

Final Report

Business / Entrepreneurship Development through Tourism Promotion in Punjab Assessment and Improvement of Women Participation in Economic Activities Around Selected Sites

February, 2018

Submitted to

The World Bank

Submitted By:



Socio-Economic and Business Consultants

Contents

List of Acronyms	v
Women's Participation in Tourism Development	1
1 Introduction and Background	1
1.1 Institutional Arrangements of Tourism Development, Archaeology and Religious Sites in Pakistan	2
1.2 Geographical Profile	4
1.2.1 Khyber Pakhtunkhwa	4
1.2.2 Punjab	5
1.3 Review Background	7
1.3.1 Surveys on Business and Employment	8
1.3.2 Scope of Work and Objectives	8
1.4 Methodology	9
1.4.1 Sample Size	10
Findings from Selected Sites	11
2 Historical Sites	12
2.1 Katas Raj	12
2.1.1 Location & Historical Background	12
2.1.2 Significance as a Tourist Site	13
2.1.3 Total Number of Tourists (Monthly/Weekly/Daily Cycle)	14
2.1.4 Profile of the Tourists (gender, age, socioeconomic characteristics)	14
2.1.5 Access to the Site and Availability of Basic Facilities	14
2.1.6 Current Business Environment and Involvement of Women	14
2.1.7 Issues and Constraints for Women Employment/Business	15
2.1.8 Potential Business Environment & Scope of Employment for Women	15
2.1.9 Issues and Constraints for Women Employment/Business	15
2.1.10 Recommendations	15
2.2 Lahore Museum	17
2.2.1 History	17
2.2.2 Significance as a Tourist Site	17
2.2.3 Tourism at Site	18
2.2.4 Total Number of Tourists (Monthly/Weekly/Daily Cycle)	18
2.2.5 Profile of the Tourists (gender, age, socioeconomic characteristics)	19
2.2.6 Current Business Environment and Women's Involvement	19
2.2.7 Issues and Constraints for Women's Employment	20
2.2.8 Potential Business Environment & Scope for Women	20
2.2.9 Recommendations	20
2.3 Taxila Museum	22
2.3.1 Historical Background and Location	22
2.3.2 Significance as a Tourist Site	22
2.3.3 Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)	23
2.3.4 Profile of the Tourists (gender, age, socioeconomic characteristics)	23
2.3.5 Access and Essential Facilities at the Site	23
2.3.6 Current Business Environment and Women's Involvement	24
2.3.7 Issues and Constraints for Women's Employment/Business	24
2.3.8 Potential Business Environment & Scope of Employment for Women	24
2.3.9 Issues and Constraints for Women's Employment/Business	24

2.3.10	Recommendations	24
2.4	Kamran's Baradari	26
2.4.1	Historical Background	26
2.4.2	Significance as a Tourist Site	27
2.4.3	Tourism at Site: Total Number of Tourists (Weekly/Monthly/Daily Cycle)	27
2.4.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	27
2.4.5	Current Business Environment and Women's Involvement	28
2.4.6	Issues and Constraints for Women's Employment/Business	28
2.4.7	Recommendations	28
2.5	Takht-i-Bahi	29
2.5.1	Historical Background	29
2.5.2	Significance as a Tourist Site	30
2.5.3	Total Number of Tourists (Monthly/Weekly/Daily Cycle)	30
2.5.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	30
2.5.5	Access and Essential Facilities at the Site	31
2.5.6	Current Business Environment and Women's Involvement	31
2.5.7	Potential Business Environment & Scope of Employment for Women	31
2.5.8	Issues and Constraints for Women's Employment/Business	31
2.5.9	Recommendations	31
2.6	Chota Lahor	32
2.6.1	Historical Background	32
2.6.2	Significance as a Tourist Site	32
2.6.3	Tourism at Site	33
2.6.4	Total Number of Tourists (Monthly/Weekly/Daily Cycle)	33
2.6.5	Profile of the Tourists (gender, age, socioeconomic characteristics)	33
2.6.6	Access and Essential Facilities at the Site	33
2.6.7	Current Business Environment and Women's Involvement	34
2.6.8	Issues and Constraints for Women's Employment/Business	34
2.6.9	Potential Business Environment & Scope of Employment for Women	34
2.6.10	Issues and Constraints for Women's Employment/Business	34
2.6.11	Recommendations	34
2.7	Toap Mankiala	35
2.7.1	Historical Background	35
2.7.2	Significance as a Tourist Site	35
2.7.3	Tourism at Site: Number of Tourists	35
2.7.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	36
2.7.5	Current Business Environment and Participation of Women in Business	36
2.7.6	Potential Business Environment and Women's Employment Opportunities	36
2.7.7	Recommendations	36
2.8	Wazir Khan Mosque	37
2.8.1	Historical Background	37
2.8.2	Significance as a Tourist Site	38
2.8.3	Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)	39
2.8.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	39
2.8.5	Current Business Environment and Women's Involvement	39
2.8.6	Issues and Constraints for Women's Employment/Business	39
2.8.7	Recommendations	40
3	Religious Sites	41
3.1	Nankana Sahib	41
3.1.1	Historical Background	41
3.1.2	Significance as a Tourist Site	41

3.1.3	Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)	42
3.1.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	42
3.1.5	Access and Essential Facilities at the Site	42
3.1.6	Current Business Environment and Women's Involvement	43
3.1.7	Issues and Constraints for Women's Employment/Business	43
3.1.8	Potential Business Environment & Scope of Employment for Women	43
3.1.9	Issues and Constraints for Women's Employment/Business	43
3.1.10	Recommendations	43
3.2	Darbar Sahib – Kartarpur, Narowal	45
3.2.1	Historical Background	45
3.2.2	Significance as a Tourist Site	45
3.2.3	Tourism at Site	46
3.2.4	Number of Tourists (Daily/Weekly/Monthly Cycle)	46
3.2.5	Profile of the Tourists (gender, age, socioeconomic characteristics)	47
3.2.6	Business Environment at the Site	47
3.2.7	Current Business Environment and Women's Involvement	47
3.2.8	Issues and Constraints for Women's Employment/Business	48
3.2.9	Potential Business Environment & Scope of Employment for Women	48
3.2.10	Recommendations	48
3.3	Gurdwara Rori Sahib	49
3.3.1	Historical Background	49
3.3.2	Significance as a Tourist Site	49
3.3.3	Tourism at Site: Number of Tourists (Weekly/Monthly/Daily Cycles)	50
3.3.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	50
3.3.5	Current Business Environment and Involvement of Women	50
3.3.6	Recommendations	51
3.4	Bibi Jawindi	52
3.4.1	Historical Background	52
3.4.2	Significance as a Tourist Site	52
3.4.3	Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)	53
3.4.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	53
3.4.5	Access and Essential Facilities at the Site	53
3.4.6	Current Business Environment and Women's Involvement	53
3.4.7	Issues and Constraints for Women's Employment/Business	53
3.4.8	Potential Business Environment & Scope of Employment for Women	53
3.4.9	Issues and Constraints for Women's Employment/Business	54
3.4.10	Recommendations	54
3.5	Khawaja Ghulam Fareed	55
3.5.1	Historical Background	55
3.5.2	Significance as a Tourist Site	55
3.5.3	Tourism at Site: Total Number of Tourists (Monthly, Weekly, Daily cycle)	55
3.5.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	56
3.5.5	Access and Essential Facilities at the Site	56
3.5.6	Current Business Environment and Women's Involvement	56
3.5.7	Issues and Constraints for Women's Employment/Business	56
3.5.8	Potential Business Environment & Scope of Employment for Women	56
3.5.9	Recommendations	57
3.6	Datta Darbar	58
3.6.1	History and Background	58
3.6.2	Significance as a Tourist Site	58
3.6.3	Tourism at Site	59
3.6.4	Total Number of Tourists (Monthly/Weekly/Daily Cycle)	59

3.6.5	Profile of the Tourists (gender, age, socioeconomic characteristics)	60
3.6.6	Business Environment at the Site and Women's Involvement	60
3.6.7	Issues and Constraints for Women's Employment/Business	61
3.6.8	Potential Business Environment & Scope of Employment for Women	61
3.6.9	Recommendations	61
3.7	Bibi Pak Daman	62
3.7.1	History and Background	62
3.7.2	Tourism Significance	62
3.7.3	Total Number of Tourists (Monthly/Weekly/Daily Cycle)	63
3.7.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	63
3.7.5	Business Environment at the Site and Women's Involvement	64
3.7.6	Limitations and Constraints to Women's Participation	64
3.7.7	Recommendations	64
4	Eco and Adventure Tourism	66
4.1	Murree	66
4.1.1	History and Background	66
4.1.2	Significance	67
4.1.3	Tourism at Site	68
4.1.4	Total Number of Tourists (Monthly/Weekly/Daily Cycle)	68
4.1.5	Profile of the Tourists (gender, age, socioeconomic characteristics)	68
4.1.6	Current Business Environment and Women's Involvement	69
4.1.7	Potential Business Environment & Scope of Employment for Women	69
4.2	SWAT	71
4.2.1	History and Background	71
4.2.2	Tourism Significance	72
4.2.3	Tourism at Site	73
1.	Lower Swat – Mingora and Malam Jabba	74
2.	Upper Swat – Kalam	75
4.2.4	Total Number of Tourists (Daily/Weekly/Monthly Cycle)	76
4.2.5	Profile of the Tourists (gender, age, socioeconomic characteristics)	77
4.2.6	Current Business Environment and Women's Involvement	77
4.2.7	Potential Business Environment & Scope of Employment for Women	78
4.3	Kallar Kahar	79
4.3.1	Historical Background	79
4.3.2	Significance as a Tourist Site	79
4.3.3	Tourism at Site: Number of Tourists (Weekly/Monthly/Daily Cycles)	79
4.3.4	Profile of the Tourists (gender, age, socioeconomic characteristics)	80
4.3.5	Current Business Environment and Women's Involvement	80
4.3.6	Potential Business Environment and Scope of Employment for Women	80
4.3.7	Recommendations	80
5	Conclusions and Recommendations	82
5.1	Recommendations	86

List of Acronyms

DTS	Department of Tourist Services
ETPB	Evacuee Trust Property Board
GDP	Gross Domestic Product
GT	Grand Trunk Road
KPK	Khyber Pakhtunkhwa
NLTA	Non Lending Technical Assistance
NOC	No Objection Certificate
PTDC	Pakistan Tourism Development Corporation
PTIPP	Pakistan Trade and Investment Policy Program
TCKP	Tourism Corporation KPK
TDCP	Tourism Development Corporation of Punjab
TTCR	Travel and Tourism Competitiveness Report
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
WTTC	World Travel & Tourism Council

Women's Participation in Tourism Development

1 Introduction and Background

Tourism is a growing industry in Pakistan^{1,2,3}. Being a geographically and ethnically diverse country, Pakistan has much to offer from natural beauty and geological marvels to historical splendor and cultural treasures. According to the Travel and Tourism Competitiveness Report (2017), released by the World Economic Forum, the direct contribution of travel and tourism to Pakistan's GDP in 2015 was US\$ 328.3 million, constituting 2.8% of the total GDP⁴. By 2025, the government is projecting that tourism will contribute Rs1 trillion (US\$9.5 billion) to the country's economy⁵.

In 2009, The World Economic Forum's Travel & Tourism Competitiveness Report ranked Pakistan as one of the top 25% tourist destinations for its World Heritage sites. The country's attraction ranged from mangroves in the south, to the 5,000-year-old cities of the Indus Valley Civilization of Mohenjo-daro and Harappa⁶.

In 2016, foreign tourists visiting Pakistan stood at 965,498⁷. Pakistan's tourism industry attracted an estimated of 1.1 million foreign tourists in 2011 and 966,000 in 2012 contributing \$351 million and \$369 million respectively⁸. However, due to the security situation in the Northern regions of the country, there was a decline in 2013 to 565,212, contributing only \$298 million. In 2014, Pakistan received 530,000 foreign tourists contributing \$308 million⁹. By comparison, Pakistan's domestic tourism industry is estimated at 50 million tourists who travel in the country on short trips usually between May and August¹⁰. The largest tourism inflow in 2010 was from United Kingdom, followed by United States of America, India and China^{11,12}.

The country's attractions range from the ruins of Mohenjo-daro and Harappa to the Himalayan hill stations in the North. Pakistan is home to several mountain peaks over 7000 m, which attract adventurers and mountaineers from around the world, especially K2¹³. Before the global economic crisis in 2007–2008, Pakistan received more than 500,000 tourists annually since 2000¹⁴.

However, despite the great tourism potential of the country, the Government of Pakistan as well as other stakeholders have not paid much attention to the development of this industry.

¹ <http://tour-csss.blogspot.ca/2015/05/tourism-and-its-impact-on-economy.html>

² <https://tribune.com.pk/story/1156578/1-million-tourists-visited-northern-areas-ptdc/>

³ <https://www.pakistantoday.com.pk/2016/06/26/improvement-in-law-order-boosts-pakistans-tourism-industry/>

⁴ <https://www.dawn.com/news/1325829>

⁵ <https://tribune.com.pk/story/1011394/tourism-to-contribute-over-rs1-trillion-by-2025/>

⁶ <http://www.ft.com/cms/s/2/76d57272-6764-11de-925f-00144feabdc0.html>

⁷ <http://reports.weforum.org/travel-and-tourism-competitiveness-report-2017/country-profiles/#economy=PAK>

⁸ "International tourism, number of arrivals | Data | Table". *data.worldbank.org*. Retrieved 2016-06-17.

⁹ "Number of foreign tourists in 2014 dips by 50% - The Express Tribune". *The Express Tribune*. 2014-09-27. Retrieved 2016-06-17.

¹⁰ "Number of foreign tourists in 2014 dips by 50% - The Express Tribune". *The Express Tribune*. 2014-09-27. Retrieved 2016-06-17.

¹¹ Newspaper, *From the* (2010-09-10). "2 About 0.9m tourists visited Pakistan in 10 months". *www.dawn.com*. Retrieved 2016-06-17

¹² "Pakistan - International tourism". *www.indexmundi.com*. Retrieved 2016-06-17.

¹³ <http://www.tourism.gov.pk/mountain.html>

¹⁴ [http://www.pakistan.gov.pk/.../tourism.../Tourism\(wup\)\(Folder-II\).pdf](http://www.pakistan.gov.pk/.../tourism.../Tourism(wup)(Folder-II).pdf)

The country is home to diverse tourist attractions but unfortunately they have not been funded or protected due to low state priority.

Statistics from the last decade show tourism is a "market led industry and not supply driven" which has led to a large decline in travel to Pakistan. This has led to fewer tour agencies being set up and development of historical sites. It has been estimated that the public and private sectors have gradually earned less income from the tourism market causing less investment and innovation within the industry. This has led to several sites to depreciate over time and the lack of minimum international standards have left many sites in poor states. The latest budget shows that government priorities remain lopsided with less than the desired allocation and spending on research and marketing. -

The 2017 World Economic Forum's Travel and Tourism Competitiveness Report (TTCR) ranked Pakistan 125th out of 136 countries¹⁵, mainly due to the low branding and marketing effectiveness and low priority the government gave to the travel and tourism industry.

However, after facing a decline in tourism until 2014/15, Pakistan is experiencing increase in domestic tourism. PTDC estimates an increase of 38.3 million domestic tourists accounting 30% increase in 2016¹⁶. WTTC data indicates¹⁷ that after a continuous decline over years, situation started improving in 2014, which can be attributed to the improved security environment in the country as well as more attention being given to the tourist industry by respective provincial governments. Data given in the table below also shows the steady growth in the tourism industry since 2014.

Table 1: Tourism Sector Statistics in Pakistan Economy

PAKISTAN (PKR bn, real 2016 prices)	2014	2015	2016	2017E	2027F
Domestic expenditure (includes Government individual spending)	1153.1	1127.7	1175.7	1238	2132
Internal tourism consumption	1259	1222.9	1269.5	1334.7	2336
Direct contribution of Travel Tourism to GDP	785.2	764.1	793	833.8	1,432.10
Employment impacts ('000) Direct contribution of Travel & Tourism to employment	1,417.70	1,316.90	1,337.70	1,368.20	1,757.50
Total contribution of Travel & Tourism to employment	3,571.00	3,474.80	3,550.40	3,657.10	4,782.90
Expenditure on outbound travel	231	239.5	256.4	275.5	464.4

1.1 Institutional Arrangements of Tourism Development, Archaeology and Religious Sites in Pakistan

After the 18th Amendment, promotion of tourism and management of archaeological/historical/religious sites have been transferred to the provinces. The organogram given below illustrates the institutional structure of Tourism Development and

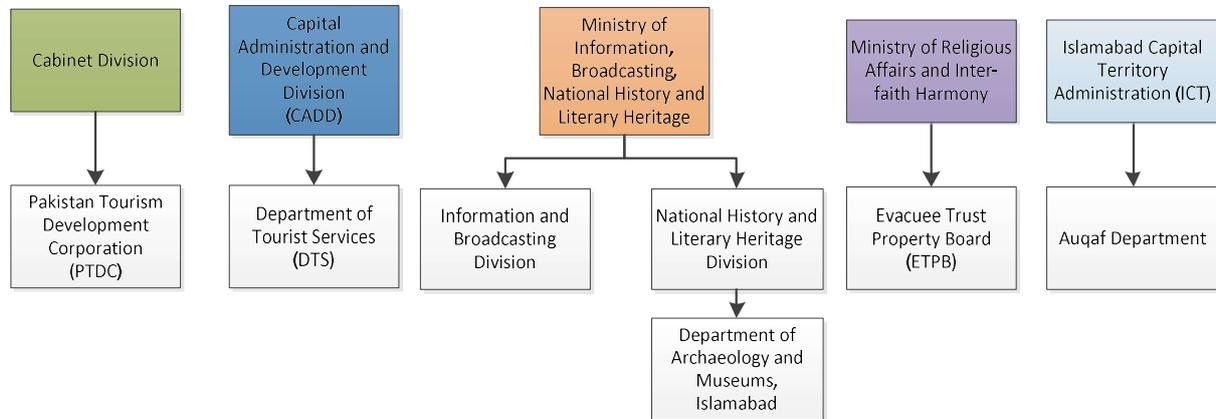
¹⁵ <http://reports.weforum.org/travel-and-tourism-competitiveness-report-2017/country-profiles/#economy=PAK>

¹⁶ <https://www.bloomberg.com/news/articles/2017-09-27/as-terror-attacks-recede-tourism-in-pakistan-starts-to-thrive>

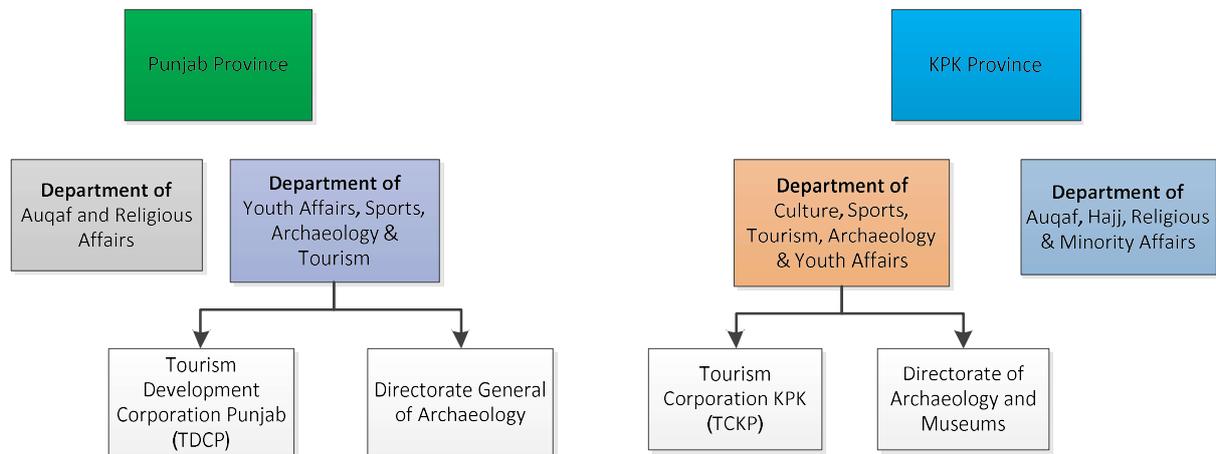
¹⁷ Travel and Tourism Economic Impact 2017, Country Report Pakistan

Archaeological/historical/religious sites management at the federal and provincial level for Punjab and KPK, the two provinces covered under this research.

Federal Setup for Tourism, Archaeology and Religious Sites



Provincial Setup for Tourism, Archaeology and Religious Sites (Punjab & KPK)



As is evident from the organogram tourism corporations are autonomous bodies at the provincial level and work independently from the department of Archaeology in principle, however, both these departments are under the administrative control of the Department of Youth Affairs, Sports, Archaeology & Tourism in Punjab, and the Department of Culture, Sports, Tourism, Archaeology & Youth Affairs in KPK. The provincial tourism authorities' main objectives are to promote, market and facilitate tourism in respective provinces which includes historical, cultural and geographical sites. While the department of archaeology's mandate is specifically focused on preservation, and renovation of archaeological sites, with no role in promotion or marketing of these sites. Similarly, the provincial Auqaf departments are responsible for look after and management of religious sites (mosques, shrines and other religious institutions).

ETPB is a key Government Department which administers evacuee properties attached to educational, charitable or religious trusts left behind by Hindus & Sikhs who migrated to India after partition. It also maintains and upkeep places of worship belonging to Hindus and Sikhs in Pakistan.

In terms of budgetary allocations, the Archeology Departments in the provinces have more budgetary allocations as compared to the Tourism corporations which only get salary budgets and equity based support. All their activities and events are dependent on sponsorships as profit making is not part of their mandate.

1.2 Geographical Profile

Taking into view the research focus, below is a brief profile of KPK and Punjab provinces.

1.2.1 Khyber Pakhtunkhwa

Khyber Pakhtunkhwa is located in the north-west region of Pakistan. It is known as a tourist hotspot for adventurers and explorers. The province has a varied landscape ranging from rugged mountains, valleys, hills, to dense agricultural farms. The region is well known for its historical roots. There are a number of Buddhist archaeological sites from the Gandhara Civilization such as Takht Bhai and Pushkalavati. There are a number of other Buddhist and Hindu archaeological sites as well including Bala Hisar Fort, Butkara Stupa, Kanishka Stupa, Chakdara, Panjkora Valley and Sehri Bahlol.

Swat, Mardan, Peshawar, Taxila and Mankiala are few of the names that house hundreds of Buddhist heritage sites in Pakistan. Peshawar city alone has more than 500 Buddhist sites¹⁸ but in despair. Korean Buddhism is an off-shoot of Gandhara Buddhism and Pakistan is the spiritual home to all Korean Buddhists. Maranatha the founder of Korean Buddhism travelled from Chota Lahore, in Swabi Khyber Pakhtunkhwa, to Korea in 384 AD and introduced Buddha's Dharma. He is ever since one of the most celebrated personalities in Korea. Thus, Pakistan also has the potential to be one of the most significant destinations for Buddhist pilgrimages.

Peshawar is the provincial capital of KPK. The city is home to more than 500 historical sites including Bala Hisar Fort, Peshawar Museum, archaeological site of Gor Khatri, Mohabbat Khan Mosque, Sethi Mohallah in Peshawar's old city, Jamrud Fort, the Sphola Stupa and the most famous market of Qissa Khawani. Peshawar's recorded history dates back to at least 539 BCE, making it the oldest city in Pakistan and one of the oldest in South Asia. Peshawar was the capital of the ancient Kushan Empire and was home to what many have been the tallest building in the ancient world, the Kanishka Stupa. The area was invaded by the White Huns, before the arrival of Muslim empires.

The city of Dera Ismail Khan is known to be the entrance into the province from Punjab and Balochistan. The city is famous for its Hindu ruins at Kafir Kot. The Buddhist ruins at Shahbaz Garhi are also famous in the city of Mardan, which is located on the way to Swat valley.

¹⁸ <https://www.buddhistdoor.net/news/ancient-buddhist-sites-in-pakistan-in-urgent-need-of-conservation>

Heading North lies one of the most important cities in the province, that of Mansehra, with historical significance of being amongst those areas where Emperor Ashoka governed. The edicts of Ashoka inscribed on three large boulders near Mansehra record fourteen of his edicts, presenting aspects of the emperor's dharma or righteous laws. The city is a major stop for tourists setting out to the Northern Areas and Azad Kashmir. The city is connected by the famous Karakorum Highway which ends up in China. Along the route there are several stops including the Kaghan Valley, Balakot, Naran, Shogran, Lake Saiful Mulook and Babusar Top. There are also several other sites within the province which attract a large number of tourist every year including Ayubia, Batkhela, Chakdara, Saidu Sharif, Kalam Valley and the Hindu Kush mountain range in Chitral.

There are also several mountain passes that run through the province. One of the most famous is the Khyber Pass which links Afghanistan with Pakistan. The trade route sees a large number of trucks and lorries importing and exporting goods in and out of the region. The Babusar Pass is another mountain pass connecting the Thak Nala with Chilas on the Karakorum Highway. The Lowari Pass is another pass which connects Chitral with Dir via the Lowari Tunnel. The highest mountain pass in Pakistan is Shandur Pass which connects Chitral to Gilgit and is known as the *Roof of the World*. The pass is at the centre of three mountain ranges – the Hindukush, the Pamir and the Karakorum.

