CULTURAL CHANGE THROUGH TOURISM IN KARIMABAD HUNZA, GILGIT-BALTISTAN

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Final Approval of Thesis

This is to certify that we have read the thesis submitted by Ms. Mashal Khan It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Sc in Anthropology.
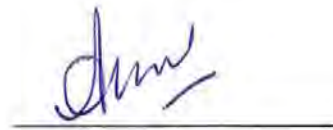
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FORMAL DECLARATION

I am hereby founded that I have conducted this research on myself under the close supervision of my supervisor and without any kind of assistance other than mentioned in the acknowledgement. The ideas that were taken immediately and indirectly from the third party's work, have been scheduled in the below sources both incite and at the end of the study.

I also assured and reassured that this research work has not been printed, published, and submitted to any other educational institute, any office concern, or any examination board for the degree purpose in Pakistan and internationally.

Last but not least, I am wholly responsible for the content of this research work that this is my original work based on both primary and secondary resources.

Mashal Khan

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ABSTRACT

The research analyzed the cultural development or culture change through tourism in Karim Abad Hunza, Gilgit-Baltistan. People in Hunza were well educated, socially awarded, economically resourceful, and mentally developed and mature. The majority of the population in Karim Abad were involved with tourism-related businesses or doing jobs in the private sector. The district Hunza, especially Karim Abad, is considered a hub of tourism where millions of tourists annually visit historic places. There are many historical places like Baltit Fort, Shistat stone carving, Ziarat in Chuperson and Altit Fort. The Baltit Fort is located in Karim Abad. The facilities are more likely available to the tourist in Hunza as compared to the other regions of Gilgit-Baltistan. The qualitative research approach has been chosen and designs thematic analysis of the collected data. The unstructured, structured, and in-depth interviews have been conducted with participants during fieldwork. The interview guide/open-ended questionnaires were used to collect data. The results showed that the majority of the participants were males and doing tourism-related businesses in Karim Abad. Tourism has both positive and negative impacts on the cultural development or cultural changes in the region. The interaction with tourist the local people has learned different languages, enhance their economic activities, increase their social engagements. Moreover, tourism enhanced the cultural diversity, the association among the local people and the tourist. On the other hand, tourism has some negative impacts, but they are very few. The results were based on the tourism and culture development, barriers on the way of tourism, tourism management in the region, the positive impact of tourism on culture, and the negative impact of tourism on culture change. In conclusion, tourism has changed the culture, norms, and values of Karim Abad's population. These impacts are more likely positive and based on the developmental approach.

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CHAPTER 1: INTRODUCTION

1.1. Statement of the Problem

The purpose of this study is to give an overview of the cultural and social impacts of tourism on the culture of Gilgit Baltistan. Local communities are benefiting from tourism in economic terms but in cultural aspects, they are facing some threat to their culture. As it is known that the growth of tourism industry is fastest, and it is important for the development of countries but whether the local population is getting any kind of benefit from this or not is a topic of concern. What kind of cultural changes is occurring due to tourism development and whether these changes are positive or negative? Does Tourism bring sustainable and better economic opportunities? It provides people with different ways to improve their living standards or each interaction about local and tourist impacts negatively on local culture. This will be figuring out through this study. Economic impacts of Tourism are usually overrated most of the time and its cultural impacts are underrated. People appraise the economic output of tourism, but they simply neglect the cultural impacts of tourism. Cultural changes which are brought by tourism are so huge to determines.

This study is meant to conduct to know the development of sustainable tourism and what are the social and cultural impacts the tourism. This study is meant to conduct in a qualitative method. Qualitative methods will help the researcher to find in-depth information about cultural changes due to tourism. The perception of people about tourism is another area that is yet to explore. The researcher will figure out the perception of the local people about tourism. What local people think about tourism? Are they in favour of tourism or they consider it as a threat to their culture? These all aspects are meant to explore through this study. Tourism is responsible for bringing changes in the local language. A new word has been added in recent years in the local language. The researcher is supposed to find out the impacts of tourism on the local language.

Before the 1970s people of Hunza are very poor due to the landlocked nature region. After the construction of KKH, many people came to the Hunza, and people of Hunza become modern and they have had exposure to modern technology and accessibility of capturing new investment opportunities. Due to interaction and integration with tourism, the culture of Hunza has been changed. How the tourism affects the culture of Hunza Karimabad village?

1.2. Background of the Research Study

Gilgit-Baltistan is located in the north of Pakistan with a diverse culture and life patterns. It has ten districts, and every district has its own culture, social norms, economic activities, value system and different religious practices. Cultural diversity has existed among the people of Gilgit-Baltistan. Whereas the education rate is higher in Gilgit-Baltistan, especially among females, as compared to the rest of Pakistan and also with the males of the region. Similarly, Gilgit-Baltistan is the top destiny of tourists where thousands of tourists from the national level, but a larger number of tourists from the international level visits Gilgit-Baltistan annually and enjoy the weather, beauty and traditional food of the areas which is not only famous in Pakistan but the world. The majority of people in Gilgit-Baltistan are engaged in agricultural activities and tourism-related activities. Due to the disputed political nature between India and Pakistan, the tourism sector is completely neglected by the Government (Sökefeld, 2014).

However, the local people including both males and females of the region have established different tourist facilitate centers to facilitate the tourism sector and initiatives to enhance the tourism in the region of Gilgit-Baltistan. The tourism sector has both positive and negative impacts on the overall livelihoods of the people, such as their culture, norms, language ideation, way of life, marriages, and dressing patterns. The negative impacts are less visible as compared to the positive impacts on the social life, economic conditions, and mental development of the people of the region. Gilgit-Baltistan is the main destination of tourists where millions of tourists

both national and international tourist are visiting different places annually. Among all the district Hunza is the main centre of attraction for tourists where the famous fort Baltit and Altit forts are located, and also other facilities are more for tourists as compared to the other regions of the Gilgit-Baltistan (Sökefeld, 2014).

On the other hand, due to higher education and more likely exposure to media and communication, the people, especially the youth of the Hunza has explored the region internationally. Due to higher social media marketing, people are more likely to visit the Hunza region.

1.3. Hunza and Tourism Related Activities

The district Hunza is one of the districts of Gilgit-Baltistan which is very famous for tourism-related activities as well as tourism-related facilities. On the other hand, due to the high rate of education and the exposure of mass media and higher interaction with national and international tourist people of Hunza are more empowered socially and economically and mentally (Sayira, 2015). This leads the people of Hunza towards cultural diversity. Now thousands of migrants from Hunza are settled in European countries and they are supporting the tourism sector through investment in the tourism facilitation system.

Due to cultural diversity and exposure of education and support of non-governmental organizations both males and females of Hunza are engaged in the tourism sector. The tourism sector has changed the overall livelihood of the people of Hunza. In the 1970s there was severe poverty among the inhabitants of Hunza. After the construction of Karakoram Highways previously called the Silk route constructed by China and Pakistan to facilitate trade and tourism. Now millions of people visit Hunza annually to observe its beauty and its culture (Hussain, 2019).

1.4. Operationalization of Concept Tourism

Tourism has many definitions; however, the common definition of tourism is that it means to take a trip or move from one place to another place or region for entertainment, learning, and fun. Similarly, when a person leaves the district in which he or she is leaving voluntarily and goes to any new place for entertainment or for some time it is called tourism (Lwoga, 2011). Millions of people crosswise the world is travelling around from one country to another country for fun and learning purposes. The tourism sector not only improves the overall livelihood of the people of the destination place but also gives them prospects to involved in economic activities, cultural exchanges, and learning of new norms, values, and believes. The economic activities included that hosteling services, food supply, and residential services to the tourists, which is the source of social interaction and exchange of cultural norms and values (Barkas, Honeck, & Rubio, 2020).

Correspondingly, tourism has several motives and purposes. It can be just for fun, or it could be to explore the beauty, culture, and tradition of another place. Furthermore, it could be also identifying and understand the different arts, architecture, and monuments of great artists of their times. For this purpose, millions of individuals across the world visit other regions or countries for tourism globally for entertainment purposes and enjoyment purposes (Farnum, 2005). Similarly, in Pakistan, there are many places for tourism where the Northern areas of Pakistan are famous among the other places in Pakistan for the tourism sector.

1.5. Impacts of Tourism on Cultural Change/Development

Tourism has both positive and negative impacts on the culture. However, most of the widespread positive impacts of tourism on the culture involved increasing the cross-cultural communication and integration; the understanding of norms, maintaining and keeping community culture, arts, arts, and traditions; empowering the host communities; and strengthening cultural values of both local and regional level. On

the other hand, from the economic viewpoint, tourism generates wealth, money, and job opportunities, but the level of wealth leaks from the community, and the jobs are mainly low-income. Furthermore, from the socio-cultural perspective, the tourism sector brings composed or together with people from different backgrounds, cultures values, and traditions and promotes peace in the region (Ånstrand, 2006).

But at the same time, due to the widespread globalization, many societies have lost their cultural individuality and gave way to the Disneyfication of their village or its town. Finally, the tourism sector helped to create national parks and protected areas, where unique examples of the flora and fauna can be found. But the tourist sector has been proven to be a problem, because of the contamination they generate. The tourist industrialists can also be answerable for a total disregard to local traditions and the environment (Sharma, 2000).

The key problem from these adverse impacts is that the local society is the only side that selects up the check for all the losses on the culture, the tradition and, most of the importance on the tourism environment. Tourism has both positive and negative impacts on a culture where few negative impacts which included the acculturation effects, hybrid culture, and cultural commodification. On the other hand, some of the positive impacts included cultural preservation, building institutional infrastructure, derived demand, and motivation collectivism (Bird & Thomlinson, 2015).

1.6. Present Research Context

The present research examines the cultural changes through tourism in the village of Karimabad Hunza, Pakistan. Tourism has both positive and negative impacts on the culture. The district Hunza is considered as a hub of tourism where both males and females are engaged with tourism activities. Every year thousands of tourists both local and international level visits the Hunza and interact with the people. As many studies have stated that tourism changed the way of life of the people of Hunza. Although, economically, tourism is contributing its larger share in the socio-economic

development. On the other side, it is also enhanced cultural relativism and interaction and gives opportunities to people to share their norms, culture and belief system.

Figure 1. Baltit Fort and the General Historic Markets in Karim Abad, Hunza

1.7. Objectives of the Study

The present study has the following objectives.

- To examines the tourism sector of district Hunza, Karimabad village.
- To study the positive changes in culture due to tourism among the people of Karimabad, Hunza.
- To analyze the negative impact of tourism on the culture of Karimabad, Hunza.

1.8. Scope of the Study

Many studies have shown that tourism has both positive and negative impacts on the culture of people across the globe. Similarly, the current research has been conducted in the Karim-Abad village district Hunza, Gilgit-Baltistan where almost 40% of the population is directly and indirectly associated with the tourism sector. Due to advancements in the tourism sector, people have exposure to modern education, mass media and adopted new marketing strategies to enhance the tourism sector. The current study is the Anthropological analysis of tourism and its relationship with

culture or cultural development. As an Anthropology is an all-inclusive and holistic approach which originates to address something, and most of the important aspect of the Anthropology is to do primary fieldwork or research and to explore the ground realities of any social phenomena. In the Anthropological analysis, the phenomena can be analyzed in-depth through ground realities. Numerous methodologies have applied by Anthropologists to understand the social phenomena.

