

**Impact of Shandur Festival on Local Economy, and Culture
A case study of Shandur**



By

Sabiha Israr

Department of Anthropology

Quaid-i-Azam University Islamabad

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A case study of Shandur district Chitral**



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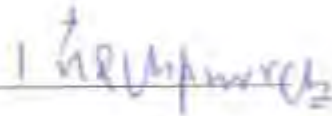
This is to certify that we have read the thesis submitted by Ms. Sabiha Israr. It is our judgment that this thesis is of sufficient standard to warrant its acceptance by the Quaid-i-Azam University, Islamabad for the award of the Degree of M.Phil in Anthropology.

Committee:

1. Dr. Aneela Sultana
Supervisor



2. Dr. Abid Ghafoor Chaudhry
External Examiner



3. Dr. Aneela Sultana
In-charge
Department of Anthropology



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

Declaration of Research

I hereby declare that this thesis titled „impact of Shandur festival on the local economy and culture-case study of Shandur is the result of my individual work. The material and information contained in this thesis is my original work. I have not previously presented any part of this work elsewhere for any other degree.

Sabiha Israr

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Dedication

This thesis is dedicated to my mother and my elder brother Khalid Mehmood, who gave me the confidence to pursue a field of my interest and also encouraged me, and gave me unconditional support throughout my academic carrier.

Sabiha Israr

Abstract

Festivals and events are closely linked to tourism. There has been increasing popularity of festivals across the world and in Pakistan. Such festivals have close relations with the host communities and a great impact on the life, culture, and economy of the local people. This is why there has been a great amount of research regarding the festivals. A great deal of research done is aimed at exploring the economic impacts of festivals, but the cultural impacts have not been covered in detail. Further, in the case of Pakistan, in-depth research over the festivals and events focusing on socio-economic and cultural impacts is lacking. The same is the case with the Shandur Polo Festival, which is the major event celebrated in Chitral, the Northern area of Pakistan. Shandur polo festival, characterized by a unique mountain sport, is played at one of the highest polo grounds in the world it's a flat piece of land situated at 12230ft above sea level. The festival annually takes place in the first week of July every year and the polo match is played between the team of Chitral and Gilgit Baltistan. Shandur polo festival is a sporting festival that is deeply rooted in local culture .along with polo there are many cultural activities like cultural dance, culture music, culture show which appreciated most. Tourist Not only enjoys culture activities but also enjoy trekking, hiking in the beautiful surrounding containing snow-covered mountain, green meadows, horse riding, Archery, and paragliding as well. Shandur festival one of the famous and oldest festivals that attract tourists from around the world.

In this way, the local economy is boosted, and this cultural event becomes the source of revenue generation. Besides generating economy, the festival also has great impacts on

the socio-cultural life of the locals. This study aims at observing the impact of the Shandur festival on local culture and economy, exploring worldview regarding Shandur festival.

This study explores how the Shandur festival impacts local culture and economy. An Anthropological qualitative method was used for data collection. In qualitative methods such as purposive sampling, snowball sampling, in-depth interviews, and focus group discussion have been used to explore Festival's impacts on them. The data is collected from 35 Respondents through an interview Guide. The thematic analysis is used for data analysis. The theory of Social Change and Cultural Capital approach has been used in this study as a theoretical framework. Social Change theory relates to the impacts of the Shandur Festival over the life and culture of local people, while in the Culture Capital approach, Festival has been regarded as a cultural capital which results in economic capital.

Findings of the study show that there are both positive and negative impacts of the Shandur festival on the local people and communities. Local people wait for a whole year for the festival and sell different types of local products to tourists which generate revenue for them. Tourist flow brings with them many changes for the local communities because tourists boost the local economy. But the culture of the local community receives many Impacts due to the coming of people from different parts of the country and from foreign countries as well. . The findings also reveal that the Shandur festival increased employment opportunities, living standards, transport, entrepreneurship in Chitral. Moreover; the respondents agreed that purchases of locally manufactured goods, local transport for traveling, and more spending for goods and services are linked with tourism

development in Chitral. Moreover, respondents most agreed that the Shandur festival is increasing local awareness and recognition of the local culture. But there is also the negative impact of the Shandur festival according to them Shandur festival is a gift by God for them but also the valley loses its natural beauty, their local culture demolished their household economy increased due to Shandur festival.

The finding of the study also shows that Polo players have to face many issues. They are not supported by provincial and federal governments and participate in the event at their own expense.

Key Words: Tourism, Festival, culture, economy

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Chapter 1

Introduction

Cultural tourism is one of the most important and effective means to achieve this goal in a rapidly growing competitive international environment. The most common definition of cultural tourism includes all people's movement away from their residences in order to collect new information and live new experiences through specific cultural attractions, such as artistic and cultural events, cultural heritage sites, art, and theatre, and to satisfy their cultural needs (Getz, 1997).

The concept of "festival tourism" has been defined as a visit to a place with the key motivation being attending festivals or other events. This visit could be accompanied by a short stay in the local area where the festival is. Today, it is argued that sports and cultural events and festivals are primary generators of economic, cultural, and social benefits for the cities and surrounding regions where festivals take place (Fredline and Deery, 2003).

We find a fascinating definition of the festival in an Australian geographers' study on non-metropolitan festivals: An event had to fulfill at least one (and ideally more than one) of the following conditions in order to be considered a festival: use of the word „festival“ in the event name; it is an irregular, one-off, annual or biannual event; emphasis on celebrating, promoting or exploring some aspect of local culture, or being an unusual point of convergence for people with a given cultural activity, or of a specific subcultural identification”. Festivals are inextricably linked to people and a deep understanding of human culture. As a result, sociology, anthropology, and human geography are among

the disciplines that study them. Festivals are studied as part of cultural, urban, and tourism geography in the last of the disciplines. (Gibson and Stewart, 2009).

Festivals are a long-standing social phenomenon. People have always celebrated and honored something relevant to their traditions with activities like festivals, market fairs, and harvest celebrations all over the world (Derrett, 2000).

Festivals used to provide opportunities to experience things that were different from daily life, as well as opportunities for communal gatherings and mutual wishes through art, ritual, and fiesta. The origins of this form of the public festival can be traced all the way back to European carnivals. Festivals were originally organized for the benefit of the local community rather than visitors. The key reasons for holding a festival included religion, harvesting, and honoring others. As a result, festivals sought to support a society's social rather than economic well-being. In today's world, however, most festivals are used as a publicity tool and are mainly concerned with the financial benefits. Despite the fact that the majority of festivals are organized for commercial reasons, they can have a significant positive social effect on people(Arcodia and Whitford, 2007).

In recent years, the number of festivals and special events is growing tremendously. Festival tourism is developing worldwide since it has significant economic, socio-cultural, and political contributions to local society. Festivals and special events have a significant role in communities“ lives Communities without ancient traditions and festivals to celebrate, are often motivated to create them for the purpose of establishing traditions and providing a sense of roots. Festivals can help local communities to

strengthen their sense of identities as well as preserving traditional cultures (Fredline and Faulkner, 2002).

Festivals may also be a way for migrant communities to enhance their sense of identity. A festival is an important vehicle for a community to declare their identity and culture to “outsiders. Besides enhancing local pride and community spirit in culture and enhance community image, festivals provide recreational activities and spending markets for locals and tourists) and it also improves the relationship between host and guest (King, 2015).

Much research has focused on assessing the economic impact or “success” of festivals and events. Community-based festivals and events, are becoming more popular and, subsequently, more numerous. They encompass a diverse range of themes from the specific, food and wine, to multi-faceted celebrations, such as multicultural festivals. Characteristically, they originate within the community in response to a need or desire to celebrate their unique identity. They may be defined as “themed public occasions designed to occur for a limited duration that celebrates valued aspects of a community’s way of life. They are usually small in scale and attendance and represent the point where community and its outward manifestations of image and identity collide. Festivals can also create a positive significant impact on both the residents' and visitors' subjective well-being. Despite the substantial literature on the association between leisure, recreation, tourism, travel, and SWB, there are only a few studies concerning festivals’ positive impacts (Kruger, Rootenberg, Ellis, 2013).

The objective of pro-poor tourism is to increase the benefits to poor people and increase their participation in improving and managing tourism products. The rural tourism product can often involve culturally-based products, firm-based products, and small-scale activities that can lead to wide participation. The analytical approach of the theme is multidisciplinary, including human geography, tourism studies, political and developmental studies. Political and environmental factors play an important role in sustainable tourism in developing countries. Tourism may not benefit the lower class of society. Many research studies have been conducted theoretically and empirically to investigate the impact of tourism on poverty alleviation. Tourism in Pakistan has great potential to change the socio-economic status of the people. So, in this study, we investigate the impact of tourism on poverty reduction in Chitral, which is an important region for tourism because of its natural and cultural beauty (Getz, 2008).

The participation of communities in a festival is more and more common bringing economic, political, social, cultural, and environmental effects on the community. While some communities are looking forward to getting economic resources from an event, some others are looking for political and cultural recognition from the rest of their society. Different studies have shown the socio-cultural effects of events, like festivals, related to enhancing cultural pride, community participation, and communication, awareness of the culture, new knowledge for the community, among many others (Alexis, 2010).

In general, community festivals aim to celebrate the culture of the community; thus social and cultural benefits are achieved in the process of staging the event. One cultural element of a community is food, among many others. Food is understood as belonging to

food ways which mean the integration of culinary smells, ingredients, sights, and landscapes, sounds, eating practices, and farming traditions of people or a region. For that reason by acknowledging food, tradition, and living traditions are recognized the symbolism and social differences between cultures (Timonthy and Ron, 2013).

Festivals and special events are known to play important roles in destination development as attractions, image-makers, animators of static attractions, and catalysts for other developments. In addition to the economic benefit that is derived from the increased number of tourists, festivals and special events also expand the tourist season of the destination, provide cultural and educational opportunities, foster a feeling of community pride, help conserve sensitive natural, social and cultural environments, and contribute to sustainable development (Long and Robinson, 2004).

Chitral is the northernmost district of Pakistan. It shares the border with Badakhshan, Kunar, and Nuristan provinces of Afghanistan to the North and west, with the Gilgit Baltistan to the East, and with Dir and Swat to the south. The Wakhan Corridor separates Chitral a narrow strip from Tajikistan in the North. The area of Chitral is 14850 square kilometers. The total population of the region is about 447,362 (GOP Census 2017). There are main two routes, the Shandur Top from Gilgit and Lawari Pass from Dir. Both routes are closed in winter. The region is used to be cut off from the rest of the provinces for a specific period due to heavy snowfall. Shandure is a pass located in the Chitral district of KPK which connects it to the Ghizaer district of Gilgit Baltistan in Pakistan is a flat plateau and can be crossed between late April and early November.

Shandur polo festival is one of the most awaited festivals in Pakistan. This festival is held from 7 to 9 July every year on Shandur pass in Chitral district of Khyber Pakhtunkhwa .the polo match is played between the team of Chitral district and district of Gilgit is a free style game. Hundreds of tourists have arrived here to proceed to the venue of the festival, which is at a drive of six hours from the city. The hotels in Chitral in Chitral city have already been picked to their capacity due To the influx of tourists to witness the Shandur festival. Shandur festival due to their natural beauty and freestyle polo attract tourist more the present study deal with how tourist effect local culture and economy how Shandur festival play impact local culture economy and highlight the issues faced by local people and polo players (Dawn, 2019)

1.2. Objectives of the study

1. To observe the impact of Shandurfestival on local culture and economy.
2. To explore worldview regarding Shandur festival.
3. To highlight issues and challenges faced by polo players.

1.3. Statement of Problem

The economic-cultural impacts of the Shandur Polo Festival on the local communities have not been explored in detail. The promotion of tourism in the area due to the Shandur festival has been a cause of many socio-cultural, economic, and cultural changes for the local people. For this purpose, the aim of this research is to explore the impact of Shandurfestival on local culture and economy and to explore the worldview of the local people regarding the Shandur festival, and to highlight issues and challenges faced by polo players has been the basic object of this research. Festivals can play a vital role to

increase the socio-economic status of local people in Chitral. In fact, eco-tourism is a rich cultural brand and heritage has remained a great treasure. Chitral due to a mountainous region, the economic activities are very limited, most people source of income depends on the agriculture sector. This region has great potential for the tourism industry. This region is blessed with lush green valleys, beautiful meadows, steep harsh mountains, and big glaciers, which make it the most beautiful region in the world. The famous valleys and places are like Garam Chashma valley, Kalash valley, Booni, Shander Pass, Golen valley, Bamburat, and Shai Qila. One of the major tourist places is Kalash valley. The Kalash people are Non- Muslim and their culture is unique from the rest of Muslim ethnic groups. As part of their religious traditions, festivals are held, and sacrifices are given thanks for the rich resources of their three valleys which valleys the Bumburet valley, the Rumbur valley, and the Birri valley. Shandur Polo Festival is a famous festival in Pakistan that is held in July every year on Shandur Pass in Chitral. The polo match is played almost 4000 meters above sea level between the teams of Gilgit and Chitral. The tourism industry can significantly contribute to income generation, employment generation, and contribution to community benefits. Tourism can create the following sources of employment for local people such as tour guides, curio shops, the market for handicrafts, employment in hotels, selling fruits and vegetables to tourist hotels. Some of the community benefits in tourist localities have been improvement in infrastructure and social services. This study focused on how the Shandur festival impacts local culture local economy and also investigate the issues faced by polo players.

1.4. Significance of the study

There has been increased research on festival tourism across the world in recent times. This type of tourism brings many socio-economic and cultural changes for the local people. In the case of Pakistan, the research on the festivals and their impacts is lacking. Further, the Shandur Polo Festival, which is held annually in the Chitral District of KPK, has not been explored in detail. In this way, this research tries to fill the gap in this way by focusing on the economic and cultural impacts of the festival on the locals. This study is significant in many ways. First, it provides an overview of the importance of understanding local's perceptions of economic-cultural impacts that may arise from the staging of festivals and events like the Shandur Polo festival which is held in Chitral. Second, the paper outlines a Culture Capital, and Social Change framework suitable for the holistic evaluation of economic-cultural impacts of Shandur festivals. This study not only focuses on the economic side of the Shandur festival but also cultural impacts and changes that come due to the visit of outsiders. The paper provides recommendations for the future application of further research. It can add to the existing research on the topic and by reading this the Shandur festival can further be explored. This study also can be helpful for government and festival managers and local government and they can contribute towards better management of the festival.

Chapter 2

Literature Review

In this chapter, a number of articles are reviewed by the researcher for exploring the rational nature of the research topic. In this chapter views of the previous different writers who worked on diabetes have been given. This literature review helped the researcher a lot to understand the nature of the topic from different perspectives. By understanding the views of others, the researcher was able to get insight and in-depth details about the topic.

Mbaiwa, (2005) analyzed the relationship between tourism development and its impacts on social and economic development in Okavango Delta, Botswana. The study is based on primary and secondary data sources. The survey was conducted between January 2001 and July 2002. The secondary data is obtained from government policy reports, documents, and other unpublished and published reports on tourism in Okavango Delta Botswana. Primary data is obtained involved structured and unstructured questionnaires from 65 managers and 98 workers in Okavango. The finding of the study showed that tourism growth stimulated development in infrastructure and facilities such as lodges, hostels, airports, camps, and airstrip in Okavango Delta.

Croes (2014) evaluated the impact of tourism on absolute poverty in two developing countries. The study explored how tourism spending leads to a decline in the proportion of people below the poverty line. The results show that tourism does matter for poor people, but it does not appear to have a systemic outcome, so tourism growth matters most for the poor at the lower levels of economic growth. The results from the two developing countries show the different impacts of tourism growth.

According to Huibin et. all (2013), the advantages of cultural tourism indicate that it has gained acceptance over other forms of tourism. As a result, there has been a growing interest in this kind of tourism from cultural and tourism organizations. The contribution of cultural events warrants further evaluation of their impact in a variety of spheres. For example, the most obvious area is the realm of economic welfare, where expectations of rising local income and employment stem from growing numbers of visitors.

At the same time, the overall impact of cultural events goes beyond monetary benefits to considerations related to physical environments, landscape changes, and social realms. In general, many destinations also incorporate cultural festivals into their local tourism calendar as a strategy for extending the tourist season (McComb, Boyd, and Boluk, 2017).

According to Crompton et al. (2001), economic impact studies supplement the traditional financial balance sheets that do not address the broader issue of what community residents receive in return for their investment in tax funds. Since the 1980s, numerous studies have been conducted on the economic impact of cultural events. Although a single event can be of national and even of international interest, the geographic scope of its draw might be relatively limited

Holden (2013) explained the relationship between tourism and poverty reduction within the context of developing countries. The study reveals that seventy-five percent of the population lives in urban areas. Most tourism destinations especially in developing countries are mountains, glaciers, lakes, national parks, cultural sits, and wilderness areas mostly in rural areas. So, tourism is already an important feature of rural areas.