The province has one site listed as a UNESCO World Heritage site, which is the Buddhist Ruins of Takht-i-Bahi and the neighboring city remains at Sahr-i-Bahlol. Several other sites in the province like the archaeological site of Rehman Dheri, the archaeological site of Ranigat, Shahbazgarhi Rock Edicts, and Mansehra Rock Edicts are on the tentative list of heritage sites in KPK.

1.2.2 Punjab

The Punjab region of Pakistan is the second largest province of the country area wise and largest in terms of population. It is known for its ancient cultural heritage as well as its religious diversity. The lands of Punjab have been home to a number of religions and civilizations. The Indus Valley Civilization once inhabited the region and a significant archaeological find was discovered at the ancient city of Harappa.

This region has a historical and cultural link to Indo-Aryan people in addition to various indigenous communities which have resided in the area for centuries. As a result of several invasions from Central Asia and Middle East, many ethnic groups and religions make up the cultural heritage of Punjab. The history of the region dates back to the Indus Valley Civilization, followed by Alexander the Great, Maury Empire, Ashoka's rule, Indo-Greek Kingdom and Mohammad Bin Qasim, who first introduced Islam in the area. After the invasion of Mohammad Bin Qasim, Punjab was ruled by Muslim emperors for approximately 1,000 years. The region also has significance in context of emergence of Guru Nanak, the founder of Sikhism, and was ruled by Raja Ranjit Singh for several years until his assassination, when the British re-annexed the province into the British Empire in India which had been divided by Ranjit Singh into 36 units.

The Gandhara Civilization was also quite dominant in the northern region of Punjab. Several other civilizations such as the Greeks, Central Asians, and Persians ruled Punjab leaving a legacy of a number of sites that still exist today. The arrival of Islam came about during the

rule of the Umayyad Caliphate followed by the Ghaznavids. The Mughals took control of the region and ruled its land for several centuries. Mughal heritage has remained quite strong in Punjab with a large number of forts, tombs and monuments still intact today. The Durrani Empire ruled the Punjab at the fall of the Mughal Empire for a short period, followed by the rise of the Sikh Empire. The strong control of the Sikhs also led to a number of sites still remaining intact throughout Punjab. The British Raj then took control of the region until its eventual independence as part of Pakistan.

There are a number of large cosmopolitan cities in Punjab. The provincial capital, Lahore is the second largest city of Pakistan and is known as the *Cultural Heart of Pakistan*. The Mughal Empire left behind the Lahore Fort and Shalimar Gardens which are now recognised World Heritage Sites. The Walled City of Lahore, Badshahi Mosque, Wazir Khan Mosque, Tombs of Jahangir and Nur Jahan, Tomb of Asaf Khan, and Chauburji monument are other major sites visited by tourists each year. The tomb of Qutub-uddin-Aibak from the Delhi Sultanate is located in the historical market of Anarkali Bazaar in Lahore. The Samadhi of Ranjit Singh and Hazuri Bagh Baradari are prime examples of Sikh architecture built by Maharaja Ranjit Singh, ruler of the Sikh Empire. There are a number of other sites within Lahore such as Minar-e-Pakistan, Lahore Museum, Data Darbar Complex, Tomb of Muhammad Iqbal, Bagh-e-Jinnah, Lahore Zoo, Tomb of Shah Jamal, Sukh Chayn Gardens, and Gaddafi Stadium which all cater a large number of visitors annually.

The province has three sites listed in UNESCO World Heritage sites, which are Lahore Fort and Shalimar Gardens, Rohtas Fort and Taxila, Several other sites in the province like the Badshahi Mosque, Hiran Minar, Wazir Khan Mosque, Tombs of Jahangir, Asif Khan and Akbari Sarai are on the tentative list of heritage sites in Punjab.

1.3 Review Background

Tourism is one of the strategic initiatives to promote overall economic and social development and especially foster economic development of the communities inhabiting areas around cultural and heritage sites. Under the PTIPP, the World Bank is providing a Non Lending Technical Assistance (NLTA) to the Government of Punjab for promoting Tourism. The work done so far comprehensively covers various tourism circuits. The key studies include: (i) a survey in UK, USA and Canada; (ii) survey in Pakistani Punjab; (iii) survey in Indian Punjab; and (iv) an infrastructure assessment. The survey carried out in UK, USA and Canada puts the number of potential culture-tourists to around one million from the South Asia diaspora alone. Based on figures quoted by respondents, the financial potential comes to US \$ 1.85 billion. For the first three years, the suggested target for South Asian diaspora is 5% of potential clientele.

The Buddhist circuit is a globally important route for over 350 million Buddhists, along the life of the Buddha starting from Lumbini (Nepal), where he was born. Pakistan is a cradle of glory of Buddhist culture manifested in a number of remains and Gandhara art; statistics indicate that the trail attracts a small fraction of potential Buddhist tourists each year owing to multiple reasons. Keeping into consideration the cultural and belief system as well as the pilgrimage trends of the majority of those following Mahayana, Theravada and Tantric schools, Pakistan has the most unique and the widest range of sites. For example, Korean Buddhism is an off-shoot of Gandhara Buddhism and Pakistan is the spiritual home to all Korean Buddhists. Maranatha, the founder of Korean Buddhism, travelled from Chota Lahor in Swabi to Korea in 384 AD and introduced Buddha's Dharma. He has ever since been one of the most celebrated personalities in Korea. Thus Pakistan also has the potential to be one of the most significant destinations for Buddhist pilgrimages. An assessment of the potential of Buddhist tourism has been initiated.

World Travel and Tourism Council (WTTC) in its 'Autumn Update of Economic Impact of Travel & Tourism 2017' states, "The direct contribution of Travel & Tourism to GDP was PKR793.0bn (USD7.6bn), 2.7% of total The total contribution of Travel & Tourism to GDP was PKR2,033.5bn (USD19.4bn), 6.9% of GDP in 2016, and is forecast to rise by 6.0% in 2017, and to rise by 5.8% pa to PKR3,793.0bn (USD36.1bn), 7.2% of GDP in 2027. Similarly, in 2016 Travel & Tourism directly supported 1,337,500 jobs (2.3% of total employment). This is expected to rise by 2.3% in 2017 and rise by 2.5% pa to 1,757,000 jobs (2.3% of total employment) in 2027. In 2016, the total contribution of Travel & Tourism to employment, including jobs indirectly supported by Visitor exports generated PKR93.8bn (USD893.8mn), 3.6% of total exports in 2016. This is Travel & Tourism investment in 2016 was PKR375.2bn, 9.3% of total investment (USD3.6bn). It should rise by 8.1% in 2017, and rise by 8.0% pa over the next ten years to PKR872.0bn (USD8.3bn) in 2027, 11.4% of total. 2027"¹⁹

It is estimated that over the next 10 years travel and tourism will result in 4.2% economic growth whereas travel and trade related investment is likely to grow by 5.1%. The sector is expected to generate 346 million jobs by 2024. Studies also inform that around 91% of the wealth generated through tourism is retained within the country.

¹⁹<https://www.wttc.org/-/media/files/reports/economic-impact-research/countries-2017/pakistan2017.pdf>

1.3.1 Surveys on Business and Employment

A wide spectrum of businesses contributes to travel and tourism related economic growth, ranging from household level and micro level to large scale enterprises. However, no comprehensive data and analytical work was found on the nature and types of businesses that benefit or have the potential to benefit if tourism, especially cultural and heritage tourism is promoted in Pakistan.

World Bank commissioned two surveys as pilots across the country to assess the number and nature of businesses. A total of 36 sites were surveyed, including 15 sites from Punjab. The survey indicates that of the 9,106 businesses around these sites, only 467 (5%) are owned by women, whereas of the 33,480 individuals employed, only 2,399 (7%) are women.

The sites covered under the aforementioned surveys are given in Table 2 below.

Table 2: Status of Visited Sites

STATUS OF VISITED SITES - WOMEN PARTICIPATION IN ECONOMIC ACTIVITIES AROUND SELECTED SITES						
Sr. No.	Type of Site	District (Province)	Sites to visit	CONSULTANTS		Field Teams
				Mr. Kamran Sadiq	Ms. Sarah Javeed	
1	Religious	Narowal (Punjab)	Darbar Sahib		✓	✓
2		Nankana Sahib (Punjab)	Nankana Sahib	✓		✓
3		Gujranwala (Punjab)	Rori Sahib			✓
4		Lahore (Punjab)	Data Gunj Bux Ali Al-Hajveri		✓	✓
5		Lahore (Punjab)	Bibi Pak Daman		✓	✓
6		Kot Mithan (Punjab)	Khwaja Ghulam Fareed, Mithankot	✓		✓
7		Uch Shareef (Punjab)	Bibi Jawindi	✓		✓
8	Eco - Nature Tourism	Chakwal (Punjab)	Kalar Kahar			✓
9		Rawalpindi (Punjab)	Murree		✓	✓
10		Swat (KPK)	Upper SWAT (Kalam & Malam Jabba)		✓	✓
11	Swat (KPK)	Lower SWAT (Mingora)		✓	✓	
12	Cultural/ Historic	Chakwal (Punjab)	Katas Raj	✓		✓
13		Rawalpindi (Punjab)	Toap Mankiala			✓
14		Rawalpindi (Punjab)	Taxila Museum	✓		✓
15		Lahore (Punjab)	Lahore Museum		✓	✓
16		Lahore (Punjab)	Wazir Khan Mosque			✓
17		Lahore (Punjab)	Kamran's Baradari			✓
18		Mardan (KPK)	Takht Bai	✓		✓
19	Swabi (KPK)	Chota Lahore	✓		✓	
Total No. of sites				7	7	a
Sum of Sites Visited				14		19

1.3.2 Scope of Work and Objectives

This research has been conducted in selected sites mentioned in the above given list in Khyber Pakhtunkhwa and Punjab provinces.

The key objectives of the study are:

1. An estimate in terms of numbers and percentage of women amongst the visitors to the sites.
2. A quick assessment of impediments to women employment in addition to mobility issues such as training, visitors'/ customers' perceptions, etc.
3. The study should identify potential areas of business development and employment generation with the current inflow of tourists.
4. Finally, current challenges businesses owned by women face and impediments that obstruct entrepreneurship development in tourism and travel-related sectors together with recommendations to overcome these impediments.

1.4 Methodology

This review has been conducted using a mixed method approach with use of both qualitative and quantitative tools. Structured questionnaires were used for collection of data from a diverse range of stakeholders involved in the tourism industry at the selected sites. The nineteen sites were located in different regions of KPK and Punjab provinces. The sites were further bifurcated into three broad categories according to their significance. These three broad categories are:

- Religious tourism
- Eco & Adventure tourism
- Historical tourism

Some of the sites fall into more than one category because of their importance however, for this review, they have been placed into that particular category for which they are more known.

The types of businesses covered under the survey include:

1. Hotels / guesthouses / motels / apartments
2. Tourist agencies
3. Food outlets
4. Amusement / entertainment services, boats / water sports
5. Handicrafts / souvenirs
6. Restaurants
7. Guides / camping / trekking services
8. Vendors / hawkers
9. Transport
10. General stores / shops

To complement the quantitative data, qualitative data was collected from 14 of the 19 sites using Key Informant Interviews and In-depth Interviews with tourists, tour operators, restaurant and hotel owners, shopkeepers, and anyone associated with or with knowledge about tourism at the site.

1.4.1 Sample Size

SEBCON`s teams visited all sites and covered all stakeholders to possible extent. However, at few sites all type of respondents could not be interviewed thus desired sample could not be covered. The reasons for under/non coverage are presented in below table.

Table 3: Status of Site wise Sample Coverage

WB - WOMEN PARTICIPATION IN ECONOMIC ACTIVITIES AROUND SELECTED SITES									
Name	Site	Target	Achieved	No. of Missing forms	Breakdown and Reasons of Missing Forms				
					Tourist	Hotel	Restaurant	Transport	Shop/Hawker
Ms. Mehreen Rabi	Katas Raj	11	8	3			1 ¹	2 ²	
	Kalar Kahar	12	14	-2					
	Toap Mankiala	13	7	6	2 ³	2 ⁴	2 ⁴		
	Taxilla Museum	12	11	1			1 ¹		
	Murree	13	13	0					
Ms. Saima Bhatti	Darbar Sahib	12	10	2		1 ⁴	1 ⁴		
	Lahore Museum	13	6	7		1 ⁴	2 ⁴	2 ⁵	2 ⁶
	Wazir Khan Mosque	12	6	6	2 ⁷	1 ⁴	1 ¹		2 ⁶
	Nankana Sahib	12	9	3		1 ⁴	2 ⁴		
	Kamran's Baradari	11	9	2			2 ⁴		
	Rori Sahib	12	8	4	1 ⁸	1 ⁴	1 ⁴	1 ⁹	
Ms. Ayesha Noreen	Data Gunj Bux Ali Al-Hajveri	12	12	0					
	Bibi Pak Daman	12	10	2		1 ⁴	1 ⁴		
	Khwaja Ghulam Fareed, Mithankot	12	11	1		1 ⁴	1 ⁴		
	Bibi Jawindi	12	10	2		1 ⁴	1 ⁴	1 ²	
Ms. Neelum Tariq	Takht Bai	11	11	0					
	Chota Lahore	11	11	0					
	Upper SWAT	13	13	0					
	Lower SWAT	13	13	0					
TOTAL		229	195	34					

Reasons:

- 1 There was only one restaurant on this site.
- 2 Visitors came on private Vehicles.
- 3 Hard to find tourist on this site.
- 4 There is no hotel or restaurant close to vicinity..
- 5 No rickshaw and taxi stand close by.
- 6 Shop not available near to the site.
- 7 Mosque is present in cloth Market, tourists don't visit mosque very often, only worshipers visit for prayers.
- 8 Site is very far from the city and conditions of road is not good, so Tourists avoid visit in this site.
- 9 Since very few tourists visit, hence no transport was available for the site.

Wherever, it was possible, SEBCON has made an effort to interview additional available stakeholders in compensating underachieved targets.

Findings from Selected Sites

The sections below provide findings from the nineteen sites visited by the Review Mission Team. The sites have been divided into three main tourism categories of: (1) Historical Tourism; (2) Religious Tourism; and (3) Eco and Adventure Tourism.

2 Historical Sites

2.1 Katas Raj

2.1.1 Location & Historical Background

The Katas Raj Temple complex is located near Kallar Kahar in Punjab's Salt Range at an altitude of 2000 feet²⁰. It is approximately 100 kilometers away by road from another important Hindu pilgrimage destination – the Tilla Jogian complex. Access to Katas Raj is from the interchange for the town of Kallar Kahar off the M2 Motorway which links Islamabad to Lahore. The complex is located alongside the road that connects Kallar Kahar to Choa Saidan Shah near the village of Dulmial.

The Katas Raj is a complex of interconnected Hindu temples surrounding a lake, Katas, regarded as sacred by Hindus. Hindu tradition holds that the temples date from the era of the Mahabharata. Many legends are associated with these temples. They are believed to be where the Pandava brothers spent a large portion of their exile²¹. Katas Raj is also believed by Hindus to be the site where the Pandavas engaged in a riddle contest with the Yakshas, as described in the Yaksha Prashna.

The lake in the complex is mentioned in the *Puranas* as having been created from Shiva's tears and it is believed to wash away one's sins²². Another legend involves the death of Shiva's wife Sati; the story goes that when she died he cried so much and for so long that his tears created two holy ponds – one at Pushkar near the famous Sufi pilgrimage center of Ajmer in modern India, while the other at Ketaksha in modern day Pakistan, which literally means "raining eyes" in Sanskrit. It is from this name that the word Katas is derived. Another version of the legend mentions the two pools as being at Katasraj and Nainital.

Yet another version of the Shiva legend involves the death of Shiva's horse Katas instead of that of Sati, his consort. Some legends also state that the very first Shiva Ling (Sihv-Ling) was in Katas. Some old manuscripts also consider Katas as the *janam bhoomi* (birthplace) of the Hindu incarnation of Rama, as well as that of Ayodhya; but this has become quite controversial. The oral tradition by local Hindus never mentioned Katas as being Rama's birthplace or celebrated it in annual rituals²³.

Outside Hinduism, mention of Katas Raj has also been made in history books. The 7th century CE Chinese traveler Xuanzang visited the area and reported the existence of a Buddhist stupa dating to the era of the 3rd century BCE king, Ashoka. The stupa was reported to be 200 feet tall, and surrounded by 10 springs. Following the collapse of the Buddhist empire of Gandhara, Hinduism gained traction in the region under the reign of the Hindu Shahis beginning around the 7th century CE. The Hindu Shahi empire funded construction of several temples throughout northern Punjab and the Potohar plateau, including the nearby Tilla Jogian, and Kafir Kot in Khyber Pakhtunkwa province. Hindu

²⁰ Sah, Krishna Kumar (2016). *Deva Bhumi: The Abode of the Gods in India*. BookBaby. p. 79. Retrieved 15 September 2017.

²¹ Directorate General of Archaeology. "KATAS RAJ TEMPLES". Government of Punjab.

²² Khalid, Laiba (2015). "Explore Rural India" (PDF). 3 (1). The Indian Trust for Rural Heritage and Development: 55–57. Retrieved 15 September 2017.

²³ "Renovation of Dilapidated Temples in Pakistan" (PDF). Bharatriya Janata Party. Retrieved 15 September 2017

Shahis established Hindu places of worship at Katas Raj from the mid-7th to 10th centuries²⁴.

2.1.2 Significance as a Tourist Site

India's former Deputy Prime Minister Lal Krishna Advani visited the temples in 2005²⁵ and expressed displeasure at the site's dilapidated state²⁶. The same year, Pakistan proposed to restore the temple complex²⁷, while in 2006 the restoration project began in order to clean the sacred pond, paint and restore some temples, and the installation of informational blue boards around the temple complex. Unfortunately, the restoration work has not been done in accordance with the standard operational procedures for such historical sites, which require expertise in restoration work. The present restoration work has been done using oil paint and cement which has maligned the historical construction work of the temples.

Recently, in November 2017, the Supreme Court of Pakistan has ordered one of the cement factories in Chakwal to fill up the fabled pond in the temples taking a suo-motu notice of media reports around contamination of the sacred ponds due to factory effluents causing contamination of the water and depletion of the water table in the area. The court also ordered the Punjab government to submit a complete report of all properties under the control of the Evacuee Trust Property Board (ETPB) including details of number of litigations.

Around 300 Indian Hindus visited the site for the Shivratri festival in 2006 which, for a short time, became an annual tradition for some Indian pilgrims. However, due to security reasons Indians stopped coming after the 2008 Mumbai attacks. In 2010, around 2,000 Pakistani Hindus resumed the tradition of celebrating Shivratri at the temple. In January 2017, Pakistan's government began installation of *shikharas* on the temples²⁸.

The Katas Raj is a very important holy place for Hindus. Currently a fairly large number of Hindus, particularly from Sindh and other regions of Pakistan and some from India, visit this site on different occasions.

There are other historic sites situated near Katas Raj such as the Rohtas Fort, Qila Kusk (10-12 kilometers away), Malot Temples (15 km away), remains of a dinosaur in a nearby village, and Al Biruni's site where he determined the radius of the earth. The area also has other notable sites like Hari Singh Nalwa Haveli, a British Check Post and remains of an old university. Similarly, some eco-nature tourist sites, e.g. Khewra Salt Mines and Kallar Kahar Lake, are also situated nearby. These historic, religious and eco-nature sites can be interlinked to promote tourism. Similarly, to promote international tourism the visa policy for Indian Hindu *Yatrees* may be reviewed, which is very strict presently thus a big constraint in tourism promotion.

Tourism promotion will ultimately boost the overall business environment at the mentioned sites which can result in engaging women in business as well as in providing employment.

²⁴ Renovation of Dilapidated Temples in Pakistan" (PDF). Bharatriya Janata Party. Retrieved 15 September 2017

²⁵ Playing peacemaker: Advani, Visiting the Katas Raj temple complex near Lahore Frontline, Volume 22 - Issue 13, Jun 18 - Jul 01, 2005.

²⁶ KHALID, HAROON (2013). A WHITE TRAIL:A JOURNEY INTO THE HEART OF PAKISTAN'S RELIGIOUS MINORITIES. Westland. ISBN 9789383260232. Retrieved 24 June 2017.

²⁷ Pak sends message, fixes temple". 2007-03-25. Retrieved 2007-03-25.

²⁸ Rana, Yudhvir (22 June 2017). "Pakistan government begins installation of shikhar kalash on Hindu temples". Times of India. Retrieved 13 January 2017.

2.1.3 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

On average, 100-150 tourists visit Katas Raj on a daily basis, and 1000-1500 tourists visit on weekends during off-peak season. However, the months of November, December and January are the busiest months and on average, 1000 -1500 tourists visit each day during this season, and out of these 750 (60%) are females.

Table 4: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	12	1,250	15,000
Weekends	104	1,250	130,000
Ordinary Days	249	150	37,350
Total	365		182,350

Source: SEBCON Survey for World Bank 2017

In the month of February and March of each year, Hindu tourists/*yatrees* come from India at this site to celebrate the MahaShivratri Festival. However, Hindus from Sindh and locals from Chakwal district also visit this site, especially during Eid holidays and on other holidays. Fridays, Saturdays and Sundays are the busiest days of the week.

2.1.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

Katas Raj is very popular amongst students and teachers who visit in groups, study trips and school trips. Similarly, pilgrims and tourists of all age groups visit the site. Amongst the tourists visiting the site, 90% are families while overall 60% are female tourists. The estimate was reported by the most credible source, the site attendant.

The traditional *Mela* (MahaShivratri Festival) is held at the site in the months of February and March for Hindu Pilgrims each year under very strict security. Hindu community members from Sindh and India also visit the site during the festival. There is a limited space at the site due to which locals are not allowed in this *Mela*. The local population can be included in the *Mela* by expanding the compound and increasing the space.

Other than the festival, tourists from nearby areas of Talagang and from other districts like Lahore and Rawalpindi also visit the site.

2.1.5 Access to the Site and Availability of Basic Facilities

The road leading to the site is fine. There is a water filtration plant at the site to provide clean water. There are enough security guards. Though the number of sweepers is enough for the site, the lake needs to be cleaned. There are toilets for both males and females both and the feedback on their status was a mix of responses, i.e. good and poor. There is no formal guide/archeological staff at the site, and no proper resting place either, such as shades and benches, etc., for tourists. Presently, there is no guiding pamphlet available for the tourists.

2.1.6 Current Business Environment and Involvement of Women

There is no canteen at the site – only a small restaurant building connected to a small tuck shop and a chips stall in the car park. In addition, the hawkers visit the site on different occasions on a time to time basis. There are no proper hotel and restaurants near the site. There are no female employees at any of the existing places.

2.1.7 Issues and Constraints for Women Employment/Business

According to the shopkeeper interviewed at the site, it is not appropriate to employ women because local culture does not allow. Since the site is isolated, 4-5 km away from main city's residential area and with no commercial activity, there is no current scope for women employment or businesses.

2.1.8 Potential Business Environment & Scope of Employment for Women

The Evacuee Trust Board which is responsible for development work and management of this site is planning to establish shops in the near future. A group of women can be engaged to establish these shops and start up business. However, the shops should be constructed atleast 250 feet from the site area as per the Antiquity Act so as not to cause any damage to the site.

2.1.9 Issues and Constraints for Women Employment/Business

Since the site is isolated from the main city (4-5 kilometers away from the main city residential area with no commercial activity before that), the employment of women does not seem practical. However, if a group of women establish businesses then females can be employed. According to the entrepreneurs in the area, local social culture does not allow females to work and there is no trend of women working at shops.

2.1.10 Recommendations

Firstly, the restoration work at the temples need to be done in consultation with professional archeologists and restoration experts. Otherwise the original value of the site would be lost. Furthermore, the contamination of the sacred ponds and depletion of water sources by the factories located near the site needs to be addressed immediately. Therefore, the Evacuee Trust Board of Punjab should take urgent action on the Supreme court orders issued recently.

Since there is no souvenir or gift shop near the site, local products including *Ghulab Arq*, *local sweets (Chowra)*, *Raverry*, *Murabba Jats*, *Gul Qand*, peanuts and different postcards, souvenirs and salt-made items can be placed in the existing shop or a shop can be made for such items.

On ordinary days, there are only a small number of tourists visiting the site so as a result there is little business activity and not much scope for future business. The restaurant owner and tuck-shopkeeper reported their per month net income as around PKR 20,000 and PKR 27,000 respectively. The addition of more shops or restaurants will mean a cut in their current income. To create more employment and to establish additional businesses, the number of tourists visiting the area should be increased which is possible by connecting other nearby tourist sites, promoting tourism and advertisement, etc.

Since the site is isolated from main commercial activity, a group of females can be engaged to establish the shops planned by the Evacuee Trust Board of Punjab. Similarly, female attendants at female washrooms and female guards can be employed at the site.

A small pamphlet, in 2 or 3 languages, with a site map with details of each sub-site point may be introduced. This will increase the knowledge of tourists visiting for the first time and

will develop their interest in visiting the site again. Since, a large number of females (girls, teachers, etc.) visit the site, another opportunity may be to introduce female guides.

The female relatives (may be elderly women) of males currently working at the site can work side by side with the male members of the families. This will not only provide security to females but also help in changing the local trends.