The research has both theoretical and practical scope in the present context. In theoretically, this research deals with the people's perception regarding the tourism and cultural changes, whether people of Karim-Abad are observing positive change or negative changes due to the tourism sector. Theoretically, this research study has produced and added to the existing body of knowledge regarding the cultural changes through tourism (both positive and negative). On the other hand, preictally, this research study can be used for any type of policy implementations and policy formulations. Similarly, this research also gives knowledge and information regarding the influences of tourism on culture.

CHAPTER 02: REVIEW OF THE LITERATURE

The purpose of the literature review is to know about what has been done on the particular topic and what needs to be done through the present research.

2.1. Operationalization of the Variables

2.1.1 Cultural Change

Culture change is a concept that is being used in the context of public policymaking and implementations which emphasizes the impact of the cultural capital on the individual and the community behaviour in a particular society. It has been occasionally called the relocation of the culture, which means the rebuilding or the reconstruction of the whole cultural concept of a society. In the context of Anthropology, a culture change is characterized as a reformulation in a group behaviour among people in a certain locality. The reformulations may be analyzed at the intensity of an individual or personal experiences, for instance, of the innovator or the adapter, or the level of the overall functional assimilation, integration, and disintegration of the entire culture (Edgerton & Roberts, 2014).

So, culture change in the present context of the study said that due to tourism the culture of Karinabad Hunza has been changed and still changing. Due to mass interaction with the tourists and foreign people. The inhabitants of Hunza Kariambad have adopted their culture in many contexts, like food and dress as well as music. Many tourist corteges have English background songs etc. Chinese food is very common among the people of Karimabad Hunza (Ives, 2004).

2.1.2. Tourism

Tourism is a sort of leisure and entertainment activity where individuals from one place move about or visit any other place for work, fun, research, and entertainment purposes. Most people from rich countries or developed regions are moving from their places to another lovely place to pay their leisure time (Buckley, 2002). In the

current context, tourism requires people from different areas to reach Karim Abad village and devote their time and enjoy their life in Karim Abad village. Moreover, tourism involves people from other areas involving both national, local, and international visitors who come to Karim Abad and purchase and take advantage of the local foods, products, and other related facilities.

2.2. Cultural Change through Tourism

Tourism and culture have a mutually beneficial or symbiotic relationship with each other which can make places more desirable, attractive, and competitive. Culture and tourism have a jointly advantageous and beneficial relationship and positive association which can improve the desirability and affordability of places, regions, and countries. Civilization or culture is gradually an essential component of the tourism product, which also generates uniqueness in a packed global market. At the same time, tourism offers an essential means of valorizing society and culture and generating income that can sustain and consolidate cultural heritage, cultural fabrication, and cultural creativity (McKercher & Cros, 2002).

Similarly, Anthropologists like to research the origin of tourism and its influences on cultural development, which is involving the communication, interaction, and also intervention arrangement of individuals of various cultural environments, whereas the cultural production, the rituals, and also the cultural individuality and expression of the individual in society (Stronza, 2001). For example, Burns (1999) founded that the 'social change or the cultural destruction in the four mainstays or pillars of the domain of the anthropology of tourism. Furthermore, the social and cultural changes in the three strands of the investigation. Besides, the acculturation in his three major hypothetical or theoretical viewpoints of the study of Anthropology of tourism.

Furthermore, to consider entertaining, the tourist sector easily meddles into the host society's culture. As a result, disagreements are certainly seen in the usual behaviour, attitude, dressing patterns, food items, the arts and culture, songs, and even their close social relationships with the hosts. Eventually, some conventional cultures and

traditional societies are confronting challenges and problems to weaken or even obliterate the existing cultural traits. However, society can be influenced by many other things like the influential global homogenization, the hesitant approach of the overall society people and weak organization among the neighbourhood people and their socio-economic demands as well as the intent towards the modernity of the society (Stronza, 2001).

2.2.1. Tourism and Culture Drivers of Regional Attractiveness and Competitiveness

According to Dwyer and Kim (2003) argue that the tourism competitiveness is decided and also determined by the available economic and social resources, which are included natural resources, cultural assets, and cultural heritage items. On the other side, the created resources included the tourism-related infrastructure and the other supporting activities on offer, etc. The supporting factors which are included the infrastructure in general, the excellence of the service provider, access to the ultimate destination, etc., and also the target or the destination administration factors.

Competitiveness on the other side is about the depend on assets that are genetic and inherited or conceived and how these assets are coordinated, organized, and deployed in the market. It appears a relative benefit for destinations is derived mainly from gifted resources which are including cultural heritages while the competitive benefit depends more on reserve deployment which are included management and marketing strategies. The capability of intentions to play for tourists or venture capital, therefore, lies in the capability to convert the basic genetic components into established assets with a higher figurative or sign price which is more attractive and have a higher market value as well in the context of tourism and cultural changes (Clark & Monk, 2017).

2.3. Relationship Between Tourism and Cultural Change

Tourism and culture have become inseparably associated as the role of cultural assets in enticing the tourists and distinctive terminuses from one another have been realized. The rising enunciation between culture and tourism was enthused by several factors (Richards, 2007). In terms of demand, globalization has supported the role of culture as a foundation of local uniqueness while increasing the level of education and elderly populations have augmented the interest in culture and heritage systems. The postmodern forms of ingesting and a longing for new knowledge have also ambitious growth. On the source side, cultural tourism has become a foundation of job provision and the source of income, an incentive for local expansion, and a means of generating an image in a progressively inexpensive tourism market (Green, 1999).

The circumstance that cultural tourism is seen as a 'good' form of tourism has also assisted its extensive adoption by governments about the world (Richards, 2001). The amalgamation of tourism and culture has developed a tremendously strong economic engine and also the source of social and psychological development of the region and also people. According to the Europa Nostra (2005) 'more than 50% of tourist-related movement or actives in Europe is ambitious by the cultural heritage and cultural tourism is predictable to grow the greatest in the tourism sector.'

Correspondingly, according to the UNWTO approximations that cultural tourism versions for almost 40% of the international tourism development or the output (Richards, 2007). The Atlas (2008) research also designates that the quantity of the cultural companies with a precise cultural tourism incentive has grown progressively, rising from 17% in the year 1997 to over 30% in the year 2008, respectively. The nearer links between tourism and culture are also mirrored in governance structures at national and provincial levels. At least 25 countries have shared administrative structures for culture and tourism development. There has also been a move away from creation-based to process-based or 'sense of life' meanings of culture. Tourists gradually visit places to understanding the everyday life, everyday culture, and

traditions of the people they pay a visit to a particular region. In countless places and countries, the 'imaginative businesses' or the 'cultural businesses' have also been recognized as getting an essential connection with the tourism sector. As tourism gradually moves away from its earlier obsession with surroundings and natural resources which are included the sun, sea, and sand, are the major example, so tourists become more engaged in emblematic and physical intake of the images and ideas linked with specific places (Weaver & Opperman, 2000).

Furthermore, the state of tourism has often been correlated with the interaction between cultures, behaviors, principles, and traditions. Tourism has deemed a context where presenters and tourists can learn well from each other, through immediate communication and interaction with each other. The interaction between local people and the tourist enhances the cultural changes. Also, tourism needs host neighborhoods to be more receptive and sophisticated to offer valuable services to the tourists. Besides, relations between locals and tourists create the arrival of new ideas, values, and motives for social and financial improvement. Furthermore, tourism can rejuvenate a group's cultural life, as art and rituals are an enticement for the foreign visitors (Buhalis & Law, 2008).

Moreover, the insolence of the local people on the tourism cross over four stages, as they were distinct by Fennel (2007) euphoria, where the tourists are being welcomed by the public or the community members, without regulator or planning, second is the apathy which means the tourists are deemed a provided by the community people, and the tourists where the local's association becomes formal and industrial or commercial. Further, another is the discomfort which is known as achieving saturation with the tourism industry, the neighborhood starts to alter its positive or negative attitude towards tourism and related activities. The decision-makers further than build infrastructure as an alternative of restricting the growth. Finally, the concept is antagonism, which means the locals show their frustration with tourism

and tourists. The planning should be the solution, but improved marketing movement is employed to alter or change the worsening image and status of the village.

In conclusion, globalization is alleged of ruining the socio-cultural individuality of the local populations and aboriginal values, traditions, and everyday life (Macleod 2004). Cities pay a visit by the different tourists in the developing countries are not accurate, but rather decontaminated and McDonaldized (Paramo La Haine 2008). The variety gives way to productivity and local culture to global culture. A miniature village, which is confronting many economic troubles can achieve a change of 180 degrees, by exploiting numerous includes, such as beautiful scenery, peacefulness, and also the lack of congestion.

2.4. Positive Impact of Tourism on the Cultural Changes

Tourism has also some positive influences on cultural change. Lantfant (1995) said that tourism as a last choice, keep unnurtured or even shut down cultural events through discovering, developing, remembering, and connecting them to the global market.

2.4.1. Cultural Preservation

Similarly, tourism offers financing to maintain and also conserve cultural heritage, provides back cultural pride, rejuvenates customs and traditions as well as opens the door for cultural distribution and learning (Sharma, 2000). Most of the widespread positive influences of tourism on the culture involve growing cross-cultural communication, the understanding of culture change, maintaining and maintaining the local culture, arts, and crafts, and also traditions, where to empowering the host communities to strengthen the cultural values and norms. In Indonesia, where Cole (2007) found that villagers feeling proud of tourism for the reason that it improves their cultural values. Here, to entice faraway tourists, children nurture local traditions to create a solid and genuine base of cultural elements with no interrupting of the ancestors' values and norms.

Furthermore, the state of tourism has launched the door to determine the cultural personalities, such as the houses, clothes, and monoliths dress as their group character and the recognition of political power through snapping and advertising these identities in promotional materials at the provincial level. People believe tourism has enabled them in influencing the economic and political capital to increase the power of the church and the position in the state of administration. On the other hand, due to social respect and power, tension and crime may be improved in the major tourist destinations (Tsoudis, 2001).

2.4.2. Building Institutional Infrastructure

The tourism-related activities can certainly increase understanding among local people who are not complicated in their conventional arts and crafts and also business and economic activities. By building some official infrastructure, tourism retains these cultural mechanisms alive. The revitalization of Indian arts due to tourism is typical to many academics from the case study of Deitch (1989). Counterpart the international, a non-profit organization through 'Community Tourism Alliance' development during the year from 2006-2012 has safeguarded the powerful hundred year's Maya culture by the co-managing and co-preserving approaches and methodologies.

It has encouraged the women through different private enterprise advancement in the various folk art and artefacts and ambling goods. Later it has created modern marketing materials and televised around the world and organized trade fairs to entice tourists. Now the society is saying, they are feeling proud of their culture as it is discovered around the world on their arts and craft (Snyder, 2012). But during this involvement due to the very business of women, family unit conflict and annulment rate was also improved there through interaction (Simmons, 1986).

