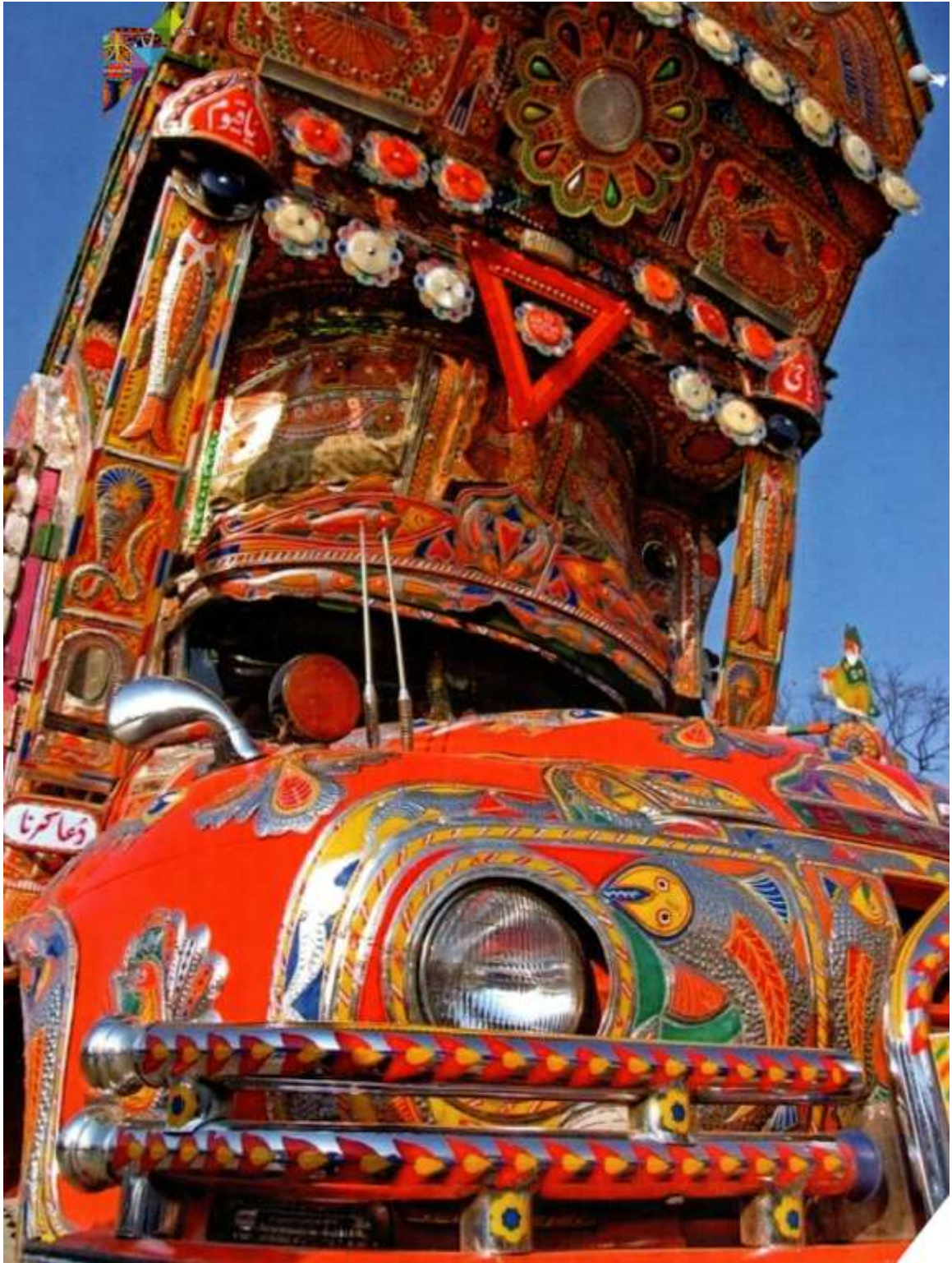
About 100 outstanding cultural experts in all specialized fields of culture like visual arts, folklore, media, archeology, architecture, music, theatre etc. from all regions of Pakistan were consulted to seek their ideas. A National Consultation was also held in Islamabad chaired by Senator Pervaiz Rashid and attended by national experts and senior officials of the Ministry of Information to determine the priorities.

Thus, this policy draft is based on an intensive and interactive consultation and reflects a truly participatory process, which was supported and technically facilitated by Lok Virsa, the premier national traditional culture institute of the country.

It is hoped that the provinces will formulate their own cultural policies in the light of this overarching framework and will continue to be more active in the promotion of culture as per the devolution in 2010.

Marriyum Aurangzeb

National Institute of Folk and Traditional Heritage (LokVirsa)
Ministry of Information, Broadcasting, National History and Literary Heritage
Government of Pakistan



Preamble

Acknowledging the Islamic Republic of Pakistan as a Federation consisting of autonomous cultural entities;

Emphasizing the intention of finding integration and unity within diversity;

Appreciating the region's pluralist, multilingual, multi-ethnic past;

Drawing on the vision of the country's Founder, Mohammad Ali Jinnah, of a progressive cultural identity for Pakistan, acknowledging the presence of a diverse range of cultures, including languages, religions, caste and creed;

Iterating the Constitution of Pakistan, protection for groups and individuals with a distinct language, script or culture (Article 28) and the discouragement of parochial, racial, tribal, sectarian and provincial prejudices (Article 33);

Recognizing binding international Conventions like UNESCO's Covenant for the Safeguarding of the Intangible Cultural Heritage, Covenant concerning the Protection of the World Cultural and Natural Heritage, and other commitments;

Realizing the need to communicate Pakistan's holistic reality internationally, making its rich and diverse cultural heritage more visible;

The Government of Pakistan has formulated a National Culture Policy to safeguard the country's pluralist culture, take pride in its rich diversity and transmit it responsibly to future generations for its continuity and enhancement.

Understanding of Culture

A society's culture encompasses its spiritual, material, intellectual and emotional features, including ways of living together, value systems, traditions and beliefs. People's cultural rights include the right to expression, creativity, choice of language, participation in cultural life, respect for one's cultural identity, subject to respect for human rights and fundamental freedoms.

According to the UN Commission on Economic, Social and Cultural Rights, the concept of culture encompasses "ways of life, language, oral and written literature, music and songs, non-verbal communication, religion or belief systems, rites and ceremonies, sport and games, methods of production or technology, natural and man-made environments, food, clothing and shelter and the arts, customs and traditions through which individuals, groups of individuals and communities express their humanity and the meaning they give to their existence, and build their world view representing their encounter with the external forces affecting their lives. The concept of culture must be seen not as a series of isolated manifestations or hermetic compartments, but as an interactive process whereby individuals and communities, while preserving their specificities and purposes, give expression to the culture of humanity."

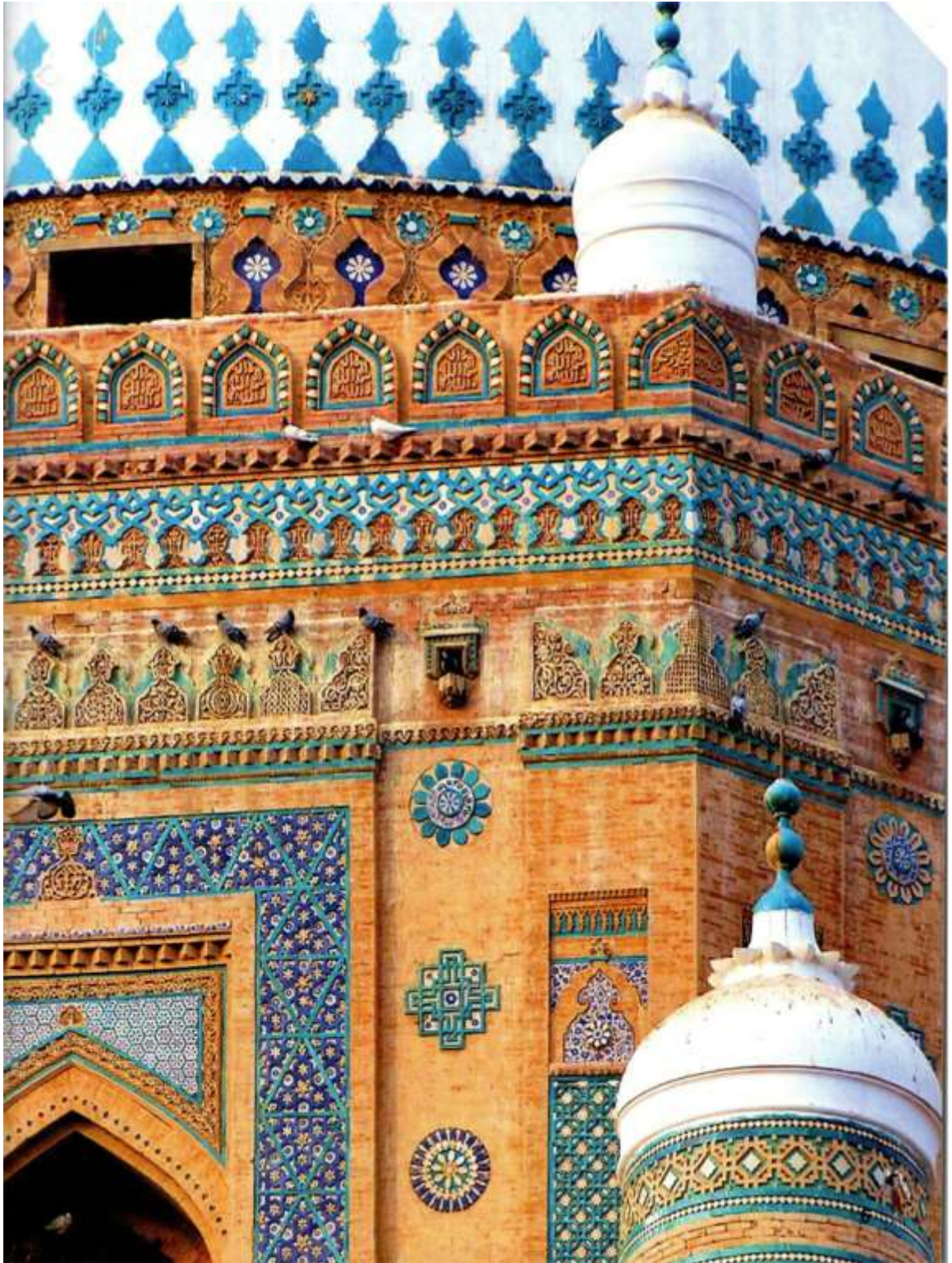


Foundations of Policy

Pakistan has a pluralistic culture with a rich history of diverse cultural developments over thousands of years. Being a federal state, it accommodates that diversity well within its structure. Its Constitution acknowledges fundamental rights of its citizens and their right to freedom of expression, equality of status, of opportunity...and freedom of...belief, faith, worship and association." Article 2-A states, "*Wherein adequate provision shall be made for the minorities to freely profess and practice their religions and develop their cultures; Wherein shall be guaranteed fundamental rights including equality of status, of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality*".