One entrepreneur respondent said that he will increase the space for his shop. Their capacity can be built regarding how they can increase space by using local and cost-efficient resources, e.g. erecting huts using simple straw and bamboos, etc.

2.2 Lahore Museum

2.2.1 History

The Lahore Museum was originally established in 1865-66 on the site of the hall or building of the 1864 Punjab Exhibition²⁹ and later shifted to its present site located on The Mall in Lahore in 1894. The famous writer Rudyard Kipling's father, John Lockwood Kipling, was one of the earliest and most famous curators of the Museum. The next curator was K.N. Sitaram. The current building of Lahore Museum was designed by the well-known architect Sir Ganga Ram. The Museum is the biggest museum of the country.

The Lahore Museum is divided into three main sections which mostly comprise of (1) the Gandhara civilization, (2) Art and Paintings and (3) relics and paintings from Mughul, Sikh and British period. The Museum contains some rare specimens of Mughal and Sikh doorways and woodwork and has a large collection of paintings dating back to the Mughal, Sikh and British periods. It includes a collection of musical instruments, ancient jewellery, textiles, pottery, and armours. There are important relics from the Indus Valley Civilisation, Gandhara and Graeco-Bactrian periods, as well as some Tibetan and Nepalese work on display. The Museum has a number of Graeco-Buddhist sculptures, Mughul and Pahari paintings on display. The Fasting Buddha from the Gandhara period is one of the most famous objects of the museum. The ceiling of the entrance hall features a large mural by renowned Pakistani artist Sadeqain. The Museum displays archaeological materials from pre-historic times to the Hindu Shahi period. It has one of the largest collections of archaeology, history, arts, fine arts, applied arts, ethnology, and craft objects in Pakistan. It also has an extensive collection of Hellenistic and Mughal coins. The Museum also has a photo gallery dedicated to the emergence of Pakistan as a State.

2.2.2 Significance as a Tourist Site

As museums are a common tourist site and considered a benchmark for understanding the history and background of a country, Lahore Museum also has its substantive value in terms of tourism and visitors. However, keeping in view the low influx of foreign tourists in most regions of Pakistan, the number of international tourists is quite low for this museum which mostly receives local tourists and student groups from various nearby educational institutions of the country.

Lahore Museum is a grove of modern paintings, arts, crafts and ethnology. These collections attract research scholars, students and tourists from all over the world and constitute a unique cross-section of the cultural history of the Subcontinent. The Museum houses artifacts from many countries and regions such as Burma, Bhutan, Nepal, Tibet, Central Asia, the Middle East and Africa³⁰.

²⁹ Murray's Handbook of the Punjab", pub. 1883. Mention also made in Peter Hopkirk, "Quest for Kim", London, 1996, pp.46-47 ISBN 0-7195-5560-4

³⁰ <https://www.google.com/culturalinstitute/beta/partner/lahore-museum>

- The statue of the Fasting Siddhartha ranks not only as one of the finest specimen of Gandhara Art but also as one of the rarest antiquities³¹. A lot of images show an exceptional degree of Gandhara devices employed in the sculpture,
- The Lahore Museum's Coin Collection: The Coin Collection, with 40,000 pieces, is one of the largest in the Subcontinent. It includes the earliest examples of punch-marked coins issued in the seventh/sixth century BC during the time of the Achaemenian Empire. This collection represents almost all the ruling families of the region like Graeco-Bactrian, Indo-Greek, Mauryan, Indo-Parthian, Kushan, Indo-Scythian, Huns, Hindu Shahia, Arabs, Ghaznavids, the Sultans, the Mughals, the Durranis, the Sikhs, the British, and the modern coins of Pakistan. This collection attracts the attention of scholars from all over the world for its rarity and richness³².
- The Freedom Movement Gallery: The Freedom Movement Gallery narrates, with the help of paintings, photographs and newspaper cuttings, the story of the struggles for freedom, from 1757 to the creation of Pakistan in 1947.
- The Collection of Islamic Art: The advent of Islam in the beginning of the 8th century from the South and 11th century from the North ushered in a distinct era for the arts and crafts of the subcontinent, a selection of which is presented in the Museum's Islamic Arts Gallery. The Sura Yasin from the Holy Quran has been calligraphed by the famous artist Sadequain all along the top of the showcases in this gallery and runs over a length of 269 feet³³.

2.2.3 Tourism at Site

The Museum is based in the centre of the city, enclaved by many other historical sites like the National College of Arts, Government College Lahore, and the General Post Office of Pakistan, which are all British era architectural pieces from early 19th century.

There is an entrance fee of Rs. 30 for each Pakistani national and Rs. 300 for foreign visitors, while students have a subsidized entrance of Rs. 10 per person. The ticket booth is inside the Museum compound with separate windows for men and women visitors.

There is vigilant security at the entrance of the museum and visitors are thoroughly checked through X-Ray machines. Photographs are prohibited inside the Museum.

Museum timings are 9 am to 5 pm, from Monday to Sunday except for Fridays.

The Museum is surrounded by a garden area with benches, drinking water points and garbage bins. There is a souvenir shop and a book shop-cum-refreshment corner adjacent to the garden area.

2.2.4 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

During interviews with the Museum employees (a female guard, ticket booth man and a Chemist employed to oversee the preservation and maintenance of museum ornaments and

³¹ <https://www.google.com/culturalinstitute/beta/exhibit/-AICRGk0A4n9Kw>

³² <https://www.google.com/culturalinstitute/beta/exhibit/-AICRGk0A4n9Kw>

³³ <https://www.google.com/culturalinstitute/beta/exhibit/-AICRGk0A4n9Kw>

items), it was reflected that approximately 200 people visit the museum on a daily basis of which international tourists are in small percentages. All three respondents agreed that peak tourists were during education institutions' summer vacations from July to September.

According to rough estimates shared by the Museum ticket officer, the Museum receives approximately 40,900 visitors annually. It definitely has the potential as well as the capacity to receive more visitors. The Museum is a popular field trip site for schools including from outside Lahore.

Table 5: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	40	200	8000
Weekends	104	150	15600
Ordinary Days	173	100	17,300
Total	247*		40,900

Source: Consultant Interviews estimates (2017): *Museum does not open on Fridays.

2.2.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

As mentioned above, most of the tourists were family groups followed by students of both schools and colleges, and small groups of single men. Although a higher number of visitors were males compared to females, there were a noticeable number of females as well. Female visitors varied in age, ranging from small girls to older women above 50 years of age.

According to the information collected from different sources at the Museum, most of the tourists who visited were local families and students from Lahore and close-by areas. According to the female museum guard, majority visitors were from Punjab, with a small percentage from other regions of the country and an even smaller number from other countries. During the two visits for data collection, only two Chinese and one Canadian national of Pakistani origin were the only international visitors. Both the Chinese visitors were on business trips and had decided to visit the Museum on their last day in Lahore.

The Museum had both regular as well as first time visitors. A few families interviewed for this assessment said that they lived in Lahore and came to the Museum twice or thrice a year because they enjoyed the visit and it was an outing for the entire family. Older male students were also regular visitors who walked over whenever they had time in between classes. The out-of-town families were mostly first time visitors and had either come along with relatives living in Lahore or, like in case of a family from Karachi, had brought over their children to see the Museum.

2.2.6 Current Business Environment and Women's Involvement

Business environment at present is quite limited although there is a definite scope for more economic activities around the Museum. There is a souvenir shop, a refreshment centre-cum-bookshop, and a small general store inside the Museum premises. The souvenir shop and the bookshop owners are old tenants who have had businesses there for more than 20 years.

All three shops are owned and managed by males, along with male salesmen. According to all three shopkeepers, business is quite low and sales quite dismal because of low tourist

flow. Furthermore, most of the tourists who visited the Museum belonged to those economic groups where people avoided spending money on relatively expensive souvenirs or books.

The only female employees or women involved in any economic activities related directly or indirectly to the Museum were the female security guards present outside and inside the Museum. There is also a female guide but according to some of the Museum staff, she is only called for special visitors.

2.2.7 Issues and Constraints for Women's Employment

The general environment for female tourists and employees seems quite conducive in terms of acceptance of females – both as visitors and as service providers. In terms of services as well, there were separate toilets for females inside the museum and both male and female guards were present at every hall or room of the museum, ensuring protection of the artifacts as well as the visitors.

2.2.8 Potential Business Environment & Scope for Women

The Lahore Museum can be a potentially positive site for the involvement of females in both the management and operations of the Museum as well as private economic activities. At the operations level, female guides can play a facilitative role in guiding female visitors as well as groups of international tourists. The two Chinese visitors who were at the Museum during the Consultant's visit did not know who to ask for information regarding the layout or plan of the Museum. Apparently there was a guide present in one of the offices near the Museum entrance but was not accessible to the visitors. Most probably many visitors were not even aware that such services were available.

In terms of private-economic activities, there was substantive space for both men and women to develop diverse businesses activities, especially considering the central city location of the museum site. An eatery or outdoor tea/coffee shop can serve as a meeting point for researchers and students from nearby colleges and university campuses.

2.2.9 Recommendations

Lahore Museum is definitely underutilized and much less known than its actual potential. It has everything to offer visitors from all over the world including in-country tourists, especially about the history of the region comprising Pakistan. However, it is perhaps amongst the lowest in the list of 'to visit' sites in Lahore for any new visitor due to the weak projection it gets.

The following recommendations emerge from the current assessment:

- The Tourism Development Corporation of Punjab needs to develop a more proactive information and communication strategy to create more awareness about the Museum and its various galleries. The TDCP should organize targeted information campaigns with various educational institutions around the country to encourage academic visitors and youth to visit the Museum.
- Economic activities within the premises of the Museum should be enhanced, especially considering the advantageous location of the site. The location has high

- potential for a successful outdoor snack bar or tea corner, which will also encourage more visitors to the Museum, thus boosting both tourism and economic activities;
- The museum should have trained guides present at the premises which the visitors can hire at subsidized rates. TDCP should ensure that these guides are provided comprehensive training regarding the history presented in the museum.

2.3 Taxila Museum

2.3.1 Historical Background and Location

Taxila Museum is situated in Taxila, a tehsil of Rawalpindi less than half an hour's drive from Islamabad. It is a site museum with its collection mainly focusing on Gandharan Art. These sites at Taxila date back to 600 or 700 BC.

Construction of Taxila Museum started in 1918, its foundation stone laid by Lord Chelmsford, Viceroy of India in 1918. Construction was concluded in 1928 and the Museum was opened for the public by Sir Habibullah, the then Minister for Education. However, Sir John Marshall, who retired from the post of Director General of the Archaeological Survey of India in 1928, could not complete its original plan. It remained that way till the Government of Pakistan constructed the Northern Gallery in 1998.

In the Museum there are some 4000 objects displayed, including stone, stucco, terracotta, silver, gold, iron and semiprecious stones. The display mainly consists of objects from the period 600 BC to 500 AD. Buddhist, Hindu and Jain religions are well represented through these objects discovered from three ancient cities and more than two dozen Buddhist stupas, monasteries and Greek temples in the region.

The Taxila Museum is the repository for the majority of the numismatic material found during archaeological work in and around Taxila. Excavation began in 1917 under Sir John Marshall, and continued until 1934. Since those excavations, work has continued to the present day. The Museum contains a large collection of coins from the period of the Indo-Greeks to the late Kushans. Some of these are published in Sir Marshall's³⁴ original excavation reports, and an ongoing project exists to publish the full collection³⁵.

2.3.2 Significance as a Tourist Site

Taxila Museum has one of the most significant and comprehensive collections of stone Buddhist sculptures from the first to the seventh centuries in Pakistan (known as Gandharan Art). The core of the collection comes from excavated sites in the Taxila Valley, particularly the excavations of Sir John Marshall. Other objects come from excavated sites elsewhere in Gandhara, from donations such as the Ram Das Collection, or from material confiscated by the police and customs authorities. The whole collection contains more than 1400 objects, and 409 have been published³⁶. It needs to be mentioned here that a Hindu Curator imported Sagwan (Teak) wood from Burma, which was used in restoration work at the Museum.

There are dozens of Buddhist historical sites within close proximity of Taxila, of which eleven are in Punjab and seven are in KPK. One of them is a very famous one named Jaulian (KPK), where Taxila University is also established. In addition to the ruins of the city, a number of other Buddhist monasteries and stupas are also nearby. Some of the important

³⁴ Marshall, J H (1951) *Taxila: An Illustrated Account of Archaeological Excavations Carried out at Taxila under the Orders of the Government of India between the years 1917 and 1934*. 3 Volumes. Cambridge University Press.

³⁵ Khan, G R (2007) "Kanishka Coins from Taxila" in *Gandharan Studies Vol.1*: 119ff

Khan, G R (2008) "Gold Coins in the Cabinet of Taxila Museum, Taxila" in *Gandharan Studies Vol.2*: 39-61

Khan, G R (2009) "Huvishka Coins from Taxila", *Gandharan Studies, Vol. III, Peshawar*, pp. 75–125

³⁶ Khan, M A (2005) *A Catalogue of the Gandhara Stone Sculptures in the Taxila Museum*, 2 Volumes

sites include the ruins of the stupa at Dharmarajika, the monastery at Jaulian, the monastery at Mohra Muradu Piplan, Kalawan, Kunala, and Mankiyala, in addition to a number of other stupas. Often tourists also visit the nearby Khanpur Dam (half an hour drive) when visiting the Museum. These historic and eco-nature sites can be formed into a tourist hub which can attract people believing in the Buddhist faith from the Far East as well as other parts of the world.

2.3.3 Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)

The estimated number of tourists was taken from the Tourist Information Center, Taxila, located next to the museum. October to February is the peak season in which on average 600 tourists visit the museum in a single day, whereas this number declines to 150-250 tourists per day on ordinary days. On average, 250-300 tourists visit the site on weekends.

Table 6: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Special Days	12	600	7,200
Weekends	104	275	28,600
Ordinary Days	249	200	49,800
Total	365		85,600
<i>Source: SEBCON Survey for World Bank 2017</i>			

2.3.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

The site has great religious significance for Buddhist tourists. Out of the total tourists visiting the site, 20% are foreigners, including Buddhists, visiting from the USA, Korea, Japan and China. The number of foreign tourists has increased by 95% in the last 5 years, perhaps due to the satisfactory security situation in the area. In addition to the foreign tourists, a significant number of local tourists visit the site. Majority of them are from nearby areas of Islamabad and Rawalpindi (half an hour's drive away) and from different areas of KPK. Among the total tourists, 50% are females who visit with their families, and on school and college trips.

2.3.5 Access and Essential Facilities at the Site

The site is easily accessible for all kinds of tourists. The road leading to the site is adequate. The ticketing is being managed by a contracting party that is charging increased ticket prices at will. Antiques and objects are displayed with their detailed history/origin notes. The guiding brochure and information leaflets (provided by UNDP) can also be purchased by the tourists for information.

The security situation is satisfactory in the area, which has played an important role in increasing the number of foreign tourists visiting. The Museum administration also provides a number of facilities for the tourists which include separate toilets and waiting areas for males and females, drinking water and first aid facility.

2.3.6 Current Business Environment and Women's Involvement

The site provides sufficient places for tourist refreshment. There are two restaurants near the museum which serve the tourists (food, etc.); a gift shop selling toys, jewelry, stones, utensils, decorations and books, etc.; a tuck shop; and a closed restaurant. Another shop is within the museum vicinity but it offers nothing to attract tourists or for their interest. A Pakistan Tourism Development Corporation (PTDC) Motel is situated just opposite to the Museum. Currently there is no female-owned business nor any employment or involvement of women in any business.

Taxila has been famous for its stone work for hundreds of years. There are 6-7 local stone craftsmen who have adopted Gandharan art as a home industry from their ancestors. They make Buddhist stupas and statues from stones. The foreign tourists visiting the museum and archeological sites buy these reproduced sculptures as souvenirs.

2.3.7 Issues and Constraints for Women's Employment/Business

According to the shopkeepers interviewed, they felt that cultural issue is a constraint in employing females.

2.3.8 Potential Business Environment & Scope of Employment for Women

As one artisan once trained 15 girls from Hunarkada Institute in stone crafting, the local women can also be trained similarly. The PTDC restaurant manager said that they would like to induct female staff for the positions of receptionist and dishwashing and also employ a female at the tuck shop.

2.3.9 Issues and Constraints for Women's Employment/Business

According to the PTDC restaurant manager, PTDC is responsible for all their recruitment and perhaps there is no specific policy to appoint females.

2.3.10 Recommendations

There is a need to protect the museum land from encroachment and occupation as there are indications of illegal occupation on part of the museum land by a private party. Furthermore, Rules and Regulations of Antiquity Act should be applied and enforced in all restoration and rehabilitation work.

Since Taxila is famous for stone crafting, the local skilled stone craftsmen can be organized to train or transfer their skills to the local women in a training institute. The stone craftsmen's skills may also be diversified. Besides sculptures, other stone made items, e.g. vases, fountains and statues, etc., can be produced. Then these items can be marketed to foreigners, especially Buddhist tourists, in a shop at the site.

Since there is no souvenir or gift shop at the site, local products including Gandharan art items, different postcards and souvenirs can be placed in a separate shop for such items. This shop can be run by female entrepreneurs.

The female relatives (may be elderly women) of males currently working at the site can start working side by side with the male members of the families. This will not only provide security to females but also help in changing the local trends.

2.4 Kamran's Baradari

2.4.1 Historical Background

The Baradari of Kamran Mirza is a summer pavilion in Lahore, Pakistan. It was built in 1540 by Kamran Mirza, son of the first Mughal Emperor Babur, and brother of the second Mughal Emperor Humayun. The building is believed to be the oldest existing Mughal structure in Lahore³⁷ and is the only garden in Lahore's Shahdara Bagh area that was not converted into a funerary monument³⁸. After Babur's death in 1530, Kamran Mirza seized Lahore and laid a garden in which the Baradari was built in 1540³⁹. At the time of construction, the Baradari was on the western bank of the River Ravi in the Shahdara Bagh region⁴⁰, though it now stands on an island in the middle of the river due to shifts in the river's course. The pavilion remained in use by Mughal royals until the 18th century⁴¹.

After the British annexed Punjab in 1849, the pavilion was turned into a tollhouse for boats crossing the river. It is also mentioned as Turgurhwallee Baradari in an 1867 map of Lahore, where it was shown located on the western bank of the river⁴².

Part of the Baradari's eastern façade had been damaged by floods in the 1850s, while the Baradari's second story had also been damaged or dismantled around the same time. The pavilion sustained further damage by flooding in 1958. It was reconstructed in 1989 at a cost of 19.6 million rupees (about \$1 million)⁴³.

The pavilion is now on an island in the middle of the River Ravi. Some characteristics of the pavilion suggest the current baradari may not be original to Kamran Mirza's garden. Though it is believed that Kamran Mirza had indeed laid his garden where it currently stands, the first mention of the pavilion specifically belonging to Kamran Mirza dates from 1860, and may have been based on local oral traditions that later historians repeated as fact.

The pavilion has cusped arches, which were commonly used during the reign of Mughal emperor Shah Jahan in the 17th century and onwards, suggesting that the current structure attributed to Kamran Mirza may have been heavily restored, a reconstruction, or originally built in later centuries. Research done in 1988 found out that the garden was built using the unit of measurement called Gaz-i-Ilahi which was commonly used in Akbar's reign, rather than the Gaz unit of measurement used during the life of Kamran Mirza⁴⁴.

³⁷ Khursheed Kamal Aziz. *The Meaning of Islamic Art: Explorations in Religious Symbolism ...*, Volume 1. Adam Publishers. p. 608. ISBN 9788174353979.

³⁸ Pakistan Archaeology (25). 1990. Missing or empty |title= (help)

³⁹ Khursheed Kamal Aziz. *The Meaning of Islamic Art: Explorations in Religious Symbolism ...*, Volume 1. Adam Publishers. p. 608. ISBN 9788174353979.

⁴⁰ Sarina Singh. *Pakistan and the Karakoram Highway*. Lonely Planet. p. 109. ISBN 9781741045420.

⁴¹ https://sites.ualberta.ca/~rmoor/baradari_kamran.html

⁴² Wescoat. *Mughal Gardens: Sources, Places, Representations, and Prospects*. Dumbarton Oaks. p. 196. ISBN 9780884022350.

⁴³ <http://www.orientalarchitecture.com/sid/570/pakistan/lahore/kamrans-baradari-gate>

⁴⁴ Wolschke-Bulmahn, Joachim; Wescoat, James L. (1996). *Mughal Gardens: Sources, Places, Representations, and Prospects*. Dumbarton Oaks. ISBN 9780884022350. Retrieved 12 September 2017

2.4.2 Significance as a Tourist Site

This Baradari is an architectural structure that draws significance because of its historical context, its engineering and architectural skills, and its execution. It is called *Kamran ki Baradari* because it is Kamran's creation. *Bara* means twelve and *dar* means doors. *Kamran ki Baradari* was a twelve-door building on the bank of River Ravi. The river changed its course over time, with the result that the Baradari stands not on the bank but in the waters as an island while the gardens have deteriorated.

The Baradari gets very few random visitors in a day, and even amongst these the majority are the devotees of the Shrine of Baba Awan, which is also located on the same island as the Baradari. The few visitors present at the Baradari said that they came to the Baradari on their way back after paying respects at the Shrine. Access to both is only through a short boat ride in River Ravi. Management of the site has been contracted out to a private investor who is operating the boats and also a canteen at the site.

2.4.3 Tourism at Site: Total Number of Tourists (Weekly/Monthly/Daily Cycle)

According to the boat operators and canteen manager at the site, around 50 people visited the site every day with a higher number of 100 or so over the weekends. These three workers as well as the visitors interviewed during the survey said that there was not much to see at the Baradari because of its poor condition and lack of services like toilets, clean drinking water or food. Furthermore, the Baradari is surrounded by a garden area which again is in deplorable condition, otherwise if well kept it could have been an additional attraction for tourists to visit the site. During summer vacations the number of visitors goes up as more families visit the river banks and the boat ride to the Baradari is considered an attraction for children and young people.

The rough estimates provided by the three respondents on the number of visitors to the site are given below.

Table 7: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	30	100	3,000
Weekends	104	100	10,400
Ordinary Days	231	50	11,550
Total	365		24,950
<i>Source: SEBCON Survey for World Bank 2017</i>			

2.4.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

As mentioned, the Baradari is mostly visited by devotees visiting the shrine of Baba Awan, who seems to have noticeable following in the local areas. People mostly visit the Baradari in groups comprising women, men and children. The boat drivers say that around 50 percent of their passengers are male, 30 percent women and 20 percent children. The tourists also reiterated that the Baradari did not have any basic facilities therefore they did not consider it an appropriate place for females. Tourists, boat drivers and canteen manager also agreed that the general environment at the site was not ideal for visiting families or women tourists

as young boys played cricket on the Baradari ground, and incidents of harassment were quite common. In addition, the Baradari was also a hangout for local drug addicts who have turned the Baradari into a refuge.

2.4.5 **Current Business Environment and Women's Involvement**

At present, except for the canteen at the Baradari and the boats, both of which belong to the same private contractor, there is no other business or economic activity. The business prospects and scope are quite low due to low inflow of visitors. The canteen manager said that they hardly made around Rs. 1,000 a day on ordinary days and maybe Rs. 3000 to 4000 on high tourist inflow days. The access to the Baradari is one of the main problems in accessing the site, which if improved can perhaps encourage more tourists to visit the site. At present the only access to the Baradari is through the river, however, the location of the site is in quite shallow waters and at one point there was a road to the area which later due to erosion and silt got washed away. This pathway can again be restored for improved access.

2.4.6 **Issues and Constraints for Women's Employment/Business**

The environment around the Baradari is not very positive for even female tourists, therefore, setting up a business or any other involvement of females around the Baradari are definitely not recommended.

2.4.7 **Recommendations**

To a certain extent, *Kamran ki Baradari* is a dysfunctional tourism site because other than the formality of handing over its service contract to a private party, the site is totally neglected by the concerned authorities. The Baradari needs to be renovated and rehabilitated including maintenance of its garden area in order to restore it as a tourist site.

There is also a need to restrict the Baradari area from becoming a playground for local youth and a hideout for drug addicts. If the Baradari is cleansed of undesirable elements it might become a tourist attraction for local families from nearby areas and cities.

2.5 Takht-i-Bahi

2.5.1 Historical Background

Takht-i-Bahi, translated as *Throne of Origins*⁴⁵, is a Parthian archaeological site of an ancient monastery in Mardan, Khyber Pakhtunkhwa, Pakistan⁴⁶. The monastery was first a Zoroastrian complex which, after the later arrival of Buddhism, was converted into a Buddhist monastic complex. The site dates to the 1st century CE⁴⁷. The complex is regarded by archaeologists as being particularly representative of the architecture of Buddhist monastic centers from its era⁴⁸. Takht-i-Bahi was listed as a UNESCO World Heritage Site in 1980⁴⁹.

There are four main areas of the Takht-i-Bahi complex: the Stupa Court - a cluster of stupas located in a central courtyard; the monastic chambers, consisting of individual cells arranged around a courtyard, assembly halls, and a dining area; a temple complex, consisting of stupas and similar to the Stupa Court, but of later construction; and the Tantric monastic complex, which consists of small, dark cells with low openings, which may have been used for certain forms of Tantric meditation⁵⁰. Additional structures on the site may have served as residences or meeting halls, or for secular purposes. All of the buildings on the site are constructed from local stone, and are mortared with lime and mud⁵¹. Archaeologists have divided the history of the complex into four periods, beginning in the 1st century BCE.