2.4.3. Derived Demand

Another good example of the preservation of localhost rituals is discovered in John M. Knox & Associates, Inc.'s (2004) who have performed a case study in Hawaii, where the official or formal tourism sector stemmed the demand of the native Hawaiian culture in hotels. After a conference or meetings, the public and private sectors all together agreed that rebuilding and preserving native Hawaiian cultural ideas would help the business more than introducing and developing new components.

Consequently, challenge or demand for the native of the Hawaiian as magnates for a story saying by using original terms with honour and pride improved due to tourism. Now native Hawaiian say that tourism begins breathing space for them to show rather important to the world that can donate to human wellbeing. But private enterprise led to money, power, and yearning to earn more, which caused to change in local habits, improved crime, gaming, and alcoholism, and inspired commercialization of culture (Rátz, 2000). Tourism forcedly demands social change through interaction between people and society in a diverse way.

2.4.4. Motivating Collectivism

Through social interaction, people sometimes come out of the self-centric position to the collectivism. The city people of Jaipur were self-focused, but due to the involvement and intervention of tourism and also social contact between the people was heightened to show up a good picture to tourists. As a consequence, they heard about other nations and came out of misapprehensions about the imperialist nations in India. This social interaction improved to show honesty, honesty, and kindness to strangers. This case survey is done by many researchers. The knowledge between hosts and guests indeed lessens misunderstandings and distance (Argyle, 2017).

Furthermore, social contact is also helping to build the level of friendships between the hosts and the guests, who use positive word of mouth about hosts after coming back to their home. Since the positive and negative consequences of tourism vary on

the human factors, involving the mindset, attitude, and behaviour of the tourists and hosts through the contacts and interaction, so tourists, where the tourism and hosts are mutually accountable not exclusively (Richards, 2008). Consequently, finding out methods to handle the effects of tourism might be a good job as an alternative to engaging in the debate. The essential management areas are generally socio-cultural influence management and the host-guest meeting points like goods and assistance procuring were faced to face collaboration and interaction for the sharing of the ideas and diverse knowledge, side by side at activities.

2.5. Negative Impact of Tourism on Cultural Change

The majority of the studies have shown that tourism and cultural changes have interrelationships and strong associations between each other. Tourism has a positive impact on the culture. Whereas few studies have also shown that there are negative effects of tourism on cultural activities. The tourism-related activities negatively impact the cultural changes through the following ways.

2.5.1. Acculturation Effects

The first negative impact is acculturation is a procedure of reworking, adaptation, and also adjustment process. When local people invite tourists, they adjust tourists' needs, mindsets, attitudes, and values and eventually start following them. This frequently transpires in a less complicated society where; tougher and stronger culture overshadows the weaker. But the dissemination of invention of the cultural elements in a social context varies on the compatibility, the advantage, and also the difficulty of the cultural objects which included the Lew, in press. Further, the particular, the youth are susceptible to this impact and women are ahead of their male complement in this regard (Carter, Silva & Guzmán, 2013).

By subsequent tourists, the lifestyle of the young people brings about a change in the material goods they use and, in their actions, and stances, which is defined as protest the effects. According to the Pokhara-Ghandruk society in Nepal, the conventional

fashion, behavior, and lifestyle of the young Gurungs have been brutally affected by tourism. For example, young people are dressed in the western modern dress as an alternative to traditional Nepali clothes and caps. Now they choose spaghetti western hairstyles, disobey their elders' relationship title, entail in love-marriage as an alternative of arrange-marriage, alcoholic drink with friends or organize a dinner party outside the home, and ride bicycles instead of the carts. The leaders are opposed to and worry about this cultural change. Similarly, the situation in Pakistan is also the same. Due to the tourism and exposure of the media, people have started to adopt the new western culture, and many educated youths after completing their education in foreign countries are likely to settle in foreign countries (Katelieva, 2019).

However, by carefully analyzing the situation, it is discovered that not only tourism, there are some other considerations, such as an easy admission to Indian movies, dress, and interaction vehicles also cause this effect on their norms and values and pattern of life. Tourism should be celebrated here because tourists gave concept and idea, education, and also the modern facilities, which bring about young people, out of delusion to independence in work and men and women associations. Moreover, the Ministry of Tourism reorganized and financed 'The Festival of Colors' and other two observances of the 'Tharu community of Chitwan', which promote the interaction among the local and foreign people and also the cultural exchange (McCay, 2002).

2.5.2. Cultural Commodification
The cultural commodification outcomes in the collective transformation of value-from sacrosanct to irreverent and from real to the bogus (Shepherd, 2002). Most Likely one of the best examples of commodification is discovered in a case study by Greenwood (1989) in Spain, who embodies commodification as a tradition that is marketed for money in an exposition by changing or even damaging the previous connotation to outsiders. In this respect, Cole (2007) summarizes that tourism accumulates numerous cultural elements and then occasionally adds rather contrived to make it eye-hitting then bundle and sell it to tourists. Shepherd (2002), by staying

Beijing and American Suburb said that Chinese food in a Chinese cafe in Beijing with red walls, dangling lanterns, Chinese scrolls if provided by Chinese attendants effortlessly assure authenticity. But this food when is worked at cafes and restaurants in the American neighbourhood shopping mall with epitomized walls and chandeliers that are backed by a Salvadoran migrant, never secure validity.

On the other side, Varnum & Grossmann (2017) uncovered that in Jaisalmer in India the regional arts and crafts are not created in a local township with local stone as an alternative, potters use materials of another region to make goods sleek to attract tourists. He complimented that the colourful cinematography of women's bodies of the respectable memorials in broadcasting materials draws erotic monuments to tourists, not the spiritual value. But in the end, he said interaction development, poor economic circumstances, job opening, cost-effectiveness focus of the craftsmen, and the economic multiplier effect' in the strategy maker's thinking also donate to this destruction. Since, it is hard to differentiate between the main and secondary inspirations in a purpose, where various effects present (Shephered, 2002), so, better to declare that the tourism isolated cannot change over or keep culture change and it needs interaction from both of side and interest of their products from both of sides.

2.6. Managing the Impacts of Tourism on Culture

The tourism has both positive and negative impact on the culture and its leads to cultural changed in a specific region. Both effects have their causes and consequences. The negative consequences can be managed through the following measures.

2.6.1. Democratic Management

A democratic management company in the destinations is very important to empower the whole community groups, people and also manage their socio-cultural issues. In the context of Ngadha village in Indonesia, such a faction is created by the representatives of every clan for the increasing voice against corruption,

accumulating and supplying funds and choosing on cultural concerts, which is now safeguarding the culture and collecting advantages of tourism (Cole, 2007). For merchandise expansion, a particular team with knowledgeable people who are unrelated directly to the market method and objective is necessary, who will construct the place and time of presentations (Shephered, 2002). Moreover, conventional foodstuffs should be targeted to both the travellers who buy as keepsakes and people in the region.

2.6.2. Managing the Process

Priority should be given to the procedure, not only the product. The Blue Yonder (2012) ran a scheme in India from 2004 to 2012, where its additional story effective for every presentation took place and contextual history effective at earthenware vending points that augmented the meanings of the tourists to buy. Moreover, the patronizing translator is better than supervisory, for example, rendering to this tour operative, by the clarification jobs the local people were associated with the tourism procedure that created genuineness for tourists.

On the other hand, it increased awareness in locals of preservative arts, folklore, and other cultural heritage. It is also significant to remove overdependency on tourism. Blue Yonder recognized tourism as another source of revenue through co-creation, co-management, and training. For example, a day plumber became an oracle for legends expressions, or a day stonemason became a folk painter in the twilight and was receiving good currency besides preservative culture (Ginsburgh & Throsby, 2006).

2.6.3. Strengthening the Local Cultural Value

Strengthening the local cultural value is a very important point in the context of the tourism management system. In the state of Indonesia and other related developing countries, the local people agreed to stage dance and music but opposed to stage traditions because they did not want to commodify their core values (Cole, 2007). A

coordinated link between formal and confidential sectors in the tourism industry is valuable to lessen tourists' annoyance and conflict between stakeholders. The Travel Foundation's development in Sri Lanka in 2010-2013 consists of instruction for beach boys, small shops, suppliers, and taxi drivers in addition to directing in conflict declaration and facility and capacity building of the local people as well as the tourism-related industries.

Similarly, after these projects and new initiatives the beach boys became beach workers, the hassle was diminished conflict and local peoples as well as receiving more due to the repetition.

2.6.4. Considering the Health Impact

Tour operatives, hotel owners, and even the local community need to analyze health influences and to work with international health organizations. Wall and Matheison (2006) think workers, neighbourhood people, and guests everyone has direct and not direct health influences on others. To decrease the impact of HIV impacts, the International HIV/Aids Alliance is effectively fostering regulations for leaders, guides, community people, and tourists on sex-associated issues in Caribbean terminuses through toolkits (HIV/Aids Alliance, n.d). To handle the harmful impact of gaming like a casino, the expansion should not take place at the starting level of the tourist terminus life cycle (Butler, 1980). For example, from the case study in Macao and UK McCartney (2005) indicated that this sort of tourism magnetism should be established at expansion or experience show, not at the starting.

CHAPTER 03: RESEARCH METHODOLOGY

According to Russell stated that "Each of the different scientific castigation has developed a set of many tools and techniques for data collection and handling the data. In general, a single technical methodology used to research systematically. The research methodology consisted of the following steps, such as research design, local of the study, participants, data analysis and presentation and ethical concerns, etc. The research methods are based on the following assumptions, like reality "out here, that the direct observation method which is the way to discover any new social phenomena and that the material explanations for observable social phenomena are continuously adequate, and that metaphysical explanation are never needed (Bernard, 2006).

3.1. Study Design

The research design means which type of research method has been adopted. In the present study, the qualitative research method is chosen and design a thematic study f the collected data. The nature of the study is exploratory and based on the primary data collection from respondents. This very method assisted to recognize the ideas and variable quantity from the anthropological viewpoint.

The purpose of the research methodology lies in pursuing answers and clarifications to a question and conclusion true and valuable information about this area and research context. At many points in time in any punishment, there are many methods and methods obtainable for collecting the obligatory data from the field. The researcher has used both quantitative and qualitative techniques to collect data from the individual field. Because the learning based on the reason, that how the tourism is responsible to bring social change in society.