The Constitution also provides for "adequate provision...to safeguard the legitimate interests of minorities groups." The Constitution guarantees the protection of the right to education of all ethnic groups (Article 22), the equality of all citizens before the law and guards against gender-based discriminations, imbalance and exploitation of children (Article 25). It also contains provisions for time-barred possibilities of affirmative action for marginalized and disadvantaged groups (Article 27). Finally, there is protection for groups and individuals with a distinct language script and culture (Article 28) and the discouragement of parochial, racial, tribal and provincial prejudices (Article 33). The country's Founder, Quaid-e-Azam Mohammad Ali Jinnah, in his speech of 11th August 1947, said, "You are free to go to your temples, you are free to go to your mosques or to any other place of worship in this state of Pakistan." He visualized a culture for Pakistan wherein identity of the citizens would not be judged through sectarian, religious and ethnic appellations, but as members of an independent nation. He not only saw the decline of sectarianism amongst Muslims, but also in wider terms, where a citizen may be a Hindu or a Muslim, should enjoy the rights of a citizen in freely pursuing his religion or cultural practices. A strong sense of appreciation for the cultural diversity and a guarantee of protection of cultural rights dominated his views. Pakistan has signed and ratified the International Convention on Social, Cultural and Economic Rights, as well as the International Convention on Civil and Political Rights. It is, therefore, imperative to take concrete measures for protection and promotion of cultural rights and creative expressions of people of Pakistan.

The Convention on Protection and Promotion of Diversity of Cultural Expression will also be signed and ratified in near future.









I. VISION

The **Culture Policy of Pakistan** shall reflect the diverse cultural narrative of the land, life and peoples' centuries-old civilizations, representing the dreams, aspirations, sorrows, happiness, struggle and achievements of its proud custodians, with utmost sincerity. Creative and critical engagement between people, their natural, spiritual and cultural heritage must be its essence. It should transpire creativity, innovation and reciprocity resulting in tangible and intangible cultural forms of association to share within our territories and the world. The cultural policy should embody the futuristic vision of a peaceful, prosperous, pluralistic and democratic society and become a catalyst in bridging the gap between the true potential of Pakistan and its realization.

II. PRINCIPLES OF POLICY

The following are the principles of the National Culture Policy:

Federal Nature

The Federation of Pakistan is a combination of autonomous cultural entities, yet linked with each other. Just as the denial of this diversity deteriorated the sense of integration, unity, respect and



appreciation the proposed policy will bring the people and the entities close to one another, thus, forging a distinct, enriched and integrated national cultural identity.

Democracy

Democracy is a key principle of how people of Pakistan desire to organize themselves and democratic values need to be the underpinning of our diverse cultural traditions to make the country a strong democratic nation. Thus, the stratification and biases inherent in our traditional culture have to be transformed gradually to give way to a true democratic culture.

Peace and Tolerance

Divisive, violent and militant expressions had recently overshadowed the rich heritage of tolerance, compassion, Sufi teachings and wisdom. This trend has to be checked. The new national narrative needs to draw from our past traditions of compassion and coexistence, take strength from the therapeutic value of culture and carry the nation forward in a peaceful manner.

The Central role of Culture

Culture should have a central position for development and progress. As an inspirational unifier, culture has to become an integral part of the core policies governing other sectors like economy, education, health, environment, development and foreign policy, which should all contribute to protection and promotion of our progressive cultural diversity.

Changing Nature of Culture

Culture, is not static and is always in transition. It is influenced by other cultures, adapts to technological developments and material changes, and evolves with new awareness and changing times. Culture also refers to the intersecting value systems of society, and incorporates concepts of democracy and human rights. Thus, culture needs to be steered, challenging dangerous practices that get assimilated in the traditions, and leads to notions of social justice. This process testifies to the dynamism and vibrancy of a culture and should be seen in a positive light.

Roots of our culture

Pakistan appeared on the world map as an independent nation state in August 1947, but the history of its land and people dates back 10,000 years, beginning from Mehrgarh. We take pride in being a cradle of several civilizations including Bolan Valley, the Indus Valley, boasting Harappa, Moenjodaro, and Gandhara. These reflect many layers of cultures, religions and languages since then. This history and pride associated with our living heritage needs to be transferred to the posterity.







Inter-provincial linkages and healthy exchange

Provinces embody the responsibility of nurturing, pruning and developing governance systems to support and promote cultural expressions, services, industries, literature and performing arts. Understanding, preservation and appreciation of these multiple heritages should be freely accessible across provinces and fully reflected in curriculum, learning and teacher education systems, promoted through healthy exchange and showcased at national fora.

Endangered cultures and languages

Due to the past neglect, several cultures, languages, traditions, crafts and forms of music have been consigned to obscurity and near extinction. For instance, cultures of Kalash in Chitral, Torwali in Swat or crafts like tagar, sarangi making etc. Serious efforts need to be made at all levels to preserve, promote and where needed rejuvenate such practices responsibly, as long as these do not violate the fundamental rights of citizens. These cultural phenomena need to be protected through institutional support including international community's help if needed.

Gender dimensions

Women have been a repository of culture, have safeguarded many traditions, and were given the role of guardians of relationships. At the same time, women have also been victim of assimilated unjust practices. Progressive role models and progressive spaces for women within cultural traditions need to be highlighted and transmission of progressive cultural values made the responsibility of both the genders.

Cultural Identity of youth

Youth being the majority of our population are the major stakeholders in the future of Pakistan, therefore the mode of transmission of culture needs to cater to young sensibilities. Policy framers must keep this fact in mind. Avenues undermining indigenous culture and contradictory to progress need to be comprehensively countered and identity of young Pakistanis must be rooted in their rich and dynamic cultural heritage. Campuses of educational institutions need to be the hubs of creative activities, cultural expression and exchange.

Cultural Infrastructure

Civilized nations invest in cultural infrastructure like museums, theatres, cinemas, art galleries and installations, cultural centers, studios, concert halls, public parks, heritage libraries, auditoriums, etc. These become cradles of knowledge generation and creative hubs. Providing support to such cultural infrastructures at all levels should be a high priority of the State. Provinces will be encouraged to finance, promote and set up cultural infrastructure, at least, at the city and district headquarters level.



III. CHALLENGES THAT LAY AHEAD

Decades of violence and militancy have taken a heavy toll on Pakistan's identity, self-perception and social fabric. Certain past policies positioned Pakistan at the forefront of international wars and internal conflicts. Some members of society became vested with fundamentalist ideologies and supported groups that flourished by creating enemies out of other fellow citizens. They made deliberate efforts to alienate people from their own culture by condemning music, dance, theatre and artistic expression and performance. When people were distanced from their own culture and past, it created space for imposing a rigid, exclusivist and single-dimensional identity inimical to the essence of democracy and pluralism.

The problem of radicalized views is layered on top of older issues of exclusionary policies and practices, bureaucratic mindset, rigidity, corruption, disregard for merit, continuation of colonial policies in some cases, slow deterioration of cultural institutions and other governance related issues. There continues to be a stigma associated with the indigenous layers of living culture, where regional traditions are seen as backward hindrances to modernity. In the prevalent linear mode of thought, English and Urdu are the only passports to progress, cultivating a disconnect with local cultures and rich multi-lingual traditions.

Rather than developing a sense of ownership and engagement in transformation of traditional culture as the nation progressed, it was used as a beating stick at times, where inhuman practices like 'karokari' and 'honour killing' were used to control people and glorified as tradition. Similarly, undemocratic practices and biases against poor were accentuated in order to reinforce traditional systems of control and social stratification.

The cumulative effect has been to distance people from civilizations that are the region's unique heritage. Invaders and war heroes were promoted while indigenous artists and writers remained unknown to children. Pakistan's public and private education system has not been utilized effectively for developing an ownership of this heritage. While some can name the Mehargarh civilization, Gandhara civilization or Mohenjodaro and Harappa, few know of the Jain temples of Nagarparkar, Makli tombs, Kallar Kahar, the Buddhist monasteries of Takht Bahi or the stupas of Swat. And where the existence is known, there is no sense of active learning engagement, continuity with the past or acknowledgement of its direct connection to the present and future.

IV. STRENGTHS TO BUILD UPON

Reclaiming our past is a critical gateway to shaping our future. Easier said than done. The journey may be long and arduous. Many Islamic countries provide illustrations of how religion can, does and should co-exist alongside diverse cultural histories, whether of the Persian Empire, Turkish era or Egypt's reign over antiquity Indonesia and Malaysia, to create assimilated, multi-layered national identities.