The monastic complex was likely founded in the early 1st century CE. An inscription found there bearing the name of Gondophares (20-46 CE) is considered proof of this. After Gondophares, the place fell under the control of Kujula Kadphises⁵², the first Kushan king. This first era of construction continued until the 2nd century CE, and is associated with another Kushan king, Kanishka, as well as early Parthian and later Kushan kings⁵³. The second construction period, which included the creation of the Stupa Court and assembly hall, took place during the 3rd and 4th centuries CE. A third construction period, associated with the later Kushan dynasty and the Kidara Kushana rulers, occurred during the 4th and 5th centuries. The final construction period, which saw the creation of the so-called Tantric complex, took place in the 6th and 7th centuries CE, and was overseen by invading Hun rulers. The division wire between the old and new construction was placed by the Japanese to indicate the various historical changes and developments.

Despite numerous invasions into the area, Takht-i-Bahi's hilltop location seems to have protected it from destruction, unlike many comparable early Buddhist monastic complexes. The complex was occupied continuously until Late Antiquity (7th century CE), when charitable funding for the site ended.

⁴⁵ Khaliq, Fazal (1 June 2015). "Takht-i-Bhai: A Buddhist monastery in Mardan". DAWN.COM. Retrieved 8 November 2015.

⁴⁶ <http://whc.unesco.org/en/list/140/>

⁴⁷ Takht-i-Bahi, UNESCO Office, Islamabad, Pakistan, 2002

⁴⁸ <http://whc.unesco.org/en/list/140/documents/%23ABevaluation>

⁴⁹ Khaliq, Fazal (1 June 2015). "Takht-i-Bhai: A Buddhist monastery in Mardan". DAWN.COM. Retrieved 8 November 2015.

⁵⁰ <http://whc.unesco.org/en/list/140/documents/%23ABevaluation>

⁵¹ <http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/140.pdf>

⁵² Khaliq, Fazal (1 June 2015). "Takht-i-Bhai: A Buddhist monastery in Mardan". DAWN.COM. Retrieved 8 November 2015.

⁵³ <http://whc.unesco.org/archive/periodicreporting/APA/cycle01/section2/140.pdf>

A significant number of objects from the site can be found in the British Museum⁵⁴. The site underwent a major restoration in the 1920s⁵⁵.

The site of the ruins is about 15 kilometers from Mardan in Pakistan's Khyber Pakhtunkhwa province. A small fortified city, dating from the same era, sits nearby. The ruins also sit near a modern village known by the same name⁵⁶. The ruins are located around 500 feet atop a small hill, around 2 km from the village bazaar⁵⁷. The surrounding area is famous for sugar cane, wheat, maize, vegetable, and orchard cultivation.

2.5.2 Significance as a Tourist Site

Takht-i-Bahi forms part of the Gandhara Civilization – one of the earliest urban settlements documented in the history of the subcontinent. The heritage site was first excavated in 1836.

Since then archaeologists have excavated hundreds of relics made of clay, stucco and terracotta. These structures and crafts reflect complex iconography and monumental images.

The site has a big potential for Buddhist tourists from all over the Buddhist world including Japan, Korea, Sri Lanka, etc. According to Federal Government officials, relics of Buddha from this site were exhibited in different cities of Sri Lanka to attract visitors⁵⁸. The site is well-preserved and it draws special attention of local tourists as well.

2.5.3 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

January to April are the busiest months. During the busiest months on average 400 tourists visit per day, while around 200 tourists visit per day during the rest of the months.

Table 8: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Peak Season (Jan to April)	150	400	60,000
Ordinary Days	215	200	43,000
Total	365		103,000
<i>Source: SEBCON Survey for World Bank 2017</i>			

The estimates were taken from the Senior Attendant at the site.

2.5.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

Out of the total number of visitors, approximately 2% are foreigners. Local visitors from adjoining villages/Mardan visit with their guests. Around 40-45% of them are females who mostly visit with their guests/families.

Before 2001, there were a lot of foreign tourists, since then a decline has been observed in their numbers. In recent times, delegations of Buddhist Monks from Sri Lanka and Korea have visited the site.

⁵⁴ https://www.britishmuseum.org/research/collection_online/search.aspx?place=40252&plaA=40252-3-2

⁵⁵ <http://whc.unesco.org/en/list/140/documents/%23ABevaluation>

⁵⁶ UNESCO Periodic Report

⁵⁷ Khaliq, Fazal (1 June 2015). "Takht-i-Bhai: A Buddhist monastery in Mardan". DAWN.COM. Retrieved 8 November 2015.

⁵⁸ <https://tribune.com.pk/story/1113936/glimpses-past-glory-buddhist-monks-visit-takht-bhai/>

2.5.5 Access and Essential Facilities at the Site

The site is easily accessible and well maintained with sufficient security provided. There is no proper sitting area or water facility at the site though, while excavation is still continuing. There are few details provided on the information board at the site and no formal guide is available to narrate the history for inquisitive research visitors. Cheap and expensive versions of brochures with a map for guidance and sufficient details on the significance of each section of the complex need to be developed and provided.

2.5.6 Current Business Environment and Women's Involvement

The ticket house (entry ticket issuing place) has been outsourced to a private party that is overcharging and is not providing ticket receipts. The only canteen in the car park is also overcharging. The canteen does not have a proper sitting place nor is it providing a standard variety of food.

There is no trend of female employment in the area. No female was employed at the canteen or in the administration and security of the site.

2.5.7 Potential Business Environment & Scope of Employment for Women

Takht-i-Bahi is located at the top of a hill and can be converted into an excellent viewpoint. Since many indigenous tourists visit the site, including a large number of females, thus it would be advisable that the viewpoint area should be expanded with separate facilities for male and female tourists considering the local Pashtun culture. Many facilities and services can be introduced, e.g. binoculars should be installed at the viewpoint and refreshment shops can be constructed. A canteen in the backdrop of the site can be a good spot for tourists to sit, relax and enjoy the scenery, especially considering that the site is frequented by local tourists from nearby localities.

Furthermore, despite cultural barriers to women's economic activities, females can play a role in the background by cooking and providing snacks etc.

2.5.8 Issues and Constraints for Women's Employment/Business

There is no trend of female employment in the area.

2.5.9 Recommendations

A souvenir shop can be constructed near the site. If a few females are inducted in the administration and security of the site, then females can also be employed at the souvenir shop. Since a fair number of females visit the site, female guides can also be introduced.

The female relatives (may be elderly women) of males currently working at the site can start working side by side with the male members of the families. This will not only provide security to females but also help in changing the local trends

2.6 Chota Lahor

2.6.1 Historical Background

Chota Lahor in Swabi district near the Indus River crossing of Hund has a history older than the Landore in Punjab. Local people used to call it *Landai Lahvor (Short Lahvor)*, then at some point in time it became *Wadukai (Small) Lahvor*, and now even the Pashto speakers call it *Chota Lahor* instead of *Lahvor*. Situated on the Aryan migration route from Kunar and Swat mountains, all the references of Huen Tsang, Buddhist Monks and travelers from the 5th Century onwards, are for the *Lahor of Gandhara*. Ancient ruins from Alexander's time as well as the Kushan period were visible in this area in the 20th century⁵⁹.

Another historical significance of Lahor is being the birth place of the celebrated Sanskrit grammarian Shankar Acharya Pannini. He is known to have "spelt out the phonology of the Sanskrit alphabet, which has continued unchanged" since then. Pannini's work has served as a model and inspiration for philologists and grammarians alike for more than 2000 years. He has written the "Ashtadhyayi", 8 chapters consisting of 4000 clichés which describe and prescribe the proper use of the Sanskrit language. It is possible that Pannini himself, if not an earlier grammarian, gave to the literary language the name Sanskrit which essentially means "that which has been elaborated on"⁶⁰.

Another important figure who hailed from Chota Lahor was the Monk Maranantha credited for spreading Buddhist teachings across the Korean Peninsula in the late 384 CE. According to Professor Min Hae Sik, he found conclusive evidence in ancient texts and excavated artifacts that the Maranantha actually hailed from Chota Lahor⁶¹.

2.6.2 Significance as a Tourist Site

According to Esther Park, founding member of the Gandhara Art and Culture Association, "this site is the equivalent of Makkah for the Buddhists, but not even a single sign board has been put up to mark this presence"⁶².

Hund village also has historical importance as artifacts from Hindu Shahi period were excavated at the site. Located close to Lahor is the Hund Museum, which is also a site where Alexander stayed. The site also has archeological remains supposedly from the period belonging to Alexander, though further excavation needs to be done to establish this.

Situated close to the site of the Museum is an old fort built by the Mughal Emperor Akbar. Within 50 km of the vicinity, there are many other historical sites dating back to the Gandhara Civilization. Famous ones among them include the Rani Ghat (6th Century), Shahbaz Ghari, Asota Sharif and Salathura.

Despite the historical significance of the whole area however, currently only a few people visit the Hund Museum and the surrounding archaeological sites. The real potential for Chota Lahor lies in making it a "Makkah" for Buddhists, thus encouraging large numbers of pilgrims to visit, especially Korean.

⁵⁹ https://www.safiahaleem.com/?page_id=801

⁶⁰ https://www.safiahaleem.com/?page_id=801

⁶¹ www.tribune.com.pk/story/535623/lessons-from-s-korea-pak-govt-must-take-greater-responsibility/

⁶² www.tribune.com.pk/story/535623/lessons-from-s-korea-pak-govt-must-take-greater-responsibility/

2.6.3 Tourism at Site

The Consultants visited Chota Lahor and enquired from a number of people including local police as to some ancient/archeological sites at Chota Lahor. None of them could point out any such site. The only place they could mention was the Hund Museum, which is located on the outskirts of Chota Lahor. The Consultants visited the Hund Museum and fortunately met a museum employee and a volunteer student who mentioned that a few years back a Korean delegation was taken to an ancient archeological site “*Purani Dherai*” (Old Dheri). Since it was very difficult to locate the site, the Consultants persuaded both gentlemen to accompany and eventually were led to *Purani Dherai*. The access to *Purani Dherai* was a dilapidated metallic road and then some distance had to be covered by foot. On reaching *Purani Dherai*, it was shocking to observe that two thirds of the *Dherai* had been flattened for growing crops and some parts of the larger *Dherai* was levelled in the past. The importance of the *Purani Dherai* could have served as a landmark symbol for the birthplace of Monk Maranatha and of the great Pannini.

There is still time to preserve what remains. WB is strongly urged to take strong steps in this regard. The lack of government interest is evident in that officials of TCKP have no awareness of the importance of Chota Lahor.

The Hund Museum can be linked with Chota Lahor and the preserves from Chota Lahor can be placed at the Museum.

2.6.4 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

No visitors visit the *Dherai*. However, at the Hund Museum the traffic is as follows:

Table 9: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Special Days (March to August)	210	250	52,500
Ordinary Days	155	40	6,200
Total	365		58,700

Source: SEBCON Survey for World Bank 2017

2.6.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

Most of the tourists (85%) visiting the Hund Museum are Pakistani, whereas 15% are foreigners, mostly Buddhist.

2.6.6 Access and Essential Facilities at the Site

On enquiry from the officials at the Hund Museum, the Consultants visited an old archeological site at “*Purani Dherai*” which turned out to be a mound, two thirds of which had been leveled to grow crops. What was found at the leveling excavation is not known. This site is extremely important as a symbol of ancient Chota Lahor, belonging to the period of Monk Maranatha. There was no sign board/direction leading to the site.

2.6.7 **Current Business Environment and Women's Involvement**

There was no tourist related economic activity at Chota Lahor as such. However, at the Hund Museum, a canteen was under construction.

2.6.8 **Issues and Constraints for Women's Employment/Business**

The fact that there is no business currently at the site is itself the biggest constraint for female employment or participation.

2.6.9 **Potential Business Environment & Scope of Employment for Women**

Currently there is no economic or potential economic activity for women at Chota Lahor. However, great improvements have been observed at the Hund Museum. For example, a hostel is being constructed at the site, a laboratory is being established to test the ancient artifacts excavated from the nearby archeological sites, and new artifacts are being placed at the gallery of the Museum.

An additional specialty of the Hund village that can be used to its advantage is its variety of handicrafts ranging from Peshawari *Chappals*, local *Chaddars* made of cotton to *Charpais* with leather weave and clay and glazed pottery of Kallu Khan village.

2.6.10 **Issues and Constraints for Women's Employment/Business**

There is no trend of female employment in the area.

2.6.11 **Recommendations**

Looking at the potential of *Purani Dherai*, the Department of Archeology should acquire *Dherai* and the surrounding land. A proper tourist facilitation center with hotel and restaurant facilities should be constructed where foreign and local tourists can stay and rest while visiting the site.

A souvenir shop can be constructed at the Hund Museum where locally produced handicrafts can be placed. A local women's community based organization can be developed to supply and manage these handicrafts to the shop or a group of business women can manage these shops.

2.7 Toap Mankiala

2.7.1 Historical Background

The Mankiala Stupa is a second century Buddhist stupa near the village of Toap Mankiala, District Rawalpindi of Pakistan's Punjab province. The stupa was built to commemorate the spot where, according to the Jataka tales, an incarnation of the Buddha sacrificed parts of his body to feed seven hungry tiger cubs⁶³.

The stupa is said to have been built during the reign of Kanishka between 128-151 CE. An alternate theory suggests that the stupa is one of 84 such buildings, built during the reign of Mauryan emperor Asoka to house the ashes of the Buddha.

The stupa was discovered by Mount Stuart Elphinstone, the first British emissary to Afghanistan, in 1808 – a detailed account of which is in his memoir 'Kingdom of Caubul' (1815). The stupa contains an engraving which indicates that the stupa was restored in 1891⁶⁴.

Mankiala Stupa's relic deposits were discovered by Jean-Baptiste Ventura in 1830. The relics were then removed from the site during the British Raj, and are now housed in the British Museum⁶⁵.

Mankiala Stupa is located in the village of Toap Mankiala, near the village of Mankiala. It is 36 km southeast of Islamabad, and near the city of Rawalpindi. It is visible from the nearby historic Rawat Fort.

2.7.2 Significance as a Tourist Site

The stupa was built to commemorate the spot where Prince Sattva, an earlier incarnation of the Buddha, sacrificed some of his body parts to feed seven hungry tiger cubs⁶⁶. This stupa has religious significance for Buddhists as it is considered a sacred site due to the beliefs attached to it. However, it is not a known site and needs to be further promoted amongst both Pakistani and international tourists.

2.7.3 Tourism at Site: Number of Tourists

Toap Mankiala mostly receives local visitors and those too in small numbers. The shopkeepers and taxi drivers near the stupa report that only around 5 to 10 people visit the stupa on average per day, which increases to around 50 to 70 during the weekends. As there are no special events associated with the site, the number of visitors mostly remains the same throughout the year, with a slightly higher number in spring months due to the weather that is February to April.

⁶³ Bernstein, Richard (2001). *Ultimate Journey: Retracing the Path of an Ancient Buddhist Monk who Crossed Asia in Search of Enlightenment*. A.A. Knopf. ISBN 9780375400094. Retrieved 16 June 2017.

⁶⁴ <https://www.dawn.com/news/1140468>

⁶⁵

https://www.britishmuseum.org/research/collection_online/collection_object_details.aspx?objectId=251886&partId=1&place=33154&plaA=33154-3-1&page=1

⁶⁶ Bernstein, Richard (2001). *Ultimate Journey: Retracing the Path of an Ancient Buddhist Monk who Crossed Asia in Search of Enlightenment*. A.A. Knopf. ISBN 9780375400094. Retrieved 16 June 2017.

The table below gives information about the local estimates of tourists by the nearby shopkeepers and taxi drivers.

Table 10: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Weekends	104	70	7,280
Ordinary Days	261	10	2,610
Total	365		9,890

Source: SEBCON Survey for World Bank 2017

2.7.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

The local sources at the site said that around 90 percent of the visitors were male with only ten percent women and children. As the stupa is located in a village, many of its visitors were local residents who treated the site as a community recreational spot, especially young boys and men.

Very few tourists came from other provinces, while foreign visitors were even fewer. The most probable reason for the low flow of tourists seems to be lack of awareness and information about the significance of the site.

2.7.5 Current Business Environment and Participation of Women in Business

Mankiala village is situated near the main GT road therefore refreshment and utility stores are quite accessible for travellers and visitors to the area. However, these shops are not targeting the local visitors to the site and are more for the residents in the nearby localities and travellers to other areas along the road.

2.7.6 Potential Business Environment and Women's Employment Opportunities

There are no women involved in any business or economic activities around the site area. People interviewed on the site said that business prospects were very low near the site area because of the low flow of tourists and there was no scope for any new enterprise as no one would want to invest in a place where there were no consumers.

2.7.7 Recommendations

Toap Mankiala is a historical cum religious site which needs to be promoted by TDCP as a tourist attraction. However, in order to attract more tourists to the site, there is a need to upgrade and develop infrastructure around the area. It would be beneficial to involve the local population of Mankiala in the development process of the site including training of local youth as guides and encouraging business prospects amongst the locals around the site area. This might promote more local tourism to the stupa.

The concerned authorities should also ensure the enforcement of Antiquity Act in order to preserve and conserve the historical value of the site.

2.8 Wazir Khan Mosque

2.8.1 Historical Background

The Wazir Khan Mosque is a 17th century mosque located in the city of Lahore, capital of the Pakistani province of Punjab. The Mosque was commissioned during the reign of the Mughal Emperor Shah Jahan as part of an ensemble of buildings that also included the nearby *Shahi Hammam* baths. Construction of Wazir Khan Mosque began in 1634 C.E., and was completed in 1641⁶⁷.

Considered to be the most ornately decorated Mughal-era mosque⁶⁸, Wazir Khan Mosque is renowned for its intricate faience tile work known as *kashi-kari*, as well as its interior surfaces that are almost entirely embellished with elaborate Mughal-era frescoes. The Mosque has been under extensive restoration since 2009 under the direction of the Aga Khan Trust for Culture and the Government of Punjab, with contributions from the governments of Germany, Norway, and the United States⁶⁹.

The Mosque is located in the Walled City of Lahore along the southern side of Lahore's *Shahi Guzargah*, or "Royal Road," which was the traditional route traversed by Mughal nobles on their way to royal residences at the Lahore Fort⁷⁰. The Mosque is situated approximately 260 metres west of the Delhi Gate, where the Mosque's *Shahi Hammam* is located. The Mosque also faces a town square known as Wazir Khan Chowk, and the Chitta Gate.

The Mosque was commissioned by the chief physician to the Mughal Court, Ilam-ud-din Ansari, who was widely known as Wazir Khan⁷¹. Wazir Khan later became the *subedar*, or Viceroy, of Punjab⁷² and commissioned several monuments in Lahore. Wazir Khan owned substantial amounts of property near the Delhi Gate, and commissioned the Wazir Khan Mosque in 1634 in order to enclose the tomb of Miran Badshah, an esteemed Sufi saint whose tomb now lies in the courtyard of the Mosque. Prior to construction of the Wazir Khan Mosque, the site had been occupied by an older shrine to the saint⁷³.

The Mosque's interior is richly embellished with frescoes that synthesize Mughal and local Punjabi decorative traditions, while the exterior is lavishly decorated with intricate Persian-style *kashi-kari* tile work⁷⁴. Wazir Khan's Mosque superseded the older Maryam Zamani Mosque as Lahore's main mosque for congregational Friday prayers⁷⁵.

⁶⁷ "Conservation of the Wazir Khan Mosque Lahore: Preliminary Report on Condition and Risk Assessment" (PDF). Aga Khan Development Network. 2012. Retrieved 25 August 2016

⁶⁸ Masson, Vadim Mikhaïlovich (2003). *History of Civilizations of Central Asia: Development in contrast*

⁶⁹ Muzaffar, Zareen (8 February 2016). "The Walled City of Lahore: Protecting Heritage and History

⁷⁰ "History and Background in Conservation of the Wazir Khan Mosque Lahore: Preliminary Report on Condition and Risk Assessment". Aga Khan Historic Cities Programme. Aga Khan Cultural Services - Pakistan. 2012. Retrieved 25 August 2016.

⁷¹ Shelomo Dov Goitein. *Studies in Islamic History and Institutions* BRILL, 2010 ISBN 9004179313 p 170

⁷² Catherine Blanshard Asher. *Architecture of Mughal India*. Cambridge University Press. ISBN 9780521267281

⁷³ <https://archnet.org/system/publications/contents/6585/original/DPC3347.pdf?1384798179>

⁷⁴ Wescoat, James (1996). *Mughal Gardens: Sources, Places, Representations, and Prospects*. Dumbarton Oaks. p. 160.

⁷⁵ Mohammad Gharipour. *The City in the Muslim World: Depictions by Western Travel Writers*. Routledge. ISBN 9781317548225

Wazir Khan's Mosque is part of a larger complex that includes a row of shops traditionally reserved for calligraphers and bookbinders, and the town square in front of the Mosque's main entrance⁷⁶.

2.8.2 Significance as a Tourist Site

Wazir Khan Mosque features South Asia's first example of a purpose-built Central Asian *charsu bazaar*, or four-axis bazaar, although in the Wazir Khan Mosque adaptation, two of the four axes are aligned as the Mosque's entryway, while the other two form the "Calligrapher's Bazaar"⁷⁷. In addition to the row of shops that formed the "Calligrapher's Bazaar," the Mosque also rented space to other types of merchants in the Mosque's northern and eastern façades, and also ran the nearby *Shahi Hammam*⁷⁸. Revenues from these sources were meant to serve as a *waqf*, or endowment, for the Mosque's maintenance⁷⁹. Another notable site near the Mosque is the Sultan ki Sarai.

Construction of the Mosque began under the reign of Mughal Emperor Shah Jahan in either 1634 or 1635, and was completed in approximately seven years.

The Mosque became famous for and is still appreciated because of the incredible *Qashani* tile work which was a specialty of the Mughal period. In the courtyard of the Mosque is the tomb of Syed Muhammad Ishaq, the renowned saint who is popularly known as Miran Badshah. He was a divine highly respected by the locals for his religious preaching and noble personality, who got settled in the city during the Tughluq Dynasty period. The tomb actually predates the Wazir Khan Mosque which was constructed much later⁸⁰.

The most distinguished and notable feature of the architecture of Wazir Khan Mosque is its Minarets at all the 4 corners. It was the first time that any mosque in Lahore had such a design. The enormous Badshahi Mosque with similar Minarets in Lahore was constructed much later in 1673 by Emperor Aurangzeb, who was the son of Shah Jahan. The prayer hall of the Mosque has a 5-bay motif (one aisle), which was established in the city a generation earlier at the famous Maryam Zamani Mosque for the first time. The majority of the construction of the Mosque was done using dressed bricks which are decorated with glazed tile mosaics⁸¹.

Another notable feature of Wazir Khan Mosque is the incorporation of as many as 22 shops in the ground plan. The shops are beautifully designed at either side of the entrance having a brick-paved passage going right in between the shops situated at both sides. This commercial area is well extended and it reaches Wazir Khan Chowk (Square), which still is the most vibrant and lively commercial area of the city of Lahore. It needs to be mentioned here that the doors and shutters of these shops have been refurbished and decorated resembling the original work through a World Bank funded project. Furthermore, under the

⁷⁶ <http://www.akdn.org/where-we-work/south-asia/pakistan/cultural-development/walled-city-of-lahore-conservation>

⁷⁷ Salman, Muhammad. "DOCUMENTATION AND CONSERVATION OF WAZIR KHAN MOSQUE, LAHORE, PAKISTAN" (PDF). Aga Khan Cultural Service. Aga Khan Cultural Service. Retrieved 25 August 2016.

⁷⁸ "History and Background in Conservation of the Wazir Khan Mosque Lahore: Preliminary Report on Condition and Risk Assessment". Aga Khan Historic Cities Programme. Aga Khan Cultural Services - Pakistan. 2012. Retrieved 25 August 2016.

⁷⁹ A. H. Qasmi. International encyclopaedia of Islam. Gyan Publishing House. p. 269. ISBN 9788182053205.

⁸⁰ <http://www.pakistantoursguide.com/wazir-khan-mosque.html>

⁸¹ <http://www.pakistantoursguide.com/wazir-khan-mosque.html>

same World Bank project the Shahi Hamam near the mosque has also been restored by the Walled City Authority of Lahore.

2.8.3 Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)

Despite its historical value and grandeur, Wazir Khan Mosque is almost devoid of any tourists. The Mosque is used by the local shopkeepers and residents for praying purposes but according to all the people consulted on the site, hardly any visitors visit it as a tourist site. It also needs to be mentioned here that right opposite the Mosque is the shrine of a Sufi called Sal Soor, which receives a notable number of devotees but the Mosque is perceived more of a place of worship rather than a tourist site.

The locality is quite congested due to narrow streets and shops on both sides which prevent vehicles and other modes of transport from getting easy access to the Mosque. Most people who visit the shrine or the Mosque being local residents, prefer walking.

During their interviews the Imam of the Mosque and the two rickshaw drivers near the site said that the Mosque needed renovation and attention by the concerned authorities. While it was visited by hundreds of people every day, they were all regular worshippers, not tourists. Only one to two people in a week came for sightseeing, or once a month a family drifted by comprising of women and children.

2.8.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

The Mosque had almost no tourism and majority of the visitors were male worshippers who came to pray.