3.2. Selection of the Research Local

The choice and identification of the research local is an important step in any research process. In the present research, Karimabad city is one of the beautiful and developed cities of district Hunza which is considered as a hub of tourists. Karimabad city is careful as a centre of tourist, because of the past places such as the Karimabad, where the Baltit Fort and the modern hotels exist. The Karimabad is archaeologically rich in its history and fort in a town in the Hunza valley in Gilgit Baltistan, Pakistan. It was originally home-based to the traditional rulers of the Hunza state who carried the title Mir, and the house of Mir is also located in Karim Abad. The Karimabad and the Balti Fort and in specific the Shikari tower is all around 1100 years old and is the hub of interest for tourists and visitors. Which makes it the oldest memorial in Gilgit–Baltistan. This fort has gotten the UNESCO Asia Pacific Heritage Award for Cultural Heritage Conservation in the year 2011. Moreover, the Aga Khan Trust for Culture has again rehabilitated the fort to attract further tourists to the region.
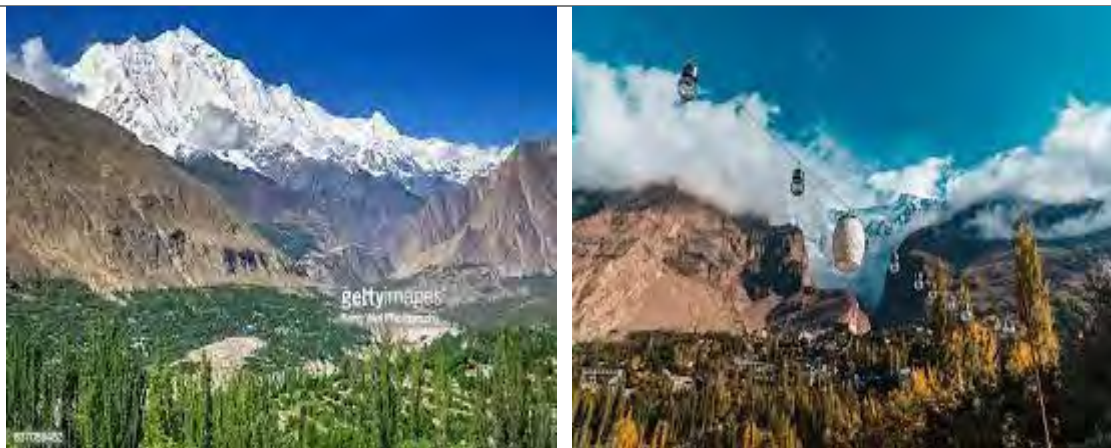
Figure 2. The Location of Karim Abad, Festivals, and Tourist Sites

3.3. Timeline of the Research Study

The current research has been s conducted in the town of Karimabad district Hunza from August 2020 to April 2021.

3.4. Participants Observation

During the field work, the participant observation has been done. The researcher has visited different tourist residency areas and interact with the local people (who were providing their services to facilitate the tourist both national, local, and international) and the tourist as well. Many local shopkeepers are speaking well Urdu and many of them speak English language with the tourists. Moreover, tourist where the majority of the foreigners have worn local dresses with cap. Further, tourists were enjoying the local dishes of the region.

3.5. Key Informants

The current research study was conducted in the District Hunza Karimabad. The respondents were both male and females in the regions. Moreover, few participants were from the Nagar region which is adjacent to the Karimabad town. The total

number of participants was twenty-six where eighteen from the Karimabad Hunza and eight were the tourist.

3.6. Sample Size and Sampling Techniques

In any research, the process of sampling is an important step, and it gives the option to choose a particular number of participants from the relevant population. The represented number of samples included all the qualities of the whole population. The fundamental idea behind sampling is the assessment of some of the components in a population that supplied useful intelligence and information on the whole population residing in a particular area. The sample was selected by the means of non-probability sampling techniques. The sample was constrained to the twenty (26) female respondents. For this purpose, the purposive sampling technique was adopted to get the relevant information or responses from the respondents in a systematic approach. For the research, respondents were chosen corresponding to the researcher's personal decision, because the local of the study is the hometown of the researcher. At the first stage, the respondents were selected through the social referral method and then identify the respondents and adopted the purposive sampling techniques.

Moreover, the In-depth interviews in the qualitative methods were followed in the current study as well. Following the proposed number are intended to take in this study but if the theoretical saturation is not achieved then the researcher might extend the sample size.

Residence of Hunza	Tourist in Hunza
18	8

3.7. Data collection Tools and Techniques

Data collection is an essential step in conducting a research study. In the presented research study, the data was gathered employing participant observation methods, the

informal open-ended interviews guide/questionnaire. Moreover, the data collection has done through numerous methods. Kothari and Gaurav have examined in detail the entire process of data collection. The key data are those which are collected again and for the first time, and thus occur to be unique. The resulting data, on the other hand, are those which have previously been amassed by someone other and which have already been adopted through the different statistical process (Kothari and Garg, 2004).

3.7.1. Interviews (Structure and Unstructured)

The process of interviews is used for the data collection from the field through selected participants. The interviews are conducted through an interviews guide, schedule, and informal questionnaires. The interview may be appreciated to analyze their knowledge and answers (McNamara, 1999).

For the present research study, informal interviews and also in-depth interviews have been conducted with respondents to get the relevant data through fieldwork. Similarly, throughout the fieldwork process, where the researcher has conducted informal and in-depth interviews with the selected respondents. These interviews are included the daily life experiences of the respondents concerning the tourism sector. The Informal interviews supported the researcher to build a strong rapport building at the preliminary level in the whole research process. It also eased the researcher to know about their actual compassion concerning the research objectives and research questions. The present study was based on the cultural changes through the tourism sector wherein Karim Abad town thousands of tourists are coming annually, and local people interact with them.

On the other side, unstructured interviews are conducted without an interview guide. The unstructured interviews are defined by Bernard as, the unstructured interviews are based on a clear plan that you keep continually in mind but are also described by a minimum of command over the people's Responses (Bernard, 2006). Further,

unstructured interviews were conducted in this study. The main purpose of unstructured interviews was rapport building.

3.7.2. Focus Group Discussions

The focus group discussion is the form of group discussion that benefits from interaction between research respondents to gather data. Although group interviews are frequently used simply as a quick and appropriate way to collect data from plentiful people concurrently, the focus groups publicly use group communication as part of the method. This means that as an alternative of the researcher examining each person to answer a question, in turn, people are encouraged to talk to one another the asking distinct questions and examining each other's understanding and PowerPoint of viewpoint (Kitzinger, 1995).

3.7.3. Field Notes and Field Jotting

Field notes were written and jot down by the researcher during the research field to dedicate the experience and personal level events of the day and the researcher also did field jotting to not lose any type of knowledge in the research process. The researcher noted and noted the daily practice of participants, their specific performance towards a position, and things that happened in the research area. So, by employing these methods, the researcher has collected useful and consistent data from participants during work in the research. In the present study, the notebook has been taken to records all the data and participants.

3.7.4. Audio Recording

The technique of the audio recording was used by the researcher during the stay in the process of field, while handled the interviews with the participants because it was copious difficult to write down each and the whole thing in detail insufficient time. So, to spend time and to get data, the method of audio recording was used for the duration of fieldwork. Further, the audio recording helped to cover all testimony and info that was participants during the interviews process.

3.7.5. Photography of Filed Related

Photography is one of the most important methods in research to collect information on the spot in fieldwork. During the fieldwork, the researcher also used photography to track record specific data about the local food items, cultural pieces, and other historic places. In the current research process, the researcher took the food items, beautiful places, and other historic places.

3.7.6. Participant Observations

The participant observation processes in which the researcher joins respondent or participant and interact with them on daily basis, and to get engaged within my locale to have a better understanding of the norms, values, and behaviour of the respondent. Understanding the interaction of respondent's participant observation is the best way to collect data subjectively. I stayed in Karim Abad observing the behaviour of tourists and the local population.

The current research is Anthropological analysis where participant observations are deemed the most valuable method for data collection and interpretation of respondents corresponding to their settings of fieldwork. The participant observation is both a humanistic methodology and a systematic approach that give accurate data on the problem and difficulty. It generates several kinds of practical experience which allowed the researcher to discuss persuasively, eat with them dance with them and join marriage rituals and other social occasions (Bernard, 2006). By utilizing this method, the researcher becomes a component of the nature of the local areas and becomes a member of that society. This assisted the researcher in receiving close to people and make it to them believes relaxed sufficient with my existence so that it would monitor and record knowledge about their lifetimes and their actions and assistance to the tourism and associated activities.

3.7.7. Daily Diary

It is another important method to keep the record clearly and without errors that are being followed by the anthropologists while in an unknown community gathering data for research purposes. It is just like a science of practical notebook in which a researcher during research, note downs his or her daily activities and experience. It is a creative activity. This helps in keeping the manual record of the data.

3.8. Data Analysis

The data were analyzed through themes. The major themes have been developed and transcribed the interviews under the selective major themes (heading) to compare with the literature and connect the interviews. Based on the interviews, the profile of the participants, participants perception regarding the tourism sector, tourism and culture development, tourism and language identification, culture barriers in tourism development, positive and negative aspects of tourism, tourism, and economic development and finally, tourist inflow: comparison between Nagar and Hunza districts.

3.9. Report Writing

After the collection of data and complexion of filed work, the report writing has been started. At the first level, the interviews/responses have been transcribed on the extra sheet and then designed the major themes and transcribed under the respective themes.

3.10. Confidentiality in Research Process

Social research has some ethical concerns which need to follow by the researcher while conducting research or fieldwork. The primary ethics is to protect and completely ensure the privacy of respondent's data, and all the meetings which were taken from respondents would be deficient classified

and only can use for educational or research purposes. The researcher has followed seven fundamental ethical concerns or issues which are arises in the social science research process, which areas, the informed consent of respondents, deception, the privacy which included privacy and anonymity, the physical or mental distress, the problems in sponsored research, the scientific wrongdoing or fraud, and scientific advocacy.

In the present context, the researcher has assured the respondents regarding the confidentiality of the data and only use the data for the academic purpose. Secondly, the researcher has saved the data in a safer mood so that no one can use the data for any type of personal benefits.

3.11. Ethical Considerations

Ethical consideration is an extremely vital part of any research work. Maintaining these ethical issues is very crucial during the research procedure. In the present research, the informed consent was monitored before interrogating any member during fieldwork. The researcher has considered the study goals and scope are of the study and the objective of data collection. The researcher has reassured all the participants that the data which they will offer would be kept entirely classified and only use for the objective of the current research study.

Also, the individual character will not be public, and after the hurdle of the research, the data will determine of methodically so that it can be underestimated the squandered of the data in future viewpoint. Secondly, the researcher has not invited any issues which are own and hurt their culture, religion, and norms. All the participants were contributed corresponding to their own will and they have the choice to leave the conversation at any time (Altinay, Paraskevas & Jang, 2015).

Moreover, there are several reasons why ethical values are important to adhere to ethical norms in research firstly norms promote the aims of research such as

knowledge truth and avoidance of errors e.g., prohibitions against fabricating, falsifying, or misrepresenting research data promote truth and minimize error. There are 7 ethical principles of research (1) Honesty: honesty is a key characteristic of a business because it sets the tone for the kind of work culture that you want to create provides consistency in workplace behaviour and builds loyalty and trust and customers. (2) Objectivity: personal neutrality allows facts to speak for themselves and not influence by personal biases which are unbiased, to keep the consent of the respondent, and not to reveal personal information from the respondents. (3) Integrity: It is honesty or truthfulness to act according to the behaviour of respondents. (4) Care-fullness: avoid careless errors and negligence to check our work of other people and to keep records of research openness share data results ideas resources. (5) confidentiality: the researcher keeps the identity protect from others or keeps the consent of the respondent safe e.g., not to discuss private issues affiliated with women. Anonymity researcher hides the identity of respondents.