The effects and meanings of festivals are intrinsically connected with the sense of community because people create meanings about the festival and the cultural elements within; those meanings can be translated as effects of festivals like enhance community identity, increase individual pride, recreate community image, enhance community participation. The second objective is to understand how events can influence different actors from the community to reflect on future actions that contribute to the progress of the community. In this case, future actions were considered in relation to their cultural elements, mainly foodways, and tourism. The typology of culinary tourism resources, applied in culinary destinations in South-East Asia (Smith 2006).

The employment opportunities created depend greatly on the type of festival being held in Tennessee towns. Some of the exceptional employment opportunities created by these festivals in cities and small towns involve vendors, stage performers, art installation, concert staff, patrons, show directors, registered nurses, and progressive care nurses among others. For these festivals to be successful, a significant number of volunteers are needed on all occasions. 6 The volunteers are required for post-festival, pre-festival, and to work during the festival concert. They assist in setting up, vending, catering, and information booth staff (Singh et al., 2002).

By looking at community events, the gap of knowledge about events and socio-cultural effects is reduced. Avieli (2005) has contributed to reducing the gap by studying the Chinese community in Vietnam. He presented Phuoc Kien Festival as a Chinese diaspora food festival, which allows them to express specific regional identities. That anthropological study showed the pragmatic and strategic use of culture, and especially

food, to gain the acceptance of the Vietnamese authorities to produce and maintain the festival while spreading Chinese culture and empower them in other territories. This is important evidence to enhance the study of events looking at cultural events as a holistic experience where backstage interests are settled and front stage experiences are lived by the visitors, organizers, and hostess. Complementary, the study contributed to the gap of knowledge about social and cultural effects in relation to food festivals and urban communities.

Liburd and Derkzen (2009) expressed that rural governments usually support short-term events arguing the increase of tourist expenditures and the opportunities for community 6 actions to generate positive images of a location and to stimulate tourist demand.

Iranlu and Shah (2016) mentioned that the government understands their cultural resources, like food, so that their community capabilities stable policies can be established as a strategy to reinforce regional character and promote local cultural distinctiveness. In conclusion, the study of the small-scale community food festivals is important to get a wider understanding of events, where economic issues, cultural issues, power issues, relationships among people are recognized as essential elements in the production of an event.

At the same time, food festival research contributes to understanding the cultural meanings of the hostess community about the event; it can also contribute to knowledge about the community goals behind staging events; and its challenge for the dimensions of management or marketing campaigns as a source of event knowledge. Moreover, there is a gap in understanding how people learn from events and how they use that knowledge to

for look further opportunities to the progress of local people (Panday and Rugerson, 2019). They further say that knowledge of urban communities and small-scale events could contribute to the strategies of local government when community progress is attempted. In addition to this first research, the door is opened for interesting analysis on post-festival effects.

As Organ et al (2015) said there is a lack of information about the linking engagement, emotions, and satisfaction of the fest, and explained in Festivals as Agents for Behavior Change that those variables could influence the change of the consumer's behavior towards food and product experiences in a festival. Therefore, that knowledge could be helpful for future business strategies and innovation of the festival.

Chow (2005) suggested that these events might have the effect of encouraging visitors to consume a greater proportion of locally produced food, which can have a health benefit for the consumer, and a better economic and ecological environment for the local community. Lastly, yet importantly, the process of festivals staged could also contribute to an optimized outcome,

Ziakas (2013) has proposed an interesting approach about social leverage strategy to event design thus social outcomes as trust, communication, and social network increase in a community. Finally, in this research important fields as communication, promotion, narratives, and marketing of the festivals are left aside.

When one thinks about a certain festival there are distinct images that are associated with them. The sound of saxophones and trumpets while complimenting the sweet and savory

smells of food from all over the world. Whether these festivals are centered on Jazz, Folk, or Art; these very festivals give a strong sense of atmosphere and culture when we think about them (Lim and Lee, 2006)

Festivals surprising do more than just build a sense of diverse culture within a community. They also play a rather large part in the contribution of local economic development and the future sustainability of the communities in which they inhabit. Essentially they systematically build and diversify local economies by introducing many different kinds of arts, music, and culture to build a more resilient economy with more opportunities for growth (Arnold, 2000)

The economic impacts of events on the macro-economy of a region are categorized into primary and secondary economic impacts. The primary impact is the direct economic impact of the event measured by surveying participants or measuring business sales. Secondary impacts are those that result from the introduction of new money into the economy. Types of Events Economic impact studies provide a good tool to estimate the influence of particular events on the economy. The results of economic impacts are useful in making decisions and may assist developers and local politicians to justify public funds by citing the economic benefits events have for the whole community. The studies of economic impact focus on how a project can impact the surrounding community by creating employment, income, and helping territory spatial organization(O'Sullivan and Jackson, 2002).

Festival tourism has been one of the fastest-growing sectors of the global leisure industry (Nicholson and Pearce, 2001). The concept of "festival tourism" has been defined as a

visit to a place with the key motivation being attending festivals or other events. This visit could be accompanied by a short stay in the local area where the festival is held (Robinson, 2004).

Today, it is argued that sports and cultural events and festivals are primary generators of economic, cultural, and social benefits for the cities and surrounding regions where festivals take place (Taylor, and Alexeyeff, 2016).

Goldblatt (2014) suggests the increasing number of festivals is due to small and large communities seeing the opportunity to obtain tourism dollars. Events are seen as creating income and jobs in the short term and generating increased visitation and related investment in the longer term. All levels of government see them as a way to promote tourism, while regional tourism operators use them as part of their marketing strategy.

In addition to their cultural and social values, cultural events have emerged as an instrument for tourism development, tourism seasonality expansion, city image improvement, and boosting regional economies. By using a Social Accounting Matrix for Orange County, Florida, this study evaluates the economic impact of an event that highlights the folklore and cultural contribution of Zora Neale Hourston. Survey data from 1100 event participants were used to estimate the spending patterns of festival attendees. The two major contributions directly related to this study are (1) the use of a quantitative methodology that will put different policy options in perspective and (2) enabling researchers to study the impact of cultural events at three levels: direct, indirect, and induced effects (Hartley, 2004).

Over time, the ties between culture and tourism have grown stronger. „The arts create attractions for tourism and tourism supplies extra audiences for the arts“. However defined, cultural tourism is applied to tourists regardless of motivation or interest in culture (Hughes, 2002).

Several authors have provided different definitions of cultural tourism. They classified cultural tourism as trips that include participation in any of the cultural activities or visits to any cultural sites. They describe a cultural tourist as „an inbound visitor who attends at least one of the cultural attractions during his or her stay“, further they stipulate that cultural tourists gather new information and experiences to satisfy their cultural needs. Cultural tourism also deals with tourists who take part in cultural activities while away from home, and whose purpose is to discover heritage sites and cultural monuments in the course of their travels. These activities can include attending a performing arts event, visiting historical sites, monuments, and museums, joining educational tours and participating in cultural or religious festivals. For the purpose of this study, festival attendees are considered „cultural core tourists. These people travel to a destination primarily to see or experience a particular aspect of the culture (Rappo, 2016).

The phenomenon of cultural tourism represents a reaffirmation of the properties of the so-called postmodern era and promotes the search for authenticity and identification. To understand that tourism is a complex system of supply and demand, where the general public and visitors experience diverse activities, it is important to highlight the growth and awareness of cultural tourism in general, and of cultural events, in particular (Yang et al, 2019).

The growing interest in understanding the benefits of cultural tourism has led to the appearance of new frameworks geared towards disseminating the findings of studies that address cultural and heritage tourism activities (Journal of Heritage Tourism).

According to Camargo, and Sukam (2015), Cultural events have emerged as a means to improve the image of cities, add life to the city streets, and give citizens renewed pride. Culture is a major euphemism for a city's representation as a creative force in the emerging service economy, and part of a city's amenities that enable it to compete for investments and jobs.

The use of cultural festivals as an instrument for tourism development has gained worldwide momentum in recent years. For this reason, many festivals are used by tourism promoters to help increase demand for tourism and at the same time recreate the image of a destination that contributes to its market position (Turco, 2000).

More recently, additional studies have been conducted in renowned tourism destinations to determine the economic impact of these events. The motivation and drive for such studies were to demonstrate to private and public-sector representatives the economic contributions these events make to the tourism industry, as well as to society in general. The characteristics of cultural tourists have been highlighted by many researchers. However, there are several differential features that Economic Impact of Cultural Events characterize the specific analysis of performing arts, cultural industries, and historic heritage. The performing arts are perishable goods or services, which are used up at the very moment they are offered (Herrero et al., 2006).

Cultural industries consist of the commercialization of reproducible goods. • Heritage represents an accumulated cultural creation because it has a historic or estate meaning that makes reproduction impossible. Appadurai (1996) posits that the experience of the so-called „local“ and „ethnic“ festivals has become an important part of cultural tourism and hence of the international system of economic exchange and communication operated by tourism. Due to the complexity and costs involved in measuring the economic impact of events, many studies have used strong assumptions for simple economic relations that have resulted in inaccurate findings.

Sophisticated models, such as the General Equilibrium Model, are likely to be very expensive to construct and are specified on an annual basis, rendering them unsuitable to measure short-run events. Another issue that is constantly debated among researchers relates to the proper treatment of the events“ induced spending by local residents – the extent to which the event diverts spending from established local visitor attractions – and the isolation of the events“ induced spending from spending that was drawn to the area by other activities (McHone and Rungeling, 2000).

Some economic impact studies prematurely estimate the local multiplier effect without progressing one stage further or illustrating how these translate into local economic growth (Long and Perdue, 1990).

Previous research has also determined the number of jobs generated by a specific tourist or recreational activity besides the traditional assessment of the total economic impact in terms of output and income (Yu & Turco, 2000). In many impact studies, income multipliers are preferred, but misuse has also been one of the key problems with these

studies. The outcome of detailed analysis of direct, indirect, and induced effects, together with detailed multiplier effects, linkages, and leakages, should be the main goal of any economic impact study

Examining a database of 2,856 festivals in Australia and survey results from 480 festival organizers, we consider how nonmetropolitan cultural festivals provide constraints as well as opportunities for economic planners. Cultural festivals are ubiquitous, impressively diverse, and strongly connected to local communities through employment, volunteerism, and participation. Despite cultural festivals being mostly small-scale, economically modest affairs, geared around community goals, the regional proliferation of cultural festivals produces enormous direct and indirect economic benefits. Rather than conceptualizing “culture” and “economy” as intrinsically separate realms, cultural festivals are discussed here as always simultaneously “cultural” and “economic” phenomena (Nurse, 2002).

Even when not regarded by arts practitioners as “commercial,” cultural festivals are economic in the broadest sense because they have audiences; use buildings, facilities, and equipment; and entail some kind of service or entertainment provision. Conversely, the entire viability of cultural festivals is jeopardized when those with purely mercenary interests downplay or ignore debates about social impact, elitism, inclusiveness, or cultural appropriateness (Burr 2006).

The case of cultural festivals shows the problems of ideals to “protect” art and culture from commercial incursions, to ignore logistical and management issues; but also to ignore social and cultural goals. Events have direct and indirect impacts on communities.

They provide opportunities for participation, skills development, volunteering, and social, cultural economic, and environmental developments. Community events and festivals can attract tourists and visitors at regional, national and international levels (Cudny, 2014).

Events help to capture attention and promote attractions and infrastructures. They make it possible to maximize and rationalize the use of certain spaces. Preservation of these spaces may result in financial benefits and the dissemination of artistic and cultural heritages. The benefits of festivals to communities can be extensive, particularly when the draw is from outside the region. Research shows that the more involved local people and suppliers are in terms of the provision of services, food, beverages, and attractions, the greater the economic benefits to the region. Local vendors, artisans, craftspeople, restaurateurs, hoteliers, and innkeepers may make a large portion of their annual income during the course of an event (BOUYENS, and ROGERSON, 2019).

Festivals and events have impacts that go well beyond what can be measured in economic terms. They contribute to the quality of life across Canada by strengthening communities, providing unique activities and events, building awareness of diverse cultures and identities, and acting as a source of community pride. Community festivals and events are also revolutionizing businesses and prompting economic development across the globe (Huibin and Razzak, 2012).

Community events and festivals can make a significant contribution to rural development with strategic planning, well-defined goals, local-level partnerships, and funding. However rural communities often organize tourism events to inject cash into their economies. This cash is not enough to achieve comprehensive rural economic

development. Events assist the tourism businesses of the region but are not enough to revive the entire economy(Humaira Irshad, 2011).

When festivals are used efficiently and to their full potential they can build a strong sense of culture and unity within a community. They can also be used to build very resilient economies by breaking down cultural divides and creating many opportunities for economic growth in all industries. The importance of local involvement, by the native residents, local business owners, and larger local business chains, is the key to the success of any festival. If East Lansing wants to build a more resilient and diverse economy it must first find the reasons for the social disconnect between its community members and their lack of support. By creating a diverse culture with festivals in all forms we can build a resilient economy with more opportunities for current and future business(Cardenas and Duffy, 2015).

The key characteristics of festivals are people's interactions and festivity of their culture as a consequence several socio-cultural impacts on communities can be drawn from the festival. Such impacts will be unavoidably a combination of positive, negative, or controversial outcomes (Pages & Connell, 2012).

According to Mathieson (2012), social impacts derived from festivals are transformations in how people live their lives "changes in quality of life of local communities, participants and other stakeholders who arise from the holding of an event. As for cultural impacts was explained like the "changes to the norms, values, and beliefs of individuals that guide and rationalize their cognition of themselves and their society.

To understand the effects of festivals and because of the evident relationship between the two concepts, they will consider here collectively as socio-cultural impacts. For this study, socio-cultural impacts are understood “as the impacts of an event on the day-to-day life of people associated directly or indirectly with that event and on the values, attitudes, beliefs, and traditions that determine or guide that day-to-day life” (in Pages and Connell, 2012).

It is undeniable the interaction and relationship within and between the different groups of stakeholders who may plan the nature and extend of social and cultural impacts of events (Picard and Robinson, 2006).

One way of understanding the effects of the festival is through the unify-dimensional approach which focuses on the cost-benefit balance of the event performance. A good example of the unify-dimensional perspective of community festivals is found in Delamere et al Their study suggests an appropriate balance between the social benefits and social costs that emanate from community festivals. Although Delamere (2001) developed a quantitative study of the social impacts, here I take his contribution in terms of listing the most common, beneficial, and less beneficial socio-cultural effects of the festival for the community.

Festivals can be organized for reasons that include the preservation of culture and history and the provision of recreation and leisure or for their ability to give an area a competitive advantage by targeting special interest markets that may lead to the meeting of social, economic, and environmental goals. Festivals and community events have the

ability to revitalize, reimage, and expand existing markets and in most cases bring economic benefit to the destination that stages them (Sharpley and Stone, 2012).

An issue with cultural festivals is that they can devolve to displaying popular culture instead of authentic culture. This demonstrates that festival participants may be less interested in learning about heritage than they are about being entertained (Richards, 2007).

McKercher and Chan (2005) advocate that culture as the main reason people visit an attraction is overemphasized. They suggest that poor methodologies and enthusiastic researchers have exaggerated the importance of culture to tourists and that tourists are primarily interested in relaxation and entertainment. It is important that event managers understand the qualities consumers feel are most important to them in order to meet the desires of the participants. By doing so, planners are able to organize events in a way that can attract more tourists and, consequently, more money to the area.

More recent studies (Page and Connell, 2012; Ziakas, 2013) suggest that community participation is more and more common in the festival. Coming next community and festivals will be further explored to understand the interest of communities when participating in festivals and the effects that festivals can have on communities. This is relevant to understand how culture as foodways can be celebrated in festivals and the effects of that celebration on community progress. A key aspect of cultural festivals is the number of cultural characteristics displayed at the festival, and it is important for organizers to understand the relative importance of culture to overall visitor satisfaction.

Angeloni (2013) argued that urban festival effects could be enhancing identity and the feeling of community, promoting participation, a re-creation of the local culture and commercialization of the festival, and a means of integration of immigrants. The effects of Festivals on identity implies reinforcing cultural pride and awareness of the culture those values are important because it is intrinsically connected with the concept of identity of the person with a group of people, thus the construction of community sense and union is possible. For this, the effects of foodways on identity are relevant to understand.

Furthermore, Cole (2007) argued that the effects of festivals on community identity and its external recognition is a resource for empowerment the communities to drawn and achieve common goals to increase the well-being of the community. Nonetheless, another effect less considered is “fertilization” there is the belief that cities spoil culture in pursuit of profit, thus negative social changes like the weakness and loss of cultural identity, are also a possibility under the festival's strategies. General outcomes like enhancing the identity of communities, giving the sense of being and belonging; changes of social relationships; or even fertilization are some of the listed effects of the festival.

Furthermore, another way of studying festival effects on communities is the multidimensional approach where the complexity of stakeholders and the potential for the long term, tangible and fewer intangible impacts are studies regards they fall outside from the management and planning field in events. A major effect of events, the social development; is the global effect. The participation of people in festivals is crucial for the enhancement of social networks and the creation of social capital. Social capital is a

concept that encompasses features of social life (networks, norms, and trust) that enable participants to act together more effectively to pursue common objectives. In addition, the consequences of it are coordination and cooperation for mutual benefits (Cudny, 2014).