According to the worshippers and also the Imam of the Mosque, the Mosque had no toilet for either males or females. There was only an ablution place with taps of water for washing.

2.8.5 Current Business Environment and Women's Involvement

Wazir Khan Mosque is surrounded by shops, most of which are family businesses which people have been running for generations. There is a famous fish and *pakora* shop in front of the Mosque, in addition to other small food outlets nearby serving traditional foods like *biryani* and *haleem*, etc. Part of the bazaar is dominated by wholesale clothes shops and another section is dedicated to steel works specializing in sharpening of *Moharram* procession blades and knives. It is a bustling and busy market which already has its niche consumer and there is limited space for any other enterprise, especially related to tourism.

2.8.6 Issues and Constraints for Women's Employment/Business

The economic activities around the site area are mostly traditional occupations therefore involvement of females in employment or business has no scope. The shopkeepers around the Mosque are of the opinion that local residents and the type of consumers who visit their shops would not approve of or accept an active and visible role of women in business activities.

2.8.7 Recommendations

Wazir Khan Mosque is indeed a great tourist site but grossly underutilized. Perhaps due to its location, the Mosque is overlooked even by the Pakistani tourists, who opt for the Badshahi Mosque or Shahi Qilla (Fort) also located in interior Lahore. The TDCP needs to promote the site more to encourage more tourism in the area.

Furthermore, there is a dire need to pay more attention to renovation, preservation and conservation of the mosque structure. To manage and conserve the original structure, the entire project needs to be led by a team of experienced professionals.

3 Religious Sites

3.1 Nankana Sahib

3.1.1 Historical Background

Nankana Sahib is a city and capital of Nankana Sahib district in the Punjab province of Pakistan. It is named after the first Guru of the Sikhs, Guru Nanak Dev Ji Maharaj, who was born in the city and first began preaching there. Today it is a city of high historic and religious value and a popular pilgrimage site for Sikhs from all over the world⁸². It is located about 80 km west of Lahore and about 75 km east of Faisalabad. The city has a population of approximately 70,000.

The township was founded by Rai Bhoi and thus was known as Rai-Bhoi-Di-Talwandi⁸³. His great-grand son Rai Bular Bhatti, renamed it as 'Nankana Sahib' after the birth of Guru Nanak. The Gurdwara Nankana Sahib, originally constructed in around 1600 CE, was renovated in 1819–20 CE by Gian-Punjab Maharaja Jassa Singh Ramgarhia and the Sikh Conference of Punjab, Jammu & Kashmir, Peshawar, Kangra and Hazara.

During the Akali Movement on 20 February 1921, Narain Das, the Udasi Mahant (clergy) of the Gurdwara at Nankana Sahib, ordered his men to fire on Akali protesters, leading to the Nankana Massacre. The firing was widely condemned, and an agitation was launched until the control of this historic Janam Asthan Gurdwara was restored to the Sikhs⁸⁴. Again, in the 1930s and 40s the Sikhs added more buildings and more architectural design to the site.

3.1.2 Significance as a Tourist Site

This shrine, representing the home of Baba Kalo and Mata Tripta, father and mother respectively of Guru Nanak Dev, where the Guru was born, was established by Baba Dharam Chand (1523-1618), son of Baba Lakhmi Das and grandson of Guru Nanak Dev. The shrine must have been established before the end of the sixteenth century because Guru Arjan Dev (1563-1606) is believed to have visited it. Its present building comprising a square, domed sanctum with a rectangular pavilion attached to it within a vast walled compound, was built by Maharaja Ranjit Singh (1780-1839)⁸⁵.

The site has great significance for Sikh pilgrims. A large number of pilgrims from India and other places like the US, UK and Canada visit the Nankana Sahib on seven different religious occasions and festivals. Festivals are further categorized into Gurburabs, which are festivals associated with the lives of the Gurus and other festivities.

Table 11: Prominent Sikh Festivals

s.#	Religious Occasion / Festival	Date	Festival/Gurburab	Location
-----	-------------------------------	------	-------------------	----------

⁸² Iqbal, Amjad (22 November 2015). "Over 2,500 Indian Sikhs attend annual pilgrimage". DAWN.COM. Retrieved 20 April 2016

⁸³ Khalsa, Sukhmandir (1 January 2010). "Historical Gurdwaras of Nankana, Pakistan Commemorating Guru Nanak Dev". About.com Religion & Spirituality. Retrieved 20 April 2016

⁸⁴ Singh, Roopinder (March 23, 2011). "Bhagat Singh: The making of the revolutionary". The Tribune. Retrieved 2011-10-23. Bhagat Singh was a well-read, articulate young man who significantly impacted Indian history and left behind a legacy that even 80 years after his martyrdom is still very much a part of our cultural ethos

⁸⁵ <http://thenankanasahib.com/nankana-sahib-history>

1	Birthday Baba Guru Nanak	In the month of November*	Gurpurab	Gurdwara Janam Asthan Nankana Sahib
2	Baisakhi/ Vaisakhi	14 th April	Holy Festival	In and around Gurdwara Panja Sahib
3	Shaheedi Din Guru ArjanDevJi	16 th June	Gurpurab	Dera Sahib Lahore
4	Death Anniversary of Maharaja Ranjit Singh	29 th June	Commemoration	Dera Sahib, Lahore
5	Death Anniversary of Guru RamdasJi	16 th Sept	Gurpurab	Lahore
6	Death Anniversary of Guru Nanak	22 nd Sept	Gurpurab	Gurdwara Kartarpur, Narowal
7	Birthday Guru RamdasJi	9 th Oct	Gurpurab	Lahore

* It is celebrated on the 14th lunar day in November, thus it changes each year

3.1.3 Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)

The *Baisakhi* Festival is the busiest month when a large number of people from India and other parts of the world come to Nankana Sahib. The following table presents the estimated number of tourists visiting the site.

Table 12: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Special Days	12	25,000	300,000
Weekends	104	4,000	416,000
Ordinary Days	249	2,000	498,000
Total	365		1,214,000

Source: SEBCON Survey for World Bank 2017

3.1.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

The *Baisakhi* Festival and the birthday of Baba Guru Nanak are the busiest days at the site when a large number of tourists from India and around the world visit the site. Otherwise, people of almost all age brackets and gender visit the site on a regular basis. According to the local Sikh tourists, (3/5) they say that they visit every Friday for worship. Other tourists (2/5) say that they visit the site on Eid days or whenever they visit their relatives residing in Nankana Sahib.

3.1.5 Access and Essential Facilities at the Site

The access road to the site is in very good condition. A residential complex (hostel) is built within the premises of the shrine for pilgrims, which seems well maintained. There is no resting place or restaurant, etc., where tourists coming from outside Nankana can stay or freshen up. Majority of the tourists (3/5) visiting the site say that there should be a shaded area within the site to sit or wait.

3.1.6 Current Business Environment and Women's Involvement

The site is prominent and located within the city but there are no tourist specific shops, restaurants, etc., nearby. However, the *langar* (shared food) is available within the premises of the *darbar*. Outside the site there are two hawkers, one selling fish and the other general items, and there are two or three shops owned by Sikhs selling jewelry and general items.

According to the shopkeeper interviewed, major economic activity is seasonal, i.e. on *Baisakhi* and on the birthday of Baba Guru Nanak. A festival is held at the site during these occasions but on normal days there is no such economic activity.

3.1.7 Issues and Constraints for Women's Employment/Business

According to the shopkeepers interviewed, they felt that cultural issues are a constraint in employing females.

3.1.8 Potential Business Environment & Scope of Employment for Women

According to local sources, there are around 1,800 private rooms rented out to the Sikh Yatries during peak pilgrimage visits by the local communities near the Darbar. During high season, these rooms are rented out at exorbitant prices ranging from Rs, 30,000 to 60,000 per night. Women can play a significant role in managing these rooms including cooking arrangements for the guests.

There is also a possibility of establishing a small restaurant and a souvenir shop near the Gurdwara.

3.1.9 Issues and Constraints for Women's Employment/Business

According to the entrepreneurs in the area, local social culture does not allow females to work and there is no trend of women working at shops.

3.1.10 Recommendations

There is possibility of starting a small restaurant and a souvenir shop near the Darbar. The Evacuee Trust Board of Punjab may facilitate in opening of these shops in the surrounding land of the *Darbar*. The traditional items of interest for Sikh Pilgrims, e.g. the five Ks (*Kangha, Kesh, Kara, Kachera* and *Karpan*), postcards and rosary beads, etc., can be placed in these souvenir shops. A group of women can run these shops and they can also employ other females. Additionally, the female relatives (may be elderly women) of males currently working at the site can start working side by side with the male members of the families. This will not only provide security to females but also help in changing the local trends.

Another opportunity to engage women in business activities could be during the traditional festivals when a large number of pilgrims from India and other places visit Pakistan. A number of stalls are established during these days. The Evacuee Trust Property Board may reserve a quota for female stalls during the festivals of *Baisakhi* and the birthday of Guru Nanak for example.

It also needs to be mentioned that during restoration of the Darbar, construction material should be selected carefully aligned with the original material used. Use of cement for restoration should be avoided at all cost.

It was also noticed during the visit to the Darbar, that the direction of the exhaust fans inside the Gurdwara is not appropriate, therefore, they do not fulfil the purpose of ventilation, which causes distress especially during high pilgrimage season.

As Nankana Sahib is a sacred site for Sikhs, a high number of Diaspora Sikh tourists also visit the *Darbar*. These pilgrims either mostly stay in Lahore or other nearby cities like Faisalabad, which indicates that there is a potential for a three to four-star hotel facility close to the Darbar.

3.2 Darbar Sahib – Kartarpur, Narowal

3.2.1 Historical Background

Darbar Sahib is a Gurdwara in Kartarpur, Narowal District, Pakistan, 120 km from Lahore. It is built on the historic site where Guru Nanak settled and assembled a Sikh community after his missionary travels. The present Gurdwara is built on the site where Guru Nanak is popularly believed to have died⁸⁶, on 22 September 1539.

The shrine is located by the River Ravi within a distance of four kilometers from the Dera Sahib railway station. The Gurdwara is located very close to the border with India. The present building was built at a cost of Rs.1,35,600, donated by Sardar Bhupindar Singh, the Maharaja of Patiala. It was repaired by the Government of Pakistan in 1995, and fully restored in 2004, incurring expenditure in lacs of rupees. It is a spacious and beautiful building. Its location beside a forest and River Ravi makes its care difficult though.

3.2.2 Significance as a Tourist Site

The Gurdwara was built to commemorate the site where Guru Nanak, the founder of Sikhism, settled after his missionary work. He assembled a Sikh community there in 1522, and lived for 17 years until his death in 1539. The Gurdwara is built where Guru Nanak is said to have died. The Gurdwara is also notable for its location near the border between Pakistan and India. The shrine is visible from the Indian side of the border as Pakistani authorities generally trim the tall Elephant grass that would otherwise obstruct the view. Indian Sikhs gather in large numbers on bluffs to perform *darshan*, or sacred viewing of the site, from the Indian side of the border.

As the shrine lies only 3 kilometers from the border with India, Pakistan in the year 2000 agreed to allow Sikh pilgrims from India to visit the shrine visa-free by constructing a bridge from the border to the shrine⁸⁷. In May 2017, Indian parliamentary standing committee members announced that no such corridor would be established, given the poor state of India-Pakistan relations⁸⁸. Instead, the Government of India may install four binoculars for viewing of the site⁸⁹.

In 2022, 500 years are going to be completed since the establishment of Kartarpur, which will mark an extremely important time for Sikh pilgrims. It can easily be assumed that this period will have numerous tourism potential and preparation should be made beforehand to promote tourism at this time.

⁸⁶ Singh, H. S. (2000). The Encyclopedia of Sikhism. Hemkunt Press. ISBN 9788170103011. Retrieved 27 May 2017.

⁸⁷ Accessed May 10, 2012 <http://punjabnewslines.com/content/terisikhi-welcomes-pakistan-offer-open-kartarpur-sahib-corridor-sikh-pilgrims/21541> Jump up ^ Accessed May 10, 2012 http://articles.timesofindia.indiatimes.com/2010-06-27/chandigarh/28304424_1_gurdwara-kartarpur-sahib-indian-sikh-pakistan-government Jump up ^ <http://kartarpur.com/15-11-2000.htm>

⁸⁸ Corridor connecting India with Kartarpur Sahib shrine in Pak ruled out". Tribune India. 2 May 2017. Retrieved 27 May 2017.

⁸⁹ MP wants Kartarpur Sahib corridor to be in Indo-Pak talks agenda". Times of India. 8 April 2017. Retrieved 27 May 2017.

3.2.3 Tourism at Site

As this Gurdwara has a lot of religious significance for the Sikhs, it is regularly visited by religious pilgrims from all over the world, but especially from across the border from India. However, according to one of the Gurdwara's caretakers and a security guard, Sikh visitors mostly visit during specific months like at the *Baisakhi* Festival or in September when there is an annual festival organized at the Gurdwara. At special events like *Baisakhi* or the annual *mela*, visitors per day to the Gurdwara exceed 10,000.

The Gurdwara, other than religious pilgrims, also receives some local tourists mostly from nearby cities or villages. The compound of the Gurdwara is open to all visitors seven days a week from 10 am to 5 pm during winters, and 10 am to 6 pm in summers. The number of local visitors on an average day is not more than 20, and even less on some days.

3.2.4 Number of Tourists (Daily/Weekly/Monthly Cycle)

The tourists present at the site on the first day of the study's field work were two families and three small groups of male friends. Both the families had come from nearby cities of Sialkot and Shakargarh, and had come to the Gurdwara with the relatives they were staying with. In both instances, the host families had brought over their guests for site seeing. One of the hosts, a female respondent, said that they were regular visitors to the Gurdwara themselves as well and also brought relatives over whenever possible because they found the general environment quite relaxing and open.

In case of the three groups of friends, again all three had come for site seeing with local friends who had brought them to the Gurdwara. They said that they were enjoying the visit but felt that the place lacked basic services which are needed for tourism, like public transport, and eating places. Similar views were expressed by all fifteen tourists interviewed, who felt that the biggest problem in getting to the Gurdwara was that private transportation was required as the site was located inside a village. Then because of the location of the Gurdwara, there were no restaurants or shops close by where visitors could have a meal or even buy snacks. People from other villages or nearby towns also used rickshaws and taxies which had to be stopped for the way back as well otherwise there was no other mode of transport for going back.

According to the Gurdwara management of Darbar Sahib, the rough estimates of visitors who visit the site varies according to seasons and special events as most religious pilgrims visit during *Baisakhi* or the annual festival, including locals as well as a large number of foreign pilgrims.

Table 13: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	10	10,000	100,000
Weekends	104	100	104000
Ordinary Days	241	35	8435
Total	365		212435
<i>Source: SEBCON Survey for World Bank 2017</i>			

3.2.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

The Gurdwara management and security personnel said that while most of the visitors are family groups which include females as well, the number of female visitors is much lower compared to males. The rough estimates of female visitors quoted by the respondents were 25 to 30 percent.

The average age of the tourists who were present during the data collection ranged from 18 years to 60 years, which indicates that the Darbar Sahib site is not limited to certain age groups but is visited by diverse groups of people from all walks of life.

3.2.5.1 Foreigners vs. Locals vs. Nationals

As mentioned earlier, Darbar Sahib is a significant religious site and considering that the majority of Sikhs reside in India, most of the religious pilgrims come from India as well as other parts of the world like United Kingdom, Canada and the United States. Local tourists are much less in number compared to other Pakistani tourists. People living in nearby areas visit the Gurdwara but their flow is quite low. In fact, the caretakers and security personnel at the site are also of the opinion that there is a need to promote the Gurdwara to encourage more tourists to visit the place and boost the local economy. The management of the Gurdwara is also of the opinion that the Government of Pakistan needs to relax their Visa policies concerning religious pilgrims, especially from India, so that more foreign visitors can come to Pakistan for religious tourism, which will boost national tourism and encourage investments in the development of such sites as Darbar Sahib.

3.2.6 Business Environment at the Site

Darbar Sahib is located off the main road leading to Shakargarh town of Narowal district, in the village of Kartarpur. The Gurdwara is near the river bank to one side of the main village residential area therefore, it has no houses near it except for a small village grocery shop about 200 meters away from the main compound. There are no other shops or eating places in the near vicinity of the site, which is quite unexpected considering that this Gurdwara receives thousands of foreign visitors at least twice a year. The Gurdwara management are of the opinion that the probable reason for lack of any business near the site is that majority of the foreign pilgrims who visit the place are contained within the Gurdwara during the festivities and seldom need to venture out. Furthermore, due to strict security measures and concerns, these religious tourists are not encouraged to go outside the premises of the Gurdwara in any case.

3.2.7 Current Business Environment and Women's Involvement

Firstly, Darbar Sahib has no existing business near or even at a considerable distance from its premises. Secondly, as it is located in a village and other than occasional peak days in a year, the tourist flow is quite low, which is another reason for no business investment near the Gurdwara. Furthermore, the local market is not lucrative enough for any business set-up including eateries and restaurants. The role of women in any activities or businesses related to the Gurdwara is currently non-existent.

3.2.8 Issues and Constraints for Women's Employment/Business

Tourists as well as staff working at the Gurdwara are of the opinion that although they feel that there are no issues concerning participation of females in the tourist activities in general and those of the Gurdwara in particular, but considering the rural environment of the Gurdwara, it is not conducive for females to do any economic activities here. Even during the *Baisakhi* and annual festival at the Gurdwara, there are no female entrepreneurs active.

3.2.9 Potential Business Environment & Scope of Employment for Women

The Gurdwara management and staff are of the view that women could play a potential role in facilitating female visitors especially during peak times of the *Baisakhi* and the September *mela*. In this context, local women can play a role in selling local handicrafts and snacks during the pilgrimage times when the flow of tourists and pilgrims is high.

3.2.10 Recommendations

There is a need to create awareness amongst national and local tourists about such religious sites as Darbar Sahib to encourage Pakistani tourists to visit these sites to boost the local economy and enhance development activities around the site. The Pakistan Government Visa policies need to be more open and lenient towards tourists as well, especially traveling from India as sites like Darbar Sahib don't only have religious significance but can also help boost tourism in the country. The Tourism Department of Punjab should initiate some business activities near Darbar sahib by involving the local residents of the village. For this purpose, local Civil Society Organizations can be involved for mobilizing local communities. Such an initiative can also help in creating opportunities for female entrepreneurs in the area to introduce their handicrafts especially during peak seasons such as *Baisakhi* and the annual *mela*.

The residential quarters constructed inside the premises of the Gurdwara are made of prefabricated material, which have ruined the look of the Darbar. These should be removed and proper residential quarters should be constructed in accordance with the architecture of the Darbar.

3.3 Gurdwara Rori Sahib

3.3.1 Historical Background

This site is located two kilometers south-east of present-day Eminabad and one and a half kilometers north-west of the center of a village called Talab. Eminabad, an old town, is about 55 kilometers north of Lahore and 15 kilometers south of Gujranwala. It is linked to the Grand Trunk (GT) Road and Eminabad railway station by a four kilometers stretch of metaled road, which at present is in a depleted state. This area has three important historical shrines for the Sikhs - Gurdwara Rori Sahib, Gurdwara Chakki Sahib and Gurdwara Khuhi Bhai Lalo⁹⁰.

Gurdwara Rori Sahib is the sacred shrine which marks the site where according to tradition Guru Nanak, after the destruction of the town, had stayed with Bhai Lalo. Here the Guru had to sit and lie on a hard bed of pebbles (small stones or *ror-ree* in Punjabi) as alluded to in Bhai Gurdas Varan.

When the armies of Babur entered Punjab in 1521, Guru Nanak Dev was present in Eminabad. At the time of capture of Eminabad, many locals were arrested among whom was Guru Nanak Dev Ji. Guru Nanak was sitting on the pebbles and was busy in his prayers when he was arrested. The Gurdwara stands at the place of the pebbles.

An imposing Gurdwara has been built over the place. A large pond and other buildings make it more graceful. A large estate worth Rs.5000 per annum and 9 squares of agricultural land is endowed to the Gurdwara from the era of Maharaja Ranjit Singh. *Vaisakhi* (or *Baisakhi*) and Kattak Puranmashi festivals used to be held in the past but only the *Baisakhi* festival is now held where people from Gujranwala and its adjoining areas participate with fanfare. This is the premier Gurdwara of the town. Its central building is a three-storey imposing structure of cut brick work, which is topped with three *chhatri*-like, or umbrella-like structures covered with a large central dome and smaller *chhatris* (dome-shaped pavilions) on either side. A rectangular hall adjoins it on the left side of the entry. A large *sarovar* or pond, surrounded with low walls on two of its sides is set skewed to the right of the central entry tower. At the rear of the complex there is a room topped with a particularly exquisite ribbed white lotus dome with a circumambulatory verandah. This room covers the pebbled area on which Guru Nanak was arrested.

Before Partition, Eminabad was known for its week-long *Baisakhi* festival which included largely attended congregational gatherings of Sikhs at Gurdwara Rori Sahib as well as the cattle fair.

3.3.2 Significance as a Tourist Site

Although urbanisation has left the Gurdwara away from the main city in a deserted location, history associated with it makes the place significant for the followers of Sikhism. The name of the place comes from the history of Mughal rule. The place came to be known as *Rori*, meaning pebbles in Punjabi, after Eminabad was destroyed by the Mughal Emperor Babur's force in 1521. Later, in 1578, Babur's army took Guru Nanak Dev into

⁹⁰ [<http://www.flickr.com/photos/8984406@N07/> Below is a Picture Gallery by Flickr Tahir Iqbal]

prison. Guru Nanak Dev is known as the first guru of Sikhs⁹¹. The Gurdwara building is approximately 200 years old, but the exact year in which it was built is unknown.

3.3.3 Tourism at Site: Number of Tourists (Weekly/Monthly/Daily Cycles)

Although Rori Sahib is not very far from main GT Road, the condition of the road leading to the site is in a deplorable state making the journey quite difficult, especially for those tourists who visit the site using public transport. According to the few visitors who were present at the time of the survey, the travel to the Gurdwara was quite unpleasant because the road was almost non-existent with several pot holes and pebbled patches of gravel. A few visitors also said that they would not want to come here again because of the access issue.

The Gurdwara seems to be quite neglected in the sense that it is rarely visited by local or Pakistani tourists due to lack of awareness about its presence as well as lack of any attraction related to the site other than its religious value for the Sikhs. Therefore, during *Baisakhi*, or when during ordinary pilgrimages by Sikhs, Rori Sahib is also visited as part of the ritual starting from Nankana Sahib, then Rori Sahib and finally Darbar Sahib in Kartarpur.

According to the caretaker, very few people visit the Gurdwara on ordinary days and rather than a tourist site, the Gurdwara has more of a religious significance as a result of which more Sikhs visit during *Baisakhi* or when they come for a general pilgrimage to visit various Gurdwaras in the country and Rori Sahib is also included.

Table 14: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	8	500	1600
Weekends	52	25-30	1,560
Ordinary Days	308	20	4,620
Total	365		7,780
<i>Source: SEBCON Survey for World Bank 2017</i>			

3.3.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

The Gurdwara ordinarily receives male visitors mostly between the ages of 20 to 40 years. According to the local shopkeeper who has a small utility store near the Gurdwara, out of the total visitors who visit the site, only around 10 percent are females and those also mostly belong to the Sikh community who visit during *Baisakhi* or religious tours.

3.3.5 Current Business Environment and Involvement of Women

Except for a small canteen which sells tea, packed juices, etc., there are no other utilities or shops near the Gurdwara. The owner of the canteen said that he manages to make around Rs. 15,000 a month and is not at all satisfied with his income. The few visitors who were present also felt that the site lacked basic utilities and available services were very limited or non-existent including transport, food and poor road conditions.

⁹¹ <https://tribune.com.pk/story/1219046/gurdwara-rori-sahib-200-year-old-sikh-temple-shines-date/>

There are almost no business perspectives in the area due to low inflow of visitors. Furthermore, the caretaker and canteen owner also informed that just recently the government had approved the site adjacent to the Gurdwara for a cattle market. This development has both positive and negative implications for Rori Sahib. Negative because it will create congestion and affect the general environment of the area. The positive side can be that development of a cattle market might expedite construction of the road leading to the area, which will encourage other businesses and also attract more visitors to the site.

There is also a dumping site near the Gurdwara, which is quite inappropriate considering that the Gurdwara is a religious site with a high potential of tourists from all over the World not only for religious reasons but also otherwise.

3.3.6 Recommendations

Rori Sahib definitely needs more attention by the concerned authorities in terms of infrastructure development and awareness raising regarding the Gurdwara amongst the local tourists. A metaled road leading to the Gurdwara should be constructed on a priority basis in order to improve the access to the site.

Furthermore, the government should encourage more foreign religious tourists to visit the Gurdwara which, compared to the other Gurdwaras, is overlooked by many pilgrims. If the government organizes tours which include Nankana Sahib, Rori Sahib and Darbar Sahib, Rori Sahib can get its due recognition.

The concerned authorities also need to ensure that the Gurdwara is not negatively affected by the planned cattle market while the dumping ground needs to be removed immediately.