CHAPTER 04: AREA PROFILE

The fieldwork in Anthropology is of vital importance. Fieldwork consisted of interaction with the participants, with the locale, information about the participants, food patterns of participants, culture, demographic information, electricity, health, education, and other livelihood facilities. Moreover, this chapter illustrates the researcher's fleeting and understanding of the capabilities of the investigation during the research work process. Based on the participating examination and data collection from the field through in-depth discussions.

The chapter is divided into the following themes, such as the socio-demographic information of Hunza, Karim Abad, Gilgit-Baltistan, socio-economic conditions, social status, dressing patterns, livelihood facilities etc.

4.1. Ethnicity, Education, Age and Economic condition of Respondent

The researcher has a great and wonderful experience during the field research. There are many different kinds of places in northern areas, one of them is Hunza. The Hunza valley is known as an amazing and green valley. It has its natural beauty due to its mountains, also known as fairy meadows, heaven falls there, it is a place where the researcher has conducted the whole fieldwork. It is situated in the northern part of Gilgit-Baltistan, Pakistan. The climate changes mostly with seasonal changes in summer, monsoon seasons, the wind blows, thunderstorms, and mostly cold weather is found here, stormy seasons held in these northern mountainous valleys. Gilgit - Baltistan is its province. The snow falls at its peaks i.e., on hills and mountains with icy droplets, very cold climate is found in this region, the people of this area are humble, simple, and hospitable people. Courageous and hardworking man. Men and women work in harmony and peace.

Figure 3. Tourist Spot, Traditional Dressing Patterns, Cooking and Historic ornaments

Agriculture is their main source of income, grow vegetables and fruits, cultivate fields, sell their products to tourists and other people to increase their economy. The tourism sector helps locals by increasing their economic conditions./economy.it changes their state of the economy to run up their business. Women and men work from day to night dawn to dusk to run, tourism industry people trade for this purpose from one place to foreign countries, sett-up their business. By entering of tourists in Hunza, tourists buy handmade (handicrafts), from locals sell their handmade materials i.e., Hunza Caps, etc. to tourists. The AKRSP and KADO are organizations through which locals learn different skills and arts these organizations helped them,

make them skilful. Through tourism /due to its help people to run the management of different hotels e.g., Serena Darbar and embassy hotels.

The region of Hunza seek their benefits through tourism and become more privileged. People of Gilgit -Baltistan, mostly speak 'Shina, Brushiski in Hunza, somehow it is spoken in Gilgit. The Hunzai people speak Brushiski, English, and Urdu. The language of Gojal is Khawar Balti is a little bit found in Gilgit, region. All are Muslims according to Islam, religion followers Ismail is the community is found in Hunza and people follow their religious leader and Ismaili's their leader Prince Karim, Aga Khan. In the past Hinduism was found in Gilgit and sculptures /idols, are found in some Ares of Gilgit. When their kingdoms vanish. Three types of sects are found i.e., Shia, Sunni, and Ismail. In the primitive era dynasty of Ghan khan was found when his kingdom ruled over the poor people of Hunza.

The majority of the respondents were engaged in doing private business along with private jobs. Most of the local respondents were engaged with the tourism sector. The majority of participants who were engaged with the tourism sector have more than 100000 monthly incomes.

4.2. Karim Abad, District Hunza, Gilgit-Baltistan

The region of Gilgit Baltistan is located in the northern parts of Pakistan. The approximate twenty persons per km² contained the high-mountainous region in the north of Pakistan. The area between the high mountains of the Himalayas, the Karakorum rages, and the Hindukush is known as the Northern Areas of Pakistan before the year 2009 when the Pakistan People's Party has declared Gilgit-Baltistan as a province. The longest glaciers elsewhere in the polar region, home of the world's second-highest peak (K2), and four more 8000 are in the region of Gilgit-Baltistan. The Gilgit-Baltistan is mainly a high-mountainous wilderness area with beautiful tourist places where thousands of people across the world are visiting Gilgit-Baltistan annually. Further, geologically, its suppers over three high mountain ranges, the

Himalaya, Karakorum, and the Hindu Kush. Moreover, it comprises an area of 27,188 square miles.

Figure 4. Beautiful View of K2-Gilgit-Baltistan

Hunza is one of the districts of Gilgit-Baltistan, and it was established in the year 2015 as a separate district. Previously it was attached with the Nagar, called Hunza Nagar district. The geography of district Hunza is bounded on the north and east by the Kashgar province of China, in the southern region the Nagar and Shigar, on the west the district Ghizer, northwest by Wakhan district of Afghanistan and Badakhshan province. Moreover, Hunza is the historic passes through the Karakoram Mountain and Shimshal passes through which the traders were passing through for Central Asia, China, and India respectively. Presently, the famous road Karakoram Highways (KKH) passing through from Hunza to China's Xinjiang Uyghur Autonomous Region. Hunza is famous for tourism purposes where thousands of

people across Pakistan and throughout the world are visiting the Hunza to enjoy its weather, culture, historic places beautiful areas, and mountains of the region. A mixed population exists in Hunza where the majority of the population is Ismaili Muslims and the majority of them are economically resourceful due to entrepreneurial opportunities and intervention of different non-governmental organizations.

Karimabad is a headquarter town of district Hunza, which is previously called Baltit and the famous Baltit Fort is also situated in the town of Karimabad, Hunza. Further, Karimabad was named in the honor of Prince Karim Aga Khan the present spiritual leader of the Shia Ismaili community who is in majority in the Karimabad Hunza. The majority of the population of Karimabad are well economically settled and engaged with tourism-related activities. The education rate among females is almost 100 per cent. In the era of Mir's, the KarimAbad was known as Baltit and the fort was built that served as a safe place for the Mir's of the region.

The fort now called Baltit fort which is still famous for the tourist both nationally and internationally. As stated, the population of Karimabad is well educated due to exposure to mass infrastructure development and the inflow of tourists in the region. In the whole region of Hunza, the five-star hotels are located in Karimabad town where the majority of the population is, directly and indirectly, involved in the field of tourism.

Due to the mass inflow of tourist and tourism-related activities, cultural assimilation is more common among the people. Dressing patterns, foods and music is now changing in the region. Furthermore, Baltit has served as the capital city of the Hunza valley for over 750 years, until the middle of the 20th century. After the independence of Pakistan in 1947, the Mirs of Karimabad Hunza has voluntarily joined Pakistan. Further, both the Baltit forth and Karimabad village received the World Award of Tourism in the year 2000 when Australia, Indonesia, India and Britain, and many other countries competed.

Figure 5. Tourist Activities, Ariel View of Karim Abad, Markets and Mountains

4.3. Income Status/Economic Conditions

The economic conditions of Karimabad Hunza are better as compared to other regions or areas of Hunza or with the comparison of other districts. The reason behind is the inflow of tourist towards the region. On the other side, the majority of people are engaged with hosteling and other tourism-related business.

Figure 6. Economic Activities Related to Tourism in Karim Abad

4.4. Climatic Conditions

The weather or climate conditions of Karimabad Hunza is very cool in winters, while in the summers the temperature endures enjoyable and source of attraction for the tourists. The population of Hunza enjoyment four seasons and each period has its subject in terms of tourism and other natural activities. The climatical condition in Hunza is divided into the following groups. March to May spring, June to August summers, September to November Autumn, and December to February Winters.

The climatic situation of Karimabad Hunza is auspicious in the summer season and cold in winter. In winter, there is penetrating snow falling; therefore, people store different food items for winters, such as meat, fruits, and dry berries so that they could consume them in the winter season. Moreover, they also store foods, and dry greeneries for their farm animals because the temperature spreads up to -10 to 20 degrees centigrade. However, the summer season is dissimilar from the winter season, where the temperature goes to 30 degrees in summer, and the entire valley is altered into a lush green, which is a main foundation of desirability for the tourism sector. Because of the pleasurable weather and vegetation all around, together the local and the worldwide tourists use to visit the Hunza district during summer and autumn respectively.

Figure 7. Weather Conditions both in Summers and Winters in Karim Abad

4.5. Settlements and General Food Patterns

The settlement pattern is determined corresponding to its culture, climate conditions, and overall environmental factors which define the nature and taste of people towards the selection of food items. Similarly, in the region of Hunza, particularly Karim Abad, most of the Houses are paved called in local language Pakkah which are made of cement and some houses near the Baltit forth are still made up of mud. The settlement structure among (Hunzukutz called the people of Hunza is Burishaki language) is now changed as they used to live in Katcha houses made up of mud. Firstly, they used to live in mud houses but with the enactment of time and expansion of society, people also altered their settlement arrangements.

But the overall design and constructs of the houses continue the same. Even if they build any new house corresponding to contemporary structural design, their interior design continues the same pattern among the people in the whole region. Food is an essential component of any society which describes their taste and culture of the area. Due to its exceptional cultural gastronomy, people from various countries visit Hunza Karimabad village. The robustness of people in Hunza is also due to the honesty of their food pattern is simple and most of them are based on the locally made dishes. People of Karimabad, Hunza consume food related to the temperature and according

to the season. For example, a cold drink in summer is called Diltar which is produced from yoghurt and milk.

Figure 8. Famous Traditional Foods in Hunza, Gilgit-Baltistan

Similarly, in ancient days and still by some citizens used to keep the dry meat for winter which is also called Nicolo. Additionally, they also make some fruit juice from dry fruits which they drink in all seasons. But now some of these processes have been dropped but few traditional foods are still accessible and functional by the

individuals of Hunza below Giyalin**,** Burusbarikux**,** Mulida**,** Khamulot**,** Sharbat**,** Harissa**,** Mul and Maltash cha goyal.

4.6. Education and Health Transport Condition

Due to the intervention of non-governmental organizations, especially AKDN the education rate is higher among the people of Karimabad Hunza, especially among the females. People in the Hunza valley, particularly in Karimabad are well-educated, every person is well cognizant of the importance of education because of the direction from their religious leader His Highness Prince Karim Aga Khan, where all the educational and health amenities have been supplied by the Aga Khan Development Network (AKDN).

Whereas most of the parentages in Hunza give more preference to their offspring, particularly females/daughters in the framework of education for the reason that they think, if we teach our daughter, she will teach our whole society. Consequently, education among females is healthier than males in Hunza now as compared to the past few years. The method of schooling in the gorge is also increased along with government colleges and schools. The spiritual head of Ismaili, his highness prince Karim Aga Khan is playing a substantial starring role in this realm of social, economic, and emotional development.

There is only one government hospital in the valley while private hospitals/clinics are significant in number. Both personal hospitals are performing an enormous role in delivering health care services to regional people. Major clinics in the study locale are, Government Hospital Aliabad Hunza, which is the headquarter of the region, the Aga Khan Health Centre Aliabad Hunza, Family health Centre Hunza, Civil hospital Aliabad Hunza.