Chapter 3

Theoretical Framework

The theoretical framework is considered the backbone of effective research. A theory that is applied is very important in the research because it approves or disapproves any phenomena. The theory applied in the research is basically related to the topic and strengthening the research. A theory is an abstract system of concepts with an indication of the relationships among this concept that help us to understand phenomena. In this research, several approaches and theories will be examined to know the impact of the Shandur festival on economy and culture. The core study of my research is to look up the role of the impact of tourism on local culture and economy.

3.1 Theory of social change

William Fielding Ogburn presented the most prevailing philosophical bequest is the theory of social change presented in 1922. He implies that technology is the main engine of progress, but it dispositions by social change. This theory is often linked with technological determinism, a reductionist theory that assumes a society's technology pushes the development of its social shape and cultural values

The invention is the action of producing new technology. Inventions are collective involvements to an existing cultural base that cannot take place unless the society has already gained a certain level of knowledge and skill in the area. Ogburn asserted that mental ability is necessary but not enough to explain distinct levels of inventive activity. Ogburn stated that economic demand also affects inventive activity by triggering larger investments in the inventive process and by influencing the actual usage and use of new techniques. Furthermore, inventions are more in large and varied populations because

many existing cultural elements can be recombined and rearranged in new and different ways.

Accumulation is the growth of technology because the invention of new things outpaces the process by which old inventions become outdated or are elapsed; some inventions such as writing promote this accretion process. If society were equated with an accumulation of inventions, large accumulations would make additional inventions easier inferring that inventions should develop at exponential rates as current techniques as recombined to produce new techniques.

Diffusion is the dissemination of an idea from one class to another, or from one area of activity to another area of activity. As diffusion gets inventions collectively, they merge to form new inventions. Innovations cause some social changes that are accepted in society. These can include new scientific knowledge, technological inventions, new beliefs, and a new fashion in the domain of leisure. Diffusion is selective, an innovation is accepted by people who only are motivated to do it. One rationale for the acceptance of innovations by larger classes is the example set by the higher-status class.

Adjustment is the process by which the non-technical facets of a culture reaction. Any delay in this modification process causes a cultural gap. Ogburn stated that a cultural lag arises when one or two parts of culture that are correlated changes before or to a larger degree than the other part does, thereby causing fewer adjustments between the two parts than exist before. Cultural lag refers to the fact that adjustments do not take place automatically but are always made after some delays. This phenomenon causes many problems for society.

3.2 Cultural Capital Theory

Cultural capital, as originally proposed by Bourdieu(1960), attempted to explain the impact of culture on social classes, especially in relation to disparities in educational achievement, as opposed to economic obstacles alone. Bourdieu extended his analysis in the 1970s from the field of education to the character of different groups' lifestyles, tastes, cultural competencies, and participation including moral and political attitudes. The cultural capital concept was later refined by researchers and broken down into three components: institutionalized, embodied, and objectified forms of cultural capital (Bourdieu, 1986). Sometime later scholars adopted the cultural capital concept in relation to the economics of tourism. This view arose because culture could be sold as a tourist product and people pay to visit destinations with distinct cultural endowments.

Hence this study views cultural endowments that are utilized for tourism as capital in the economic sense available to a destination and explores its underlying dimensions. In tourism, particularly cultural tourism, most visitors desire to gather the information that is different from what they have experienced before in their usual places of residence. Cultural tourism is the way tourists seek experiences and social opportunities to satisfy their specific needs through visiting these destinations. Cultural tourism involves ways in which visitors interact, explore and learn through encountering performing arts, visual arts and crafts, museums and cultural centers, historical sites, and interpretive centers. Nowadays it is widely accepted that culture has become a common aspect that cannot be extricated from tourism. Despite culture being a complex phenomenon for which there is no consensus on its universal definition, it is viewed as a set of socially transmitted and learned behavior, beliefs, institutions, and all other products of human work which

present the character of a particular population, profession, organization or community. It is also suggested that culture entails everything that people do in their society and which is acceptable and shared by the entire society. The existence of culture in different forms makes people eager to learn or experience cultures they are not familiar with. This has led people to go from one place to another in order to learn about other cultures.

Culture has become the main contributor to the social-economic formation of different tourist destinations. That is why such resources can justifiably be referred to as tourism cultural capital. Culture is an economic resource since it can be commoditized as a tourist product. That is evident since it is a major generator of revenue for many countries and destinations around the world. For example, Tate museum in London generates revenue of over £100 Million per year, the Hajj pilgrimage in Saudi Arabia receives millions of visitors annually contributing substantially to its economy, and the island of Zanzibar earns millions in foreign exchange every year from visitors who come to experience its unique cultural attractions.

The attractions of most destinations arising out of “culture” consist of several aspects or dimensions some of which are anchored on tangible objects, while others on less tangible characteristics. For example, the traditional Shandur Festival is a prominent attraction source for visitors because of their strong ties with local culture and festivities create a unique experience for visitors, especially those who derive significant satisfaction from such cultural phenomenon (Macbeth and Northcote, 2004).

Logically then such tangible and intangible cultural resources need to be appropriately managed and sustained in order to optimize returns. This includes promotion and

preservation of the local festival as well as enhancing the historical narrations. The absence of proper management, on the other hand, will lead to the diminishing or even disappearance of the potential of such resources and consequently their ability to generate tourist revenue. For example, the current organizers and operators of the Shandur festivals may belong to an older generation that will at one point in time be unable to participate effectively. If they do not pass on their skills to the younger generations, then the festivals may diminish in value or go out of existence.

Conceptualizing cultural resources as capital that needs to be expertly managed offers several strategic advantages. One of the advantages is in the matching and exploitation of specific characteristics of this capital to productive activities that ensure the best returns. Tourism revenue is basically acquired from visitors, and the tourist markets in the source countries differ in segment characteristics. Being composed of multiple attributes, this multifaceted cultural capital may include features such as ideologies, performance and sporting, architecture, historical heritage, forms of artistic enterprise, cultural objects, and artworks (Alinejad and Razaghi, 2012).

The multifaceted nature of this capital is therefore unlikely to be uni-dimensional but instead is constituted of specific dimensions that can be amenable to differentiated marketing strategies. These dimensions, if properly identified, can provide a basis for strategic planning that can be done by tourism marketing decision-makers. The planning will entail resource use and resource deployment, and will also include sustainability and enhancement issues.

Hence the main objective of this study is to establish the concept of cultural resources for tourism purposes as capital that consists of several dimensions, each with distinct characteristics. Such characteristics are mainly based on the perceptions of tourist customers who are the ones who purchase products in order to achieve specific needs satisfaction.

3.3. Application of Theories

The theory of social change relates to tourism leads socio-economic development. According to the theory, technological advancement is the preliminary source of change in society. This research relates technology to tourism. Inventions create new methods or processes of producing things. Inventions are important for value addition/creation, employment, and led exports. It also causes new businesses and increases the competitiveness of present enterprises. Through advanced technology, firms earn more profits and do more investment and create more jobs and pay high wages. When incomes increase, people go on an outing and spend more on goods and services at new destinations. In this way spending of tourist become the source of income for local people where they travel. As tourists increase the more economically and socially develop the destination.

Owing to its economic value as a generator of revenue, culture can thus be treated as capital even though some aspects of it are not tangible. The increasing recognition of the potential of culture to generate revenue has created a significant surge in today's global tourism market. It has become the most influential factor that motivates tourists to travel so as to fulfill their cultural desires and expectations. Given this characteristic, it is essential to understand the nature of this economic resource, which in this study is

referred to as tourism cultural capital, in order to propose how it can be managed and exploited to the optimum benefit. The way this asset can be utilized will subsequently determine the extent of the benefits to be derived.

In today's world, culture has been recognized as the main generator of the economy. Further, in today's global tourism market cultural festivals are considered as cultural resources which produce cultural capital for the local communities.

Shandur Festival is taken as a cultural resource that can construct capital for the local people. This festival is used by the locals for economic benefits in the area.

It is fact that this capital must be well managed and its potential maintained for sustainable exploitation.

In the case of the Shandur festival, there are different cultural products that motivate tourists to visit the island. These are historical objects, cultural events, cultural behavior, traditional handicrafts, and artwork, traditional sports activities, and food and culinary experiences. Apart from the theoretical implications, the findings of this study provide an insight that festivals can generate economy for the locals. In particular, the study was conducted in Chitral, a world-famous tourist destination in Pakistan that has a unique and intriguing cultural history, that has captivated the imaginations of peoples the world over.

Capital is a resource that has economic and noneconomic value. Its non-economic value can be transformed into a form that can yield economic benefits. Capital is resources whether tangible or intangible that gives communities power. Natural resources, money,

information, knowledge, skills, networks, political power, and people are among the resources that constitute a means of power.

From a tourism point of viewpoint, for example, the peacefulness and friendliness of local people attract tourists to a destination which leads to the economic benefits of that place. Capital can contribute to our understanding of human motives; influence our economic self-satisfactions as well as motivating positive behavior in our social settings, However, since the concept goes beyond economic terms and has various implications of exchange and transaction in human everyday life, it has consequently led to the consideration of other forms of capital.

Chapter 4

RESEARCH METHODOLOGY

While discussing scientific methodology Russell says:

“Each scientific discipline has developed a set of techniques for gathering and handling data but here is, in general, a single scientific methodology. The method is based on assumptions s: (a) that reality “out here”, (b) that direct observation is the way to discover it, and (c) that material explanations for observable phenomena are always sufficient, and that metaphysical explanation are never needed.”

Research methodology provides reasoning and logic that how the procedures, methods, and techniques are used to identify, obtain and explain data in order to understand the research problems. It explains how research is conducted and includes the tools and techniques used to collect information. I employed some anthropological research tools to carry out my research.

4.1. Research Approach

According to the nature of the study and data required, the researcher opted qualitative approach. The purpose and reason for opting qualitative approach were that the phenomenon was not being considered before. To deeply explore and explain the phenomenon, the researcher wanted an in-depth insight that was just possible by looking from qualitative aspects.

For this study, professional Qualitative methodology was opted to know the impact of the Sandur festival on locals' lives(Russell 2006).

(Bernard H. R., Research Methods in Anthropology: qualitative and quantitative approaches, 2006, p. 5)

The aim of the methodology lies in seeking answers to questions and finding true and useful information about a particular domain of phenomena in the universe. At many points in time in any discipline, there are many techniques and methods available for collecting the required data. I used qualitative methods to collect data.

4.2. Rapport building

Report building is the very first step in research methodology. It is very essential for every anthropologist to create a good rapport with the people of the locale. Report building means the establishment of a good relationship between the collector and the source. Entering a new community to get information is not so easy. The researcher should keep a friendly atmosphere with the members of the community. If the researcher failed to develop a good relationship with society then it becomes difficult for the researcher to collect the data or information relevant to the topic. The researcher developed a friendly relation with the members of the community in the field by meeting with the people and having a conversation with them. It was difficult for the researcher to develop a good rapport or relation with people but it took not more than two weeks to create a good understanding and develop confidence among them. So it was not difficult to collect the information from the community. It took only three days to create understanding because I am also Chitral and I know about our culture our language that why it was not difficult for me to collect data from locals.

4.3. Participant Observation:

In anthropological research, participation observation is considered the most important technique for data collection.

According to the Russell:

Participant observation is both a humanistic method and a scientific one. It produces the kind of experiential knowledge that lets you talk convincingly, from the gut, about what it feels like to plant a garden in the high Andes or dance all night in a street rave in Seattle.

(Bernard H. R., Research Methods in Anthropology: qualitative and quantitative approaches, 2006, p. 342)

By using this technique I became a part of the community and I observed them as being their member. That was a direct way for me to get information from them. It helps me in getting close to people and making them feel comfortable enough with my presence so that I would observe and record information about their lives. I lived according to the native's customs, participating in the most activities that they perform in their daily routine in fact sometimes I was participating in cooking and other activities.

4.4. Key Informants

A key informant is a person who is very close to the community and they have information about the whole society. They are also helpful in cross-checking data. Key informant provides a valuable source of data. Key informants should be chosen carefully and they should be from the community. It is necessary because if the key informant is from the same community under study he/she would have all the authentic knowledge of the community. The researcher should take his/her time while selecting a key informant. I selected one key informant from the community his name is Muhammad wazir retired

solider and also a local polo player .he had good knowledge about the local people of that society. He helped me a lot in collecting accurate and reasonable data and also provide accommodation to me not only accommodation he encouraged me throughout my fieldwork .very humble very kind person who knows how to encourage someone.

“Good informants are people whom you can talk to easily, who understand the information you need, who are glad to give it to you or get it for you”. (Burnard, 1994)



Researcher with her key informant during the interview (picture taken by local men)

4.5 Interview Guide

For the qualitative purpose, the researcher developed the interview guide. that have been prepared, to serve as a guide for interviewers, researchers, and investigators in collecting information or data about a specific topic or issue. The interview guide was developed to acquire more focused and relevant data it also helps the researcher to a choice of analysis of themes based on respondents. For the convenience of the respondent, the interview has conducted in Khowar's native language later translates into English. In the interview, the guide researcher makes themes with a high level of flexibility because the researcher can mold these questions according to the situation. The tool was flexible, and more themes were added from the collected field data.

I have designed the interview guide for a better and in-depth understanding of the topic and to get relevant data.

4.6. In-depth Interviews

In-depth interviews are useful when you want detailed information about a person's thoughts. It provides qualitative data to the investigator. Interview technique is a major key to get information. In-depth interviews were applied by the researcher to get valid and reasonable data from the respondents. The researcher was able to extract the basic and hidden information related to the respondents through this major technique of in-depth interviews.

“In-depth interviews take the form of conversation in which researcher probes deeply to uncover new clues, to open up new dimensions of problems or to secure vivid, accurate and detailed accounts that are based on the personal experience of the subject.”

(Burnard, 1994)

The interview was the most important method of collecting data for my thesis. I interviewed many people of different gender and age groups, and with different educational backgrounds. These interviews were crucial, as they were the key source of information about the impact of the Shandur festival.

4.7 Focus group discussion

Focus Group discussion is very helpful in getting different opinions on selected issues in the given period. In this method, I conducted interviews with a group of people for getting knowledge so that if one member hides the data the other member can share that data. In this method, the group was heterogeneous in which the respondents ideally know each other. And the three focus group discussions were conducted to gather primary data according to the topic of the research.

4.8 Sampling

Sampling is a very important part of the research as it gives us a choice to select a certain number from the relevant population. The sample was selected by means of non-probability sampling. Sampling is a method for anthropological research that refers to drawing a sample from the whole population. Due to a shortage of time, it is very important to select a sample size unit. I used Purposive sampling and snowball sampling for conducting the research. And the total sampling size was 35, with Six polo players, and the rest of them are local peoples. The respondent has chosen according to my own judgment; interviews were conducted with them for getting useful information on the topic.

4.9. Purposive Sampling

“In this technique, the researchers purposely choose subjects who, in their opinion, are relevant to the project. The choice of respondents has guided the judgment of the

investigator. For this reason, it is also known as judgmental sampling. There are no particular procedures involved in the actual choice of subjects.”

“In such cases, the important criterion of choice is the knowledge and expertise of the respondents, and hence their suitability for the study.”

I used this method especially when I made informal discussions with the community people relate to my objective of research .during this I observed many people who gave me reliable data later I selected them for interviews.

4.10 Snowball sampling

The Snowball technique is a non-probability sampling technique. In which you start to collect data by identifying a few respondents and then ask them to recommend others it is also called chain sampling. Snowball sampling is a technique where a researcher picks the first few samples and either recruits them or asks them to recommend other subjects, they know. The snowball sampling technique is very helpful to make respondents more comfortable. I have used this technique during the research data collection. I conducted the first interview with the polo player he further guides me and recommends me the respondents.

4.11 Daily Diary

It was to have at least schedule details of the events and the records. For recording, the day-to-day events during the research period daily diary technique also used which helps as a note.

4.12 Jotting

There is no doubt that human memory is very poor and cannot remember a thing for long a time, so jotting is the best technique to remember things because the researcher writes

those. During the research, I used to keep, daily diary with me at all times and made filed jotting on the spot.

4.13. Photography

The researchers use photography during the field research as a non-verbal mechanical aid in order to get and capture informal facts about the people and the locality.

4.14. Field Notes

The field notes method used by the researcher keeping its significance in mind to note down every piece of information observed during the research work. The writing of field notes allowed the research to recall the events and mode of discussion make with the respondents and with the common people that are useful to collect data.

4.15. Audio Recording

I used this technique when I make an important conversation with my key informants and other community members. With the use of this technique, I easily collected a sufficient amount of required data. I also used some techniques during informal interviews. During the interview, I used a Mobile phone and laptop both for Audio recording it was approximately 30 to 35 five minutes recording per respondent.

4.16 Sources of Data

The researcher utilized both primary and secondary sources of data in this research.

4.17 Primary Source

The Primary data was collected following an interview guide which was designed based on research objectives. It was collected through in-depth, and focus groups with the respondents during participant observation. The primary data is important because the researcher collects the data for a specific purpose.

4.18 Secondary data

The secondary data was collected through an extensive literature review from books, research articles, journals, and reports on the topic of study to develop an in-depth understanding of the research topic and identify a gap.