3.4 Bibi Jawindi

3.4.1 Historical Background

The tomb of Bibi Jawindi is one of the five monuments in Uch Sharif, Punjab, Pakistan, and is also one of the 26 sites on the tentative list of UNESCO's World Heritage Sites in Pakistan. It was built in the 15th Century (1493) by an Iranian prince. Bibi Jawindi was the granddaughter of Jahaniyan Jahangasht, a famous Sufi Saint⁹².

Within the same vicinity in Uch there are several tombs of famous mystics (Sufis), notably the tombs of Syed Jalaluddin Bukhari and his family. These structures are joined by a series of domed tombs; the first is said to have been built for Baha'al-Halim by his pupil, the Suharwardiya Sufi saint Jahaniyan Jahangasht (1307-1383). The tomb of Bibi Jawindi is located in a graveyard close by. Besides that, there is a series of three tombs. The first one in line is the mausoleum of Bibi Jawindi, the grand-daughter of Jahanian Jahan-Gasht, and an acknowledged saint of her time. Her divine reputation transcended Indian borders and as a token of devotion from Persia, the cost of the tomb was borne by an Iranian prince⁹³.

The second tomb belongs to Ustad Abdul Aleem, the teacher of Jahanian-Gasht, and the third houses Ustad Nooria, the architect who designed and built all these tombs, lending them their share of eternity⁹⁴.

Due to floods and lack of care, two thirds of Bibi Jawindi's tomb was destroyed while the tile work in the remaining part is being affected⁹⁵. Though repair work has apparently already been initiated, at the time of the Consultants' visit however, it was at a standstill. On the parts of the structure that are still standing, the interior and the exterior of the building are highly decorated with Islamic scriptures, carved timber, and bright blue and white mosaic tiles known as *faience*⁹⁶.

The site is located in the south-west corner of Uch, a historical city founded by Alexander the Great, in the Bahawalpur state of Punjab province⁹⁷. Uch Sharif is known as home of the "shrine culture" because of its cultural significance and presence of several monuments and shrines.

3.4.2 Significance as a Tourist Site

Before partition, the Urs at Uch Sharif was one of the most happening events of the area. It featured a fair that was attended by Sikhs, Hindus and Muslims alike. Post-partition, the attendance was reduced to Muslims and of late, it is left to Barelvīs alone. The Seraiki culture is famous for their esteem towards *Aulia Allah* and they often visit the graveyards and *Mazars* for prayers and pay their tributes to them.

The complexes are built with very fine tile art work. Bibi Jawindi's mausoleum, despite being half demolished, attracts a large number of tourists.

⁹² Tomb of Bibi Jawindi, Baha'al-Halim and Ustead and the Tomb and Mosque of Jalaluddin Bukhari". World Heritage Sites. UNESCO. Retrieved 18 September 2012.

⁹³ <https://www.dawn.com/news/1116073>

⁹⁴ <https://www.dawn.com/news/1116073>

⁹⁵ Bibi Jawindi Mausoleum (Pakistan)". OIC Research Center for Islamic History, Art, and Culture. Retrieved 20 September 2012.

⁹⁶ Faience". About.com. Retrieved 18 September 2012.

⁹⁷ <http://www.livius.org/articles/place/alexandria-on-the-acesines/>

3.4.3 Tourism at Site: Total Number of Tourists (Monthly/Weekly/Daily Cycle)

It was reported that the shrine receives 15 to 20 thousand visitors per day in the peak season (in the month of Sha'abaa), whereas on normal days the number of visitors reduces to 400-500 a day.

Table 15: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Peak Season (Sha`abaa)	30	17,500	525,000
Ordinary Days	335	450	150,750
Total	365		675,750

Source: SEBCON Survey for World Bank 2017

The estimates were taken by the field teams from the locals (hawkers/shopkeepers) who visit the site frequently and by the Consultant from the local visitors.

3.4.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

On average, 50% of the tourists are female (also reported in the range of 40-60%). Around 95% of the tourists are locals, while the rest of the visitors are from other nearby areas with a fraction of foreign tourists.

3.4.5 Access and Essential Facilities at the Site

A new Motorway (Islamabad to Karachi) passing very close to the Bibi Jawindi site is currently under construction. This motorway will pass the shrine at a distance of 400 meters, which will greatly improve access to this site. There is currently no sitting, resting or toilet facility at the site.

3.4.6 Current Business Environment and Women's Involvement

There are currently only three shops at the site: a general store (selling toys and cigarettes), one food stall (selling snacks), and a hawker (a *pakora* seller). All shops are managed by males and there is no resting/sitting place for tourists.

3.4.7 Issues and Constraints for Women's Employment/Business

The local women observe *Parda* (veil). However, a number of female visitors who were coating the graves with mud (a traditional method to preserve the outer side of the graves from rains, etc.) at the graveyard were without veil.

3.4.8 Potential Business Environment & Scope of Employment for Women

Since the place is isolated from human settlement, currently there seems to be no economic or potential business activity for women. If a proper sitting place or restaurant is constructed at the site, there might be a chance of employing women in the form of a group, given the remoteness of the place and to encourage females to work at the site.

3.4.9 Issues and Constraints for Women's Employment/Business

Very little business activity currently takes place at the site. The off-track location of the site is itself the biggest constraint for female employment or participation.

3.4.10 Recommendations

Bibi Jawindi's mausoleum needs to be saved from the encroachment near the site, where the local communities have started to bury their dead. The area right outside the mausoleum has turned into a huge cemetery. Furthermore, people use the bricks and tiles from the mausoleum to mark the graves of their dear ones. Strict action needs to be taken to put a stop to the growing encroachment including the malpractice of causing damage to the structure.

As local people also visit the site, mostly the cemetery near the mausoleum, if a proper sitting place or restaurant is constructed at the site, there might be possibility of employing women or groups of 2-3 women.

3.5 Khawaja Ghulam Fareed

3.5.1 Historical Background

Khawaja Ghulam Farid, one of the most influential Sufi poets⁹⁸ of the Seraiki language, was born in 1845 A.D. in Chachran Sharif near Kot Mithan, a small town in the Seraiki belt of Punjab about 35 km from Rajanpur near the Indus River. He belonged to the Chishti-Nizami Sufi Order. He died in Chachran Sharif and was buried in Kot Mithan⁹⁹. Khawaja Farid wrote poems (*Kafis*) in Punjabi, Urdu, Sindhi, Persian, and Braj Bhasha languages. His *Kafis* are especially notable for their sophisticated variety of language style and content.

Some of his *Kafis* have been sung by famous folk singers and are popular throughout the country. His most significant works include: *Deewan-e-Farid* (a collection of poems in Multani, 1882; in Punjabi, 1883; and in Urdu, 1884). Khawaja Farid composed as many as 272 *Kafis* of high literary merit including *Manaqabae Mehboobia* (in Persian prose), and *Fawaid Faridia* (in Persian prose)¹⁰⁰.

Today an entire branch of literary studies is dedicated to the life and work of Khawaja Ghulam Farid, named *Faridiyat*, and many religious and educational institutions in Pakistan and India are named after him.

The building encompassing his tomb is a beautiful piece of architecture mixing Mughal, Iranian and Central Asian art. The building is made of bricks with artwork in mosaic tiles.

3.5.2 Significance as a Tourist Site

People from all over the country, in particular the admirers of his literary work, along with thousands of followers/devotees (*mureed*) visit his tomb throughout the year. His mausoleum is part of a greater graveyard. Many of Khawaja Farid's close relatives (also saints) are buried within the *Mazaar* compound and also outside. Khawaja Farid is revered not just by the local population and people from the surrounding districts like Bahawalpur, Rajanpur and Multan, but also beyond. His *Urs*/death anniversary attracts pilgrims from other regions of Punjab as well as the rest of the country and the tomb becomes a lively place of cultural and religious symbolism.

3.5.3 Tourism at Site: Total Number of Tourists (Monthly, Weekly, Daily cycle)

A large number of tourists visit the tomb around the year. Following is the estimated number of tourists.

⁹⁸ Suvorova, Anna (22 July 2004). "Muslim Saints of South Asia: The Eleventh to Fifteenth Centuries". Routledge – via Google Books.

⁹⁹ Profile of Khwaja Ghulam Farid on Pakistan Post Office website, Retrieved 21 June 2017

¹⁰⁰ <https://folkpunjab.org/music/poet/khwaja-ghulam-farid>

Table 16: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors/ day	# of Annual Visitors
Special Days (Urs)	3	20,000	60,000
Weekends (Jumma Prayers)	52	17,500	910,000
Ordinary Days	310	600	186,000
Total	365		1,156,000

Source: SEBCON Survey for World Bank 2017

The estimates have been taken from local shopkeepers by the Consultant and the survey team.

3.5.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

Both men and women come in large numbers to pay tribute to Khawaja Farid. Men also come to say prayers at the two mosques attached to the tomb.

3.5.5 Access and Essential Facilities at the Site

The access road to the site is fine. There is a large car park with sufficient space. Toilet facilities are also available for men and women which were found to be in a reasonable condition.

3.5.6 Current Business Environment and Women's Involvement

Just outside the tomb area, a large market comprising hundreds of shops has emerged mostly selling articles of interest to rural women like bangles, artificial jewelry and toys, etc. There are very few eating places and hardly any space for tourists to rest. No female shopkeepers can be seen nor are there any women amongst the administration staff of the shrine, in spite of the fact that a large number of women visit it.

3.5.7 Issues and Constraints for Women's Employment/Business

According to a restaurant owner interviewed, the majority of the population is tribal (Baloch). They are very traditional and strict regarding *purdah* of the females.

3.5.8 Potential Business Environment & Scope of Employment for Women

There seems to be potential for women's involvement in both types of roles, i.e. as shopkeepers and in the administration of the tomb dealing with the women devotees and their other management-related matters. This is only possible if the women are encouraged to undertake such employment and business opportunities in the form of a group and in a separate section for females in the market.

Motivation, facilitation and guidance is required for local women to establish businesses at the site.

3.5.9 Recommendations

It is important to motivate and facilitate the local women to establish female-owned shops and perhaps also a small restaurant in a separate section for women in the market.

3.6 Datta Darbar

3.6.1 History and Background

Datta Darbar is located in the city of Lahore, Punjab, Pakistan. It is the largest Sufi shrine in South Asia. It was built to house the remains of the Muslim Sufi mystic, Abul Hasan Ali Hujwiri, commonly known as *Datta Ganj Baksh*, who is believed to have lived on the site in the 11th century CE. The site is considered to be the most sacred place in Lahore¹⁰¹, and attracts up to one million visitors to its annual *Urs* festival¹⁰².

The shrine was originally established as a simple grave next to the mosque which Hujwiri had built on the outskirts of Lahore in the 11th century. By the 13th century, the belief that the spiritual powers of great Sufi saints were attached to their burial sites was widespread in the Muslim world¹⁰³, and so a larger shrine was built to commemorate the burial site of Hujwiri during the Mughal period. The shrine complex was expanded in the 19th century, and Hujwiri's mosque rebuilt.

The shrine came under Pakistan Government's control as part of the Auqaf Ordinance of 1960, with the official aim of preventing shrine caretakers throughout the country from financially exploiting devotees. The shrine was greatly expanded in the 1980s under the rule of Zia-ul-Haq, during which time the shrine became the largest in South Asia. Offices for NGOs, a library, madrasa, police station, carpark, and offices were all added under his regime. Designated spaces for musical performances, and a new free kitchen, or *langar*, were also added during that time. New markets have emerged around the site since its massive expansion.

Since 1965, a Mehfil-e-Sama, a 2-day *qawwali* music festival, had been held adjacent to the shrine, which in 1992 shifted to a nearby school¹⁰⁴. On 1 July 2010, two suicide bombers attacked the shrine. At least 50 people were killed, and 200 others were hurt in the blasts¹⁰⁵.

3.6.2 Significance as a Tourist Site

The shrine houses the tomb of Ali Hujwiri. The site is considered to be the most sacred place in Lahore. The shrine has emerged as a major economic, political, and social centre in Lahore, and is one of the only places in Lahore where the extremely rich and extremely poor share space together.

It is widely believed among devotees that the saint interred at the shrine is the supreme authority over all Sufi saints in the Indian subcontinent, and that no new Sufi saint could immigrate to the subcontinent without obtaining permission from the spirit of Hujwiri¹⁰⁶.

¹⁰¹ Halafoff, Anna; Clarke, Matthew (2016). Religion and Development in the Asia-Pacific: Sacred Places as Development Spaces. Taylor & Francis. ISBN 9781317647454. Retrieved 12 September 2017.

¹⁰² Linus Strothman (2016). Tschacher, Torsten; Dandekar, Deepa, eds. Islam, Sufism and Everyday Politics of Belonging in South Asia. Routledge. ISBN 9781317435969. Retrieved 12 September 2017.

¹⁰³ Richard M. Eaton (1984). Metcalf, Barbara Daly, ed. Moral Conduct and Authority: The Place of Adab in South Asian Islam. University of California Press. ISBN 9780520046603. Retrieved 29 August 2017.

¹⁰⁴ Nettl, Bruno; Arnold, Alison (2000). The Garland Encyclopedia of World Music: South Asia : the Indian subcontinent. Taylor & Francis. ISBN 9780824049461. Retrieved 12 September 2017

¹⁰⁵ <http://edition.cnn.com/2010/WORLD/asiapcf/07/02/pakistan.explosions/index.html>

¹⁰⁶ Quraeshi, Samina (2010). Sacred Spaces: A Journey with the Sufis of the Indus. Peabody Museum Press,. ISBN 9780873658591. Retrieved 12 September 2017.

Following the establishment of a shrine dedicated to Hujwiri, his tomb was visited by Muslims and non-Muslims in search of his blessings. Illustrious figures such as Baba Farid, Moinuddin Chishti, Nizamuddin Auliya, Dara Shikoh, and Allama Iqbal all paid obeisance to the shrine, and pledged allegiance to Hujwiri. Former Prime Minister Nawaz Sharif is a frequent visitor to the shrine.

3.6.3 Tourism at Site

Datta Darbar is perhaps the most frequented shrine in Pakistan with a high inflow of visitors from all over the country, but especially Lahore and its nearby areas. It is located in the old parts of the city where population density is already extremely high in most areas therefore it is not surprising that the shrine site has regular traffic jams, further aggravated because of encroachments on the roads and pavements by vendors, hawkers and taxi/rickshaw drivers in addition to a hoard of beggars many of who actually live on the streets near the Darbar.

Special security measures are taken on the entry of the shrine with separate queues for males and females. After the security clearance, shoes are deposited before entering the premises. The shoe-keepers are private contractors who charge a non-specific sum on the collection of shoes. There is no regulatory mechanism to oversee the amount charged by the shoe-keepers who charge according to their subjective assessment of the individual.

Qawwali performances are regularly held at the shrine. On special occasions, the shrine is decorated with lights; dinner is prepared for thousands of visitors, who also partake in dance while musicians play Sufi music for hours. At the boundary of the shrine, Muslim faithfuls recite the Qur'an and pay tributes to the Prophet Muhammad.

After the last terror attack within the shrine's premises, the entire infrastructure has been reconstructed or renovated keeping in mind the high number of daily visitors. A separate enclave has been constructed only for female visitors, which allows open spaces for female visitors to visit the Saint's mausoleum and conduct their prayers accordingly. This enclave has separate toilets and washing facilities for females, however, the queue outside the toilets indicates that there is a need for more washrooms to meet the demand.

3.6.4 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

According to rough estimates, Datta Darbar receives around 15,000 – 20,000 visitors every day, with a significant swell in numbers on Thursdays, religious holidays and the annual *Urs*, during which the number of visitors can exceed 50,000. According to the hotel managers, restaurant owners and shopkeepers who have businesses near the shrine, peak months are Moharram and Zil Haj, and the most crowded day of the week is Thursday when a high number of devotees visit to pay their respects to the Sufi.

Table 17: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	60	50,000	3'000'000
Weekends	104	20000	2'080'000
Ordinary Days	201	15000	3'015'000
Total	365		8'095'000
<i>Source: SEBCON Survey for World Bank 2017</i>			

The shrine produces the most revenue for the Auqaf Board out of all the some 400 shrines under its control in Punjab province, and contributes approximately 33% of the Board's revenue. The shrine collects 4 times more income than is spent on the shrine's upkeep. Considered to be the centre of all shrines in Punjab, religious practices and sermons are subject to more government regulation than at other shrines in Pakistan.

3.6.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

As Datta Darbar is a renowned religious site, Muslim visitors from all over the World come to the shrine to pay their respects. However, majority of the tourists who come to the shrine are mostly from Punjab and especially Lahore and its nearby areas. Most of the tourists who were interviewed during this research said that they are regular visitors to the shrine and visit whenever they felt the spiritual need. A few visitors said that they make annual visits, especially during the *Urs* and other religious festivals to pay their respects.

According to the security guards and shrine caretakers, majority of the devotees (almost 60 to 65 percent) are females, who come to pay respect and receive blessings from the Sufi Saint. The profile of the visitors to Datta Darbar varied in terms of ethnicity, demographic and socio-economic characteristics considering the wide spectrum of Datta Sahib's devotees and followers.

The shrine staff said that due to the religious nature of the shrine as well as the security concerns in the country at large, very few foreign tourists came to the shrine with the exception of Muslim pilgrims from India and Pakistani origin foreign citizens. Otherwise, most of the visitors were Pakistanis, majority from within Lahore.

Langar, or free food, served at the shrine is again provided separately for female visitors who are facilitated by female shrine caretakers in forming queues. Drinking water points are available at several points. The premises are kept clean by shrine cleaning staff, which comprises both males and females. Previously, till a few years back people used to even spend nights at the shrine but now are not encouraged to stay by the management due to security concerns.

Female devotees at the shrine revealed that many of them had come from far-off localities of the city and would spend hours reciting prayers and reading the Qur'an and would return home in the evening. Other than the *langar* available at the shrine, there are many restaurants and other eating places near the surrounding areas of the shrine. Visitors can find food according to their palettes and economic status.

3.6.6 Business Environment at the Site and Women's Involvement

As the shrine has a very high influx of visitors, there are multiple economic activities around the shrine including eating places, hotels, food hawkers and vendors selling religious amulets, *chaddars*, incense sticks, flowers and other trinkets like toys, bangles, and women's accessories.

While there are multiple economic activities in and around the shrine premises, participation of women is limited to security guards for checking female visitors, caretakers inside the female enclave, and women cleaners. Outside the shrine, only two to three female hawkers could be seen selling small trinkets and accessories like toys, hair clips and pins, flowers, incense sticks, etc. There are no women or at least none that anyone at the shrine is aware of who ran a business like a hotel or restaurant near the shrine area.

3.6.7 Issues and Constraints for Women's Employment/Business

People who were consulted during the visit to the shrine included hotel and restaurant owners and managers, shopkeepers and vendors, and they all feel that the social and cultural environment does not encourage female entrepreneurs. Although, there are separate areas for males and females inside the shrine, the outside area is extremely crowded which is not very conducive for female visitors who try their best to enter the shrine area as quickly as possible to avoid the crowd outside on the streets.

Inside the shrine, the women caretakers are employed by a private party, which has been subcontracted this work by the shrine management. According to the women employed at the shrine, while they feel secure working at a place like Datta Darbar, their salaries are very low (Rs. 7,500 per month). These women are mostly single parents or destitute females who have to leave their home due to personal difficulties and are now employed on a contract basis to work at the Shrine.

3.6.8 Potential Business Environment & Scope of Employment for Women

In a conventional and traditional socio-cultural environment like Datta Darbar, which receives visitors from all spectrums of the society, it is generally not easy for female participation in entrepreneurship. While there is a substantive number of female visitors, the general atmosphere is not very conducive for females to move around without appropriate attire (head covered, etc.), and the accepted code of conduct for females.

At the same time, considering the high percentage of female visitors, there is a definite scope for a separate commercial area dedicated for women outside the shrine premises. Eateries, female accessories and religious books can be some of the effective commercial items which might attract female customers, especially if the environment permits females to shop at leisure without being harassed.

3.6.9 Recommendations

Datta Darbar is a religious site which has numerous visitors regardless of gender, age, caste or creed. However, being a religious site, it adheres to certain traditions and conventional practices which apply to females as well. Gender segregation is strongly observed and females are not encouraged to enter male domains or enclaves and vice versa. There are female employees working inside the Darbar premises who expressed security in working at a place like the shrine but at the same time lamented on the low salary scales as well as lack of job security. The shrine management should assess the work status of their employees even if they are sub-contracted out to some other party. The minimum wage rate, which is PKR 15,429 as per the Punjab Provincial Budget presented on 2 June 2017 as well as the notification issued by the Finance Department Lahore on 28th December 2017¹⁰⁷, needs to be observed strictly, otherwise such low salary scales can certainly be perceived as exploitation of vulnerable groups.

¹⁰⁷ <http://www.glxspace.com/wp-content/uploads/2017/12/Download-Full-Notification-of-Schedule-Wage-Rates-2017-Punjab-Govt.pdf>

3.7 Bibi Pak Daman

3.7.1 History and Background

There are several myths surrounding the origins of *Bibi Pak Daman*. The name literally means, a 'lady of purity.' Legend claims that the shrine is the last resting place of Hazrat Ruqayyah, a daughter of Imam Ali (A.S), and five other revered women in the 6th Century AD. The women are said to have fled Karbala and reached Lahore, where the Raja of the region summoned them. As women observing *pardah* (veil), they could not allow this and prayed for God's mercy which resulted in the earth opening up and burying them. Others relate that the shrine is so ancient, that Hazrat Datta Ganj Bakhsh, known as the patron-saint of Lahore, was himself a devotee here – a board proclaiming this has been installed in the vicinity to give the tale an authoritative touch.

In order to reach the main building, visitors have to pass through two metal detectors, before being frisked rather carelessly by an elderly gentleman. Spread over a small area of 1000 sq. yards, Bibi Pak Daman comes across as quite crowded, with devotees on every inch of space. Punjab government plans to expand it as they recognize its great popularity among people. Devotees immediately take off their shoes on entering the main compound, and we followed suit. Some devotees seem to have been living here, for they have their carpets spread out underneath¹⁰⁸.

3.7.2 Tourism Significance

Scholars claim that the six graves are of the six daughters of Syed Ahmed Tokhta, who lived in Lahore in the 12th century. His shrine exists to this day in Mohalla Chahaal Bibian in the Walled City of Lahore. In this case the name *Bibi Pak Daman*, refers to the unmarried sisters. From here on, the tale adopts a similar vein to the myth, as it is said that to protect themselves from the Afghan invader, Sultan Jalaluddin Khurasani, the women's prayers to be buried alive were answered.

A narrow street lined with shops selling flowers, religious books, *chadars* (sheets) with religious inscriptions and souvenirs, leads to the shrine itself. It is not the wares on offer in this street, but rather the expressions of the people, full of hope and sincerity, which make a mark on us. In present times, the shrine is popularly known as a rare unification point not only for Muslims of different sects, be they Shia or Sunni, but also for people of different religions, such as Hindus, Christians and Sikhs. The public gathers here in droves every day, and especially on the days of the *Urs*.

Inside, the aroma of roses is overpowering as every grave is covered with them. Having been to Datta Darbar, surprisingly devotees are not being separated based on gender. One area seems specifically for Shias, as it has an *Alam* - a customary silver emblem in the shape of a hand, symbolizing Hazrat Ghazi Abbas's (R.A.) flag in the battle of Karbala - and oil lamps, but otherwise there are no designated areas for different sects. Some trees located in the courtyard attract attention and a woman relates that these were the camels of the buried women, which changed shape to shelter their graves.

¹⁰⁸ <https://www.youlinmagazine.com/story/the-shrine-of-bibi-pak-daman/ODkw>

Near the wall of the central shrine, devotees tie pieces of cloth and locks to the spaces in the walls, and the gate of the mausoleum. The *darbar* has many *malangs* and beggars asking for alms.

3.7.3 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

This is a very popular shrine with a lot of significance for Shias, specifically female devotees. Perhaps the more plausible reason for a higher female following is because the shrine belongs to a female Sufi and women find it easier to relate to her as a medium. Bibi Pak Daman, according to local estimates (shopkeepers, shrine caretakers and regular visitors) receives around 2,000 visitors on regular days and during *Moharram* and *Safar* months between 5000 to 6000 devotees visit the shrine. Around 70 to 80 percent of the visitors are females. Like most shrines, Thursdays and full moon nights are also special events when the number of visitors to all shrines in general swell and similarly a higher number of people visit Bibi Pak Daman as well.

Table 18: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	60	5000	300,000
Weekends	96	4,000	288,000
Ordinary Days	156	2,000	312,000
Total	365		900,000
<i>Source: SEBCON Survey for World Bank 2017</i>			

3.7.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

Bibi Pak Daman is visited by people from all over the country and from all walks of life. However, according to all the respondents including visitors and entrepreneurs around the shrine, a substantive number of visitors to this shrine are females (approximately 60%). The shrine is frequented by women in need of help and support or for prayers for well-being of loved ones. Almost all visitors to the shrine are nationals and very few foreign tourists visit the shrine due to security reasons.

Most of the visitors to the shrine are regular devotees of Bibi Pak Daman and visit the shrine at least twice or thrice a month if not more. Many of the interviewed visitors said that they had been visiting this shrine since they were children as their parents were followers of the Bibi. Even visitors from outside the city are regular visitors. People who visited from other cities of the country said that they visit every year in groups of 35 to 50 people during the month of *Moharram*.