There is not any formal means and ways of transport in the Karimabad town where some vans are arranged by the government of Gilgit-Baltistan, named Northern Areas Transport Cooperation Organization (NATCO). Previously people had to move on

foot in miles due to the lack of roads. Comparably, there was no public-owned transport system from the government which they could benefit from the public. Few private tour companies are working and facilitating the local people to move from one region to another. These transport companies charged extra transport rent and there is not any check and balance of the transport system in the whole region.

4.7. Dressing Patterns, Religion, Festivals and Marriage Pattern

The dressing pattern and designs of Humza's involve shalwar kameez, cap, and long coat, particularly among the youth. The senior citizen especially, men use to dress in shalwar kameez along with a traditional or conventional cap called Parchin and an overcoat which they use to dress in the winter period called (show). While old women also use to wear a conventional cap full of multi-coloured samples also known as a Parchin. Both Cap and show are handcrafted of natural wool by local artisans.

The people of Hunza are Muslims who deem in the cohesion of Allah, His last prophet, and the Holy book Quran which despised on Holy Prophet Muhammad (SAW). They are further separated into three sects, the Shia, Sunni, and Ismaili. Ismailis are in majority in Hunza, then there are Shia, and little are Sunni. Ismaili pursues their religious leader His Highness Prince Karim Aga Khan. Notwithstanding their going to various sects, all these three people live happily and peacefully. In the Karim Abad majority of the populace is consisted of Ismail Muslims.

The spiritual festivals which are legendary and famous in Hunza Karimabad with full of fervour and passion are as follows, The Eid ul Fitr, Eid ul Azha, Eid ul Qadeer, Eid Melad ul Nabi (PBUH). Apart from the above spiritual events, the Islami community is also commemorating the following events. The Sagara even on the 11th of July celebrates the day of Imamat of His Highness Prince Karim Aga Khan, the 23rd of October Salgira celebrates the 1st visit of the Aga Khan in Hunza, and on the 13th of December. the Salgira celebrate the birthday of His Highness Prince Karim Aga Khan, respectively.

Figure 9. People's Engagements, the celebration of Events and Sports

The precedent of marriage is different from district to district and region to region, however, the marriage pattern among the Islamli community is uniform and following the same pattern. Mostly, the marriage model is separated into two major types, exogamy, and another is endogamy. Endogamy implies marriages within the family system or cast or the community. On the other hand, exogamy requires marriages out of family or caste system or out of the community. Both patterns of marriages are put into practice in Hunza Karimabad village.

Whereas, among the Ismaili sect, the exogamy decoration of exogamy marriage is initiate, and they espouse their children out of the family experience and their consciousness about marrying within family trigger genomic conundrum, while among the Shia sect marriage pattern of the endogamy and wedding within the family is mainly trained in the region of Hunza.

CHAPTER 05: RESPONDENTS' PROFILE

This chapter deals with the collected data from the field and analysis of the collected data under the respective designed themes. The total number of respondents were twenty-six (26) from the region. Moreover, eighteen respondents were local people, belonged to the Karim Abad and the rest of eight (8) were non-local tourists. The below table is a summary of all the responses that what is the perception of respondents regarding tourism and cultural changes in the Karim Abad region. The direct responses have been written under the respective themes and headings.

5.1. Socio-Demographic of Participants

The socio-demographic profile means the age, gender, salary, family type etc., are known as the socio-demographic profile of the participants. In the current research study, the majority of the respondents were from the Karim Abad Hunza and only eight respondents/participants have belonged to the Nagar region. The total number of participants was twenty-six. Whereas most of the results have been taken from the observation basis.

Table 1. Participants Belongness

Area Profile	Residence of Hunza (KarimAbad)	Tourist in Hunza
No of Participants	18	8

Table 2. Age of Participants

Category	Frequencies	Percentage
Less than 30 Years	4	15.4
30-50	9	34.6
51-70	12	46.2
Above 70	1	3.8
Total	26	100.0

Table No. 2 showed the age of participants where the majority of the participants 46.2% were between the age of 51-70 years old. However, only one respondent was above 70 years old.

Table 3. Gender of Participants

Category	Frequencies	Percentage
Male	16	61.5
Female	10	38.5
Total	26	100.0

Table No. 3 showed the gender of the participant, where the majority of 61.5% of the participants were males and 38.5% of the respondents were females.

Table 4. Profession of Respondents

Category	Frequencies	Percentage
Teacher/Lecturer	4	15.4
Business	9	34.6
Govt Job	5	19.2
Private Job	7	26.9
Any other	1	3.8
Total	26	100.0

Table No. 4 showed the profession of participants, where the majority of 34.6% were engaged with business activities and only one participant was doing any other activity. Moreover, 14.4% were engaged with the teaching field and 19.2% were doing Govt jobs and 26.9% of the participants were doing private jobs.

Table 5. Income Level of Participants

Category	Frequencies	Percentage
Less than 30000	1	3.8
30000-60000	13	50.0
61000-90000	3	11.5
More than 90000	9	34.6
Total	26	100.0

Table No. 5 showed the income level of the participant where the majority of 50% have income between 30000-60000 and only one respondent has less than 30000 per month. Moreover, 11.5% of the participants have 61000-90000 per month and 34.6% of the participants have more than 90000 per month income.

Table 6. Educational Qualification of Participants

Category	Frequencies	Percentage
Below Matric	1	3.8
Graduation	6	23.1
Master	16	61.6
Above Master	3	11.5
Total	26	100.0

Table No. 6 showed the educational qualification of participants, where the majority of 61.6% of the respondents have master-level education, 23.1% of them were graduation level education, 11.5% of them were above master-level education and only 3.8% of the respondents were below Matric.

Table 7. Ethnicity of Participants

Category	Frequencies	Percentage
Borong	5	19.2
Hunzai	11	42.3
Brouho	3	11.5
Mughal/Other	7	26.9
Total	26	100.0

Table No. 7 showed the ethnicity of the participants, where the majority of 42.2% of them Hunzai, 26.9% were Mughal and other, and 19.2% of them were Borong and 11.5% of the other were Burosho.

Table 8. Marital Status of Participants

Category	Frequencies	Percentage
Married	22	84.6
Unmarried	4	15.4
Total	26	100.0

The table No. 8 showed the marital status of participants, where 84.6% of them were married and 15.4% of them were unmarried.

5.2. Respondents' Perception Regarding the Tourism Sector

Table 9. Participant View Regarding the tourism sector

Categories/Themes	No. of Participants Responses
Enjoy beauty, and familiarity with the areas and interaction with the people	12
Just for fun and entertainment purpose which has both positive and negative impacts	5
Promotion of culture and advertisement of a region	9

The fieldwork has been done in the Karim Abad Hunza and also some places from Nagar to draw some sort of comparison between the tourism and its effects on Karim Abad Hunza and district Nagar. The majority of the participants were stated that the tourism sector depends on many factors where the beauty of the place, people's behaviour towards tourists, and tourism-related management and facilities. In this regard, a respondent has stated that "In my opinion, the natural beauty, biodiversity, the cultural spectrum, shrines, and holy places are key factors that attract tourist from within and outside the country towards the Hunza". Pakistan is home to the three highest mountain ranges of the world namely the Himalayas, the Karakorum ranges and the Hindukush ranges giving almost 108 other peaks that rise above 7000 meters in height. On the other hand, the Indus River is the cradle of one of the oldest civilizations known as the "Indus Civilization". Moreover, religious tourism is also a significant part of tourism. In Pakistan, thousands of Sikh pilgrims visit Pakistan for the pilgrimage of their holly sites located in Pakistan. Furthermore, Pakistan also possesses a significant Buddhist heritage in the shape of Gangadhara Buddhist Art and remains of monasteries and shrines that attracts thousands of religious tourists from Japan, China, Korea, and other parts of Fareast.

The participants both from Hunza and Nagar have positive perceptions regarding tourism and its cultural impacts. Whereas a respondent has founded that "tourism is a social, cultural and economic phenomenon. It entails the moment of people to countries or places outside their usual environment for any personal or business purposes". Tourism is the second largest industry next to the oil industry and plays a key role in the socio-economic development of the countries that attract large numbers of domestic and international tourists (Sharma, 2000). Globally, travel and tourism directly donated roughly 2.9 trillion US Dollars to GDP in 2019. A respondent stated that "I am definitely in favour of tourism as long as it maintains parameters of "responsible tourism" this also includes eco-tourism. We have seen disastrous results of uncontrolled and unmanaged growth of tourism in the shape of heaps of trash, cutting of trees, the mushroom growth of ugly and unsafe concrete

structures of the hotel and guest houses. I must mention the greedy and uncivilized behaviour of the hoteliers of Murree and Narran that often results in serious clashes between them and customers. This kind of attitude can badly damage the reputation of our service industry worldwide".

Tourism not only brings social and cultural changes, but it also posed economic changes as well. Tourism is exploring nature that greatly impacts the economy of a particular region and country (Varnum & Grossmann, 2017). A respondent in this regard stated that "basically it is an industry that boosts up the economy. Tourism helps in developing economy of the Hunza region particularly and in general develop the economy of Pakistan". Another respondent posed a similar response that "no doubt tourism has an impact on jobs and income of residents. ecotourism provides awareness from various perspectives. Tourism is not only a developing pluralistic society but also a source of income for the region. Tourism is the source of income for Hunza cultural promotion, increased the overall incomes level of people, brings a change in the overall living standards of course tourism has an impact on jobs of residents". One of the important components to reduce poverty and make people economically empowered.

Similarly, one of the important components to reduce poverty and make people economically empowered and resourceful. It is also known as the leisure industry which means the movement or travelling of people from one area to another for sake of sightseeing or exploring the area with some economic benefit there. It has multiple benefits because its money remains in circulation in the touristic area in terms of benefiting in the financial or economic sense that all stakeholders benefit. It is a travelling business, and it also can be taken as a recreational activity for pleasure.

5.3. Participants View Tourism and Cultural Changes

Table 10. Tourism and Cultural Changes

Categories/Themes	No. of Participants Responses
Positive Change on culture and its development	14
Negative Change on culture and its development	5
Both positive and negative impact of tourism on cultural development/change	7

In the year 20014, in Pakistan, domestic tourism was not developed due to the influence of terrorism and internal violence, and political instability. International tourism people learn, and they get influence from tourists. Adapt their ways of life and accept tourists' culture, due to their modern culture. Cultural, economic, and religious changes according to the perception of locals, in Hunza. Concerning the theme where tourism has any impact on the overall social and cultural effects, where the majority of the participants have responded that tourism has a larger impact on the development of local culture and source of social change, create social and economic awareness and bring mental development of the destination places people. Tourism has both positive and negative impacts on culture. However, tourism has a larger positive impact on culture, language, and way of livelihood.