4.19. Data Analysis

Data Analysis is a systematic process that is applied to describe, illustrate, and evaluate the data. In Thematic Analysis all the data that was collected from the interviews were first categorized according to basic themes. For analysis and interpretation, I have used thematic Analysis. The themes are developed from literature this data is analyzed and proved regarding the literature. To ensure the validity of research the data is analyzed by comparing with the secondary data.

4.20 Case Study

Case study techniques help to record related events an important way of getting into the depth of interviews of the living individuals. A case study should be defined as a research strategy for collecting data regarding the research topic for its verification, an empirical inquiry that investigates a phenomenon within its real-life context. Case study research can mean single and multiple case studies, can include quantitative as well as qualitative evidence, relies on multiple sources of evidence, and benefits from the prior development of theoretical propositions.

These case studies helped me to understand the objectives of the research. The main advantage of a case study lies in the richness of its description as the subject is deeply studied. This technique is used during fieldwork to get detailed and reliable data. I included 9 case studies for a better understanding of the research.

4.21. Research Site

There remains a need for concrete data for the complete understanding of any particular community of a specific network, in order to be outstanding with the living examples, ecological and social conditions. Along these lines, the analysis site gives a brief of the individual area and the rest of the region too, with a specific end goal to comprehend the social and social setup of the network. The research site incorporates all fundamental data about the area and the town, its area, geography, population, social association, religion, and financial assets

Chapter 5

Area Profile

Introduction

Chitral is the northernmost district of Khyber Pakhtunkhwa province of Pakistan. It is one of the isolated regions of western Himalayas encircled by the lofty mountains. It shares a border with Badakhshan, Nuristan, and Kunar of Afghanistan in north and northwest, with Gilgit Baltistan in the east, with Dir, Swat, and Kohistan district in the south. Chitral possesses unique culture and tradition because of its geography. Due to its geographic location as connecting south and Central Asia, Chitrali culture presents a dynamic view. The name Chitral derives from the Chitrali language “Chatur” which means “field” (Gurdon 1903: 1). The district consists of a series of valleys, like Lotkoh, Morkoh, Torkhow, Laspur, and Yarkhon. Generally, the valleys are not easily traversable.

The early history of Chitral is shrouded in total and frustrating obscurity. Some historical pieces of evidence have been recovered in different parts of Chitral belonging to 1st century BC that show the dynasties history. The dynasties are Gandharan, Chinese, Kalash, Rais, and Katoor have ruled on Chitral after the 1st century BC. They have been attested by the presence of Kharoshti and Chinese rock inscriptions in different parts of Chitral. Katoors have ruled on Chitral for the longest period of time from 1590 to 1969 CE. In the early 1900s, Chitral was captured by the British and used as a buffer state against Russia. After the partition, Chitral retained its previous position as the princely state and acceded to Pakistan in 1969 and became the northwestern district of Pakistan (Cutherell 2011:1).

5.1. History of Chitral

Chitral, an isolated region with rugged land situated extremely north of Pakistan, has not experienced many works in the field of archaeology. It might be owing to its environment and land structure where the disastrous flood is rampant in almost every village every year that may bury the important archaeological sites. That may be the reason that the early history of this region is unknown. The history of Chitral can be divided into the following period like early period, the Sumalik period, Rais, and the Katoor period.

5.2. Early History of Chitral

Though the early history of Chitral is very little known and written records have not been found, but the discovery of Gandhara grave culture and other archeological remains show that the history of Chitral goes back to thousands of years ago. Auriel Stein has discovered Gandhara Grave culture sites in Ayun Chitral while Ahsan Ali Vice-chancellor of Hazara University discovered Gandhara gravesites in different parts of Chitral, such as Parwak in Upper Chitral about 85 km north from the Chitral town. The discovery of Gandhara grave culture's sites important for the reason that the early settlements of the Khow and Kalash peoples are unknown. These discoveries will help to fix the settlement period of the people of Chitral (Ali 2002:135).

During the mature Harappan period from 2500 BC to 1900 BC, there was trade relation between Badakhshan and Indus valley civilizations. The Discovery of a large number of Lapis Lazuli beads in different cities of the Indus Valley Civilization proves the exchange of commodities between two civilizations. In return for Lapis Lazuli food grains were taken to Badakhshan from Indus Cities. There were two routes that connected these two civilizations. One was through Jalalabad Afghanistan and another one through Sheikh

Salim Lotkoh Chitral. The route leads to Badakhshan through Chitral is much shorter than Jalalabad's, but is open almost for four months. Only the locals could have known about the weather condition of the area and the route also leads through difficult terrain which is very much difficult for the outsider. Possibly the local peoples have been involved in this process. A detailed investigation in this regard is very much important. Chitral has either been ruled by Iranian or has got influence for a long period of time. Although archaeological discoveries regarding the rule of Iranians in Chitral do not supports but it could be investigated through the cultural components that are found in language, religion, custom, culture, etc. For instance, 21 March is supposed to be the first day in the Iranian calendar. This day is also celebrated in Chitral as a Noroz (new day). There are many other instances that could be linked with Iranian's.

According to the folklore and legend Chitral has been captured by Kanishka, the Buddhist ruler in Gandhara in the 2nd century CE. The discovery of the Kharoshti inscription in Baranis village 25 km north from Chitral town is also linked with it. He left the region quickly because it is difficult terrain to govern (Baig 2004:2). While some scholars have views that the discovery of Kharoshti inscription in Baranis and Torkhow of Upper Chitral belongs to 900 CE by the time of Jaipal king of Kabul. The rock in Torkhow which is inscribed in Kharoshtiis called "Kalandar-o-Bohtni" (Mendicant of stone). This is the Buddhist stupa's figure where the upper part has been cut off (Khan 1975:12). In the 4th century, the Chinese invaded and imposed a rigid system of administration by controlling the population. It is said that the Chinese would capture a few hundred local peoples and deployed them as forced labor. According to the folklore, these prisoners would be released after a few years a fresh batch of local was taken.

Chinese inscriptions are also found in Chitral just 15 km north of Chitral in Ragh village (Baig 2004:2).

Over the next 300 years, various part of Chitral was ruled by local chiefs, who offered tribute either to the Shah of Iran or Chinese Tang dynasty. In the 7th century, the Chinese once again invaded on Chitral. By the beginning of the 8th century, areas controlled by the Chinese fallen into the prey of local chieftains. By the 10th century, Kalash tribes had established their own principalities in lower Chitral continued until 1320 AD. While upper Chitral was ruled by a legendary figure Behmon e Kohistan (Baig 2004:2).

Bahman e Kohistan, the Buddhist ruler, extended his rule in the entire region from Indus Kohistan up to Chitral. He was a Chinese vessel and his capital was situated at Muxghol (Mulkhov) with an effective fort with the supply of water channel by means of interconnecting of ibex horns. His rule lasted fifty years leaving prosperity and peace to the region. During his rule, a unique system of water channel was dug from Bang Gol Yarkhun valley all the way to Qaqlasht that the distance is more than sixty km and runs through difficult terrains and mountains. At that time Islamic forces were marching from the east after conquering Iran, Afghanistan, and Turkmenistan. Chinese forces with the help of their vessel Bahman e Kohistan fought and defeated them. However, the force entered from Broghol in 980 CE. Bahma e Kohistan fought the savage war against them but he failed and killed on the battlefield. After conquering the area, the Islamic force returned to Arab without establishing an effective administration in the region. Arabs were wanting to the established an indirect government in Chitral. Though they did not establish a strong government in Chitral, but their missionaries began to expand the teaching of Islam in the region (Khan, 2002:14).

Somewhere between the years 1005 and 1010 AD Sumalik became the sole ruler of Upper Chitral as well as Hunza, Chilas, Gilgit, and Skardu. Sumalik was basically from Charkh and some peoples have the view that his pagan beliefs were similar to those of Kalash. He was an effective administrator and his rule brought prosperity and peace to the region. Instead of establishing a consolidated and centralized government, Sumalik divided his territory among his sons, who succeeded their father as independent rulers. The rule of Sumalik dynasties ended in the 14th century with the emergence of Shah Nadir Rais (Baig 2004:4). Marco Polo has visited through the Pamir and referred to the region as Balor. Arab (Mongol) armies have invaded on Chitral from the Broghol region and said to have converted the population to Muslim. The lower part of the country remained non-Muslim which converted in the later period. The Mongol tribe Yarkhun invaded on Upper Chitral and may have given their name to Yarkhun valley. Arab armies were opposed by Sumalik the leader of the Khow(Khan 1975:12).

5.3. Religion

Chitral has three main religious communities; Sunni, Shia Ismaili, and Kalash. Interestingly the relationship between Sunnis and Ismailis is not as strained in Chitral as it is found in the rest of Pakistan. Many families and villages have mixed religions while festivals, a celebration of Eids, marriage, and funeral are jointly celebrated. Inter-marriage between Sunni and Ismailis is high in Chitral as it is very rare in other parts of Pakistan (Cutherell 2011:1).

5.4. Ethnic group

Ethnically, there are two main groups dwelling in Chitral i.e. Kalash and Khow. Khowar language is the mother tongue of almost 90 % population in Chitral. Other languages such as Kalasha, Gogli, Palula, Pashto, Arandui, Damari, Sani, Yadgha, Madaklashti,

Wakhi, Sariguli, and Karghuzi are also spoken. Kalasha and Yadghaare included in the list of endangered languages, because the speakers of these languages are less than 10000 peoples, and are not spoken outside of Chitral. Besides Chitral, the Khowar language is also spoken in the Ghazar district of Gilgit Baltistan and Swat. Based on education, it is the 2ndlargest educated District of KPK with a low crime rate (Rehman 2009: 2).

Kalash tribe is another important group, residing in three valleys of Rumboor, Birir, and Bumborat. They have great attraction. The primitive pagan tribes practice their thousands of years of old traditions, beliefs, and ways of life. They are considered the descendants of Alexander the Great although many other theories also prevail. Some people consider that they are Indo-Iranian while still others give the theory that they are European. Kalash was also dwelling in Kafiristan where they forcibly converted into Islam and the name changed from Kafiristan to Nooristan which is situated in Afghanistan (Qamar 1999: 7).

5.5. Population

According to the census report of 1998, the population of Chitral has increased more than three times since 1951. It is 319 thousand in 1998 as compared to 106 thousand in 1951, resulting in an enormous increase of 200 percent since then. The population of Chitral increased by 52.63 percent during 1981 to 1998 within 17 years at an average annual growth rate of 2.52 whereas this rate was 3.3 percent during 1972-81 and 3.0 percent during 1961 to 1972 (District Chitral Census Report Government of Pakistan1998:35) current population of Chitral is 447362 in total population males are 225846, female is 221515 she male or transgender are 1.average annual growth rate is 1.80 from 1998 to 2017. (Chitral census report 2017)

5.6. Geography

Chitral is expanded in 14850 square km area and is the biggest district of Khyber Pakhtunkhwa. The district covered almost 20 percent land mass of the province. Geographically Chitral is a very much important part of Pakistan stretching its boundary from Badakhshan and Bashghal in the northwest and Kunar valley in the south, all the way to Balam and Chaghansarai. It is situated between south and Central Asia, but the narrow arm of Afghanistan separated it to direct access to Central Asian states. Chitral is covered by Hindukush Mountain in the West. Terichmir 25289 feet (7708 m) is the highest peak of Hindukush situated in Chitral. Chitral is covered by Afghanistan from north to northwest. It shares its boundary with Gilgit Baltistan in the east, with Dir and Swat in the South. In the southeast, the route leads to Jalalabad open throughout the year and provides direct access to Kabul. Before the construction of Lawari tunnel, the passengers from Chitral used this route to access Pakistan during the winter months due to snow cover. The other routes that connect Chitral with its neighbors are over the mountainous pass. In the south, Lawari passes 3200 m (10500 feet) leads 365 km (227 miles) to Peshawar. In the north, the easiest route during the summer month runs over the 3798 m (12461 feet) Broghol to Afghanistan through the Wakhan corridor, however, during the winter month this route close. In the east 450 km (225 m) routes leads to Gilgit Baltistan over 3719 m (12201 feet) through Shandur pass. In the west, about 4300 m (14000 feet) Dorah pass provides an additional route to Afghanistan. This route also closes about six months due to the snow-covered (Rehman 2009: 28-29).

5.7. Physical Features

The Chitral-Mastuj Valley which is approximately 320 km long is surrounded by three of the highest mountain ranges in the world. Due to its location in mountainous range, the

cultivable lands are very little. Chitral is covered by the Hindukush range of mountains in the west, Hindu Raj range in the east. The District is a mountainous tract. The mountains are bare except for the lower part of the district. The district is made up of valleys, most and the largest of which is the Chitral- Mastuj valley stretching from Brogholto Arandu. The other valleys are Laspur, Molkhow, Torkhow, Terich, Ower, Lotkhow, Shishi, and Ashurat .

The salient feature of the drainage is that all the large and small stream drain join into the Chitral river whose source is in the Chaintar glacier. The Chitral river, from its source to the place where it enters Afghanistan, has various names. First of all, during its journey through the cast and long valley of Yarkhon, it is called Yarkhon's river. In a village called Mastuj, it is joined by Laspur river which is its first main tributary and drains the huge section of the northern face of Shandur- Hindu Raj range. From here it is given the name of Mastuj river and continues to such till it reaches a place called „Gankorini“ four-mile above from Chitral town. During this course, it collects numerous hill torrents and streams on both banks and also Torkhow river on the right bank. The Torkhow river drains the region of Torkhow and Mulkhow. At Gankorini it is joined by Lotkhow river and from here onward it becomes the river Chitral till it enters Afghanistan at Arandu. When this river again enters Pakistan from Afghanistan it is known as the Kabul River.

5.8. Local at the micro-level

Local was selected Laspur, Laspur is one of the beautiful valleys of Chitral the boundaries of Laspur are attached with Gilgit in the north; Mastuj in the south. its located to the northeast of Chitral town at a distance of 125km. the total length of the Laspur valley is around 104 km. The elevation of Laspur valley is around 2400m. Laspur border

with Gilgit in the north, Mestuj in the south, its include 8village (gashtshahi-dass, raman, herchin, brok, phort, balimand sore-laspur) and these villages are adjacent to each other. The most beautiful and attractive village among them is balim .there are 5 collages 18 schools in laspur mix private and government. (www.chitraltoday.net)

5.9. Geography of the locel

laspur valley geographically an isolated area start from onshut and end at sorlaspur and its located extreme north of Chitral and right at the mouth of Shandur with harsh weather conditions; winters are very cold .these condition require warm clothes and foot wear (Bibi,2019)

5.10. Population of the locel

The total population of the laspur valley is 10,000 people distributed in 1500 houses. The elevation of laspur valley is 8000feet and the temperature exceeds the limits of 30.C and the minimum temperature is 15.C (Bibi, 2019).

5.11. Religion

There are two communities living in Laspurvallay Suni and Ismailis there are 10 to 15 Jamat khana and 10 mosques they respect each other and also their worship place .the relationship between Suni and Ismailis is very strong they celebrate their festival jointly .intermarriage between Suni and Ismailis are high in this valley and also celebrate marriage, funeral jointly.

5.12. Language

The language spoken is Khowar. khowar has been much influenced by Persian, its tone and pitch are sweet and gentle and its grammar has no masculine and feminine division. khowar music has many instruments among them sitar is a stringed instrument while

there are drumming instrument called dol, damama, and daf. Belu and Surnai also musical instruments.

5.13. Local food

The local people like food made up of milk, meat, and grain. some of the local food prepared daily routine and other on special occasions. Local and famous food of the valley are laxik and shoshp .there are also many locals food like cherashapik,sanabachi ,muul,kaly, but laspurvalley famous local dish is laxiklaxik made up of wheat and meat very testy food during festival tourist liked laxik most than other local food.

5.14. Literacy rate of the local

the literacy rate of the laspur valley is almost 65%.different government and non-government institutions are present which offer education to the local students up to F.sc levels .there are two health center in laspur valley.People are almost 70%employess (teachers, soldiers, police)and the rest of them rely on livestock (Khan, 2017).

5.15. Peoples of the area

laspur valley unique in Chitral because of its dancing(pasthik and narthik) and their local food. people are very honest and hospitable, educated, civilized and very simple most of the families lived jointly their house structures are in both kacha and semi paka.and their culture dress are shelwarqamiz .during field work i observed that the people of the valley are very hospitable as its very rare in another area of Chitral I was staying with a key informant of mine research but the whole valley one by one invited me on dinners, lunch and well come me very warmly and second I observed that the people of the laspur valley are attractive towards sports and the most important, special and famous game to them is

polo. Tourists are attracted to laspur and every year thousands of visitors visit laspur valley.