The city visitors who were interviewed informed that the women stay at the shrine premises and men stay at the accommodation provided by the shrine management on subsidized rates. But according to the respondents, the shrine premises do not have adequate capacity to accommodate a large number of devotees which creates problems for those who want to pray at night. Furthermore, services available like toilets and drinking water are also thought to be inadequate and unhygienic in the case of toilets.

Similarly, men also complained about the poor state of toilets available for men and also the basic nature of the accommodation provided by the shrine management.

3.7.5 Business Environment at the Site and Women's Involvement

Bibi Pak Daman is located in the interior of the city near the Railway Station in Lahore. The access to the shrine is through narrow crowded streets which, towards the approach of the shrine, turn into a bustling bazaar on both sides of the street. The shops comprise of flower sellers, *chaddars* for the shrine, sweet shops, women's trinkets (lockets, rings, bangles), amulets and jewelry, alums, and semi-precious stones with religious values.

Bibi Pak Daman is located in a very congested and crowded area. Access to the shrine is only by foot and vehicles have been parked at a considerable distance due to narrow and crowded streets leading to the shrine. There are no females involved in any business around the shrine. In fact, there are no female hawkers or vendors near the shrine in comparison to Datta Darbar where a couple of women were selling small items on carts.

The prevailing social environment around the shrine does not seem very permissive regarding women's participation in any visible economic activity. None of the other shopkeepers in the area also seem to endorse the idea of a female entrepreneur in the vicinity considering the general atmosphere in the area.

There are small low-cost restaurants and motels near the shrine catering to visitors from small towns and villages in the country. But, as mentioned earlier as well, females stay at the shrine and mostly only males stay in any hotels/motels. The restaurants close to the shrine are also targeting low to lower-middle income visitors and mostly serve regular local food like rice, lentils, vegetables, chicken, etc.

Inside the shrine, women caretakers are present who are mostly responsible for cleaning the shrine floor and maintaining order amongst the devotees. One of the caretakers had also been present at Datta Darbar and took shifts between the two shrines for supplementary income. Again, these caretakers are not regular employees and have been hired by a private agent on quite low salaries.

3.7.6 Limitations and Constraints to Women's Participation

Due to the general socio-cultural environment at the shrine, there are almost no opportunities for women's involvement in any economic activities. In fact, according to the nearby hotel and restaurant owners and staff, very few female visitors hardly avail any of their services. The interviewed entrepreneurs said that the environment in the area is not conducive for women in terms of setting up a business as all sorts of people either visit the shrine or roam around in the locality.

3.7.7 Recommendations

The key recommendation which emerges for Bibi Pak Daman is for the Tourism and Auqaf Departments of Punjab, which is to address the issues of congestion in the streets around the shrine and to have stricter regulation of traffic in the area.

Furthermore, Bibi Pak Daman is built on a relatively small premise with no separate enclave or area for women. Inside the shrine, male and female devotees visit the shrine area together. There is a need to segregate the female area from the males so that female devotees can move around more freely without feeling too conscious of the social

environment. There is also a potential for local residents around the shrine area to rent out rooms and accommodation for the local tourists visiting the shrine from outside the city of Lahore. In this context, women can play a pivotal role in managing these rooms and providing food for the guests.

4 Eco and Adventure Tourism

4.1 Murree

4.1.1 History and Background

Murree is a colonial era town located on the Pir Panjal Range within the Murree Tehsil, Rawalpindi District in Punjab, Pakistan. It forms the outskirts of the Islamabad-Rawalpindi metropolitan area, and is about 30 km (19 mi) northeast of Islamabad City. It has an average altitude of 2,291 meters (7,516 ft.)¹⁰⁹. Murree was founded in 1851 as a sanatorium for British troops. The permanent town of Murree was constructed in 1853 and the church was sanctified shortly thereafter. One main road was established, commonly referred to even in modern times, as the Mall. Murree was the summer headquarters of the colonial Punjab Government until 1876 when it was moved to Shimla¹¹⁰. Murree became a popular tourist station for the British within British India, and several prominent Englishmen were born here including Bruce Bairnsfather, Francis Younghusband and Reginald Dyer. During the colonial era, access to commercial establishments was restricted for non-Europeans, including the Lawrence College. In 1901, the population of the town was officially 1,844, although if summer visitors had been included this could have been as high as 10,000¹¹¹.

Since the Independence of Pakistan in 1947, Murree has retained its position as a popular hill station, noted for its pleasant summers. A large number of tourists visit the town from the Islamabad-Rawalpindi area¹¹². The town also serves as a transit point for tourists visiting Azad Kashmir and Abbottabad¹¹³. The town is noted for its Tudorbethan and neo-gothic architecture. The Government of Pakistan owns a summer retreat in Murree, where foreign dignitaries including heads of state often visit¹¹⁴.

Murree, or Marhee as it was then called, was first identified as a potential hill station by Major James Abbott (Indian Army officer) in 1847¹¹⁵. The town's early development was in 1851 by President of the Punjab Administrative Board, Sir Henry Lawrence. It was originally established as a sanatorium for British troops garrisoned on the Afghan frontier¹¹⁶. Officially, the municipality was created in 1850. The permanent town of Murree was constructed at Sunnybank in 1853. The church was sanctified in May 1857, and the main road, Jinnah Road (originally known as Mall Road and still commonly referred to as "The Mall"), was built. The most significant commercial establishments including the Post Office, general

¹⁰⁹ "A British town in the hills: Book on Murree launched – The Express Tribune". The Express Tribune. 2013-11-12. Retrieved 2016-10-29.

¹¹⁰ "Murree Culture | Murree History". www.world66.com. Retrieved 2016-10-29.

¹¹¹ "About Murree". www.glowpakistan.com. Retrieved 2016-10-29.

¹¹² Correspondent, A (2016-07-10). "Rain, tourists cause traffic jams in Murree". DAWN.COM. Retrieved 2016-10-29.

¹¹³ "Independence Day: Festivity plans finalised for Murree – The Express Tribune". The Express Tribune. 2014-08-04. Retrieved 2016-10-29. Asghar, Mohammad (2015-08-14). "Pakistanis not free to go to Murree on Independence Day". DAWN.COM. Retrieved 2016-10-29.

¹¹⁴ "Nawaz, Tajikistan President meet in Murree – Pakistan – Dunya News". dunyaneews.tv. Retrieved 2016-10-29. "PM House rejects Imran's Murree 'home renovation' claim". Retrieved 2016-10-29.

¹¹⁵ This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Murree". Encyclopædia Britannica. 19 (11th ed.). Cambridge University Press. pp. 42–43.

¹¹⁶ This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed. (1911). "Murree". Encyclopædia Britannica. 19 (11th ed.). Cambridge University Press. pp. 42–43.

merchants with European goods, tailors and a millinery were established opposite the church. Until 1947, access to Mall Road was restricted for "natives" (non-Europeans).

In the summer of 1857, a rebellion against the British broke out. The local tribes of Murree and Hazara, including the Dhund Abbasis and others, attacked the depleted British Army garrison in Murree; however, the tribes were ultimately overcome by the British and capitulated. From 1873 to 1875, Murree was the summer headquarters of the Punjab local government; after 1876 the headquarters were moved to Shimla. The railway connection with Lahore, the capital of the Punjab Province, via Rawalpindi, made Murree a popular resort for Punjab officials, and the villas and other houses erected for the accommodation of English families gave it a European aspect. The houses crowned the summit and sides of an irregular ridge, the neighboring hills were covered during the summer with encampments of British troops, while the station itself was filled with European visitors from the plains and travellers to Kashmir. It was connected with Rawalpindi by service *tangas*¹¹⁷ (horse-drawn carriages).

4.1.2 Significance

A still-popular hill station and summer resort, Murree is considered one of the most favourite destinations amongst Pakistani tourists during the summers and during snowfall in winters due to easy access to the area¹¹⁸.

Murree has no industry or mills, but it has great natural beauty. There are scenic views, flowing springs, mountains and a lot of greenery. There are many places of amusement which tourists love to visit, described as follows.

PATRIATA: Another name for Patriata is New Murree. Patriata is located at a distance of 15km from Murree Hills. It is a popular mountain resort with beautiful scenic views. A chairlift was created at the site in order to allow visitors to enjoy the surrounding beauty by flying in a ski-lift with international standards.

MALL ROAD: The Mall is very famous amongst visitors. It is one of the most popular shopping places in Murree. Ring Road Market is the main market on the Mall Road, where one can find ample of materials to buy. The Mall is basically a stretch of road where people walk and enjoy the summers and the winters. Restaurants, numerous shops, a children's park, and various refreshment centers add taste and pleasure to their walk.

NATHIA GALI: Nathia Gali is a wonderful town situated near Kala Bagh, in Abbottabad District, at a height of 2500m (8200ft). Nathia Gali has a number of pine, maple, walnut and oak trees. Nathia Gali is very popular as it is a hilly area; during the winter season, it wears a white blanket of snow which gives it a unique and beautiful look.

AYUBIA: This site is a complex of four hill stations – Ghor Daka, Khanispur, Gali Changla and Khaira Gali. These hill stations are spread over an area of approximately 16 miles. They are upgraded and are developed according to international standard resorts having hotels, restaurants and sports facilities.

¹¹⁷ "Murree Town". Imperial Gazetteer of India. 18. Oxford: Clarendon Press. 1909. p. 42. Retrieved 2013-06-22

¹¹⁸ <https://www.travel-culture.com/pakistan/murree-hills.shtml>

KASHMIR POINT: Kashmir Point is situated near the GPO on one end of the Mall Road. The attractive thing about Kashmir Point is its ancient buildings of wood and the beauty of lush green trees.

PINDI POINT: Pindi Point is 20 minutes' walk from the Mall Road. Pindi Point is a hilly region attractive because of its scenic views, and the most important thing about Pindi Point is that you can enjoy a complete view of Pindi city from this spot. You can also enjoy a chairlift ride. There are horse rides also on offer, which people prefer for excursions.

SOZO ADVENTURE PARK: It is a popular place amongst children. This park was specially built as a family amusement place. There are different types of thrilling rides, especially the water slide is really enjoyable¹¹⁹.

4.1.3 Tourism at Site

Murree has multiple tourist spots which, during the peak seasons of July to August in summers, and December to January in winters, are jam packed with vehicles and people from all over the country. According to local estimates, there are around 250 hotels in Murree as well as hundreds of restaurants and eating places which cater to tourists throughout the year.

4.1.4 Total Number of Tourists (Monthly/Weekly/Daily Cycle)

As mentioned, peak tourist seasons are during school summer breaks (June to August), and then winter breaks in December and January. In the summer season, families visit Murree to cool off from the sizzling summers in the plains of the country. While in winters, snowfall on Murree Hills is a major attraction for local tourists from other parts of the country.

The two hotel owners interviewed for this review said that during peak months, most of their 50 to 70 rooms are fully booked mostly by families. Traffic jams on the Murree–Islamabad Expressway are a common sight during the peak months, when scores of vehicles block the roads in order to reach the main picnic points. On the other hand, in off-season months, the hotels sometimes just have 5 to 6 clients in a week.

Table 19: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	80	20000	1,600,000
Weekends	104	2,000	208,000
Ordinary Days	181	1000	181,000
Total	365		1,989,000

Source: SEBCON Survey for World Bank 2017

4.1.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

Murree is a tourist destination which caters to people from all social and economic segments. It has a variety of services available which visitors can select according to their economic situations. The five-star hotel in Bhurban has rooms with a charge rate of Rs. 20,000 for a night during peak months. At the same time, there is accommodation available

¹¹⁹ <https://www.travel-culture.com/pakistan/murree-hills.shtml>

for as low as Rs. 800 to 1,000 as well. In high tourist flow months, all hotels are fully booked regardless of their rates indicating the diverse variety of tourists visiting Murree.

Murree is a popular family destination due to easier access and more developed infrastructure in terms of roads, other basic facilities like accommodation, transport, shopping, etc.

A total of eight tourists were interviewed in Murree, the Mall Road and the Patriata chairlift site. Six out of the eight were women accompanying their families from other districts in Punjab. The remaining two were a couple from Karachi and another family from KPK. All had been to Murree before as well and come over for a vacation every two to three years. They were staying at local hotels around Murree. Most of the respondents said that they were quite satisfied with their accommodation except for a few complaints like unavailability of hot water in the bathrooms, or no restaurant in the hotel. All the respondents felt that Murree is quite an affordable destination for a family vacation because there are options available that are suitable for different income groups.

Female tourists are quite common in the area both in family groups as well as student groups. The social environment related to females is quite accepting and permissive within the Pakistani socio-cultural context.

Murree does not receive as many foreign tourists as anticipated due to security constraints which do not permit foreigners to travel to any place outside Islamabad without a No Objection Certificate (NOC).

While most of the restaurants have family rooms for female customers, most of the female tourists complained of unavailability of public toilets or dirty or dysfunctional washrooms. In comparison, the male tourists had less issues regarding toilets, however many of them also lamented on the poor hygiene conditions.

4.1.6 Current Business Environment and Women's Involvement

As mentioned, Murree is thriving with hospitality business in addition to a sprawling commercial area on the main Mall Road as well as boutique shops in other localities. However, during conversations with shopkeepers and restaurant managers, it was revealed that women are not part of any economic enterprise in Murree (or none that the respondents knew of). According to all six of the respondents, the social environment in the area is not suitable for women. One of the shopkeepers said that in his more than 20-year experience of owning a shop on the Mall Road, he has only heard of one female shopkeeper a few years back, who also left after one year. He felt that she closed down her business because of the negative social environment towards economically active women.

4.1.7 Potential Business Environment & Scope of Employment for Women

Although data shows that the business environment for females is not that positive in general but considering that a substantive proportion of the tourists visiting Murree are female, it can easily be assumed that there is definite space for women entrepreneurs in the area. Not only can women play a more active role in the hospitality business like hoteling and restaurants but they can also run boutiques and garment shops keeping in view the high inflow of female tourists.

Separate spaces for women can also encourage more women visitors, especially female youth groups who generally are more socially inhibited due to a predominantly male culture.

It was also observed during the field visit to Murree that in Patriata picnic points, young female visitors were being harassed by a few male youth, who kept passing lewd remarks and catcalling at the girls. Exclusive spaces dedicated to families and females can prevent such behavior from happening.

4.2 SWAT

4.2.1 History and Background

Swāt is a river valley and an administrative district in the Khyber Pakhtunkhwa province of Pakistan. It is the upper valley of the Swat River, which rises in the Hindu Kush mountain range¹²⁰. The capital of Swat is Saidu Sharif, but the main city in Swat is Mingora. It was a Princely State, the Yusafzai State of Swat, until 1969, when it was dissolved¹²¹ along with the states of Dir and Chitral and made part of Khyber Pakhtunkhwa. With a population of 2,309,570 according to the 2017 census, Swat is the third-largest district of Khyber Pakhtunkhwa.

With 52 lakes, high mountains, green meadows, and clear streams, it is popular with tourists. Queen Elizabeth II during her visit to the Yusafzai State of Swat called it "the Switzerland of the East". Swat is surrounded by Chitral, Upper Dir and Lower Dir in the West, Gilgit-Baltistan in North Kohistan, Buner and Shangla in the East and South-East. The southern tehsil of Buner was granted the status of a separate district in 1991¹²². Swat is populated mostly by ethnic Pashtuns and Gujjar and Kohistani communities. The language spoken in the valley is Pashto, with a minority of Torwali and Kalami Kohistani speakers in the Swat Kohistan region of Upper Swat.

Swat has been inhabited for over two thousand years. The first inhabitants were settled in well-planned towns. In 327 BC, Alexander the Great fought his way to Odigram and Barikot and stormed their battlements. In Greek accounts these towns have been identified as Ora and Bazira. Around the 2nd century BC, the area was occupied by Buddhists, who were attracted by the peace and serenity of the land. There are many remains that testify to their skills as sculptors and architects. Later, some Dilzak entered the area along with Sultans from Kunar and their tribe was styled as Swatis. The originator of the present family of Swat was the Muslim Saint Akhund Abdul Gaffur, more commonly known as Saidu Baba. He was a pious man and the people respected him so greatly that they called him Akhund Sahib¹²³.

During the mid-19th century, Muslim tribes were fighting against each other for the possession of Swat Valley. On the intervention of the honourable Saidu Baba, the killing was stopped, and such was his influence that the chiefs of all the tribes unanimously made him the ruler of the valley. Saidu Baba administrated the valley according to Muslim laws. Peace and tranquility prevailed, and agriculture and trade flourished in the territory. Saidu Baba had two sons by his wife, who belonged to Naik pi Khel.

After the death of Saidu Baba, the tribal chiefs again started fighting and killing, which continued for years. Eventually the tribal chiefs agreed to give the control of the valley into the hands of the honourable Gul Shahzada Abdul Wadood, the son of Mian Gul Abdul Khaliq, son of Saidu Baba. The wife of Mian Abdul Wadood was the daughter of Afzal-ul-Mulk, the ruler of Chitral. The British by trick put Chitral under the suzerainty of Kashmir. The

¹²⁰ <https://www.pinterest.com/pin/269653096416156916/>

¹²¹ Claus, Peter J.; Diamond, Sarah; Ann Mills, Margaret (2003). *South Asian Folklore: An Encyclopedia* : Afghanistan, Bangladesh, India, Nepal, Pakistan, Sri Lanka. Taylor & Francis. p. 447. ISBN 9780415939195.

¹²² 1998 District Census report of Buner. Census publication. 98. Islamabad: Population Census Organization, Statistics Division, Government of Pakistan. 2000. p. 1

¹²³ S.G. Page 398 and 399, T and C of N.W.F.P by Ibbestson page 11 etc

Chitral ruler gave two horses every year to the Raja of Kashmir, and the Raja provided Chitral with grain and sugar, etc. Swat thus went under the protection of the British.

During the rule of Mian Gul Muhammad, Abdul Haq Jehanzeb, the son of Mian Abdul Wadood Sahib, the state acceded to Pakistan in 1947. The Princely State of Swat was a province of the Durrani Empire ruled by local rulers known as the Akhwands, then until 1947 a Princely state of the British Indian Empire, which was dissolved in 1947, when the Akhwand acceded to Pakistan. The State lay to the north of the modern Khyber Pakhtunkhwa Province of Pakistan and continued within its 1947 borders until 1969, when it was dissolved. The present Prince, Muhammad Aurangzeb Khan, son of Jehanzeb, married the daughter of Field Marshal Mohammad Ayub Khan, later president of Pakistan, in 1955. Jehanzeb started a Degree College at Saidu Sharif, the capital of the State, and four high schools at Mingora, Chakesar, Matta and Dagar. Fourteen middle schools, twenty-eight lower middle schools, and fifty-six primary schools were established. A girl's high school and high class religious schools were also established at Saidu Sharif. At all the schools, the poor students are granted scholarships. The State was an exemplary one during British Rule. Influentials from Swat Valley have also played mentionable roles in the politics of Pakistan. A member of the family, Prince Miangul Aurangzeb also remained Governor of Baluchistan.

4.2.2 Tourism Significance

Swat Valley is an administrative district in Khyber Pakhtunkhwa province of Pakistan. Its upper part rises from the Hindu Kush Mountain Range. It has a number of attractive sites suitable for tourism, described as follows.

Sufaid Mahal, Marghzar: Marghzar is better known for its White Palace (Sufaid Mahal), which was built in 1940 by the first King of Swat (Wali-e-Swat), Miangul Abdul Wadud. It is called Sufaid Mahal because white marble has been used in its construction. It is located at a distance of 13 kilometers from Saidu Sharif.

Malam Jabba: Malam Jabba is situated in the Hindu Kush mountain range and it is 40 kilometers away from Saidu Sharif. It is at a distance of 314 km from Islamabad and only 51 km away from the Airport of Saidu Sharif.

Malam Jabba was the first skiing resort of Pakistan. It was opened as a joint venture of the Government of Pakistan and Government of Austria. However, after the 2012 military clean-up in Swat, the Austrian Government pulled out of the project and the resort had to be closed down after bombing by the Pakistan Army.

Swat Museum: Swat Museum is located between Mingora and Saidu Sharif. The Museum is funded by Japan. It consists of sculptures and artifacts belonging to the Buddhist era, excavated from the various Buddhist sites in Swat Valley.

Kalam: Kalam Valley is a beautiful tourist resort in the Swat Valley. Its distance from Mingora is 99 kilometres (61.52 mi). It is at a height of about 2,000 meters, (6,561.68 ft.) above sea level. The Valley is the birthplace of the Swat River, where two tributaries – Ushu River and Gabral River – come to join it. A shingled road leads to Usho and Utror Valleys, the metalled road ends in Kalam. From Matiltan, one can see the mesmerizing beauty of the

snow-capped Mount Falaksir (with a height of 5918 meters, 19,415 ft.), and another unnamed peak 6,096 meters (20,000 ft.) high.

Pari/Khapiro Lake: Pari/Khapiro (Fairy) Lake exists in the North-East of Utror Valley. The natives believe that the lake is home to fairies who live there and take a bath in the pure and clean water of the lake. It is accessed only by trekking. Only nature lovers opt for trekking to reach the lake, as the track is very treacherous.

Daral Lake: Daral Lake, also called Daral Dand Lake, is situated in the North-East of Sidgai Lake and can be accessed through Sidgai after two to three hours of rigorous trekking. After walking and trekking for about two and a half hours on the mountainous trail, it then starts descending towards Daral Lake in the East.

Bashigram Lake: Bashigram Lake, also Bashigram Danda, is situated in the East of Bashigram Valley near Madyan. The road to this Valley is semi-metalled. It is a forty to fifty minute journey to the Valley. A trek of four to five hours leads to the serene and enchanting Lake of Bashigram.

Mateltan: It is 2 km from Usho Valley, 5 km from Kalam and 117 km away from Saidu Sharif. Mateltan is a lush green village. It is on the way from Kalam to Mahodand, 5 km of distance. There is a beautiful and well-organized Masjid in the village. Most of the homes of the Village have two storeys, because of heavy snow fall each year.

Utror: Utror Valley is located at 16 km from Kalam and 120 km from Saidu Sharif. Utror Valley is surrounded by Bhan Valley in the East, Upper Dir District in the West, Kalam in the South and Gabral Valley in the North. The altitude of the Valley at Utror is 2300 meters and reaches 2900 meters at Kandol Lake.

Spin Khwar: Spin Khwar Lake or White Stream Lake is a beautiful lake hidden in the mountains in the North of Kundal Lake and in the East of Utror Valley. The significance of the Lake is because of a small white stream flowing in the East from the surrounding mountains and it is a major source for the Lake. The Lake is reachable through two tracks, one from Kundal and the other from the Ladu Valley.

4.2.3 Tourism at Site

For this review, Swat has been treated in two parts, that is: Upper Swat and Lower Swat. For Upper Swat, Kalam and for Lower Swat, Malam Jabba and Mingora were selected for data collection purposes. While Swat Valley itself is quite big and has multiple tourist attractions, salient areas were purposively selected where there was a high inflow of tourists to assess the development of the tourist industry in the district.

After 2009, Swat became quite inaccessible for even local tourists due to the heavy presence of extremist groups who basically put a stop to all tourists activities as well as personal movement of the locals, specially women, by imposing strict codes of conduct on everyone. In 2012, after the Military Operation, the area was cleaned up of the extremists and continues to have a heavy military presence to ensure that the Taliban don't return. However, while the army presence has provided security from the extremist groups, there are check posts and scrutiny at several points outside and inside Swat.

1. Lower Swat – Mingora and Malam Jabba

Mingora is the district headquarter and the main urban centre of the district. It is a modern city with all basic services available in the municipal localities. The infrastructure has undergone tremendous changes in the last couple of years, with new building complexes under construction and a high street already operational with rows of branded shops and fast food joints.

However, the road network in the city remains in poor condition with huge potholes and rocky patches. Garbage disposal is also a major problem in the city with no designated spots for garbage disposal as a result of which local residents throw their garbage wherever they want to.

While foreign tourism remains limited in Swat because of the security threat, there has been an increased influx of national tourists in the last two to three years. Mingora is generally considered an affordable and accessible family spot which also serves as a gateway to other areas of the district like Malam Jabba and Kalam.

The peak season for district Swat is during the summer months from June to August when the education institutions are closed for the summer break. The winters usually have slow business due to the severe cold in the area, especially in the mountainous localities. According to local estimates provided by PTDC officials in Mingora, around 500,000 local tourists visited Swat in the last one year, which has given a much required boost to the local tourism industry.

There are around 100 hotels around the city, which range from five-star accommodation (Serena Hotel), to one star hotels, where a room can be rented for Rs. 600 to 800 per night. Beside private hotels and guesthouses, government PTDC motels and other rest houses are also available which can be booked through respective departments or tourism offices in the provinces.

Transportation is easily available especially through the private sector. Rent-a-car companies and taxis can be easily booked for visits to various sites, on various rates according to the vehicle. As Swat has both historical and ecotourism sites and has always been a tourist attraction, there are several tour operators in Mingora and Saidu Sharif. The two tour operators interviewed for this review said that tourism had definitely developed rapidly in the last two to three years, with a substantial increase in the number of local tourists. Both the tour operators said that most of the tourists who visited Swat are mostly families from Punjab and KPK. Other than families, groups of men also frequently visited the valley. During the peak months from June to August, hotels are mostly fully booked and many families and groups book tours to places like Bahrain, Maydan and Kalam. Trekking and camping trips are also quite popular, including amongst the women and young girls.