Pakistan has largely overcome many crises it faced in its early years, such as irredentist tendencies in various provinces, volatile ethnic divisiveness, low penetration of the national language and the dilemma of center-province relations. It was able to do so through political



Pictures: Web Source



consensus supporting devolution and by accepting diversity within the country. Diversity is, therefore, an immense social and cultural resource that must be embraced as a unifying bond.

This diversity is reflected in each and every aspect in the country. Geographically it has a terrain ranging from sea level to over eight thousand meters elevation. It has among the highest mountain ranges in the world and brown, white and grey sand beaches, glaciers and deserts, and a wide-ranging topography in between, each inhabited by different communities and cultures. Pakistan has architecture such as Shah Jehan Mosque and Wazir Khan Mosque, Ranikot Fort and Baltit Fort, and shrines such as Shah Rukn-e-Alam and Bibi Jawindi.

It has over 80 spoken languages branching from Indo-Iranian, Dravidian, Tibetan origins, though many are endangered languages with few speakers left. A conscious effort is required to bring to the fore not just the presence and beauty of this variety but also what each symbolically represents. This is indeed unique and beautiful.

Living Culture: All dynamic societies have a living, breathing culture that is constantly evolving, shaping communities even as it is itself being shaped by changing trends, demographics, technology, globalization and adapting value systems. Pakistan is witnessing socio-economic and political changes and must adapt to cultural reflection of these changes. The need to celebrate culture is not an impulse to fossilize it and reject its evolution. Pakistani culture must remain vibrant by filtering out undemocratic and unhealthy traditions and tendencies that have become embedded over time, and replace these with globally endorsed principles of human rights, tolerance and social justice that fulfill people's emerging aspirations.

Promotion of culture and building our distinct identity on the basis of our unique strengths has been emphasized, time and again, by our founder, Mohammad Ali Jinnah, who valued the provision of safety, respect and freedom to each citizen to follow their religion and culture.

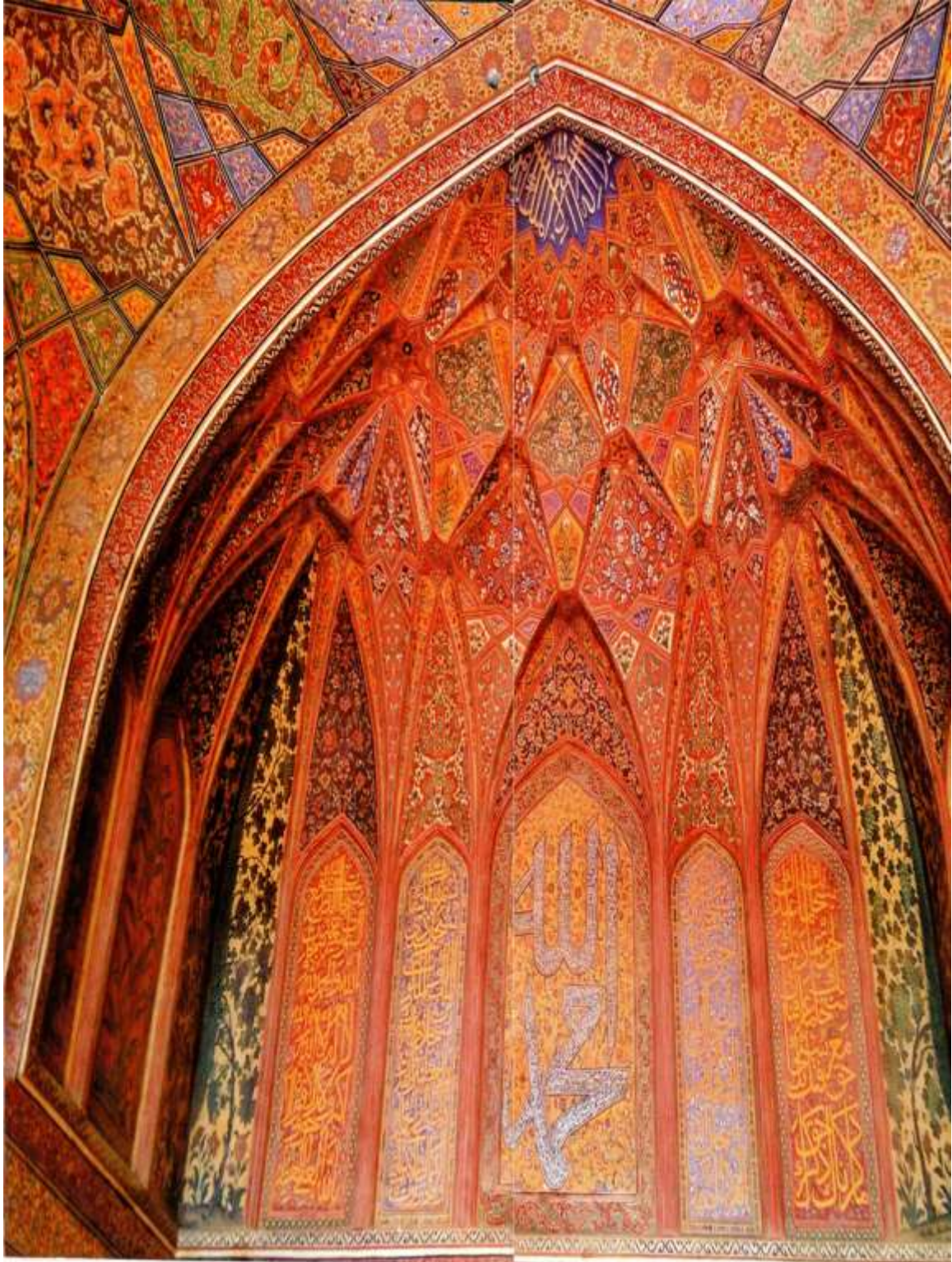
Our Constitution has provided the basis of equality of citizen, social justice and the freedom for every citizen to promote and pursue their culture.

V. ASPECTS OF CULTURE THAT ARE A PRIORITY FOR A DIGNIFIED NATION LIKE PAKISTAN

- Promotion of Visual Arts
- Promotion of Theatre
- Promotion of Music and other Performing Arts
- Folklore and traditional culture
- Archeological sites and Preservation of the tangible culture
- Inculcating Cultural principles and priorities into the younger generation
- Intangible culture, literary traditions and its documentation and promotion

- Film, Radio and Television - A mode of promoting diversity of culture
- Protecting the culture of neglected and minority communities
- Endangered cultures, cultural sites, crafts and languages
- Promoting the pluralistic face of Pakistan internationally







1. PROMOTION OF VISUAL ARTS

Cultural knowledge and practice is one of the basic rights of every citizen of Pakistan, regardless of practitioners' contextual relationship to time and space, province, and religion/beliefs. Socio-cultural and art education continues to be neglected, which has resulted in creating a vacuum in cultural identity of Pakistan and consequent rise in extremist attitudes.

Courses in the performing, visual and verbal arts and practical crafts must permeate the studies of the humanities and result in an expansion of the mental horizons of the narrow specialist; it must also equip the educated to see the interrelationships and interdependence of disciplines, to be rooted in the earth while aspiring for the freedom of the skies. Institutionalized teaching of the arts in the universities is still at an elementary stage. Indeed, the existing educational system has found it very difficult to assimilate the traditional method of training. Problems such as the lack of curriculum space, appropriate textbooks, proper teaching aids, trained personnel, adequate physical and financial environments have to be addressed comprehensively.

The Provincial Education Departments and Federal set up for education within ICT, should be encouraged to introduce universal arts education in schools. Arts competitions could provide incentives for the students to be more actively engaged in creative activities.

The history of arts, has to be given importance as that is a part of teaching our youth, who we are. The last ten years have been most significant for Pakistani contemporary art. Artists have won awards and prizes all over the world. None of this is reflected in the National Gallery Collection.

Specific Steps to be taken:

- The Boards of Governors of all cultural bodies must be independent and diverse. Publications, curatorship (a new field) residencies and exhibitions to be funded through a series of programs at Federal and Provincial levels.
- The National Gallery and all provincial galleries must be rejuvenated with new collections and addition of professional expertise. It should have a formalized relationship with educational institutions to provide exposure of visual art treasures to the youth and children.
- State patronage in the visual arts has to be visibly reflected in state media through programming and funding of art education. New research and books on art and cultural history may be commissioned to redefine the indigenous roots of Pakistani arts and culture.
- National biennale of art are already being organized as private initiatives. The State shall encourage and provide all support by facilitating visas of artists / art experts coming to Pakistan for such events.
- The foreign office has excellent works of many Masters in embassies. Some of these treasures are in a bad state. A curatorial survey is urgently needed to make listings in each embassy and residence to make Foreign Office play an important role in propagation of art, its conservation and value.