Figur 1.sketch map showing the location of Shandur (by the researcher)

5.16. Shandur polo ground

Shandur serves as grazing land for laspur valley and also the meadow of Laspur. Shandur lies at an elevation of 12,200 feet above sea level, composed of an elevated plateau that

serves as a summer pasture, with steep mountains to the North and South Shandur pass located in the between the Ghizer district of Gilgit and Chitral district of Khyber Pakhtunkhwa, Pakistan. It's often called the roof of the world. Shandur Top is located in the upper Chitral and has a flat plateau and can be crossed between late April and early November. And the area is crossed by small streams during summer. It's famous for its natural lake and polo festival. Usually Shandur pass remains closed for traffic for at least 4 months during winters. Thus Shandur forms a junction between regions that have developed distinct identities over time, with communities that distinguish themselves ethnically and were historically separated into separate kingdoms. Although upper Chitral and Ghizer both share Khowar as the main language of speech, they are identifiable as separate dialects. Ghizer itself stands out as a site of great linguistic diversity within the province of Gilgit-Baltistan (G-B), with Khowar, Barushaski, Shin'a, and Wakhi speakers inhabiting the valley and its tributaries.

5.17. Polo festival

The Festival of Polo games is conducted at the high pass and watershed of Shandur, which connects the two regions of Chitral and Gilgit through the valleys of Mastuj and Laspur in Chitral; and Ghizer and Yasin valleys in Gilgit.

The festival revolves around the polo matches that are played between Chitral and Gilgit. Each side puts up six teams. Approximately seven matches are played in three days of the festival usually held on July 7th to 9th every year. Gilgit and Chitral teams A, B, C, and D, along with Laspur and Mastuj on the Chitral side, and Ghizer and Yasin on the Gilgit side. The „final“ match, between Chitral and Gilgit on the 9th of July, is the highlight of the festival.



A view of Shandur (photograph by the researcher)

Chapter #6

6.1 Impacts of Shandur Festival on local economy and culture

Festivals are the primary generator of the economy. Festivals also contribute to sustainable development and also boost the economy by increase the number of tourists there are many famous festivals in the world and the Shandur polo festival one of them Shandur festival one the big and awaited festival in Pakistan this festival held 7 to 9 July per year on Shandur polo ground which known as highest polo ground in the world. Shandur located in between Gilgit Baltistan and Chitral it's also called the roof of the world due to their natural beauty and free style polo its more famous than another festival in world thousands of visitor visit per year to enjoy the beauty and also polo tournament which held between Gilgit and Chitral per year this festival also includes local dance, local music, food,local-sport, camping, horse riding which attract tourist most Shandur festival one of the famous and old polo festivals .the present research mostly focused on how Shandur festival attracts tourist and what is the impact of this festival on the region.

6.1.1 Tourist flow

Shandur festival boost tourism thousands of visitors visit Shandur festival per year they are not only enjoying the polo match play between Chitral and Gilgit but also enjoy the weather of the area their natural beauty Shandur lake most beautiful lake in Pakistan which attract tourist most.

One of the respondents said that,

*turist ziyd boonon Shanduru wajhn Shandur shurugh bti oshui
1982 bas dehi ghal ba oshui ghari nsik renin hot hatiqar achi ho
baqida aghaz oi 1986 hati timar gani 1990 path tip gia oshuni
roi loliko achi 2000 tak roi km bao ani heqar gani 206 path ziyd
km ziyd kam has oni 2006r hamonia path ziydar ziyd oni
Shanduru wajhn roi pakistnot d ziyd gika prani2019 kmz km 40
hazar turist astani Shandura mtlb Shanduru wajhn lolak ziyd
gonin.*

According to respondent tourism increase due to Shandur festival Shandur festival start in 1982 people of the laspur and Gizer just played polo on a local level which called ghari nesik (comeback cattle)but its start properly 1986 on a national level that time tourism on peak .turism increase day by day till 2000 after 2000 o 2006 its fluctuate but after 2006 its also increase and due to this festival tourism increase in Pakistan and also boost the economy.

6.1.2 Tourist boost the local economy

Festival plays a vital role in development and attraction and boost the economy by the increasing number of tourist. Shandur polo festival one of them which held 7 July to 9 July at highest polo ground in the world .tourist visit Shandur festival per year and boost the local economy they were staying in local hostels, hire a local guide, drivers through this kind of things the spend money and boost their local economy.

my respondent replied that,

*Shandur melo wajhn tip roi gonin ho loliko nogh saran tetant or h
wajhn espa maqashiyta izafa boyn roi hotel donin ka guide savzbonin
ka galio kasnin ka kiag konin kiag d kore faida osninin heqar ka
shapik savzi faida ganin heqar espa dehot faida shr.*

Shandur festival attracts tourist most because of their uniqueness and only Shandur festival boost local economy people of the valley taken benefits from Shandur festival through hoteling system, tend, local guide, coaching and also provide accommodation and food to tourist and some of them provide tend and some became local guide some avail coaching opportunity. Shandur festival provides a good opportunity for local people to boost their economy.

6.1.3 Traffic flow

Shandur festival held 7 July to 9 July during the festival there is hug amount of traffic have to damage Shandur infrastructure. It can damage road their road can be less stable by hug increase trucks and car. traffic also affect their environments Air pollution, noise pollution increase during the festival and sometimes their cattle"s dies due to traffic.

One of the respondents replied that,

*Hi meluo muxi hai gali tip bonin kosin no boyn paidel or hy
koshunu wajhn espa mahol d khrab boyn malant d insant d
noqsan boyn e dafa ma leshu lechi martini ma kanduri
noqsan oi or pta d n hoi ka martai.*

Due to traffic during the festival, we couldn't able walk on foot and its impact our environment badly and it's dangerous for both human and animals she said that during the festival due to huge traffic I lost my cow and yet I don't know who was the culprit I don't know they one who killed my cow and it was big to lose for me.

6.1.4 Tourist promote local culture

tourist promote local culture their culture advertises especially their food tourist who came from Punjab, Kpk, GB, any other country or area they eat local food and take picture of those food and upload on their social page their cultural dance (phonic) appreciated by tourist not only food and dace or music but also promote local dress especially male and female cap (kapol, khoi) tourist wear their local cap because it's very unique and taken the picture and through their social media the promote it.

My respondent replied that,

*espa bashonan hush n kore d enjoy konin phoniko espa sum
bti phanin photo nenin hetan muxi has d asuni k espa saqaft
nogh tetan bachn hatit hairan bti photo nenin or tan page
donin biko espa saqafat taraqi koyn roi pashinin.*

when our culture music played they feel good and enjoyed they can't even understand they meaning but enjoy a lot they music with local people. like this our culture dance also

promote through tourist who came for Shandur festival some of them hardly know about our culture dance but when they saw it live they enjoy more and take videos and also upload and advertise it.

6.1.5. Impact on the local environment

Shandur festival is not only polo ground it is pasture and grazing land of local they grazing their cattle's on there but during the festival, tourist left rubbish and their animals eat what they left on the ground which is bones, plastic bag, west food or those things which not meant for them thy left on the ground local which rely on livestock due to this environmental pollution their livestock's suffers they die by eating those rubbish left by tourist.

One of the respondents said that,

*local kia roi k gonin het ziyd h gandagin achi pesi benin berio
roi hani no.or ho safio bachn espt 80 hazar ziydr ziyd lack
rupya donin hato sura pura safio kurmo koko n boyn adha
gandagi behchunin biko Shanduru shli d kam behchuran
anusar anusot .*

local tourists left rubbish more than foreigners and district government just give them 80 thousand to one lack for disposing of but it's not enough for disposing of that's why they are not properly disposed of rubbish and not only animals affected but also Shandur lose their natural beauty day by day.

6.1.6. Place of enjoyment

Shandur festival because of its beauty famous in the world there are many lakes which attract tourist like this there are many birds which increases the beauty of Shandur. Shandur itself famous because Shandur polo ground is the world's highest polo ground some of the people attract because of this. Shandur due to its uniqueness attracts visitors more day by day

One respondent said that,

*Shandur esh kiag no shli xagha shli time ghal boyn roi gonin
mesimo loliko or istor ghal loiko khur kiag d nki hera roi
garmio time jam time he ghal boyn khur xagha garmi boyn
hera oshak boyn kafi xank xagha shli xagha roi ho loliko
gonin khur ma khyla khaz kiag nki hera,*

There is nothing in Shandur it's just a place of enjoyment nothing else .tourist came there because of the pleasant weather of Shandur second for free style polo.

6.1.7. Build international image

The annual Shandur festival due to their uniqueness famous in the world most of the visitors came from different country UK, the US like other countries. Shandur festival not only famous in Pakistan but also famous in the world because of their free style polo, mountaineering, horse riding, their bird, flowers, lake, snow-covered mountains. This festival attracts international visitors every year and builds the international image.

One of the respondents said that,

*H melo wajhn roi espa hus konin E qesa share are k e time awa
kharachia astm khabar biko e mosh hai gti ma nasa neshi darbta
reti k sir to korar awa etm k awa chitrari reko reti k chitrar kura
shr reko duni duni retm k shandu hush kosa awa hatqar reko hain
hain Shanduru hush kom reti reko awa retm k awa hatiqar retm
reko dish khushn masum roi Shanduru wajhn espa hush konin espa
deho hush konin .*

Shandur festival builds our international image he shared one story with me he said that once upon a time he lived in Karachi and met someone and he asked me where you come from I said from Chitral than he replied where is Chitral than I said that from Shandur than he said I know where is Shandur .so he said that Shandur festival their build international image and he said it with full of attitude.

6.1.8. Benefits of Shandur festival for locals

Shandur festival has a lot of benefits for locals during the festival they got a lot of benefits they sales their animals, their milk, dry fruits, etc during the festival in the good rate their road are reconstructed per year before festival their infrastructure better day by day due to this festival. Every year politicians visit the valley during festival every and each member of the local got benefits from Shandur festival through hoteling, driving, camping, etc.

My respondent said that,

there are many benefits of the Shandur festival but due to poverty the people of the area could not get the benefit but others who came from Kpk other districts got a lot of benefit from Shandur festival because of their economically strong background. She said that one man stays in my house and said that he earned above 2lack during the festival through the small stall. Means there is a lot of benefit of Shandur but as such we couldn't get the benefit but if government give us loan and business awareness then we also earn the same as he got.

6.1.9. Impact of Shandur festival on the local economy

Shandur festival one of the main source of economy for locals and boost up local economy interpreneurshepe increase due to this festival road are reconstructed per year for local just because of Shandur festival which is very rare in another region in Chitral people who had hoteling system taken lots of benefits from Shandur festival due to this festival local economy boost directly or indirectly.

One of my respondents replied that,

*Shandurar melo muxi tan malan bezimenin h muxi jam reta benin
pura sal h bachn mal halinin taki h muxi tetan jam reta bezimeko
bani or espa zindagio darumadar tan malan sura shr or h meluo
muxi espa tan malan jam reta dosian .*

During the Shandur festival, farmers sell their animal A farmer happily waited to Shandur festival per year just because they can sell their animal during this festival because

livestock is the primary source of their survival .only during this festival they sell their animal at a good rate because tourist stays three days on Shandur and get animals for their meal.

6.1.10. Impact on household economy

Festivals boost the local economy of the valley due to Shandur festival different tourist visit the area and boost up their local economy but also boost their household economy there is both positive and negative impact of Shandur festival this festival boost the local economy but increase household economy more than thousand visitor visit festival per year but there is not enough space for camping and there is hardly one to three hostel in the valley that whys visitor are accommodated by local they not only accommodated but also provide food for them and its impact on their household economy.

One of the respondents said that,

*Shanduru h ghaluo muxi espat mehm n ziyd gonin e duri beshira path roi
gonin biko mehm n nawazi korlik boyn tan har anuso shapikar hatki tan
wasar hatki mehmanant korlik boyn biko espa duru maqashi nezamu tika
bouj boyn hes d khir h mehmnan wajhn espa ghal loliko d biko n bosian
hetn shpik ko hetn mulan blacha mul dra h muxi tan hl bosian final loliko
d biko n bosian liken jam d saran h roynt khidmat kore h roi dish hairan
bti benin espa mehman nawazio poshy*

Shandur festival impact their household economy during festival guest stay every house 10 to 15 guest stay at a time in one house and its create an economic burden for them . that time women face many problems they can't went festival because they were busy in

cooking in hospitality and hosting of whose guest who stay in their house .but she said she feels pleasure to cooked food for them through their cooking she impressed tourist cooked local dish for them she said its create burden for them but also its proud moment for them when tourist appreciated their hospitality.

6.1.11. Entrepreneurship

Shandur festivals not only a source of the local economy but also increase entrepreneurship. as compared to the area of the Chitral entrepreneurship increase in the valley of laspur because of Shandur festival now a day.

One of my respondents said that,

*a xur Shandur mela espa espa maqhasiytu teka jam asar pesuran
espa road savz bonin h bahna espa hai roi h muxi hotel chalinin
cheq cheq karobar konin .*

Shandur festival positive impact on local economy our road is reconstructed just because of Shandur festival and their entrepreneurship increases because of the festival people open hotel, small tuck shop, etc and get benefit from the festival.

6.1.12. Both positive and negative impact on the economy

Shandur festival boost economy their local economy, entrepreneurship boost day by day due to Shandur festival their infrastructure change now due to Shandur festival it's not the only festival it's a gift given by God for them to improve their lives but there is also

the negative impact of Shandur festival on local economy its increase local economy but also increase household economy during the festival a lot of visitors visit Shandur festival and there is not enough place for their accommodation that's why most of the visitor stay on local houses as a guest and its increase their local economy.

One of the respondents replied that,

maqhasiytu halwa reti k h teka jam d shum d asar shr ma khyla kanduri k awa lalimn ma d umar bo bai a xur ho jami d shni shumi d shnijami espa out asusi ka espa teki tawjhu doyn h wajhn espa roadn savzinin roi hai gonin royn sum neshik rupik boyn roi tan malan bezmnin h muxi jam qemata dukan donin hotel chalinin kia no kia karobar konin heqar faida d shr liken noqsan d a xur has tan shr heqar ziydr ziyd espa 30%faida osnesin liken kia mehm n k h muxi espath gonin tip waqt e duri k n gonin juosh s joshpunch mehm n gonin espa qaribn roi tent sahi shpik savzlik boyn khamkha tan routainr hatki kias pachlik bpyn y mengaio dura biko hes bo ziyd boyn josh s joshpunchjunant shpik dik asan no throi bas espa household kia maqasyiyt k boyn hes izafa boyn 30%faida k ganisian d 70%noqsana besian spat faida k shr nosan d shr heqar.

Shandurfestival impacts the economy both positively as well as negatively. Shandur festival boost their economy shopkeepers, farmers, polo players, driver, hotel honors get

benefit from Shandur festival and their local road reconstructed but there is also the negative impact of Shandur their household economy increase due to Shandur festival according to him they people are poor they can't effort ten to fifteen guests at a time, during festival ten to fifteen guest stay each and every house and its lead economic burden .according to him Shandur on hand boost their economy estimated 30% but their household economy increases 70% to 80%.means their negative impact on the economy more than positive.

6.2. Impact on local culture

Festivals gave social and economic benefits to communities, festivals attract visitors which stimulate the growth of tourism and boost the economy of the region but it also affects local culture Shandur festival one of them which stimulate the growth of tourism and boost the economy of the locals but its affect their culture.

My respondent said that,

“Shandur melo jam asar shr espa local saqafu deka hes espa saqafato proshti awai h roi ka k afar gonin espa saqafatu bo khushinin espa saqafu proshti alonin”.

Shandur festival promote our culture dance, culture music, Art, craft, embroideries tourist really liked and appreciate their culture and also take part in promotion through their social media”

6.2.1. Local culture attract tourist

Tourism provides an important means of enhancing culture and creating income which supports and strengthens cultural heritage, culture production, and creativity. Shandur festival attracts visitor all over the world because of culture the festival includes folk dance, folk music, traditional sport .visitors not only enjoy the polo but also enjoy the culture of the valley they fully participate in the cultural activities they wear their culture dress especially their culture cap (pakol)they also appreciate and liked their culture dish and enjoy their dance and music too.

One of my respondents said that,

*Mela loliko ka k gonin afar Punjabi afghani ka d k gonin het
espa saqaftu bo pasnd konin hetant namona saran espa saqaftu
loli photo nenin khaz kore espa shapikn dish khushy xeboni het
espa zapan anjunin shapikn photon nei media donin espa phoniko
espa basonin hush n d kore dish enjoy konin.*

Tourist promotes our culture and also advertise especially our food tourist who came from Punjab, KPK, GB any other country or area they eat out local food and taken pictures of that food and uploaded on their social page our culture dress also fascinate them our culture dance also appreciated by tourist and our culture music also appreciated by a visitor they even don't know they meaning but they felt good and enjoyed it with local people.

6.2.2. Positive and negative impact on local culture

All festivals are culture one or another way there are many types of cultural festivals such as national, religious, and seasonal. the purpose of all festivals is to bring happiness to our lives and strengthen our sense of community. festival directly or indirectly impact on communities they provide opportunities for participation, skills development, cultural, economic development .festivals attract thousands of visitor at national international level. Shandur festival one of the culture festival which attract tourist most and as festival direct or indirect impact community Shandur festival also impact local culture.