The other tourist site visited in Lower Swat was Malam Jabba, which is a ski resort that had been established in partnership with the Government of Pakistan and the Austrian government. Malam Jabba is around 40 kilometres from Saidu Sharif, however, the road is in a really dilapidated condition and the journey to Malam Jabba takes approximately three hours from Saidu Sharif. According to local sources, Malam Jabba has around 25 hotels, mostly 2 to 3 stars, which are fully booked in the peak season from June to August. Room rents range from Rs. 1,500 to Rs. 2,500 per night during low season and Rs. 2,000 to Rs.

4,000 during peak season. The three hotels visited during the field visit offer low quality services and have low hygienic conditions. There are very few restaurants and even the few which are open have very limited items on their menus.

After the bombing of the PTDC Motel near to which the ski slope is situated and that also has a chairlift that takes visitors from the bottom of the mountain to the top of the mountain, the Motel site has been leased out to a private party from Mardan, KPK. A seven-star hotel is under construction at the same site as the PTDC Motel and it is expected to become functional in 2018. The chairlift at the ski slope is still operational but is now being managed by the private party that has leased the land for the hotel. There is a ticket of Rs. 30 to enter the premises of the ski resort. According to the ticket booth personnel, during peak season they sell around 1,000 tickets in a day, and in low seasons around 100 tickets per day. Again, mostly families and groups visit the resort or take rides on the chairlift. The chairlift charges have also increased after the change in management, from Rs. 150 to Rs. 300 per person.

There is an army base in Malam Jabba and the presence of Military Personnel is quite prominent. The social environment is quite stifled, especially for females, as there are strong cultural practices pertaining to females in addition to limited mobility and observance of purdah. Considering the state of facilities in addition to the security situation in the area, it was not surprising to know that now hardly any foreign tourists visit the town unless it is for some special event like the ski event organized two years back when international contesters also participated.

2. Upper Swat – Kalam

Kalam is located 99 kilometres from Mingora. It is one of the most well-known valleys of Swat District and is a very popular tourist destination. But again like Malam Jabba, half way through, the road to Kalam is in very bad condition with some portions almost non-existent. On the way, there are many road side villages with road side markets and eating places quite accessible to local travellers. Now with government plans of reconstructing the road, some enterprising locals have opened up restaurants and guesthouses on the route. For example, a local villager has opened a restaurant called De Melaes Park and Trout Fish Farm located on the main Kalam Road, in Kedam, a village 29 kms from Kalam. Due to its picturesque location, the restaurant has become a popular stop for travellers to and from Kalam.

According to local sources in Kalam, there are approximately 250 hotels in the town which are located on a main road adjacent to one another. These hotels vary in terms of services and facilities with room rents varying from an average of Rs. 10,000 for a night to Rs. 1,000 a night. There is also a PTDC Motel in Kalam which has nine deluxe rooms and ten huts. A part of the Motel is lying vacant after the army occupation in 2012. Due to lack of funds, the provincial tourism department has not been able to reconstruct and renovate the place.

According to the four hotel managers interviewed in Kalam, the peak season is from June to August, when Kalam receives lots of Pakistani tourists because of the summer break in educational institutions. Most of the visitors visit from different areas of Punjab and KPK, with some tourists from Sindh. There are very few tourists reported from within the District of Swat. As the winter progresses, most of Kalam's hotels close down business around October and re-open in April.

Most tourists visiting Kalam usually visit the various adjoining valleys and nearby lakes by hiring local guides, and renting jeeps and local vehicles for transportation. The tours can be easily arranged with the help of hotels and tour operators.

4.2.4 Total Number of Tourists (Daily/Weekly/Monthly Cycle)

According to rough estimates quoted by two tour operators in Mingora, approximately 400,000 Pakistani tourists visited Swat District from June to August, 2017. The two respondents further added that there has been a substantive increase in the number of tourists in the last one year (2016-17), boosting the local tourism business to quite an extent. Data collected from all respondents during the field visit indicates that in the last two years, the security situation has improved considerably along with a double lane highway leading to Mingora, making Swat quite accessible and affordable for Pakistani tourists from other parts of the country.

As Mingora is the main urban centre of not only Swat district, but also of other nearby districts like Lower Dir, Upper Dir, etc., it is quite difficult to even provide rough estimates for the number of tourists who visit the area. In Mingora and Malam Jabba, most visitors visit during the peak season from June to August in family groups, tour groups or small groups of mostly males. While Mingora also receives other guests besides tourists for official or business purposes, Malam Jabba mostly receives tourists only. According to the local hotel managers in Malam Jabba, while during summers they have to refer guests to other hotels due to over booking, during off-season they hardly receive any overnight visitors. According to local estimates of hotel owners and managers in Malam Jabba, the area receives around 500 visitors a day during peak season and only around 20 to 25 tourists during off-season days. During winter months, the respondents said that mostly people who want to enjoy the ski slope come otherwise people rarely come due to poor access and a lack of basic services like heating and hot water.

Table 20: Estimated Number of Tourists Visiting Malam Jabba per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	90	500	45000
Weekends	104	100	10400
Ordinary Days	171	50	8550
Total	365		63950

Source: SEBCON Survey for World Bank 2017

Kalam is a busy tourist spot which is frequented by Pakistani tourists, mostly family groups and groups of males. Women and children are common visitors to the Valley with a generally acceptable social environment for tourists including females. As a large part of Kalam's economy is dependent on the tourism industry, the local population seems to be quite familiar with visitors from different parts of the country. However, like other parts of Swat, there are hardly any foreign tourists who visit Kalam, mainly due to security clearance issues as well as security concerns.

It also needs to be mentioned that Kalam hotels and restaurants generally close down active business during winter months from November to March each year and the number of tourists in winters is negligible.

Table 21: Estimated Number of Tourists Visiting Kalam per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	90	20000	1,800,000
Weekends	52	2,000	104,000
Ordinary Days	70	1000	70,000
Total	365		3,54,000

Source: SEBCON Survey for World Bank 2017

4.2.5 Profile of the Tourists (gender, age, socioeconomic characteristics)

Swat District receives diverse types of visitors from all over the country, regardless of age, gender and ethnicity. However, according to local hotel and restaurants owners, while tourists mostly come from all over Pakistan, the majority visit from Khyber Pakhtunkhwa and Punjab as compared to Sindh and Balochistan provinces. Family groups are quite common, who mostly travel in private coaches or buses staying a few days in Mingora and then moving towards Kalam or Malam Jabba for another couple of days. Most tourists who were interviewed said that they stayed in local hotels and had no problems in terms of food, accommodation or security even when traveling with females.

The local estimates of the number of female visitors by the PTDC and a private hotel manager was that around 60 to 65 percent of their guests comprised of females. Therefore, considering this substantive number of female visitors, the management made sure that they provided adequate and required services according to the needs of the people.

4.2.6 Current Business Environment and Women's Involvement

Increase in local or Pakistani tourists has certainly boosted the business environment in the Swat District in terms of hoteling, eating places, shopping, tour operators, transportation, handicrafts, etc., however, participation or involvement of women still remains very limited because of social and cultural barriers related to female mobility and agency. In all three areas where the research team visited, respondents from diverse sections of society felt that it was not appropriate for females to work in such an environment as was prevalent in the area. Although people mostly agreed that females could play an important role in economic activities which contributed in tourism development, but there were hardly any actual examples of female entrepreneurs in the three visited areas. The most common reference of women's participation in entrepreneurship was that of Islampur craft market, in the outskirts of Mingora, where women artisans from nearby villages set up stalls of local handicrafts, especially hand woven wool and silk shawls. Islampur is now a known artisans market amongst the visitors to Swat to buy warm shawls and other local handicrafts.

In Kalam, the only business woman is a lady from Punjab, who runs a Punjabi food restaurant in the main bazaar of Kalam. The husband and wife team that owns and manages Faisalabad restaurant have been running businesses since early 2000. After experimenting with hoteling and working as a chef in another restaurant in Kalam, Shaista decided to open her own restaurant ten years back. She says that it was not easy and she had to face many allegations against her person and her family. But now she is a recognized business woman in the market and people show her respect and acceptance.

The KPK Tourism Department from 2016 onwards developed a proactive approach for promotion of tourism in the province. As part of that campaign, events and festivals are organized in different parts of the province, one of which was also recently organized in Kalam in September 2017. The two-day festival, besides a variety programme, airshow, and fireworks, also exhibited local handicrafts and foods from different parts of KPK. The festival provided entertainment to the locals but was very thinly attended by any foreign or Pakistani tourists. Out of around 25 handicraft stalls, only two stalls were managed by females, and one snacks stall was that of a female. All three females were from other districts of KPK.

4.2.7 Potential Business Environment & Scope of Employment for Women

Kalam has a wide-ranging scope in tourism due to its scenic beauty and hospitable culture. However, at present there are certain practical limitations for any outside investment in the area. Firstly, access to the area needs to be improved in order to increase the number of tourists. At present, the journey from Mingora to Kalam takes around four hours, a considerable portion of which is on a bumpy, broken road. Secondly, Kalam is literally shut down during winter months, which means that all business activities are also either shut down or go through very lean periods. This was also confirmed by the respondents interviewed during the research. Therefore, for any outsider to set up a business in Kalam probably might not be feasible in terms of economic returns for the entire year. On the other hand, locals organize their livelihoods in a way that their earnings support them throughout the year. Many restaurants and hotels shut down for almost six months and the staff go back to their villages to spend the winters.

Kalam seems to have more than a sufficient number of hotels which managed to meet the demand of the current number of tourists that visited the area. However, there are opportunities for more eating places mostly catering to other than '*Murgh Karahi*' palettes. A handicrafts emporium can also be quite popular especially during the peak tourist season which can involve local women as artisans as well as sales persons.

4.3 Kallar Kahar

4.3.1 Historical Background

Kallar Kahar is situated 25 kilometers (15.5 miles) from the city of Chakwal, in District Chakwal of province Punjab, Pakistan. It is located about 125 kilometers (78 miles) from the city of Rawalpindi. Kallar Kahar is famous for Kallar Kahar Lake, Takht-e-Babri, and beautiful species of peacocks. It is also famous for its natural gardens which are full of colorful flower and plants.

The famous Mughal Emperor Zahir-ud-Din Babur encamped at Kallar Kahar with his armies, when he was marching from Kabul to attack on Delhi. During his stay, a throne was built for him by cutting a big rock, where he addressed his army. Later the throne was named "Takht-e-Babri". It still exists in Kallar Kahar and is working as a popular tourist attraction.

4.3.2 Significance as a Tourist Site

Kallar Kahar Lake is the most important reason for Kallar Kahar to be famous among tourists. It is a salt water lake situated at an altitude of 1500ft above sea level and is spread over an area of 8 kilometers. The maximum depth of the lake is 4-5 feet. People enjoy pedal boating and motor boating on the lake. They also visit to enjoy picnics and holidays.

The lake and surrounding areas are also famous for being habitats of several species of birds, most famous being peacocks. The arrival of more birds from different regions during the winters in search of a habitat makes this place even more attractive for tourists.

Several picnic points, gift shops, restaurants and guest houses are facilitating tourists at the bank of the lake. A TDCP Motel is also providing its services for tourists besides other private hotels and guest houses for out-of-town tourists.

4.3.3 Tourism at Site: Number of Tourists (Weekly/Monthly/Daily Cycles)

Kallar Kahar is generally a popular tourist site for local visitors, especially those coming from nearby areas of Chakwal and Rawalpindi. Kallar Kahar itself has multiple recreational and picnic spots but the most common is the Kallar Kahar Lake, which also has an amusement park next to it. According to local estimates provided by the amusement park ticket office staff and endorsed by local drivers and shopkeepers near the lake area, the estimated number of daily visitors is around 200 people with a significant increase on weekends and during summer and spring school breaks. All tourists who were interviewed at the lake site were from District Chakwal.

Table 22: Estimated Number of Tourists Visiting per Annum

	Days	Average # of Visitors / Day	# of Annual Visitors
Special Days	60	500	30,000
Weekends	104	3,000	312,000
Ordinary Days	201	200	40,200
Total	365		382,000

Source: SEBCON Survey for World Bank 2017

4.3.4 Profile of the Tourists (gender, age, socioeconomic characteristics)

Kallar Kahar is both a family tourist site as well as accessible to groups of friends. It is also a popular spot for school trips due to its historical as well as scenic value with added advantage of accessibility through the Islamabad-Lahore motorway. However, Kallar Kahar is mostly visited by local tourists from nearby areas as compared to visitors from other provinces. The restaurant and hotel owners also said that most of the tourists are from nearby districts as well as from within Chakwal district. Respondents said that only around 20 percent of the visitors are from KPK, Sindh or Balochistan.

As Kallar Kahar is quite accessible in terms of communication by road, therefore, the town is reasonably developed in terms of services like hotels and food outlets and perceived as quite safe and secure by visitors including female tourists.

Most of the tourists visiting Kallar Kahar come for day trips, making it quite convenient and cost effective for local tourists from nearby areas.

4.3.5 Current Business Environment and Women's Involvement

Kallar Kahar is not only a tourist site but is also an economically active city of Chakwal District. It is frequented by both people who have business or employment activities in the area and those who come for recreation and sightseeing. It is fairly easy to buy basic home utilities, groceries and refreshments like packed juices, etc., in most areas of Kallar Kahar. Hotel and restaurants are also quite accessible and out-of-station visitors can find accommodation suitable to their pockets. Similarly, restaurants also range from street cafes to family restaurants mostly serving Pakistani and Desi Chinese cuisine.

Women's involvement in businesses was found to be non-existent and neither was there any indication of women's visible participation in business related activities. Conversations with diverse groups of business related respondents like shopkeepers, restaurant managers, hotel managers, and recreational park staff members revealed that while people did not have any bias against women's participation in businesses, they did feel that the general environment was not suitable for females and it would be difficult for females to manage and be accepted in such a male dominated work environment.

4.3.6 Potential Business Environment and Scope of Employment for Women

Although the general social environment does not seem very permissive towards involvement of women in business, there is certainly scope for it even if on an experimental basis. There is space in the local market for a handicraft emporium or a souvenir shop with artefacts from other nearby sites like Taxila, Khewra Salt Mines, etc. Similarly, a reasonably priced, quality service coffee/tea café near the Lake can do lucrative business considering that there are no other such places in town.

4.3.7 Recommendations

Kallar Kahar has a lot more potential as a tourist site but because of inadequate infrastructure and lack of quality services, it is underutilized. Although a reasonable number

of tourists visit the area, the local economy is not able to get the required boost from its tourism due to lack of facilities and insufficient services.

The local government as well as TDCP need to develop adequate infrastructure like roads, planned shopping and food areas, walkways and other similar facilities to attract more tourists. There is also a need to address solid waste and sewerage problems in the town itself as well as the main recreational/picnic spots. Public toilets should also be provided at strategic points for both males and females.

5 Conclusions and Recommendations

1. The findings of this review reiterate that Pakistan has immense potential as a tourism destination due to its geographical diversity and beautiful landscape; historical context dating back to the Ghandara and Indus Valley Civilizations, remains on the routes of the Moghuls, Sher Shah Surri and Alexander the Great; and religious sites of Bhuddists, Hindus, Sikhs and Muslims. However, despite this wide landscape of diverse tourist attractions across the country, Pakistan lacks the political will and an enabling environment for promotion and development of the tourism industry.
2. Across board, in all the selected nineteen sites visited by the review mission, there is a lack of appropriate infrastructure and services which are an integral part of strengthening the tourism industry anywhere in the world. Most of the sites failed to provide adequate toilet and clean drinking water facilities to the visitors. A substantive number of sites did not have proper access roads even, making travel difficult, time consuming and costly, especially for family groups from middle and low income families.
3. The available hotels and restaurants in majority of the sites cater to mediocre and sub-standard services which can be attributed to the fact that most of these outlets and hotels have untrained staff members who learned on-the-job therefore do not have any standards to follow.
4. Data also indicates that except at Muslim religious shrines like Datta Darbar and Bibi Pak Daman, where there is a constant heavy flow of devotees on most days of the week including evening hours, business prospects are not very positive, especially at other religiously important sites. Shopkeepers, restaurant and hotel managers everywhere felt that there is capacity for more visitors if facilities, including access, are improved. In eco-tourist sites like Swat (Mingora, Kalam, Malam Jabba), while peak seasons stretching to three months are full to the capacity, the remaining eight to nine months are very slow with November to December being completely closed in Kalam and Malam Jabba. Ironically, areas like Kalam and Malam Jabba are only at a short distance from Mingora, but due to poor access, they are perceived as remote. The lack of accessibility has also affected the availability and quality of services. Electricity outages and load shedding are rampant, with poor heating systems and limited food options on menus due to the low flow of tourists.
5. Survey findings reveal that from the tourists perspective especially females while facilities like toilets and private spaces were available with the exception of Wazir Khan Mosque and Kamran's Baradari, where there were no toilets either for males or females, toilets were available. However, around 80 percent of the respondents reported that the hygiene and cleanliness conditions were quite unsatisfactory due to which people only used them only in case of urgent need.

Table 23: Accessibility & Cleanliness of Toilet Facility at the Site

Type of Site	Accessibility of Toilet Facility		Overall Cleanliness – who rated “Good”	
	Male	Female	Male	Female
Religious	92%	92%	26%	23%
Cultural	64%	39%	12%	9%

Eco-Nature	55%	45%	15%	0%
<i>Source: SEBCON Survey for World Bank 2017</i>				

6. Although, it was observed during field visits that most of religious sites specifically busy shrines like Data Darbar, Bibi Pak Daman, and Baba Fareed, toilet facilities were not only available for both males and females but also had full time attendants present for cleaning and mopping the latrines, despite which the conditions of the toilets were quite deplorable.
7. Furthermore, in context of eco-tourism sites, hotels and restaurants were specifically catering to tourists therefore basic facilities like toilets and private spaces for families were available but again the infrastructure was lacking in case of two to three star hotels and local restaurants including poor hygiene conditions. For example, the three star hotel in Malam Jabba, in Upper Swat, did not have functional bathrooms in any of the four rooms on the first floor. Other hotels visited in the same area had similar hygiene conditions. It needs to be mentioned here that many interviewed female tourists also complained that during travelling to various sites there were either no public toilets or washrooms for females or if there were any the hygiene conditions were very poor, which made the journey quite uncomfortable at times. In most instances, families stopped over at restaurants or hotels in order to use their washrooms. Therefore, it is of utmost importance for the Tourism agencies/departments in the country to address these apparently minor but very important service.

Table 24: Tourist`s Level of Satisfaction of Facilities at Site

Type of Site	Transportation	Lodge	Food	Shopping	Other
Religious	67%	8%	77%	54%	54%
Cultural	36%	15%	21%	3%	3%
Eco-Nature	55%	45%	50%	35%	35%
<i>Source: SEBCON Survey for World Bank 2017</i>					

8. However, it is evident from the data that although eco-tourism and religious sites do need attention in terms of access and improvement in facilities including infrastructure, these sites continue to receive an increasing number of local/Pakistani tourists. The most neglected are the historical sites. Not only are many of these sites in dire need of rehabilitation and renovation, they also lack maintenance and basic services like access roads, sign boards, public toilets, drinking water or sitting spaces. Chota Lahor Toap Mankiala, Takht-i-Bahi Stupa, Kamran ki Baradari and Wazir Khan Mosque are some of the examples of concerned authorities' neglect.
9. In the context of historical sites, it was also noted that there is also a need to sensitize the public about the significance of such sites as in many instances it was indicated that while local people are aware of the existence of the site, there was lesser awareness outside the district.
10. Women's participation or involvement in the tourism industry of Pakistan currently seems to be negligible. Out of the nineteen sites, only in Kalam a female was managing a restaurant and had finally been accepted as part of the business

environment after confronting several negativities. While there is no major bias amongst other entrepreneurs regarding women’s participation, the majority felt that the social and cultural environment is not very accepting towards women in this sector, especially because tourists from all walks of life visit these sites and many of them are not used to female involvement in businesses. Data also reflects that most of the male respondents had stereotyped perceptions about female employment and felt that more appropriate jobs for females were teachers, home based work, health workers, etc.

Table 25: Status of Women Employment at Hotels, Restaurants and Shops

Type of Site	Total # of Sites	# of Female staff Employed	Any Female Owned Business in Area
Religious	7	0	0
Cultural	8	0	0
Eco-Nature	4	0	1

Source: SEBCON Survey for World Bank 2017

11. It also needs to be mentioned here that women’s participation can only follow once other facilities and services are improved which can encourage more tourists, higher investments and returns, and more opportunities.
12. At the institutional level, tourism is now a provincial subject and is managed by respective provincial governments. The Tourism Development Corporation Punjab (TDCP) is a semi-government organization, which is managed by the provincial government with budgetary allocations on salaries of the staff, while all other activities are non-budgetary and depend on sponsorships. In KPK, both the Tourism Directorate and Archeology Directorate work under the Department of Culture, Sports, Tourism, Archaeology & Youth Affairs, KPK. The role of the Directorate of Archeology and Museums is to provide facilities at archaeological sites such as refreshments, resting places, entrance ticket points, information guides, etc. Most of these facilities are being leased out to private parties.
13. In both provinces of Punjab and KPK, the tourism industry is now being given the required attention. According to both the Corporations, senior political leadership was actively engaged in promotion of tourism in respective regions. In case of Punjab, the Chief Minister of the province is the Patron in Chief of TDCP.
14. TCKP, according to its In-charge Marketing, holds certain tourism related events in KP such as the Naran Festival, Hunar Mela (promoting indigenous handicrafts, food and music), as well as various recreational activities including paragliding, rafting, zip-lining, trekking, camping, etc. A few years back TCKP carried out archaeological tours and facilitated Buddhist tourists to various sites including Chota Lahor. According to her, new camping sites are also being launched at various sites.
15. Over the previous years, TCKP guest houses have been leased out while some are being directly managed by the TCKP. The Chief Minister has initiated to improve the Kalam-Naran road, which will provide the tourists easy access to Upper Swat. The Tourist Services wing of TCKP issues licenses to restaurants and tour operators. Malam Jabba is a very important and top priority tourist site for TCKP, while Takht-i-Bahi stands at second. The tourism policy was formulated in 2015 and launched in

2016 in Galiyat and Swat. Out of a total of 18 rest houses leased out by the government, only 15 rest houses are functional whereas some maintenance work is being carried out at the other 3 rest houses. According to the In-Charge Marketing TCKP, there is no gender-specific policy promoting income generation for women.

5.1 Recommendations

The following recommendations emerge from this review:

1. At the institutional level, there is a need to formulate a policy and strategic framework for development of tourism including promotion of tourist sites targeting different public segments as well as creating partnerships with other public and private sector organizations and departments who are linked to the tourism industry.
2. Data indicates the need to strengthening coordination between the various stakeholders relevant to tourism development in Pakistan with clear roles and responsibilities of each department or authority. At present, each institution (Archeology, tourism, evacuee trust) is more or less working in isolation and has almost no relationship even in terms of sharing of information despite overlapping or related mandates.
3. There is a need for formal guides who should be placed at the archeological sites to facilitate tourists and relate the significance of the site through a guided tour. Training of tourists guides should be an integral part of the entire process which should be in accordance to the significance and history of the respective sites;
4. The TCKP and TDCP need to make brochures and pamphlets available with detailed maps of the sites, highlighting details of each important sub-spot/point. Electronic and social media should also be used for informing the public about various tourist sites of the country.
5. The Tourism Corporation/Directorate in Punjab and KPK respectively need to develop and enforce specific regulations and standards for operating businesses in the site areas. For this purpose, the government needs to organize and extend affordable training and capacity building opportunities to those who have businesses and offer services at the site locations. Enforcement of Antiquity Act and other concerned laws should be ensured by the relevant authorities in order to preserve the sites in their original form;
6. Access to the site areas and availability of transport are important elements of tourism, which definitely need more attention by the concerned authorities. Unless road links are improved and public transport including rickshaws/taxies are accessible, tourists flow will remain low.
7. Availability and access to adequate services including toilets for males and females, standard and affordable eating places, solid waste disposal, drinking water, etc., also need to be addressed assessing the needs of the visiting tourists.
8. The employment market should be further explored to generate jobs for the local population near the site to boost the local economy and also create ownership about the site amongst the people.
9. To encourage entrepreneurship and business at tourists' sites, there is a need to promote local artifacts and handicrafts not only at specific sites but also at other

similar tourists areas. For example, artifacts and souvenir from Gandhara period can be marketed at tourists sites in Lahore, Taxila, Swat and Takht Bai;

10. There is a need to research the local cottage and handicrafts industry at local level and needs to be displayed and sold in other parts of the country in an organized manner creating inter and intra-provincial linkages and collaborations between respective Tourism departments in each region or province of the country to depict Pakistan in its entirety rather than only regional level projections;
11. TDCP and TCKP should also promote local cottage and handicraft industry including souvenirs and artifacts from various sites by establishing emporiums in major cities of Punjab and KPK. However, prices of the items need to be regulated carefully keeping in view the social and economic status of the Pakistani tourists rather than international tourists considering the increasing number of in-country tourists;
12. Women's involvement in tourism can only be encouraged if local women are mobilized to participate in income generating activities related to the site. This can be done in partnership with Civil Society Organizations involved in women development and mobilization activities;
13. Local youth need to be sensitized and educated about the tourists sites in their respective areas in order to enhance their interest in conservation and promotion of these sites. Development of tourism industry in the country will generate more employment and economic opportunities, which will be beneficial for all.