A respondent has explained the positive aspects of tourism on culture and social changes as "tourism is probably the best tool to give awareness about cultural values, the importance of history and heritage and above all the importance of environmental protection". One fine example is that every year many Ismaili Volunteers and social activists in the region of Hunza, particularly in Karim Abad take part in clean-up campaigns by collecting tons of waste from streets, fields, and irrigation channels. One can also notice boy scouts giving awareness to domestic tourists regarding environmental protection measures the foreign and national tourists. A participant founded that "if I get your question right, tourism is an activity in which most people

travel to other parts of the world to experience exotic cultures, lifestyle, and environments. Tourism certainly affects the above segments therefore I think it is not 100% culturally compatible". Another participant also responds that "I think tourism has given me a lot of awareness about my own culture. Particularly about family ties and value of the life within a community. These are some of the values west has lost and I have become aware of their importance through my interaction with the tourism field".

Similarly, another participant has stated that "one more very important thing that I have learned through my profession is respect for nature and culture. Apart from economic growth tourism brings awareness about various aspects such as the importance of cultural history and heritage. I think revitalization of our folk music and preservation of forts and old settlements is among main positive impacts of tourism on the region of Karim Abad". Tourism plays a vital role in the revival and preservation of traditional arts and craftsmanship. The musicians and performers earn enough revenue through tourism. Farmers also benefit from this industry as they sell large amounts of fresh and dry fruits to tourists. These influences can be controlled to some extent by creating awareness, self-esteem, and respect for the local culture and traditions through quality education. Specific cultural changes; cultural customs. rituals, beliefs, and living styles have been changed. A respondent has founded that "tourism brings cultural changes, changing in the overall dressings patterns of people and their lifestyles have changed due to interaction with the foreign and national tourists".

The interaction with tourists brings a change in the language skills and ways of interaction. People can speak frequently English with foreign tourists, positive effect, on tourism (Cao, 2007). It can vanish the cultural norms; negative effect due to change in culture and no one can frequently speak his mother language. Economic change is that people became more rich day by day. A participant stated that "tourism affects traditional ways, of people that they work in offices, they like this profession.

Numerous changes, benefits of tourism are found right is streets, vendors to mega business. The old shops evolved into business-cultural products got space in markets. 'Economy plays the role of a feast for progress, these changes bear fruit of tourism". Due to the larger inflow of tourists, the collective standard of education in schools, quality education, jobs in the industry gives a strong message to the community. On the other side, a respondent stated that "market surveys contemporary market tendencies found among tourists competitive. It has improved the tendency of communications, human relations, quality in services delivery level of connectivity". Mainly these issues are related to cultural and religious values. For example, the way people dress in the west is unacceptable in our society similar there are issues of food and drinks that are common in the west and foreign tourist may desire to avail but cannot be provided due to legal as well as religious restrictions. Geographical location, hospitality, peace, pleasant weather conditions, historical places.

Apart from the social and economic changes brought by the tourism sector, it also posed psychological or mental development of a person. A participant stated that "the lifestyle and mentality level of people change. More people become more economically developed. People forgot their tradition and used following, the tourists. Changes brought by the tourism in households, they adopt modern lifestyles. Moreover, people of the area are economically developed through hotel management and people get different jobs. The People tradition depend on agriculture but now depend on tourism, where they are being empowered economically through tourism".

5.4. Participants Perception About Tourism and Language Identification

Table 11. Tourism and Language Identification

Categories/Themes	No. of Participants Responses
Negative Impact on the language identification	16
Positive Impact on language identification	10

The majority of the population in Karimabad or Hunza is speaking the Burushaski language and some region Shina language. But in the Karimabad region, all the people are Burushaski speakers. Many researchers have worked in Hunza in the context of Anthropology and history as well as on languages. A well-informed participant has stated that "If you refer to particularly Burushaski, yes the linguists, anthropologists, and explorers they all have made efforts it identifies its roots played their role in its preservation. Professor Karl Jetmar and Herman Kurtzman have made remarkable research on the subject. It is a sad thing that our young generation is drifting away from origins of their language and more frequently using English and Urdu words and phrases". Due to access to modern education and social development, the local languages have been negatively influenced. The case is with the local languages Burishaski which has a higher influence on English and Urdu. A respondent has stated that "sadly English and Urdu has already overwhelmed our mother tongue, but I would not solely blame tourism for that reason".

All kinds of media and hunzokutz living in other parts of the country and abroad have a role in damaging the Burushaski language. In this regards a participant has stated that "a very small extent, I think very few linguists took interest in this subject whereas the majority of tourist just come to the valley to enjoy its natural beauty. we all try to use English proudly as a symbol of literacy without knowing the importance of our language that will ultimately lead to the extinction of these native dialects and language". Another participant has stated that "either we have forgotten a lot of Burushaski words and phrases due to non-practice or we borrow vocabulary from Urdu and English because of the non-existence of required words. I think it is already too late. It should have been taught in schools as a compulsory subject decades ago when other languages were catching roots in Hunza".

The majority of the participants were not agreed that the tourism sector has changed the language ideation among the local people. It is the outcome of education, better

livelihood facilities, etc. A participant has founded that "I am not a language expert but all I have said is a layman and on basis of my observation and this is how it should be treated. Brushiski language is getting in danger with time it will extinct. In some cases, tourism promotes the Brushiski language, of Hunza. The Brushiski language is mixing with another language i.e., English, Urdu, and many other languages. We could not stop cultural changes; we have no control over it due to tourism somehow preserve our cultural heritage". The Brushiski language could be saved from extinction, depend on people who speak it, and they can save this language if they make some effort. Many foreigners are researching on Brushiski language. The close interaction with tourists may hurdle the local language spoken. Children studying in dawn cities of the country as well as interest in speaking and learning the English language as compared to the local languages.

Unfortunately, the youth speak in mixed languages. Mostly English words mix with dialects. The awareness should be given to the masses to avoid cultural changes (Katelieva, 2019). A participant has stated that "Brushiski can be saved by learning our children at homes, speaking local dialects on daily basis and to local needs. Tourism brings intellectuals, historians, researchers, organizations, which promote the language. Positive, expansion of language, publications, documentaries, etc. Great mass researchers, both foreigners' tourists, and locals have done great literary work. Language change due to media and education British system".

It expatriate rates the influence of other languages over a native dialect or language but these changes are inevitable may it be through tourism or other influences. "Tourism role to promote our language Brushiski and people come to know about different languages to they change the essence of Brushiski language. Things that bring changes in languages are media and tourism. The Burushaski speaking people mixed other language words, like Pa Sand, Abu, Ammi, Yani. The best way is to motivate our young generation to follow their own culture because our culture is rich to avoid cultural changes due to tourism". It should be kept in mind that every

language has its own importance/significance and value, we must use it to the maximum extent and also avoid unnecessary other languages.

5.5. Cultural Barriers in Tourism Development

Table 12. Cultural Barriers in Tourism Development

Categories/Themes	No. of Participants Responses
Cultural barriers have a negative impact on the inflow of tourism in Karim Abad, Hunza	26

Although the society of Gilgit-Baltistan is male-dominated and still, traditional ways are followed by people in many regions. Although, in district Hunza where people are well educated and have social awareness due to the intervention of non-governmental organizations and local support organizations. There many may cultural barriers due to which tourism is not being flourished. On the other side, one main drawback of tourism is that it extensively affects the social fabric as well as the cultural values of an area where it is happening. "It can affect language, dress code and general behaviour of native people. People may even feel threats to their religious beliefs from tourism and may resist it". Many regions in Gilgit-Baltistan which included the Kohistan and parts of Diamer such as Darel and Tangir are good examples where the tourist is not visiting due to traditional culture and not welcoming approach towards tourists.

Although the above-stated areas are blessed with natural beauty and abundance of other tourist attractions, natives of these areas are least interested in developing tourism due to their concerns over a possible change in their cultural and religious values. Cultural barriers, when it comes to tourism development are community participation. A respondent has stated that "in Hunza, Karimabad people are well aware of the importance of tourism for the socio-economic development of the country.

A respondent has stated that "traditional way of living is one of cultural barrier and tourist feel hesitate to visit such places. It also posed threat to their security and existence. These are threats to our cultural /religious values, with care culture is compatible, e.g., it crosses ethical barriers. Lust for money, sale everything to tourists -privacy of Mohallas due to guest house fever. Life standards have been improved - hospitality extended-food services improved".

5.6. Positive Aspects of Tourism on Culture of Karim Abad Hunza

Table 13. Positive aspects of tourism on the culture of Karim Abad, Hunza

Categories/Themes	No. of Participants Responses
Benefitted for the societal development	6
Spread of social awareness	4
Promotion of education and enhance wellbeing's	16

The tourism sector and inflow of tourists both local and foreign posed a positive impact on the economy, social life, and overall wellbeings of the people in the region. A respondent has stated that "it is certainly beneficial for society as it, directly and indirectly, helps in the growth of the local economy through several channels such as hotel industry, the overall transportation system, handicrafts, arts, and music, etc.". Tourism is an industry with a trickledown effect on the cultural and social life of people in the very region. It, directly and indirectly, affects the economic growth of an area, social change, and social awareness. "The areas where the tourism-related activities prevail can be easily identified as more developed parts as compared to the areas where tourism does not exist," said a participant. It simply means tourism contributes to better and higher living standards of an area. "of course, tourism generates revenue, and the whole society benefits directly or indirectly. Most of the income through ticket money of Altit and Baltit Forts is reutilized in the preservation of heritage and welfare projects of the community". Numerous historical places in Hunza are a source of attraction for tourists.

Similarly, another respondent has stated that "I would like to mention Hasegawa Memorial School and Almurtaza Public School of Murtazabad, both esteemed institutions of Hunza that came to existence due to tourism". Moreover, tourism posed a development in a sense of their earnings at the household level. The revolutionary changes in terms of infrastructures, where people had abandoned farming, earning more than farming, economic changes are beneficial for society. Furthermore, the tourism sector and more interaction and association further strengthen the local languages values system, the cultural traditions, and the food music art and crafts, and the festivals to avoid the cultural changes due to tourism.

People have become business-oriented, and the agricultural lands are transformed into hotels and restaurants in the Karim Abad, Altit, and Ali Abad regions. Most of the education is brought about by exposure which is the product of tourism. Informal education is positively affected in terms of seeking information, knowing the ways of other people's life. "Better living standards of people sett ups living standards are getting higher and higher. Not new changes in informal education but changes positively informal education new scientific knowledge are getting residents people are speaking easily English, which they have to learn to from native foreigners".

5.7. Some Negative Aspects of Tourism on Culture of Karim Abad Hunza

Table 14. Negative Aspects of tourism on Cultural Development/Change

Categories/Themes	No. of Participants Responses
Effects on norms, culture, and interaction	16
Effects on the language and events/foods and cloths	7
Effects on environment	3

Despite the positive impacts on the culture and social development, few negative impacts have been observed by the local population of Nagar and Karim Abad Hunza. A respondent has stated that "it is true to some extent, particularly our youth idealize

how they see tourist and copy the way tourist dress and behave according to the ways of the tourists". It means the youth are not well aware of the value of their own culture, history, and language, etc. A respondent has further explained that "in my opinion, tourism has mainly affected the behaviour of youth, particularly educated youth both male and females. We have become more materialistic and have lost our traditional values such as hospitality and spartan spirit".