My respondent said that,

Shanduru jam asar d shum asar d espa saqafatu tika sak beri jam ha ranki espa saqafati eshnri kiag k hera bonin phonic munik hetn taraqi boyn shum has k h meluo wajhn y kia roi h khur mulkar y khur shehrar gonin hetn poshy espa xhurgni pent anjik shurugh arena luo diko anзад khur oi anjiko khur oi thei hatitn poshy espa zap anjik koi suru dik shurugh arena saf change oni Shandur mela ja hera royn sum neshik rupik boyn bo kiag poshin boyn chechin boyn but ho wajhn espa saqafat tabh oi ma sharum goyn espa xhurgni tabh oni hetn poshy espa saqfat hasi n behchti or khutm bawo goyn arma arama.

Shandur
impact
negatively

festivals
culture
e as well

as positively positive impact according to her is their culture items like culture dance

,music,artcraft etc promote during festival .tourist really appreciated their culture items especially their culture food (laxik,chera shapik,kali,leganu)but there is also negative impact of Shandur festival on local culture according to her she said their girls trying to copy western dress the prefer other culture dress and totally ignored their own culture dress according to her their female copy others dress now a days and their language,food pattern ,way of interaction ,value syetem change now due to Shandur festival .she said that their culture was reserved they wore shelwar qazmiz with duptha on heat now girls hardly carry duptha if some of them carry than not put it just wear it on neck second she said that she feel not good when she see this kind of changes in their culture according to her now they way of interaction is also open male female interaction pattern change and language of the local people change too their value system change and she feel not good when she talked about this kind of changes in their culture.

According to her Shandur festival is good for them through Shandur festival they recognized at world level they enjoy other people companies their cultural diversities and learned a lot of thing during the festival but according to her, there is some negative impact of Shandur on local people as she told they gradually they lose their cultural identity due to Shandur festival.

Case study 1

Name: Jamila

Age: 48

Education: BA

Marital status: Married

Family structure: Joint

Designation: Local councilor

Jamila is a female local councilor her qualification is B.A in Arts .she belonged to the very conservative and lower-middle family she has three children one daughter two sons her daughter married and both sons are still studying her husband is farmer .she serve as a local councilor since three years very sharp honest lady she faced many problems during their political career but still she is local councilor she faced a socio-culture barrier in a politician but never give up very brave women not only a local politician but also good housewife also help her husband in farming Jamila also known as a social worker he participates in every social work she also provides shelter for visitor and also provides food for them very active social worker and politician. One of my question about Shandure impact on the local economy and culture she said that,

*Shandur mela kiag k shr ho faida shni a xur awa h meluo
muxi ah btam Shandurtu kurma hati btam k gujuran pander
savznin tip kore hati biko mt d alani awa tan kia kurma b astm
biko awa rem k kiag koian hamitan brat savzavo yori asuni
petika korawo kiag komian reko hati jujur kemri reti k a kai
bezmisain na h meluo muxi nast bara hamitan bezmi juo lack
ruoya gantm reko hairan otm gujur pander h throi basu muxi
beznmi hani faida osnan tan liki faida shr kia hera h melar
faida shr bas espa saqfatu tujitai a xur tabh arer kiag k shumi
espa anjkar gani luo dika path kia tabdli k espa saqfta gti shni
hya meluo wajhn tabh d arer espa saqaftu.*

She shared the story with me she said during the festival she visited nomad home (who lived in Shandur and take care of locals animals)and the nomads said to her that during the festival they sell their pander(milk bread)in 2lack according to her nomads got 2lackin three days of Shandur festival same like this local person of the area also got advantages of Shandur festival. About the culture, she said that Shandur impact their culture negatively she said to me very sad that their culture abolished due to festival their culture dress to culture food everything changed now and she said every negative changed came in their culture because of the Shandur festival.

Case study 2

Name: Dowlat Husen

Age:43

Marital status: Married

Family structure: Joint

Designation: NGO owner

Dowlat Husen belongs to one of a rich family he has three brothers his elder brother is Area manager his younger brother is also doing the same he lives with his brother his father and mother still alive his mother age above 80 year and his father also above 90 years and live with him his wife also working women he did his masters private and in 2007 he starts NGO his NGO name is Shandur falcon welfare organization through this organization he helps poor people as well as provide shelters food for the visitor during the festival he also organized festival every year and during the festival, he helps everyone he not only provide accommodation or food for the tourist but also provide a local guide for them free of cost.

Every year 30 to 50 tourist stay with him during festival his wife doing business but also support his husband she always ready for hospitality with his husband he has three children one daughter two son daughter is 17years old and both sons are 7 to 8 year old has one year age difference. He loves his village most and also loves his organization his work very nice humble person. when I asked about the Shandur festival impact on the

economy he said that it's true that Shandur festival impact their economy boost their economy increase our entrepreneurship but about cultural impact, he said that,

*Saqafu hawala reti k ma khyla ho na jam na shum asar shr
espa saqafu tika espa phonic tan n boyn khaz laspru kia
phonic kiag k shr pastik . 2019 awa tan teamo gani dco
office b to shot pretm diko hasi espat ijazt diko hera pastik
artm achi hasi wada d arer k next time d koror ho bas hasi
oshuio h tourist dish pasnd d arer espa phoniko hati tima
baqi hera urdu alqani war has bashuni chakinin.or h kosak y
h mela espa saqafu khur n arer espa saqafat espa pehchan
het espar mutasir bti benin espa teka asar pesiko n bonin.*

there is no impact of Shandur festival on local culture nor positive nor negative according to him their culture dance not promote yet he said that in 2019 he and his organization members went DC office to request to show their local dance(pastik) in Shandur festival and that time he gave permission according to him in 2019 they show their culture dace and tourist really liked .and he said that DC of Chitral promised to do it next time .according to him local government did not give permission to play local music too.they played English, Urdu, Pashtu songs not local songs of Chitral. So according to him Shandur festival does not impact their non-material and material culture he said our culture is our pride and tourist came there just for enjoyment in these three days they

can't impact our culture inspired them .they wear our culture dress culture cap (pakhol)they inspired by our culture, not local people inspired by tourist.

Case study 3

Name: Zakir

Age:25

Education: Master

Family structure: Joint

Marital status: Married

Designation: Ptc teacher

Zakir PTC teacher and he did his master in international relation he joined a local school as an English teacher in 2018 .he has one brother and two sister his elder brother is a farmer and also married and has two daughter and his younger sister is a nurse and another sister is abnormal .he got married in 2018 now he has one daughter his wife did intermediate and now she is housewife due to household responsibilities" she couldn't continuous her education.

His father and mother still alive and alive with him .his father is a retired soldier and now he is unable to do anything because of his health he has a heart problem. Zakir is the only breadwinner of his family and he loves his family and also takes care of his family very nice brother as well as a nice husband and son very shy person I have ever seen very shy and humble and very talented teacher I met him at his school after his class he gave me

the time he never compromised with his work which I liked about him most. About Shandur he said that Shandur festival is awaited festival and thousands of visitor visit Shandur every year he said that not only polo match attract tourist beauty of Shandur attract them most because Shandur ground is world highest polo ground in the world its beauty is amazing there are a lot of things which attract tourist most, for example, there are many smalls lake there are unique births which fascinate tourist most and the weather of Shandur attract tourist also it held on July and that time there weather became so pleasant and its attract tourist about Shandur impact.

He said that the Shandur festival demolishes their region beauty Shandur is not only polo ground it's a pasture of local communities due to this festival every year thousands of cattle's die because tourist left garbage's over there not only their cattles die but also gradually Shandur lose their beauty. when I asked about its impact on the economy he said I don't think its impact on their local economy positively its boost their household economy and about its impact on culture (material, nonmaterial) he said that,

Shandur mela espa saqafatu proshti awai espa kia basou k shr kia phonic k shr kia shpikk k shr laxik hatu proshti awai bas espa soikk proshti banii reko n bom kiot reko k espa aworatan sharum konin royn proshta biko tan soyikn pashiko.baqi Shandur mela espa juo saqaftan khaln teka asar pesitai balki a xhur tunjitai espa shpik egho nasa xeba oshtm e plata qam dti hanis ghexi palte maskinn or espa zap jam drunk xap anja oshtm hanis shart anjunin palonan shum k kosak royn poshy espa zabn khuwar tunj bti shr har luo muxi urdu angrexi alqhaniwar angonin espa eghot izat kok egho sum luo diko tariqa saf khtum bti shni kos qadar nki saf freely luo donin lot cheq n behchi shr espa duran nasqsha khur oni nast chutio sura dur ba oshuni juo throi karma hanis safn alak karma saf badel oni nastu ghun no serif h meluo wajhn.

Shandur festival impact on local culture promotes our culture dance, culture music, culture food epically(laxik)wheat soup but he less agrees with the promotion of local embroidery because female not ready to show their embroidery in publically at Shandur festival because they do not feel easy to come in front of another male or gathering. According to this man, Shandur impact on both material culture (building infrastructure)and non-material culture (food pattern, dressing, language, religion, value system, and interaction pattern)according to him their culture were so simple they ate on one plate (ghori) mean four to five-member of the family ate food on one plate with hand but now due to Shandur festival now everyone epically youngster eta their own plate and use fork

and spoon because they copy that tourist who visit Shandur festival. Second, he said that the Shandur festival impacts the dress pattern of local people also.

He further told that dress also change their local dress was shalwar Qameez female with Dupatta and male with Chitrali cap (kaphol)but now they coping tourist who wears jeans shirt especially young girls and boys. But he also said that not only our culture is impacted by tourists but our culture also inspired tourists and they also wear our dress during the festival and buy.

According to him Shandur festival also impact our language our people trying to copy other language and use another language term in daily conversation .but he said that Shandur festival does not impact our religion, value system but it's also impacting our interaction pattern according to him our interaction pattern way of taking was very conservative couple never talked to each other in front of elder same like this boys and girl, girl and girl every interaction was conservative but now every on discussing openly according to him there interaction pattern change now.

According to him, they impact their dress pattern, food pattern, language but not impact their religious and value system he said that they can't change their religious (Sunni and Shia imami ismaili)and value system but he also said that the festival impact their interaction pattern too now they interaction pattern is free as compare before .now male-female interaction pattern change husband-wife interaction pattern change now they openly discuss everything as compare to before .it's all because of shandu festival.

He also said that now female freely go for the festival as compared to before because tourist came with their wife, sister and another female family member they provoke our

female and they insist their male go there with them .second he said that Shandur festival also changes their material culture (building)he said that now their building design different like urban building. According to him, their houses were small and culturally build by mud, small two or three rooms and one washroom for the whole family in one room six to seven-member slept but now everyone has a separate room with attached bath. He said that it's all due to the Shandur festival because tourists came there for a stay they can't feel comfortable that's why they change their building design according to tourist he said that Shandur festival changes our material culture directly or indirectly but change.

Case study 4

Name: Shafia jabenen

Age:27

Education: Master

Family structure: Joint

Designation: Teacher

Shafia is a school teacher she did her master's in plant science in 2015 and joined the local school as a science teacher in 2019 before teaching she was doing the job with local Ngo and also doing private teaching. She has three brothers her elder brother is married and has his own business other two brothers are studying .she got married in 2019 her husband is a social organizer who works with a local organizer he did his master in gender studies in 2018 and joins NGO in 2019. She has no child yet she lives with her

husband family she is not only working women but also doing house work very talented teacher and very nice person as well as .she invited me and also offered me to take a class with her student and I was taken a class with her student about Shandur festival she said that I don't like so much this festival because it creates pollution such as noise pollution, Air pollution, and environment and add traffic second their security system is so strict during the festival that's why they couldn't enjoy the festival about its impact on economy she said it's a positive impact on the economy but about its impact on the culture she said that,

*espat faida sher economically h melar but noqsan ziyd shr espa
saqfat tabh oi espa anjik ,kosik,pik,luo dik saf saf change oni
Shandur meluo wajhn h kosak royn poshy tabh oni espa xhurgni e
qesa masum share are k a xhur e sal awa tan xhuru gani b astm ghal
loliko hatera b hes e kemrio beryar beri hato suru koyu oshy hatism
ma aspa arer mt d has tan gani re bo choki to tat kura b tot alai
biko pik oi h qesma haten poshy anjunin hati qesma bonin .*

Shandur festival impact on culture is totally negatively according to her if there is any change in their culture because of Shandur festival their culture dress, food pattern, language, value system, gender base interaction pattern change totally now a day .she said it very sadly .according to her their culture totally demolish because of Shandur festival she shared the story with me she said that her daughter visit Shandur festival once and she saw one lady tourist wearing cap she came and demand to her father that she

wants that cap same and after one moth her father brought the same cap for her same like this girls copy tourist and our cultural totally changed due to Shandur festival.

Case study 5

Name: Saifullah

Age: 54

Education: Under the metric

Family structure: Nuclear

Marital status: Married

Designation: Imam of the local mosque

Saifullah is iman of local mosque .he has religious education also Quran Hafiz and local Quran teacher he belongs to very conservative family .he has five children three daughter and two son .he is a farmer he has three brother his elder brother doing also farming younger one is more solid and one doing master in Chitral university his father alive and with his elder brother .his elder son also a farmer and another so is doing also masters in political science in Chitral university daughters are married after metric because they don't send their female children away from home for education or another reason .his wife did her Bsc and due to her husband conservative mind couldn't continuous her education or doing job very sharp talented women his three daughter also dropped her education and got married. when I met him he trying to ignore me but later on he invited me he ignored me because he doesn't like girls education he believes in religious education according to him girls should know about religion and got religious education

rather than other education .about Shandur he said I don't like Shandur festival its true Shandur festival is our culture festival tourist visit their valley and its boost their economy but due to tourist due to this festival their environment effect every year badly not the only environment their household economy increase unbearable during festival and traffic huge traffic demolish their road their animals die every year valley lose their beauty their lake became small because of the garbage's the tourist left .he said personally I am not in favor of this festival should be ban. He said that this year due to corona this festival performed that's why their environment is clean nowadays and also their animals are save .about Shandur impact on the culture he said that,

“Saqafatu halwa ha meki reti k Shanduru h mela e velti espa saqafu khrab koyn e velti hot taraqi d doyn espa saqafu ishnri hera bonin espa phonic,bashik,espa shphikroi lalnin photo nenin alonin tan social media page donin ho bo pasnd konin .lken hesum justa espa saqafu khrab d arer hya mela kiag k shr 1982 shurugh bti oshui km k roi gia oshuni loliko angrezan gia oshuini loki espa ghari nesik baoshui liken kiwat k 1986 shurugh oi sahi thei roi ho bara sahi khabrdar oni gika prani 1990 kiag k shr heqar achi thei h kosak tip oni or heqar achi thei espa saqafat tabh oi espa xebik pik anjik saf khur oni roi h kosakn poshy hetn angolik shurugh areni khaz kore nowjawanen .awratn moshginin sum free bik shurugh oni lotorwanen nasa espa luo diko tariqa khur oni nast awratan mehmanant shpik pachi duri hl ba oshuni hanis espasr d nast tyr bti benin ghal loliko saf kiag khur oni h kosak gekar achi hetn angoli espa nawjwanen tabh oni espa saqafato tabh arena”

Shandur festival also impacts local culture one hand Shandur festival promote our culture dance, culture music, culture food but also impact our non-material and material culture .according to him Shandur festival starts in 1982 that time the only local play was held but in 1986 its start nationally and tourist start to visit more but after 1990 tourist increased day by day and the flow of the tourist increase and they impact our culture before 1990 According to him they ate food in one big plate (ghori)with hand but now everyone has their own plate and not prefer to eat with other in the same plate and also eat with fork and spoon. According to him their food also changes now their local food Cooke very rare especially youngsters not prefer to infect don't like local food, according to him their food pattern change due to tourist .he also said that their dress pattern also changes after 1990 when tourist flow increase.

He also told that their culture dress not prefer by the people ,every one youngster want to wear other dress they try to copy tourist who wear jeans and shirt etc.its also impact their interaction pattern now male-female interaction pattern is change they openly discuss their problem in front of male members of the family like this boys and girls interaction pattern also change they also freely discuss .before their interaction pattern was reserved even husband and wife don't dare to talked freely with each other in front of their other family members.even they can't called their husband by name in front of male family members but now it's totally change now they freely discuss their problem with them .second according to him their females was reserved they never went for the festival they just prepared food for the tourist or their own males but now they insist to go there with their male because those tourist who came with their female family members,wife they provoke local female and now their female also go for the festival with their male.

According to him their interaction pattern change further he said that the Shandur festival also impacts their language local people try to copy other languages and used their vocabulary during the conversation. But according to this gentlemen Shandure festival does not change their religion and values system. according to him, he said that Shandur festival change their material culture (building) also now their building design is not culturally made .their houses were made of mud now they use cement, etc and everyone has their own room with an attached bath. Before the change they had hardly two rooms with one bath for the whole family now it totally changes according to him this change also because of Shandur festival. According to him, they change their building because they want to feel tourists comfortable as they feel in their own house in an urban area.