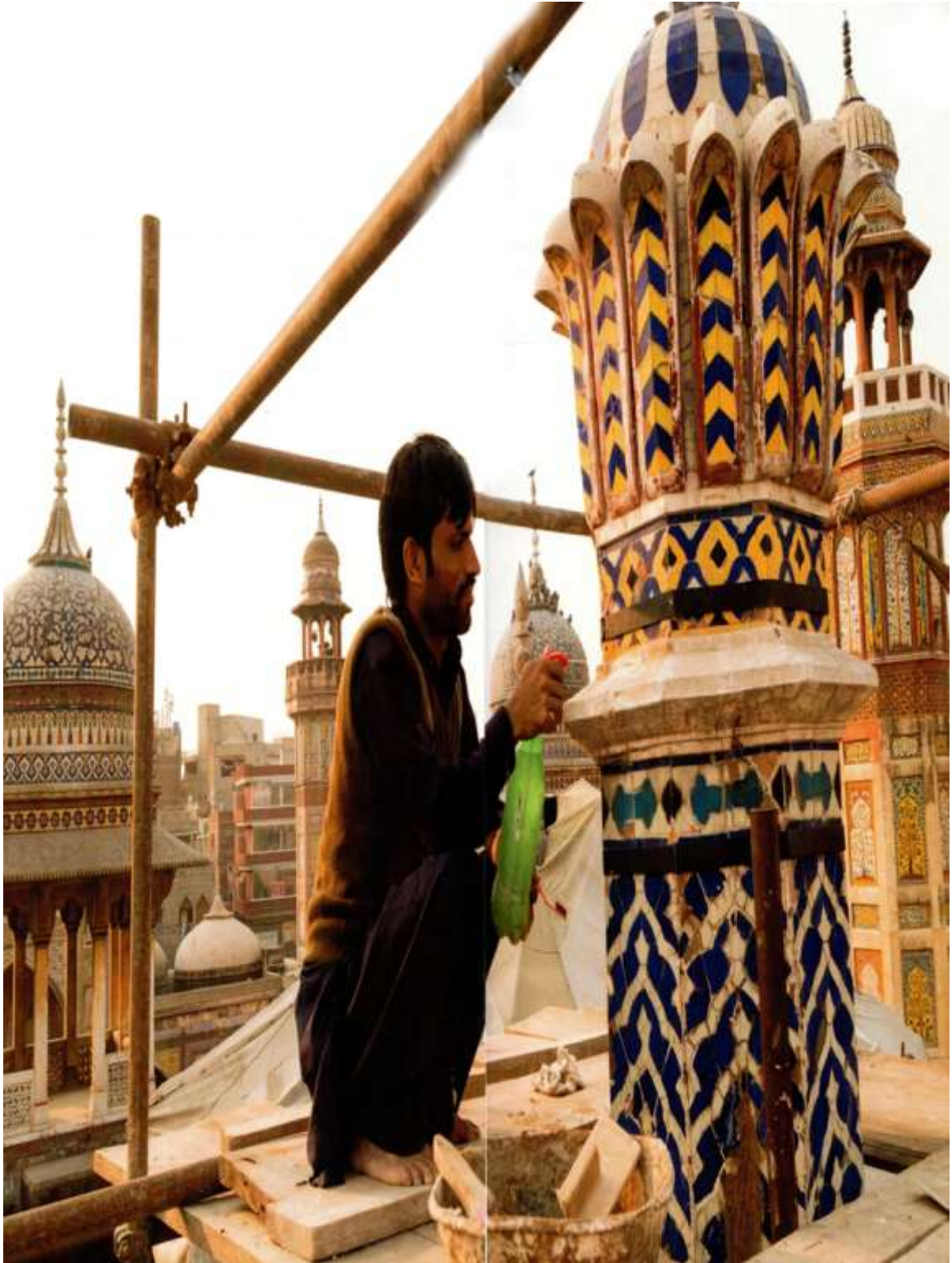
2. PROMOTION OF THEATRE

Theatre is a collaborative art form that can combine enactment, music, dance, graphic arts, literature and devotional presentations to live audiences as a collective experience. It can provide meaningful entertainment and become a force for unity above the class, gender, ethnic or creed divides. Pakistan is inheritor of ancient forms of theatre including swang, rehas, nautanki, naqal, and tamasha. In addition, the parsi theatre transformed into a nomadic folk theatre tradition giving us artists like Inayat Husain Bhatti, Alam Lohar and Bali Jatti. Other genres of theatre need to be documented and revived. Contemporary theatre developed tangents of commercial theatre with its slapstick humour and more refined repertory of National Academy of Performing Arts. The community based interactive theatre has capitalized upon folk music and traditional forms of theatre, using indigenous languages. It has shown results, however, it requires institutional support and guidance

In recent decades, the government and the philanthropic sector has only provided limited support and encouragement. The community-based interactive theatre has however, shown results, but it requires institutional support.

Specific steps to be Taken:

- Providing theatre space for performances should be a high priority including use of free or affordable space through the Government Institutions. In addition, scrutiny bodies shall be encouraged to grant maximum possible freedom to theatre groups to address social, cultural and political themes.
- Encourage educational institutions (schools, colleges and universities) to include theatre and art in their extra-curricular and facilitate organization of inter-provincial and national theatre festivals and competitions for children, youth as well as professional theatre groups.
- Pakistan National Council of the Arts shall institute awards to appreciate high achievers in the field of theatre arts including playwrights, directors, actors, set-designers, lighting designers, music composers and translators. The process of getting nominations for this award should engage educational institutions to ensure that youth are also included in the process.
- National institutions should publish scripts in indigenous languages. Public and private, both schools may encourage their students to develop plays in these languages. Non-commercial but culturally significant theatre shall be supported by the Government.
- International collaborations, with generous visa regimes and fellowships, for doing joint plays with neighboring countries or others known for theatre would promote Pakistan's culture both inside and outside Pakistan.
- The Government may also review the excise and taxation regime/conditions for theatre performances.





3. PROMOTION OF MUSIC AND OTHER PERFORMING ARTS

The collective wisdom of a people is reflected in their music and performing arts. All over Pakistan, the humanist poetry of enlightened Sufi sages and scholars has transcended time and space. Creative expressions are an integral part of holistic development of a society. As such, promotion of the diverse music, songs, dance and other performing arts of Pakistan is vital for the development and cohesion of a healthy pluralist society.

Three dimensions of performing arts are significant to consider. First, the creative expression of the masses where wedding songs, folk ballads, Sufi poetry, celebration dances and all other kinds of traditional and contemporary creative expressions are done by people to enrich their lives. Second, the excellence that emerges and some become professional singers and performers to pursue it as a career. These are the carriers of our tradition and should be respected, given a dignified status and supported by the society. Third, the cultural industry that develops around the practitioners and provides performances for the general public.

This not only contributes to the economy but also serves the people to satisfy their need for enjoyment and appreciation. All three can be supported by generating an enabling environment, which has to be created together by the people, state, media, private sector and the civil society.

The traditional music should be preserved, documented and promoted. At the same time encouragement for creating new music is mandatory. The youth, in particular, should be engaged in creating new music and performances of all kinds, and gradually excellence will brew up.

It is the duty of the State to enable and provide conducive environment for the performing arts industry to flourish, which will not only educate and involve the diverse rural and urban communities of Pakistan, and project an enlightened image of the country, but also contribute significantly to the growth of national economy.

Specific Steps to be Taken

To rejuvenate music, dance, storytelling and other performing arts and create a financially viable performing arts industry to thrive in Pakistan, the following steps may be considered:

- A review of tax regulations and other NOC requirements etc. to create an enabling environment for performing arts and weed out the hindrances to people having live music and performances at their celebrations. The artists and art industry both should flourish in Pakistan.
- Cultural clubs at the grassroots level and a safe space (baitmaks) for cultural activity provided in every school has to be encouraged to inculcate creative expression and nurture talent.
- Talent hunting by Pakistan Television, Radio Pakistan and Lok Virsa should be carried out to spot talent from all over the country. State support shall be given to nurture and promote those with high potential of creativity and skill.



- State radio and television should revise their fee structure for artists.
- Investment in Cultural Infrastructure where concert halls and other such facilities are built and made available to artists and communities is an important priority. The State shall make the facilities of the Government cultural institutions available at low costs for community and youth groups for live performances.
- Intellectual Property Rights is a significant issue in the music and arts industry. A transparent and functioning system of ensuring equitable distribution of royalties to artists is indispensable for the foundation of a self-sustaining and thriving performing arts industry. Efforts should also be made to improve the systems for regulating intellectual copy rights.
- Centers should be established where vocalists/musicians can make music and perform, independent of its commercial aspect.
- Great masters could be identified and commissioned to train students. They could be provided with stipends to create the traditional "ustad-shagird" framework.
- It is encouraging to note that the State has stepped in and facilitated to a certain extent, the ailing and aging artists to acknowledge their contribution and ensure the continuation of its diverse and collective cultural identity. These efforts need to be consolidated for achieving the objective.
- In order to protect the endangered musical instruments and encouraging youth to learn folk instruments like Rubab, Suroz, dhambura, alghoza and learn folk songs, a national level academy called LOK SANGAT, National Institute of Music, should be set up at Lok Virsa.

4. FOLKLORE AND TRADITIONAL CULTURE

Folk traditions are the root of creative, emotional, social and mystical aspects of people's lives including traditional practice, values, rituals, knowledge, arts, crafts, music and relationships, most of which are orally transmitted.

Folklore is generally associated with the past and with rural village life, without factoring its dynamism. Heroes of folk epics change over time and with social and political influences, so do embroideries and fabrics with new technologies. While the past must be documented and preserved, there must be space and encouragement for the synthesis of the old and new to ensure perfect blend and synthesis.

The key carriers of tradition, who make their livelihoods from such transmission like artisans and artists face financial hardships, threatened by globalization, modernization and indifference of society. A rigorous documentation initiative combined with an economic program has to be chalked out for such artisans and artists to make their skills marketable and to create a market demand from society.

Specific steps to be taken:

- Cultural Mapping and documentation where both tangible and intangible cultural elements should be recorded in a virtual database to know which skills are available where.



- Live folk music performances shall be encouraged at government functions so that they become a part of our lives. Arranging folk artisans to teach their crafts to school children on a regular basis will not only generate respect for their talent, but also give them enough exposure and basis to transform it with their own expression in their later years. Schools may be encouraged to engage with folk artisans and artists, under the new policy.
- Cultural institutions must play the role of a catalyst, equipped with budgets, governance and meritorious appointments for their leadership. Cultural/craft spaces should be organized at District and sub-district levels for demonstration, display and sales, providing opportunity to artists and artisans on rotational basis.
- A crafts village could be set up in Islamabad under the existing infrastructure, providing space to all SAARC countries including a wide variety from Pakistan, to display their traditional crafts.
- Promotion of our folk traditions should be an element of our foreign policy and building of our soft image in the world. Regular exchange of artists, artisans, research scholars and other related practitioners shall be encouraged.