Furthermore, the inflow of tourism and association and learning of new norms due to more likely increasing the activities of tourism which negatively impact the overall behaviour of people. "People become more materialistic and have forgotten their legendary hospitality and good behavior". On the other hand, some tourists, domestic ones coming from down country cities have violated values by not regarding, respecting values or social manners of environmental case. Many tourists are not following the local traditions of the place. They wear a different modern dress which is less likely acceptable in many regions of Gilgit-Baltistan, including in the district Hunza.

Every culture is unique and has its value, norms, and also its cultural side effects i.e., for example, the Western people are over open-minded which cannot be copied by us such as the local people (Richards, 2008). A respondent in this regard stated that "No, we blindly cannot accept such and every type of tourism because tourists may be showing themselves modern and open-minded may coming to our area with some hidden agenda. Nothing is good or bad, but it is our cultural norms and values that matter so tourism is culturally compatible".

5.8. Tourism and Economic Development in Karim Abad Hunza

Table 15. Tourism and economic development in Karim Abad, Hunza

Categories/Themes	No. of Participants Responses
Revenue generation through hosteling, and local handmade craft	12
Employment opportunities for educated people	11
Improvement in communication system	3

The tourism industry is the backbone of the economic development of a country and in a broader context, it directly benefits the whole region. Developed counties, such as Switzerland, Austria, France, Spain, and Italy earn a major part of their state revenue through the tourism industry (Inglehart & Welzel, 2005). Tourism contributes widely to the creation of jobs globally. It has generated 20% of the total world employment ratio since the year 2013. A participant has reported that "this industry does not only generate revenue and cultural wealth, but it is also one of the most important economic engines for growth and development. tourism". Tourism is a socio-economic activity that has directly contributed to the overall job creations, market, and revenue generation of a country or region. It may have some negative impact on the collective cultural values and social fabric of an area. A respondent has stated that "as a result of significant growth in tourism sector in recent years, people have started investing heavily in the construction of hotels and guest houses".

Moreover, a related response was given by a participant and stated that "in several cases, people have vacated their houses and moved to smaller and in some cases interior setups to generate extra income. Some people have converted their homes (located in clusters) into guest houses which often leads into a clash or dispute with their neighbors as they are not happy with non-locals wandering in their surroundings".

Tourism has contributed a huge influence on the economic development of the Hunza region. Due to economic development, the people of Hunza are economically resourceful, education rate is higher among the people, especially among the females, socially empowered, access to modern education and health care facilities. In this regard, a respondent has stated that tourism where you can make quick money and the tourism is the backbone of the area, where almost 50% of the population of the Karim Abad is, directly and indirectly, engaged with the tourism sector". Furthermore, another respondent has stated that "tourism helps in developing economy of the region, Hunza and it provides awareness among people in terms of education, health, and other social livelihood opportunities". Similarly, another respondent has found that "of course tourism is beneficial and it, always brings economic opportunities".

The tourism industry has rich potentials for development and economic growth in this region. It has multiple facets of importance, economically, socially, religious, and intellectual. A participant has founded that "tourism helps in developing economy of the region. It has a great volume of opportunities for youth in terms of jobs and local intermediaries". Another respondent has also stated that "of course due to larger landscape of connectivity, the communication-rich industry with the volumes of interface with the clients".

5.9. Tourist inflow: Comparison between Nagar and Hunza

Nagar and Hunza was one region since 2013. After 2013 the region of Hunza and Nagar become independent districts. Both districts have their own culture and importance in the context of tourism, education, and development. People in Nagar are less likely educated as compared to the Hunza region. The reason behind this is the lack of social awareness and less intervention from the outside forces. The majority of the population in Hunza belongs to the Ismaili Muslims. Due to this the Aga Khan Development Network intervention, there is mass social and economic development in the region. Whereas the majority of the population of district Nagar is

the Shia community. Still, the majority of the population in Nagar are living traditional life and do not accept non-governmental organizational intervention.

In the context of tourism development and inflow of tourists are more likely in Hunza where there is cultural diversity and a welcoming approach to the tourists. Furthermore, there is a larger number of tourism-related facilities for tourists. Similarly, due to higher education, the population of Hunza is adopting strategies which attract the inflow of tourist towards their town. Both there is mass difference between the tourism sector in Nagar and Hunza. A respondent has stated that "the district Hunza is more developed than Nagar, the mentality is also changing. The cultural changes are more visible in Hunza more as compared to Nagar". "The education developed economically are reasons for exposure of cultural change, Hunza is more receptive than the district Nagar. The extended exposure-high ratio of confidence, literary, the welcoming attitude".

The district Hunza has long exposure of exposure to tourists therefore the adaptability in fashion-hospitality and guest relations is high than in Nagar. The district Nagar is certainly following cultural and religious values more strictly that is why you do not see any female involvement in tourism-related activities that you notice in Hunza. In Hunza you can see restaurants run by ladies, may it be carpet viewing centre in Gulmit or furniture and instrument-making workshops at Altit, the handicraft making to gems cutting business, one can notice the involvement of female that is not visible on Nagar side of the valley. A respondent in this regard stated that "I think western explorers and travel writer gave an exaggerated and legendary fame to Hunza". After the British conquest of Hunza and Nagar British writers i.e., Col. Schomburg, E.F Knight, and Lorrimer wrote such things about Hunza that still allure tourists to this almost celestial valley. Rulers of Hunza after the year 1892 maintained a good relationship with Raja that gave way to waves of explorers and writers who took the fame of this hidden paradise to the skies.

Although marvels of nature such as the Rakaposhi, Diran Peak, and Golden Peak are located in Nagar, their panoramic views can be enjoyed from the Hunza side which is why generally these peaks are associated with Hunza. Due to limited numbers of accommodation facilities, Nagar attracts fewer tourists, but the influx will divert to Nagar as Hunza is increasingly transforming as an over-commercialized and overcrowded place. A respondent has stated that "I think least changes have happened on Nagar side because of tourism. The only negative thing. I would mention that gemstone sellers in Hoper bother visitors by chasing them around trying to sell fake stones".

Osho Thang in Minapin offers traditional food in soapstone pots with traditional wooden cutlery and bowls which has become quite popular among domestic and foreign tourists. "I think that my detailed answer to a previous question explains that. In short, I would say the adaption rate in Hunza is much higher but having said that we must remember all the elements that, I have mentioned in my previous statement. It also means that the spread of education and awareness scenarios is also changing in Nagar as well. They have also realized the scope of economic growth related to tourism and they also want to get their share from blessings of tourism think Hunza has been more influenced by tourism as compared to Nagar and again acceptance is a key factor in this difference". In Hunza, it is used to some extent than in Nagar. The interaction and youth some kind of psychological need to look different and unnecessary adaptation and rejection of their native culture. Interaction with the outer world since long in Hunza through the marketing of tourism even abroad since the seventies and later, also due to AKDN agencies. But over speed is not good. Their specific social-cultural setup and sensitivities. Introduction of some words like ASAP and use of some words, i.e., Japanese, etc. It depends on whether the tourist is a researcher of our language or not, otherwise, sometimes it impacts negatively on culture and social development.

6. Conclusions

Tourism has a relationship with social development and change, economic advancement and investment, mental development, and language changes. Tourism has both positive and negative impacts on cultural change. However, the positive change is more likely visible as compared to negative changes. The Karim Abad town is considered as a hub of tourism and the famous fort Baltit is located in Karim Abad which is the centre of attraction to the tourists since 1947. The majority of the population in Karim Abad is engaged in tourism-related activities, where females are also part of these activities. Due to more inflex of tourist, the economic condition of the Karim Abad is developed, and people are economically and socially more developed as compared to other regions especially the Nagar region which is adjacent to the Hunza. Tourism has positively impacted the cultural development in the region, like changes in languages, change the living conditions of the people, economically better off and have access to the modern level of education. Moreover, people are also mentally developed and mature. Although, few negative impacts also have observed they are less visible.

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Demography of Participants

S. No	Category	S. No	Category
1	Name	5	Income
2	Age	6	Qualification
3	Gender	7	Ethnicity
4	Profession	8	Marital status

Q: How long have you lived in this area?

Q: How would you define tourism?

Q: What is the importance of tourism?

Q: Does tourism helps in developing the economy of the region?

Q: Does tourism has any impact on the jobs and income of residents?

Q: Does tourism provides awareness among locals?

Q: What is your perception of tourism?

Q: Is tourism beneficial for society?

Q: Are you in favour of tourism?

Q: What are the key factors which enable tourism in this region?

Q: How would you cooperate with tourist who has come from other provinces or another country?

Q: What are cultural barriers when it comes to tourism development?

Q: Would you accept each type of tourism? If no, then specify?

Q: Is tourism culturally compatible?

Q: Are all aspects of tourism are culturally appropriate? If yes, then how?

Q: Do you think tourism has some culturally incompatible elements? If yes, then explain?

Q: Is tourism a threat to social norms?

Q: What kind of social norms has been violated through tourism till now?

Q: Is tourism religiously compatible?

Q: Is tourism playing its role as barriers when it comes to the fulfilment of any religious obligations?

Q: What kind of cultural changes through tourism have been experienced by you during your life?

Q: What are the positive impacts of these changes?

Q: What are the negative impacts of these changes?

Q: Does tourism has any impacts on family structure?

Q: What kind of changes are brought by tourism in households?

Q: What economic changes have been brought by tourism?

Q: How tourism is affecting the traditional ways of the economy?

Q: Are these economic changes beneficial for society? If yes, then how?

Q: What kinds of changes have been brought by tourism in education?

Q: How informal education has been affected by tourism?

Q: Does tourism has any impacts on cultural politics?

Q: Are there any shifts in decision making power in society?

Q: How political life at family is changing due to tourism?

Q: What specific cultural changes which you think are a product of tourism?

Q: How tourism is different in Hunza Than Nagar?

Q: What are the numbers of tourist Hunza?

Q: What are the numbers of tourism in Nagar?

Q: What kind of cultural changes has been brought by tourism in Nagar?

Q: What is the rate of adaption in Hunza and Nagar when it comes to tourism and cultural changes?

Q: What are the key factors which determine the rate of adaptability in Hunza and Nagar?

Q: How would you compare cultural changes in these two districts?

Q: In which district cultural changes are more visible?

Q: What are the reasons which make that district more expose to cultural changes?

Q: What are the reasons which have prevented the other district from frequent cultural changes?

Q: What is the role of tourism in language identification?

Q: What are the impacts of tourism on the Brushiski language?

Q: Is tourism promotes the language of Hunza?

Q: Are there any tourist who have shown interest in learning the Brushiski language?

Q: What are the negative impacts of tourism on language?

Q: What do think are the reasons which are bringing changes in language?

Q: Is there any influence of other languages on Brushiski?

Q: How Brushiski is influenced by other languages? Please mention some words which have been taken from other languages?

Q: What is the best way to avoid these cultural changes due to tourism?

Q: How Brushiski could be saved from extinction?