Case study 6

Name: Mirza Husain

Age:42

Education: Master in social science

Family structure: Nuclear

Marital status: Married

Designation: Teacher

Mirza Husain school teacher he did his master in social science in 1995 after then he joined the local school as a private teacher but in 1996 he left the village and came to an urban area and start a private job in 2000 he joined local Ngo as a social mobilizer after straggle finally he government job in 2005 he appointed as a PTC teacher in local school

now he teaches class 9th and 10th. He has one daughter and two son his parents are alive and live with his brother he has two bother elder brother also a teacher but the younger one is abnormal with his elder brother he has also three children .his both sons are studying his daughter did her master in 2019 and got married in 2020 his wife is nurse .very talented teacher very polite teacher I also visited his school he also insisted me to take a class with them but due to busy schedules couldn't take a class with them. About the Shandur festival, he said Shandur festival is held in July every year because of their harsh weather July is only the month when the weather becomes so pleasant that's why it is held in July every year. And Shandur festival increases tourist flow according to him tourist come not only for free style polo but also come to enjoy the weather of Shandur as well as their culture he said no doubt free style polo attracts tourist most but the beauty of Shandur their unique culture their hospitality also attract tourist .once a person attended this festival they come again and again with family or with friends. He said that there are no proper washroom systems no camping space and their road infrastructure also very poor but tourists ignored all these things and enjoy the festival they focused on only the festival and beauty of the valley and also enjoy hiking because Shandur polo ground world highest ground in the world. Tourists increase day to day and uplift their local economy. This festival increase living standard increase awareness also .this festival call up patriotism, solidarity, and exchange it is a plate from to improve their living standard to show their skill to show their culture and also create unity. It also unites Chitral and GB they come together for the purpose of celebrating and happiness and eliminate the difference and also brings harmony and peace in the society .according to him Shandur

festival is a tool of unity and keep them attached with each other .its arise their local economy about tourism he said that,

Shandur mela seyahatut taraqi prai roi gonin hai mela loliko korari d or ho wajhn espa maqashi nezam behtar oi serif espa no e alghani d heqar faida osnanhya gti espasr d ziyd faida osnan tot jam pta kcha kore karobr koni re espa hani hush n kosian or GB roi d espasr jam karobara .shandu faidu lo dti reti k faida tip ho espa heqar faida osniko n bosian a xor espa muxa karobaru salahiyt nki hush n kosian karobar koko bas ziydr ziyd 40%faida osniko kia bosiyana hotel dti y ghari kasi y khur cheq cheq dukn dti khur kia faida ganiko n bosian faida ho bo shni kam no alqani hera gti gani beran tip kore paisan espa asusi.sahi h sehay kiag k gonin dunio har xaghr gonin jam paisadr roi gonin faida h melar bo shr liken espa n bosian.

Shandur festival boost truism which boosts our local economy he said that Shandur festival not only impacts our local economy but also impact national and kpk economy every person from kpk especially Pakhtun get more benefit from Shandur festival because they well know about business same like this GB people get more benefit because they are also business-minded according to him Shandur festival positive impact on the economy but they can't get more benefit as they want to get because of their lack of business mind. According to him, the local people approximately 40% get benefits from the Shandur festival through a hoteling system, tend, local guide, coaching. According to him some of them start hoteling and provide accommodation and food to

tourist and some of them provide tend and some became local guide some avail coaching opportunity .but not in a huge manner .according to him Shandur festival provide a good opportunity for local people to boost their economy but we can't avail it.

He said about its impact on culture

*Saqfatu tika kia shum asar k shr y saqfata kia changes gti shni h hawala
hya respondent reti k asar kiag k espa saqfata bti shni kia tabdeli gti
shni het Shanduru y h kosakan wajhn no medio wajhn education wajhn
hya zamna tez oi roi media istimal konin saf sabq renin afro boqawo
dunia pashnin thei change bonin Shanduru wajhn no nast d h roi gia
oshuni Shandura ka hetn poshy change n honi balki het hera espa zapn
ghun zap anji gia oshuni kiwat k 2006 espa hai media istimal arena y
ho boqawo shahru sabq reka prani thei zap b palono ghertani hosten
shpik xebik bnd bti chamach gani xebik shoruq oi h qesma tan duran
khur arena luo diko andaz khur oi saf change oi hati saqfat kura
behcti or h tabdeli Shanduru wajhn no education medio wajhn h roi
tant ghal loliko gonin mehm n bti achi benin het espa teka kiagu asar
pesunin espa saqaftu tabh hya zamnu talim or media arer .*

There is also change in our culture both material and nonmaterial both but is not because of Shandur according to him media and education change their culture dress change boys and girls wear jeans, shirt now according to him after 2006 their culture change because their generation started to use media, watching tv before 2006 only Shandur festival was a platform who change their culture but now Shandur festival not changed their culture

not impact their culture negatively now their culture totally changed because of social media and education. He said same like this their language their way of interaction everything change now but he proudly said that nor Shandur festival nor media can change their religious this gentleman belonged to Ismaili community according to him there is not negative impact on their religious and value system .about material culture he said their building infrastructure also change because of media not because of Shandur festival.



The building structure of the valley (picture taken by the researcher)

6.3. Polo players and their issues

Case study 7



Local Polo player (photography by the researcher)

Name: Muhammad wazir

Age: 53

Education: BA

Family structure: Join the family

Marital status: Married

Designation: Retired soldier, polo player, and also a social worker

My key informant, Humble and very cooperative person

Muhammad wazir is a retired soldier and social worker of the area his qualification is BA also well known local polo player. He belongs to a reputed open-minded family and very smart, creative, and energetic man. He has three sons and one daughter elder son and daughter both are married and both are well educated .elder son is business men daughter is a government teacher and younger son is a civil engineer. He did his BA in international relation (IR) and has one younger brother his brother also in Pak Army .his wife is a housewife and very kind women and his father and mother still alive both are above 100 and live with him. he retired in 2015 after than he start social work and also start farming.in 2018 he bought horse and start polo with out any trainer and in 2019 he played as a local polo player in Shandurand he played very well according to local people as well as polo players.he is kind person and also my key informant he gave me accommodation

as well as transport also encourage me throughout my felid work. Such a great men I have ever seen very cooperative, supportive and very talented men and very active and energetic polo player about polo game and its rule he said that,

Ghaluo hawala hes reti k istor ghal kiag k shr ghaln badsha sahi liken hani asan d no ho bachn ghalindu jesmani or zehni tora fit blik huno tika sahi neshlik achi h janwaru control korlik istoru arqa neshi to ghal kosan e janwaru arqa neshi plenju dosan h maharat awli ta muxa blik or h maharat br br ghal koko sura boi practice lazmi ho bachn .istor ghal kiag k shr hera 8 ghalinda boni 2 reserve boni 6 ghal koni .khur gamen ghun hera d side shni d istor ghal free style polo liken hera d side shni 1kar gani 6 path side shni 1 numbru achi 2 numbru ghalinda 6 numero ghalindu mukhalif teamu goal score koko n lakoi 3 ochi 4numero ghalinda muxa hal boi or 5 ochi 6 numero ghalinda score koi or here juo jandha boi e ishperu e kroi ishperu out biko or kroi score koko .or jam ghalinda biko bachn practice korlik ziyda gha kok asan no anusi 4 ochi 5 ganta ghal koko thei jam ghalinda bin boi or juo tan istoru sum jam belik ziyd time hot dlik boi istor aworatu ghun ishnari ziyd khush darik ziyd khayluo lakik masker kcha k aworato ziyd khush darita time hot pra hes d ta hani khyluo lakoi istor d has pyr or time masker .ziyd ishtorot time dlik or br br ghalo practice zaruri e jam ghalinda biki bachn.istor ghal asan no liken Shandura dehi ghalindant bachn kiag d nki na kolo dactor asuni na hasptal sshni na kia train korar asuni na kia kha class boninistoru hawla na kia khaz khurak shni hera hetn bachn kcha k pakistana khur kelalynt donin facilities has kiag d hera nki local ghalindan bachn.

According to him as a polo player, he has no economic benefits from the Shandur festival. Shandur festival builds his reputation among local people .he said that through Shandur festival he recognized every one knew him as the best polo player and it's because of Shandur festival .he said that polo is my hobby, not a source of income I got my monthly pension my younger brother also government employ so I haven't any financial issue I play polo because it's my hobby and there is nothing for local polo players. I spent more than 2lk per year on my horse and I got only 80thousand in play. This means I spent above 2lk on my horse and got only 80 thousand my horse expenditures more than I got in Shandur festival. Horse food is very expensive nowadays they eat eggs, wheat bran, chickpeas, grass, and barley. and he said that playing polo is just my hobby and hobby has no price. That's why I bear all the expenditures of horse it's not also easy for me but I do because of my hobby .about women role he said that my wife and other female family members also play the vital role they woke up early for horse clean the area and prepare food for horse feeding horse they prepare breakfast for their family and he proudly said my wife has big role behind my success and became polo player.

About the match he said that polo is called the king of games and the games of king.no doubt polo is the king of the game because it is not easy as a game. Polo player has to be physically, mentally outstanding because you have to stay stable on the saddle, control this monster and play with the ball at the same time for that you have the skills and this skill can be gained only by practices he said that there are 6 teams each team has 8 players 2player as a reserve player 6 player full participate in match .he said that like

others game there is also some role called side. There are one to six sides and every player assigns positions with certain responsibilities and the responsibilities like this number one and two-player distract opposition goal keeper means Chitral team member number one and two distract Gilgit team goal keeper and the number they also called forward and striker. Number three and four play in center of the ground and 5 number player assigned for defiance and number six gain score. And there are two flags white and red, white is for out and red for goal and about professional polo player he said that someone practice more than four hours per day than he will become good player .polo needs more practice and time and also god behave with his horse he said horse just like a woman when you love her she gives u extra love as women need more love and cares horse also need same and give you the same love so for become good polo player it's necessary to give love and time to the horse. According to him, it's difficult to game players injured during the match and there is no physiotherapist for them. If someone injured then local people bring them to the hospital which too far from Shandur there is a lot of chances of die .according to him there are no facilities for local polo player no training center, no classes, no sports nutrition no doctors if some injured during play there are no hospital no doctors for them local people bring them to hospital and they also bear hospital expenditures own. Same like this there no doctors for their horse too he said it very disappointedly there are no facilities provided by the government as provide other sportsmen in Pakistan they play polo just for their hobby there is nothing for local polo players.

Case study 8



Local polo player (photography by researcher)

Name: isral

Education: matric

Marital status: married

Profession: polo player

Family structure: Joint family

Isral one of the young local polo player .he belong to middle class .he did his metric in Arts he has three son his wife is housewife very coprative and nice women he has seven brother his elder brother live in Lahore two younger brothers live in Gilgit he live with others three brother and two of them are solider and support his brother anytime because

his source of income is livestock and his children is not in the position to support his father.he is polo player and also farmer his father still alive and live with him .he is very shy person and hardworker he has his own house .he felt shy infront of me also during interview but his wife is very sharp and bold he is very nice person .he said that polo festival is not only festival it"s a platform for locals to show their culture to show their skills its also build their international image now everyone knows about Shandur festival their local culture and also know polo player .there are a lots of fun for tourist and unexpected tourist visit Shandur per year and enjoy their polo and also their culture activites which also part of the festival .its free style polo but is very diffecult for that polo player have to fresh and active mind also have knowlge about horse riding because the first step is horse riding which is not easy.about its economic benefit and expenditures of polo plyer, he said that,

*k ghal kok ma shoq ma nokri no heqar faida nki tan bas roi ma
hush konin royn sun neshik rupik boyn saf ma hush konin hya
ghalinda re name nesitai ho wajhn khur kia mt faida nki istoru
bara reti k ma istor ma axilian bahki ma khush balki ho khyluo
tan axlian sar d ziyd lakomn na serif awa balki ma bok d ho
khylo lakoy n chuchy xhot rupy ho xaghu safa koyn hot revish
doyn achi espat shpick koyn nast ho khyluo lakoy n. istor serif
ma khush no balki ma book d bo khushroi hanun ma ghalinda e
hush k konin y awa ghal k komn hera ma book d host sher
.istoru kharchan bara hes reti k ma istoru kamz km sala 3 lack
kharcha goyn or awa e ghala 80 hazar ganimn mtlb ma
kharcha istoru ziyda kanduri k ganimn ghala.hes reti k espt kia
d asani nki espa istor d tan ganisian awa 6 lacka istor gani to
tan chechitm deho lotoruan ghalindan loli espat na chechak
asuni kcha k pakistana khur khelalint asuni espa tan chechlik
boyn istoran or hes hani asan no liken chechisan espa tan muxi
egho loli.hatu chechik awrikar shorogh boyn owriko bachn awli
hato kaslik to shemineo dosi e hafta achi to houn dli karma
arma samn to deka deti to adatilik achi honu to teka delik achi
deta taqt dlik taki k awrita tat masla n boi achi e kama basa
awrik shorqlik heqar achi to ghal kokot tyr korlik to balat korlik
plenju sum chaghizu sum hato bachn plenjuo to rivesho muxu
dlik hasi awli bohtir achi adad koi bas har anusi practice korlik
ho gani .*

*ghal kok asan no liken aghr k ta istor jam oshui ta hush
kora oshui to tu hush kora oshui the ghal koko jam ghal
koko bos.istoru khurakn luo dti reti k ho khurak masr jam
awa amm shapik xebomn kcha k ma duri khur k xebonin
kia khaz shapik nki ma kcha k khur ghalkorak xebonin
pakistana,liken tan istorot awa jam revish domn ayukun
,seri golak,tush,josh mt asan no h kharchan bardash kok
but komn .khur ghalindan ka k district levela koyn hatitn
istor dunin tetan istoran kharchan bardash konin espa has
nki.hes reti k awli espa saqafatu hisa ghal hati ghen n
besumn juo ma khush ghal or reti k dish shli andaza shoqu
qemat nki.*

*Maghashiytu hawala hya reti k Shandurar spa ghalendant
kia faida nki espat kiag d nki na espat haspatal shni na
dactar asuni espat zakhmi d k otm dehu roi espa hasptala
tarenin na chechak asuni espa dehi ghalindanti esh kia
faida nki.*

According to him, polo player polo is his hobby, not his job he said that there aren't economic benefits from the Shandur festival just through this festival people recognized me as a polo player not only national but also international tourist recognized me as a polo player and take pictures with me.

He said the Shandur festival build me to imagine now everyone known me as the best polo player. About horse she said I love my horse as I love my children infect I do care my horse more than my children and other family member and my wife also does she woke up early in the morning and first clean the area of horse than feed him after than he prepared breakfast for the whole family, the horse is not only my first priority but also my wife .people recognized me because of polo and credit goes to my wife without her support it was impossible for me .about expenditure he said that he spends above 3lack per year on the horse and got only 8o thousand per year in festival means my horse expenditures more than I got during the festival. He said that there are no faculties for them they buy horse five to six lack and then train them by self or through senior players of the area. There is no proper trainer for them as available for other players in Pakistan and he said it's difficult for them to train horse about the training he said that they start training with ridding one to two week for ridding first the hold snaffle and walked slowly with a horse it's done approximately in one week than go for walk play with horse daily and build bound with a horse than get the horse used to weight in the saddle than apply pressure under saddle than they start riding.

He said it can be fun but also can be quite a challenge. he said that after riding its a big challenge for them to prepare a horse for polo for that first during horse feeding they mix ball into meal and hang stick (which used in polo) on there .in the beginning horse afraid and feel uncomfortable to see the ball and stick but day by day horse used and feel comfortable with the ball and stick after half or one month with full(practice sex to seven hours per day)horse ready for play .he said it's not easy to play but if your horse well train than its easy to control and perform well.

About horse food he said that horse food is better than him for him there is no sports nutrition as other sports men used they eat normal food as his other family members eat .but I provide proper nutrition to my horse, my horse food is eggs, jaggery, chickpeas, wheat bran, grass, barley, etc. which is unaffordable for him but he gives all this to his horse .he said that other polo player expenditure bear by the government but local polo players of Laspur valley bear all expenditures own. He said it's not easy for them to bear but they do because first polo is part of our culture we can't leave it that's why they bear all expenditures and play polo second he said it's my hobby he sweetly said that hobby has no price.

About facilities, he said that there are no facilities for local polo player as the government provides for other sports men in Pakistan infect there are no doctors available for them during play .and last he said that if government pay attention toward polo player than he will be thankful.