5. ARCHEOLOGICAL SITES AND PRESERVATION OF TANGIBLE CULTURE

Archeological sites mirror a land's history and its past. Civilized nations take care of their history and boast of the layers of cultures they inherit. Heritage architecture remains only a collection of old and ancient buildings unless it has appreciation, respect and ownership by people living or belonging to their areas. The Mehergarh remains, Bolan Valley sites, Gandhara stupas, Indus Valley sites of Mohenjodaro and Harappa and many more can become the hub of local national and international tourism, if promoted properly.

Pakistan's rich cultural heritage, despite being one of the oldest in the world, is relatively not so well known compared to our neighboring countries, and largely remains un-excavated. The sites open to public need better curation, displays and modern methods of preservation and exchange to share them with the world. With numerous forts, royal tombs, religious shrines, palaces, excavations, national parks, and national monuments scattered all over the country, Government and relevant departments need to involve more people, institutions and private sector as stakeholders in the projects of heritage preservation. This needs to be done on top priority.

Specific steps to be taken

- Any international agreement for excavation and research has to ensure that Pakistan benefits from the outputs. A more detailed policy needs to be formulated regarding who should get the permission to excavate, what to excavate, how to deal with the international partners and how to systematically document and promote it. The Provinces have to set their priorities right and link up with each other to have a cohesive plan.

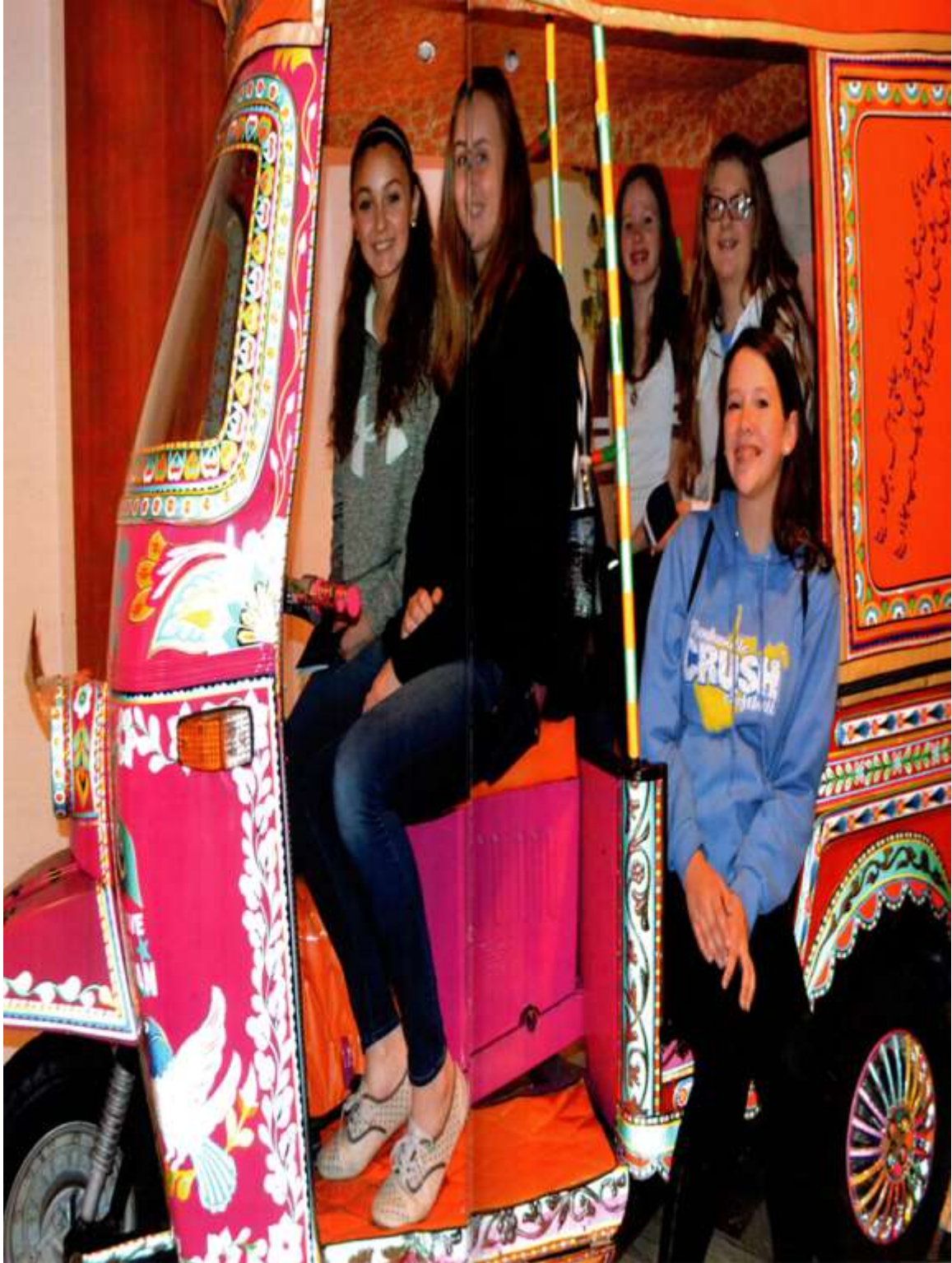


- Special legislation and implementation mechanism will be devised to stop theft of old artifacts and smuggling of antiques outside Pakistan.
- Private encroachment of the archeological sites has to be curbed at places where people have bought the land with precious archeological sites and built houses on them.
- National Archives, National Documentation Centre and other such institutions should be digitized and need to be made more accessible to researchers, writers and scholars within the purview of the Freedom of Information Ordinance.
- Explore public private partnerships to turn heritage architecture into a conduit for profitable rejuvenation for local economy such as through sound'n'light shows, live drama and craft extravaganzas. Once communities realize that this could be a source of income as well, they become natural guardians.
- Although the museums and historical sites are with the provinces, there should be a Monitoring Committee at the national level to recommend standards and report on the quality of management of their assets by the provincial government. Senior professionals from the field from all provinces should constitute this Committee and it should provide an annual assessment.
- More sites of historical value should be placed as UNESCO's world heritage sites. The Department of Archaeology and Museums (DOAM) should be designated as national focal point for implementation of UNESCO 1972 Convention.
- A museum in every district could engage the community and facilitate the younger generation to connect with the local history.
- Safeguarding monuments, with scientific and technical investigations and guidelines for environmentally sound usage and preservation without adverse impact, has to be a priority for Federal and Provincial Governments.

6. INTANGIBLE CULTURE, LITERARY TRADITIONS AND ITS DOCUMENTATION AND PROMOTION

Intangible culture includes all ways of life like our world view, our relationships, our songs, our traditions and other aspects that cannot be displayed in a museum or photographed or preserved like tangible and material culture is preserved. The intangible culture is documented through research, or visually through film. Pakistan with its diverse intangible culture shall sign the UNESCO Convention on Protection of Diversity of Culture and join the international arena, which would clearly reflect that it is committed to preserve, document and promote its diverse intangible culture through the state institutions, state policies and through encouraging cultural industry.

All provinces and areas of Pakistan can hold their head up high on account of the rich literature, classic, folk and modern living literary traditions celebrated in many fora including the recent phenomenon of the Literature Festivals for adults, youth and children. Private and civil society





sectors have taken the lead to reassert the counter narrative since 2009/10 through high energy platforms bringing the best as literature carriers within the country and beyond borders.

However, a number of the communities are somewhat resentful as their mother tongue is not considered a national language and given the same status as Urdu. New generation is more apt to learn Urdu and English for getting into better schools. Two of the provinces have passed a law to provide primary education in mother tongue. It is a universally tested fact that primary education in mother tongue is more effective for children and should be encouraged in Pakistan also. This aspect must be deliberated upon by the experts and a consensus solution be found.

Several state institutions like Pakistan Academy of Letters (PAL), Book Foundation, Department for Promotion of Urdu, etc. shall play a more critical role in promoting the linguistic diversity and development of languages. Language academies in each province may foster and promote languages and literature- both old and new Public libraries and archives at Provincial and District level should also be well resourced.

Specific steps to be taken:

- Research and publication in all the languages shall be encouraged and so shall events that help the diverse languages to develop. Literature Festivals that are now becoming a land mark of Pakistan, should also be facilitated in all respects, including strengthening coordination of universities with Literature festivals for adults and schools with Children's Festivals. These Festivals should be taken to the SAARC level with liberal visa regimes and budgets.
- Public libraries/archives at Provincial and District levels must become the hub of active preservation, learning and building profiles of local, provincial and national living authors/poets. These institutions together with non-state partners of literature festivals must host young authors' residencies in producing research based work and literature of all genres

7. PASSING ON CULTURAL HERITAGE TO NEXT GENERATIONS

Transferring of cultural identity to next generations involves a process of socialization. Society must reflect the values it intends to pass on, factoring in all modes of socialization including family, education system and the electronic and social media.

Education policies, curriculum, text books, teacher education and enrichment programs in schools must facilitate a new pluralist narrative, which inculcates pride in our rich heritage, rather than promoting a monolithic worldview, where sameness is taken as harmony.

Sustainable Development Goals (SDGs) 2030 endorsed by the Government articulate the imperatives of respecting diversity and peace building for sustainable societies. SDG 4 is dedicated to Education. Its target no. 4.7 states that "by 2030, ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including, sustainable

lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable development". Provinces should take a note of this.

School curricula should be attuned to the needs and interests of children and their age. Multiplicities and complexities of identity need to be introduced so that culture, peace and appreciation of various ethnicities is valued. Teaching styles should embody democratic values, creative expression, reflection, critical thinking and interactive learning. Education in mother language should be encouraged, the modes of which depend on the Provinces. The social status of traditional artists and artisans should be enhanced and students should get an opportunity to interact with them in their school programmes.