Case study 9



Local polo player (photography taken by the researcher)

Name: Anwar Ali shah

Age: 56

Education: FA

Marital status: Married

Family structure: Join the family

Designation: Retired soldier, professional polo player, businessman

Anwar Ali Shah one of the old, famous and professional polo player also local trainer .he belong to upper-class Syed family .he did his intermediate in Arts he has two daughters and three sons his elder son is well known social worker of the valley and two younger

son doing masters according to him his younger son also a good polo player and very soon join local polo team. And two daughters are married. He starts polo in 1985 and 1986 men he became in sub division then he joined Chitral scout as a polo player and in 1991 he became men of the match at the district level. In 2005 he joined the Gilgit team as a coach as a trainer and from 2011 to now he playing in the local team. He is a very respectable person of the valley, senior polo player and very intelligent business men his elder son support him in business .he said that Shandur festival held on July every year on Shandur polo ground its played between Chitral and GB its free style game and tourism corporation of KPK made an arrangement of this festival and approximately seven matches are played in three its three days festival its held 7th July to 9th July every year and the final match is played on 9th July between Chitral and GB.when I asked him about polo history and its challenges he said that,

*Polo 1982 tan muxi kora oshtm lekin 1986 national leveala
shurugh oi .shrurugh laspru team koyn espa surugh kosian ho pura
shrai mir gulab shah brarot beran hasi espa teamu registrad arer
aweli 1986 bas hatiqar achi espa opening kosian.polo ma shoqh
tan no balki ma nokri ma kurm .ho sura awa name netam pesa
gantm hanis saf ma hush konin e km ghalkorak re e jam istor
chechak re.polo mt e name or ijazt no prai balki hy qabila savziti k
awa tan dehot kiag koram.hanis awa tan deho daqn mufti
chechimn.hanis awa istoran asania train komn ma bachn asan or
awa tan dehot trainer biko bachn d tyr s d mufta. istoru traningu
bara hes reti k istoru chechiko bachn awli to awli to ochi tan muxi
e bond paida ko to luon hush ko kiag ran or tasum sahi mehsus
korar tosum has deal ko to hush ko kiag ran istorkiag to dish kiag
to khush awli ho hush ko achi kiagn poshy bohtiran hato hush*

*bas istor kiag maskiran re hush k aru ho awrik qabu kok asan.d
aorikar achi ho tyr korilk boi polot hato bachn ma tariqa has k
awa pelnjuo ho revisho muxi domn or h chaqihz hati teka ondimm
hes ho revishu muxi awli plenjuo ochi chaqhizu poshy bohtir
achi plenjuo sum istok koi ahi has bti adad koi or ghal kokot tyr
boi bas har anusi practice korlik boi ho gani jam ghalinda biko
bachn har anusi ghal kore zaruri .D maghashi faidu bara hes reti
k Shandurar faida shni mt pesu lihaza faida oi awa pesa gantm
ma hanis tan karobar shr liken awa faida gantm kiot reko k awa
Chitral district teama astm hatira mt ishtor dia oshuni istoru
kharchan osna oshuni or mt jam thankha das oshui liken deho
ghalindant has nki istor d tan ganinin kharchan d tan donin or e
ghal serif 80 hazar ruya donin hetnt Shandurar dehu ghalindant
faida nki tan na doctor asuni hetn bachn na chechak ka ,ghal kok
asan no istoru teka neshi to kosan aghr u k gherin oi xanii
noqsan or hospital d nki ma nezra Shandurar dehu ghanlindant
faida nki tan or mt shum saran .*

According to him, the polo festival has been in progress since 1982 but it starts properly at the national level in 1986. Shandur festival held in 7 to 9 July every year and the play start between Laspur and Gizer and he said that we start first because our captain Mir Gulab shah (local men of Sor- Laspur)registered our team first with an administration that's why till yet Laspur team start game first they play polo in Shandur and all credit goes to Mir Gulab Shah .he said that polo is not only my hobby it's my source of income

.through polo I got the job I got name every one known me as a best, famous polo player and also a trainer. It not only gave me a name and reputation but also able me to do something for my valley. Now I train my youngster free of cost. Now I am able to train a horse and very easy for me .and he said that he ready to become a local trainer with no charge. about horse training, he said that for horse training first, you have to build a bond if the horse doesn't trust you or feel comfortable it is going to be harder for you to do what you want them to do the second you have to give time to horse to know you. than start communicate with the horse and spend more time and also learn how horse communicate. what horse dislike, like is your horse scared of particular things. than start leading, having rope and lunge whip on hand, and start leading horse. if the horse walks slower then encourage them to stay at the elbow if push you and walk in front of you then stop and make horseback .repeat it, until the horse responds correctly then desensitize your horse some horse not used to get the thing on their back .first you have to ready horse for this.for that prepare horse for saddle .than put saddle on the horse back and apply pressure under saddle, means step by step you have train horse not directly start riding .once you understand how horse think and react than it's much easier. After then start ridding and prepare a horse for polo .it's also a big challenge but I have a trick for it he said that for that I mix ball on a meal of horse during eating and hang stick which use in polo on their first horse scared than start playing with a ball and after sometime horse used with the ball and stick and prepare for polo. But practice is necessary for that become a professional polo player daily practice is very important.

About economic benefit of Shandur festival he said that I got a lot of benefit from Shandur festival now I have my own business but for local polo player, there is nothing. I

got it because I was playing in the district .they gave me horse bear expenditure of horse and also gave me a good package. But it's not for local polo players. The hot horse then bears their house expenditure own. Second, there are no doctors, no trainers they handle everything by themselves. He said it's also a game like other sport but the government does not pay attention to local players. Polo is not an easy game it's quite dangerous. If anyone is injured during play it could be dangerous for his life because he played on horseback it's not easy to handle horses during play because players all focus on the game during this if the player falls down its quite dangerous for them and there are no hospital no doctor for the local player. According to him, the Shandur festival has no economic benefit for local players. And he feels bad for them.



Trophies/shields won by the polo players (photography taken by researcher)

Respondent's Profile

Number of respondent	Name	Age	Marital status	Occupation	Education
1	Raheela khan	22	Single	Student	Fsc
2	Jameela	48	Married	Local councilor	BA
3	Dowlat hussain	43	Married	NGO owner	Master
4	Zakir	25	Married	Teacher	Master
5	Shafia Jabeen	27	Married	Teacher	Master
6	Shaifullah	54	Married	Imam Masjid	Under matirc
7	Mirza hussain	42	Married	Teacher	Master
8	Kiran	25	Unmarried	Student	BA
9	Shamim	29	Unmarried	Nurse	Nursing diploma
10	Amira	30	Married	Housewife	Matric
11	Faiza	35	Married	Housewife	FA
12	Muhammad wazir	53	Married	Polo player	BA
13	Dinar	32	Married	Polo player	Master
14	Amir hussain	26	Unmarried	Shopkeeper	Matric
15	Abdul jan	29	Unmarried	Businessmen	Fsc
16	Rajab khan	32	Married	Property dealer	FA
17	Sabigha	26	Unmarried	Student	Master
18	Khalida	22	Unmarried	Nurse	Nursing diploma
19	Bulbul bibi	32	Married	Housewife	Middle
20	Hajira	35	Married	Housewife	Matric
21	Minhas	34	Married	Housewife	Uneducated
22	Isral	48	Married	Polo player	Matric
23	Rehmat wali	45	Married	Soldier	Master
24	Hijab wali khan	35	Married	Soldier	FA
25	Wiqar	27	Unmarried	Private employe	Master
26	Jabeen	22	Unmarried	Student	BA
27	Noor jan	24	Unmarried	Civil Engineer	Diploma in Civil engineering
28	Saif	29	Married	Businessmen	BA
29	Anwar ali shah	56	Married	Polo player	FA
30	Abdullah	25	Unmarried	Polo player	Fsc
31	Suriyya	28	Unmarried	Teacher	Master
32	Dilshad	32	Married	Housewife	Uneducated
33	Ijaz	27	Unmarried	Nurse	Diploma in nursing
34	Zulfi	45	married	Counciler	BA
35	Ahmed	32	Unmarried	Polo player	FA

Chapter#07

Summary and Conclusion

7.1. Summary

This research was conducted in Chitral, KPK, Pakistan. The research explored the economic and cultural impacts of the Shandur festival on the local people. Further, it was aimed to explore the local perceptions, especially perceptions of Polo players. The reason behind the selection of this specific locale was that there were many impacts of the Shandur festival over the life and culture of local people, but the research in this regard has been very less.

In this study, the researcher identified the relationship between the Shandur festival and its economic-cultural impacts. There have been many economic benefits for the local people from the Shandur festival. This festival causes development for the local people and also the impacts of the Shandur festival over the local culture.

The results confirm that festival tourism increases socioeconomic development in Chitral. The majority of respondents agreed that tourism increases economic development. The economic impact of tourism starts with the spending of tourists in the local economy. The more money spends by a tourist on goods and services, the more money the local people will earn and the more they will economically stronger. But it is important that how much local people contribute in producing, distributing, and exchanging goods and services.

The more local people produce, distribute, and exchange, the more money will retain in the economy otherwise production outside of Chitral, the money of tourists will flow out to Chitral. To determine the economic impacts of tourism the researcher has taken in-depth interviews. It is also revealed that tourism increased local awareness and

recognition of the local culture and heritage; This can be justified in this sense that when tourist visits to different places they also purchase local famous goods like in Chitral, tourist likes Chitrali Chugha (embroidered robe), waistcoats, woolen coats, pakol (traditional headgear) which are in great demand, not only among the people Khyber Pakhtunkhwa (KPK) and the Federal Administrative Tribular Areas (FATA) but from other parts of the country.

The key findings of the research reveal that tourism increased employment opportunities, living standards, transport, and accommodation facilities in Chitral. Moreover, the respondents agreed that purchases of locally manufactured goods, local transport for traveling, and more spending for goods and services are linked with tourism development in Chitral.

Moreover, respondents most agreed that tourism is increasing local awareness and recognition of the local culture. The results are supporting by the literature on tourism and socio-economic development. Tourism plays important role in rural areas' economic development especially in developing countries where the absence of labor absorbs industries and mostly dependent on agriculture. Respondent also agreed that Socioeconomic development is very desirable in any society. It has been observed that the Shandur festival has been recognized to stimulate economic growth, and improve the standard of living of local people it's not the whole reality yes Shandur festival increase local economy but they couldn't avail of it because of poverty and lack of business mind Shandur festival provide a business opportunity for locals but they couldn't avail it yet because for business first money is required second business skill and both are missing here ..

It helps locals through the creation of new businesses and jobs to alleviate poverty. Small entrepreneurs produce local products in the tourism market and contribute to the development of the local economy and help to alleviate poverty. Tourism helps households to increase their income and standard of living by creating new opportunities in the tourism sector. Innovation in the tourism industry can produce new products and services. The tourism sector is a labor-intensive industry that can provide large employment to a large population in the region.

7.2 Conclusion

The present study explored the economic and cultural impacts of the Shandur Festival on the local people. Further, the perceptions of local people and Polo players have also been highlighted. There is a close relation between Festivals and events to tourism. Festivals that have a great relationship with the local culture, become cultural festivals. There has been increasing popularity of festivals across the world and in Pakistan. Such festivals have close relations with the host communities and a great impact on the life, culture, and economy of the local people. This is why there has been a great amount of research regarding the festivals.

Shandur Polo Festival, which is the major event celebrated in Chitral, Northern area of Pakistan. It attracts tourists from different parts of the country and also from foreign countries. In this way, the local economy is boosted and this cultural event becomes the source of revenue generation. Besides generating economy, the festival also has great impacts on the socio-cultural life of the locals.

The researcher took in-depth interviews and focus group discussion of respondents from diverse backgrounds to explore the Festival's impacts on them. The further researcher also interviewed Polo players involved in sports activities and tried to know their

perceptions and issues. The theory of Social Change and Cultural Capital approach has been used in this study as a theoretical framework. Social Change theory relates to the impacts of the Shandur Festival on the life and culture of local people, while in the Culture Capital approach, Festival has been regarded as a cultural capital which results in economic capital.

Chitral due to a mountainous area, its competitive advantage is in the tourism industry. Shandur festival is attached to the local culture and economy. This region is blessed with green valleys, beautiful meadows, steep harsh mountains, and big glaciers, which make it the most beautiful region in the world. Major people's economic lives relate to the tourism industry. It provides a number of jobs, new opportunities for investment which ultimately increase the living standard of people.

As the finding of the research shows that tourism increase due to the Shandur festival because the beauty of Shandur attract tourists and Shandur is the highest polo ground in the world Shandur lake is also a beautiful lake of Pakistan and the most interesting about Shandur is that Shandur pass connects Chitral district of KPK with Gizer district of GB. And freestyle polo match which held between GB and Chitral one of the main reason to attract tourist toward Shandur its true that Shandur festival boost their local economy but also demolished their natural beauty badly affect their environment their road. Shandur is not only polo ground it's a pasture of locals the use this pasture for grazing their cattle and livestock due to this environmental pollution their livestock dies and it's a huge loss for them they revealed that Shandur valley gradually loses their natural beauty.

Chitral due to a mountainous region, the economic activities are very limited, most people source of income depends on the agriculture sector. This region has great potential

for the tourism industry. This region is blessed with lush green valleys, beautiful meadows, steep harsh mountains, and big glaciers, which make it the most beautiful region in the world. Shandur Polo Festival is a famous festival in Pakistan that is held in July every year on Shandur Pass in Chitral. Final result also shows that the Shandur festival impacts positively as well as negatively impact the local economy and local culture. Their household economy increase during the festival and most of the respondents agreed that the Shandur festival negative impact on the local economy more than positive. Shandur festival promotes their culture their local dance, music, art, etc but most of them said that Shandur festival demolish their culture for that they don't want that Shandur festival held on their because due to Shandur festival their culture totally changed. According to locals their girls trying to copy western dress the prefer other culture dresses. Moreover ,most of respondent also agreed that their culture both metrial and non metrial culture for example Their language,infrastructure, food pattern, way of interaction, value system also changed but it's not only because of Shandur festival or tourist Its because of social media,Tv,Mobil .

Glossary of Khowar terms

- Istor-horse
- Awrik-riding
- Checheak-teach
- Yarak-A technique of binding the horse for preparation
- Revish-prepare food for horse
- Eshtikaik-appreciate
- Menu-guest
- Khatan-room
- Ghalinda-polo player
- Estori-rider
- Phonik-dance
- Bashunu-music
- Qaleen-type of woolen carpet
- Souru-embroidery
- Kosak-tourist
- Malrocheni-grassing land
- Ghari-pasture
- Shapik-meal

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Annexure

Interview Guide

IMPACT OF SHANDURE FESTIVAL ON LOCAL CULTURE AND ECONOMY A CASE STUDY OF CHITRI DISTRICT, KHYBER PAKHTUNKHAW

By SabihaIsrar

I am SabihaIsrar, M-Phil Scholar Department of Anthropology, Quaid-I Azam University, and Islamabad. I am doing research on the Shandure festival and its impact on local culture and economy. I requested you to participate in this interview and your opinion will be valuable for me in this regards. Your all personal information will be kept in confidential and only use for academic purpose. Thank You.

1. Please introduce your self, level of education, age, occupation and income level, marital status?

Ans:.....
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.....

2. Do you think festival has an impact on local tourism industry if yes than plz explian

Ans:.....

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.....

3. Do you think shandur festival impact on local culture ,craft,art,music,,food pattern etc?if yes than how plz explain its positive as well as negative impact

Ans:

.....
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4. Do you think shandur festival added traffic congestion ,noise pollution if yes than plz explian

Ans:.....

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.....

Q5. In your opinion does this shandur festival has influenced entrepreneur and household economy?

Ans:.....

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.....

Q6. What is the role of shandure festival in creating local employment opportunity? plz explain

Ans.....
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Q7.Do you think shandure festival is most attend event plz explain?

Ans.....
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.....

Q8.what is the attitude of the people towards the tourist and what you people face to attract them ?

Ans.....
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Q10.Do you think shandur festival is a chance to build an international image plz explain how

Ans.....
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Q11.how shandur festival attract tourist from world over?

Ans.....
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Q12.does the security official are trained to communicated with tourist?

Ans.....
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Q13. what are the benefits of Shandur festival from a local people's perspective?

Ans.....
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.....

Q14. What do you think will happen in the future for Shandur festival?

Ans.....
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Q15. What kind of impact does the festival have on local environmental conditions?

Ans.....
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Q16.Do you think shandur festival used as instrument for promotion tourism and boosting the regional economy?

Ans.....
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Q17.Do you think this festival provide an opportunity of great thrill and enjoyment to tourist ?plz explain

Ans.....
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Q18.what is the impact of shandur festival on economy ?

Ans.....
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.....Q19.what what kind of impact festival has on local culture(material and non-material culture)positive and negative impact plz explain? Material culture (building)non material culture(food pattern ,dressing,religious,value system,mores,coustum)

Ans.....
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.....
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.....

Q20.HOW shandur festival is an agent for change in the local community

- 1...change on value system
- 2...changing gender based pattern of interaction
- 3...changing food and dress pattern etc.

Ans.....
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.....
Q21.what are the benefit of Shandur festival from polo prospactive?plz explain

Ans.....
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Q22.what are the challenges you face during play and attracting visitors?

Ans.....
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Q23.How you train horses for play and How much you spend on horses per year and what is the role of female in all this?

Ans.....
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Q24.How you facilitate tourist during tournamentAre you offer visitor to mix with local?

Ans.....
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Q25.How many player are there in polo?

Ans.....
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Q26.Who is the most famous polo player (your ideal)in Chitral?

Ans.....
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Q27.How you become professional polo player?

Ans.....
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Q28.Who fascinates you to became polo player?

Ans.....
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Q29.playing polo is your hobby or job and what is your income?

Ans.....
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Q30.what is your another source of income?

Ans.....
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Q31.Are you get classes like polo rule ,team tactics, how to handle horses how to stay safe?

Ans.....
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Q32.What is your sport nutrition?

Ans.....
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Q33.Are your trainer and physiotherapist stay with you during play?

Ans.....
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Q34.Are you assigned a position with certain responsibility?

Ans.....
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Q35.What are you doing to improve game to be the perfect polo player?

Ans.....
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