History has to be rewritten from an indigenous and independent perspective, where heroes highlighted in the text books should be scientists, scholars, creators rather than invaders and warriors.

Specific steps to be taken:

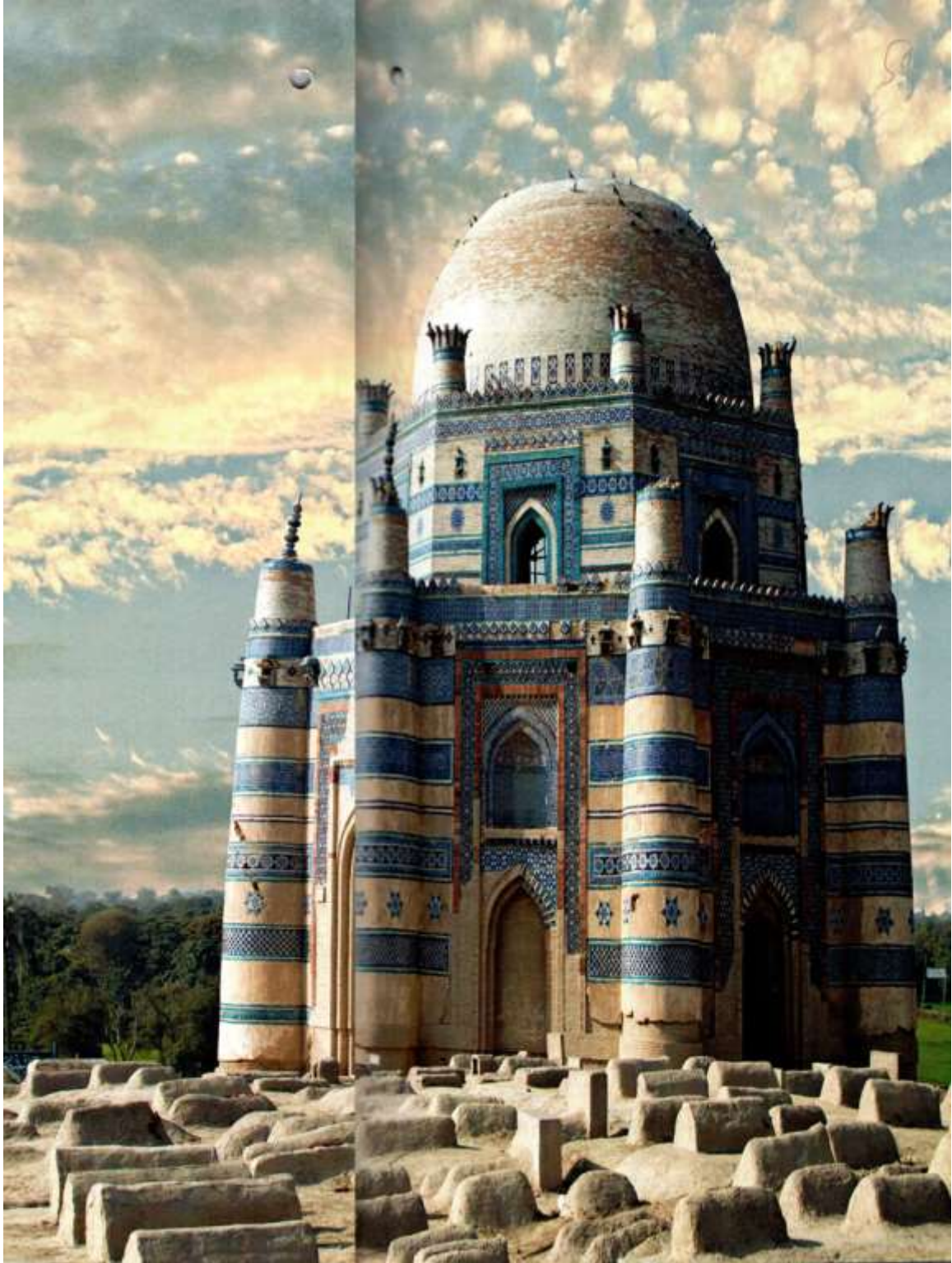
- Cultural Studies as a subject shall be encouraged for school curriculum at primary, middle and secondary levels, that would span a range of themes including, a) our cultural history, indigenous context and its relevance, b) wisdom of folk poets and indigenous philosophers, c) creative arts and crafts and d) the concept of cultural identity and pride.
- Media currently serves a limited need of cultural education for children. PTV and Radio Pakistan, both were more engaged in the past and their role must be enhanced. The State institutions shall prioritize programs that celebrate diversity.

8. FILM, RADIO, TELEVISION - A MODE OF PROMOTING DIVERSITY OF CULTURE.

Radio, Television and print Media are powerful modes of transferring and promoting progressive cultural values and reflecting our multi-lingual and multi-cultural fabric of the society. Media is independent and retaining its independence, it could provide more space to the rural and small town cultural events, mark special days of 'Urs' and must accord greater coverage to cultural festivities.

Radio, more than television, has connected with rural Pakistan and can expand space for other languages and issues that would promote a positive cultural identity for our youth. Initiatives are already under way to elaborate regional language programming. This shall include both rural and urban youth.

PEMRA rules have a provision for Media channels using 10% of the air time for public service broadcasting. Culture, history and awareness of social issues should be a part of this contribution. The media channels are encouraged to use this time properly, and





among other themes that build social capital, focus on promoting cultural diversity and awareness of the progressive aspects of culture.

Two major gaps seen in media programming are of performing arts and programmes for children. Both of these areas are crucial for a society's healthy growth. Media is encouraged to address these gaps with special focus on promoting cultural diversity in every aspect. PTV shall play an exemplary role to address these gaps.

FILMS

Unlike television which remained under government's control since its inception in 1964, films have always remained in the private sector. The role of Federal and Provincial governments remained limited to running of NAFDEC (1973-2002), Censor Board and permission for cinemas. Films took a back seat from 1990s to 2007. A country producing 111 films a year, 11 studios and 700 cinemas in mid 70s was reduced to 25 films a year, 2 part-time studios and 150 cinemas in early 2000s. A combination of factors helped the recent revival of films. The film "Khuda ke liye", became a turning point coupled with more talented film makers joining in from television, fashion and advertisement industry.

Changes in policies like waiving off entertainment tax and technological breakthroughs making the cost of film production low has given a boost to the field and brought the public back to the cinema. The documentary film making is developing steadily without much institutional support. The two Oscars for Pakistan had given this field, and in general Pakistani public, a big boost.

Although imported content is allowed to keep the cinema business supported and to provide a broad based exposure to our people to the world cinema, Pakistan needs to develop its indigenous film making. The cultural flavor and cultural subjects are imperative to promotion of our cultural diversity. The new film makers are experimenting with it. A clearer focus on regional progressive cultures, keeping in mind the principles of this policy, and films in several languages would build a bond with the masses and inculcate a strong progressive cultural identity among youth.

Specific steps to be taken:

- Support to get international fellows in teaching positions at film departments of various Pakistani universities should be encouraged through a competitive process to improve the training in film and television. Its objective shall be to prepare the human resource for a fully developed film and media industry. International collaboration would also be sought to provide an opportunity to our youth to learn from the best international experts.
- A Film Archives shall be developed and institutionalized. Holding of national and international festivals of feature and documentary films, shall be encouraged,



especially on the theme of cultural diversity, encouraging local cinema in several languages of Pakistan to participate.

- National Film Awards shall be resumed to acknowledge the best talent of our country and to provide an incentive and inspiration for the young artists.
- The Government shall facilitate links with other countries in terms of joint funding and production projects, and institutional support for distribution of Pakistani films in other countries. Pakistani films should become progressive cultural ambassadors of the country internationally.

9. PROTECTING THE CULTURE OF NEGLECTED AND MARGINALIZED COMMUNITIES

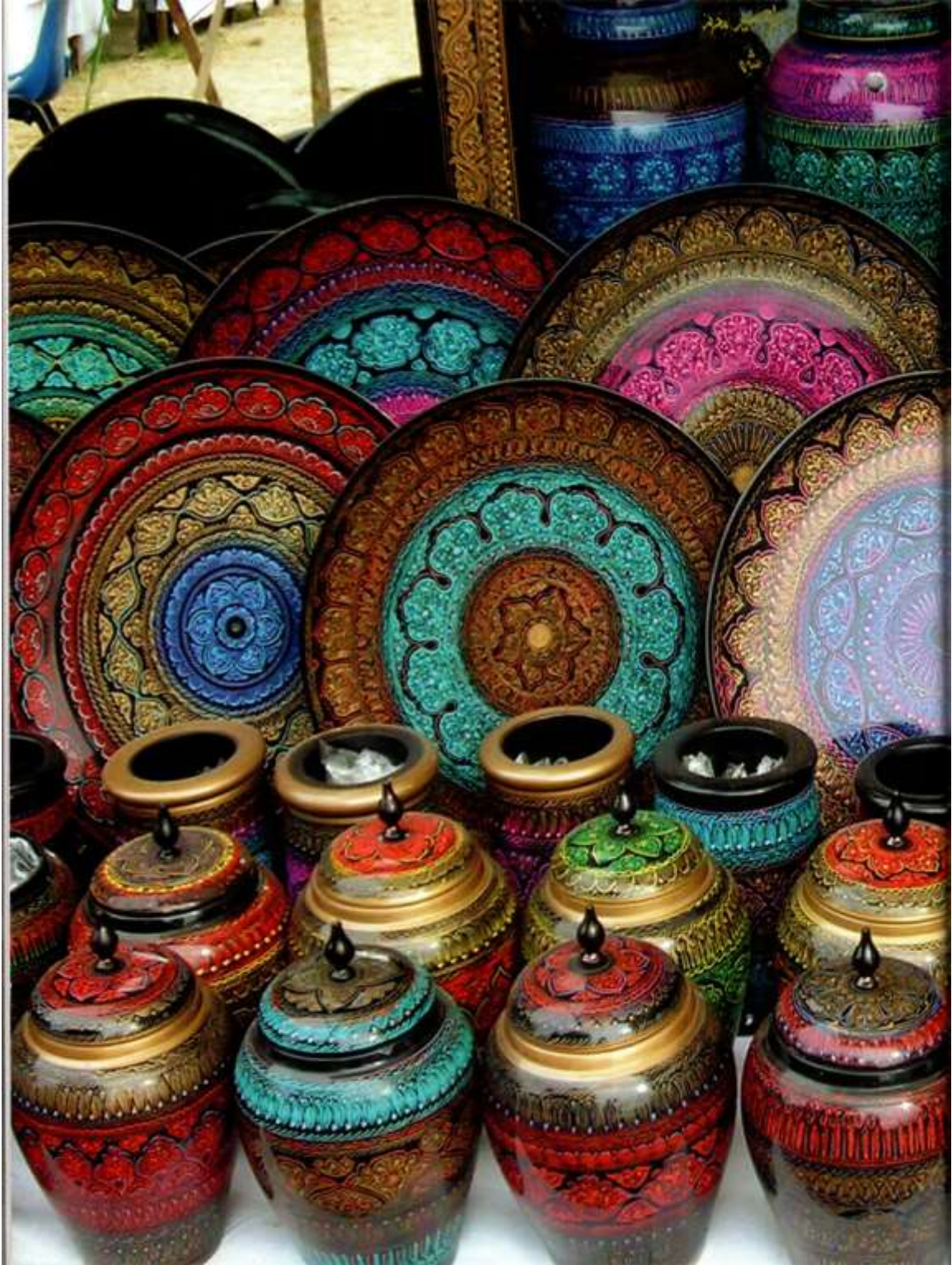
Although included in the diversity of cultures of Pakistan, religious or ethnic minority communities have experienced vulnerabilities and suppression from dominant groups. They have difficulty in exercising their cultural rights in the public space, including celebrating festivals and participating in pilgrimages.

Yet inter-faith harmony continues to be displayed in many communities, a testament to the pluralist tendencies in people. There is also a vibrant interest in conserving and promoting the culture of religious minorities by members of dominant communities. This culture policy strongly supports these positive practices, and proposes affirmative actions to promote religious harmony, non-discrimination, break stigmatization and the free exercise of the rights enshrined in international conventions and the Constitution of Pakistan

Pakistan's state and society must work in tandem to create conditions for all faith groups and vulnerable communities to feel secure, accepted and at home. The creation of Pakistan was essentially to protect the rights of minorities. It is critical to right this wrong, for both the minorities themselves as well as for the dominant mainstream to be true to its own identity and heritage.

Specific steps to be taken:

- Declare all seasonal festivals (e.g. Lohri, Nowruz, Basant, Holi, Vesakhi) as national festivals with official celebrations
- Restore, preserve and promote tourism around all religious monuments as our national heritage
- Ensure that the Evacuee Trust Board displays complete transparency in financial matters, especially related to donations given by the faithful
- Promote the leadership and participation of artists, writers, musicians from religious minority communities and encourage positive depiction in the media







- Ensure removal of all bias and discrimination against non-Muslims in curricula and replace it with ideas celebrating pluralism and diversity
- Take action against those who discriminate and promote hatred and prejudice among different communities and incite violence
- Ensure the safety and security of all its citizens, especially its minorities and vulnerable communities, and provide necessary security at places of worship, religious monuments and festivals

10. PROTECTING ENDANGERED CULTURES, CULTURAL SITES, CRAFTS AND LANGUAGES

Certain manifestations of this rich heritage have been debilitated in places through neglect and in places through active collusion in destruction.

Part of this has been through social processes that privilege grafting of single-dimensional, hegemonic identities as definitive, unified Pakistani culture. It is critical to see Pakistani culture as plural, as constitutive of many cultures. The attempt at defining a singular culture has led to domination of one stream to which all others must integrate and adapt.

Kalash Valley has only a population of 3500 indigenous people left. Certain languages such as "Wakhi", certain dresses such as laachas find no traction in the mainstream, and celebration of ancient festivities such as "Nowruz" are dying out. There are illegal black markets and traders of antiquities, who sell stolen artifacts both within the country and abroad. There are also private profiteers who have connived and illegally purchased state land on which cultural sites are located, bringing it in the domain of private property. These have resulted in many such sites becoming endangered. There is a dire need to weed out such rackets with strong punitive action of law.

The third tier of threats to vanishing heritage concerns the stresses of globalization. As technology progresses and certain manual modes become redundant or replaced, certain things are vanishing, such as musical instruments and their players, specifically the "alghoza" and "sarangi", or particular stitches women used for embroidery, or particular ways of using natural dyes.

Specific steps to be taken:

- Uphold the plurality of cultures by encouraging their depictions and showcasing the most endangered of cultural manifestations
- State-led celebrations of events such as Nowruz, Baisakhi and others
Provinces are encouraged to monitor the state of heritage sites, ensure compliance of protective laws such as the Antiquities Act 1975 and take action against illegal private profiteering
- Provinces should ensure that marginal groups can express and celebrate their cultures



without pressure and risk from local majority communities

- The Government shall create incentives such as stipends for people involved in protecting or practicing dying art forms.

11. PROMOTING THE PLURALISTIC FACE OF PAKISTAN INTERNATIONALLY

The world has yet to see Pakistan for what it is, a compassionate and pluralistic nation, with a rich cultural history of thousands of years. Our struggles that we have been waging for democracy, bringing back peace to our land and against poverty and militancy, need to be projected to the world with an emphasis on resilience, persistence and love for peace. Projecting our diverse culture can be the best way to counter the negative propaganda about our country. People will see for themselves our colours, traditions, the peace loving religion of Islam with Sufi messages of respect and love for all. This is the real face of Pakistan that the world has to be shown.

Close engagement with neighbouring countries and those in the region in relation to exchange of artists, theatre performances, music and dance will promote good will and will facilitate creativity and bonding. Meaningful exchange of cultural scholars to write on common grounds shall be encouraged to build stronger cultural ties. Other countries that have more developed cultural institutions or are Federations and have maintained a sound sense of plurality would be good examples for Pakistan to have stronger ties in relation to culture.

With this policy, the Government can help the Embassies of Pakistan to meet their potential to promote Pakistani culture. The rules and regulations that they follow or gaps in the appointment of cultural attaché would be reviewed and processes streamlined for them to fully exploit the potential of their presence in over 110 countries. In addition, their close links with Cultural Institutions of Pakistan will be strengthened.

The national as well as provincial cultural institutions should be more autonomous and pro-active in pursuing relationships and linkages with international cultural institutions and develop working relationships with them.

One of the biggest potential forces to build our international image is the overseas Pakistani. The State leadership as well as the cultural organizations in the country shall approach them to facilitate and assist in breaking the stereotypes about Pakistan. Audio visual materials, performances of our folk and contemporary artists and public talks of people visiting from Pakistan could help build a more realistic face of Pakistan.

The initiatives of established private sector or civil society groups should be fully supported with assistance in visa, other linkages and even financial support, to make the cultural exchange a thriving possibility.

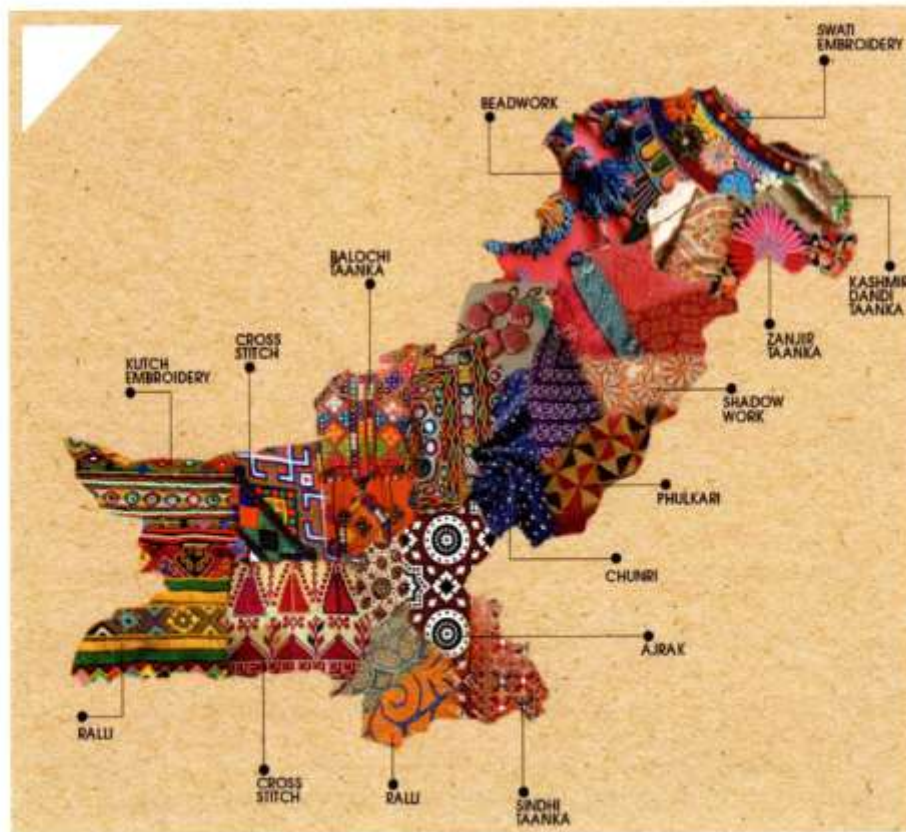
Other specific steps shall include:

- Encourage Provinces to forge relationships with the cultural institutions of neighbouring



countries as per our diplomatic relations. The MOUs already signed with other countries in relation to cultural exchange should be utilized and capitalized upon by the Federal and provincial Governments.

- Sending out troupes of musicians, dancers and theatre groups to other countries to present our creative productions
- Sending artists and artisans on training to other countries and inviting interested artists for training in Pakistan. Joint collaborative projects of film, radio, theatre, art work etc. will be encouraged.
- Ensuring setting up of cultural section and appointment of Cultural attachés in every Embassy.
- Registering our tangible and intangible cultural assets with UNESCO and having a comprehensive cultural inventory for the UN. Getting more of Pakistan's archeological sites as World Heritage sites.



VI. SPECIAL INITIATIVES:

A) PROTECTING THE TRADITION CARRIERS –

(A program for providing support to sustain poor artists and artisans)

Many of our artists, artisans, writers, poets, scholars etc. who have served the society well, face hardships in their old age. It becomes the responsibility of the society and the government to support them to whatever extent possible if they do not have a social support network or children to take care of them. A program, consolidating current initiatives, with a more systematic selection process, to support such artists, shall be launched to give them some level of sustenance.

Category one

For sickness, surgery, terminal disease or major disability that effects their performance.

Category two

- 1) No other source of income currently, including his own immediate family.
- 2) Age above 60

B) ACKNOWLEDGING THE CHAMPIONS IN CULTURE

NATIONAL CULTURE AWARDS: Acknowledging outstanding work of our champions in culture, just like the other awards Pakistan has for outstanding contribution by our scholars and artists, these Culture Awards will be to acknowledge the dedication and outstanding contribution of people in promoting culture. This would have seven categories:

1. Research and documentation of traditional culture
2. Restoration or excavation in the Archaeology
3. Promotion of Music or other performing arts
4. Promotion of Literature and Poetry
5. Promotion of Visual Arts
6. Promotion of Theatre
7. Promotion of folklore or the study of folklore

C) NATIONAL THEATRE

An institute to look after the development of theatre in Pakistan has been in the pipeline for a long time. The government shall look into reviving that project and establishing a National Theatre.

D) FILM ARCHIVES AND AWARDS

Film Archives with proper facilities for storing old and current prints of films should be established under a related Federal Department.





National Film Awards that were the highest acknowledgement for talent in the film industry were discontinued need to be revived. The contributions of best among artists in the areas of acting, production, direction, light, script, cinematography, costumes, music and other professional categories will be acknowledged. Such initiatives create vibrancy and incentive to excel in the field. In Pakistan films have returned to the people and state shall ensure that this field is supported.

E) LOK SUNGAT: A Folk Music Institute

Music is one area that requires attention. Many folk musical instruments are dying. The opportunity for young people to learn musical instrument playing and singing is hardly available. The youth is not even familiar with a whole range of folk musical instruments.

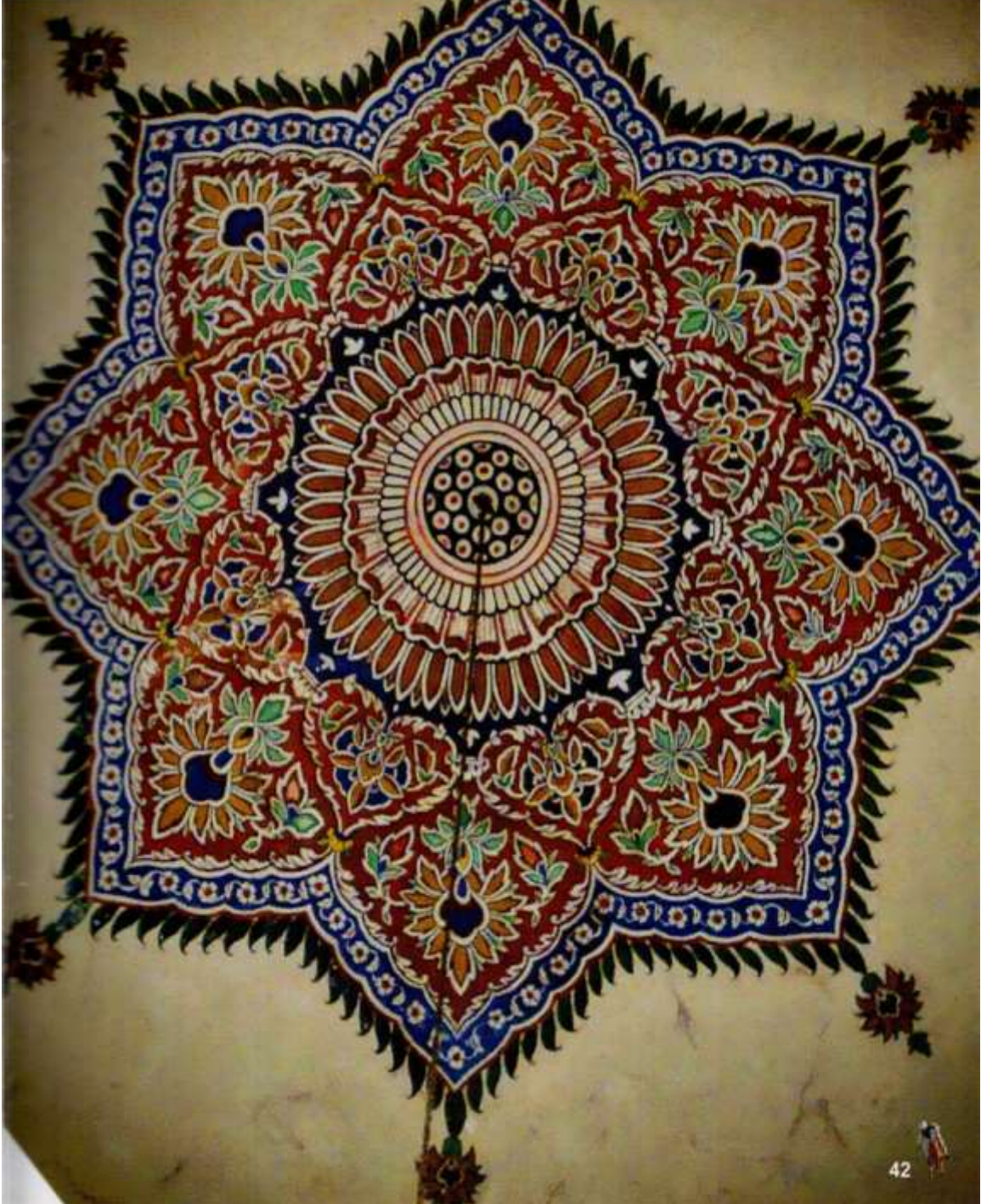
This Institute will have the following components:

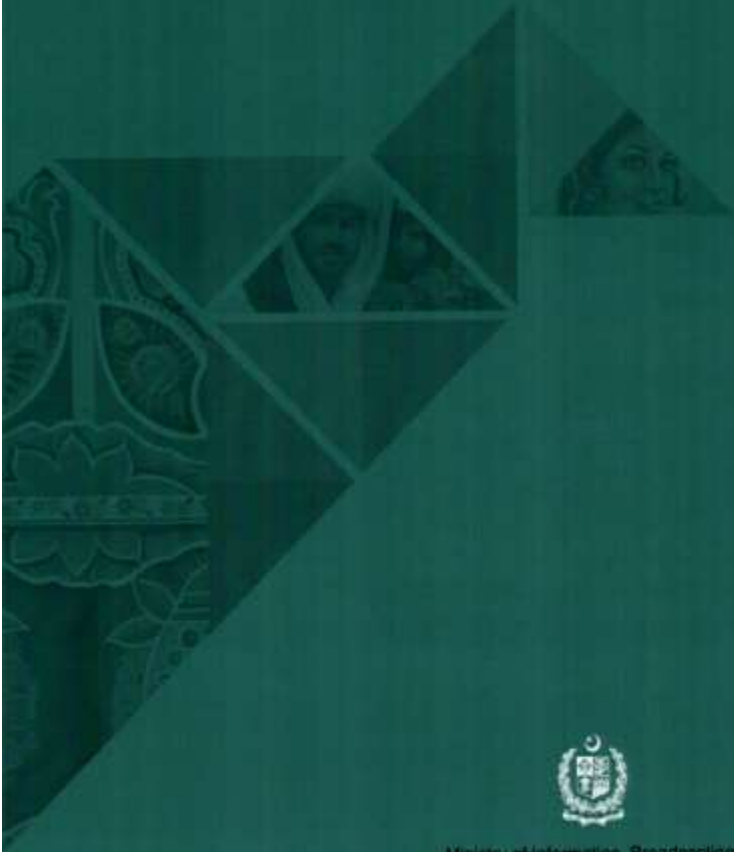
- a) A certificate program in the field of Music, with courses in history of music, ethnomusicology, South Asian genres of music, with a focus on folk instruments.
- b) Tutoring of a range of musical instruments and singing.
- c) An engaging museum of music, targeting youth, with interactive displays of musical instruments encouraging young people to pursue music and get to know their heritage.
- d) A hostel facility for talented students from around the country who will reside during the course of study.

Lok Virsa shall set this Institute at its own premises with Federal grant and manage it.

VII. IMPLEMENTATION OF THE POLICY

Although the policy sets out a framework and provides guidance for the nation to develop its cultural expression and is not an action plan, a monitoring mechanism is necessary to ensure its dissemination and realization. A Committee of related subject experts with a diverse representation from the Provinces shall be appointed and notified to a) facilitate a full understanding of the spirit behind the policy. b) Identify bottle necks, loopholes and challenges that hamper the development of cultural expression in the country c) Report back to the Federal and Provincial governments, the progress on initiatives under the policy and concrete steps taken by cultural institutions or other stakeholders to facilitate and empower the cultural industry. The report should address all the 11 areas identified in the policy and make any additional comments. A secretariat should also be established to support this Committee.





Ministry of Information, Broadcasting,
National History & Literary Heritage
The Information Gateway to Pakistan