



d) Handicrafts

- 1) *Product*
- 2) *Production and Collection*
- 3) *Marketing*
- 4) *Sale and Distribution*
- 5) *Gender Equality*
- 6) *Support Mechanism*
- 7) *Issues and Concerns*



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ACRONYMS

CBOs	Community Based Organizations
CCBs	Citizen Community Boards
CCBs	Citizen Community Boards
CDG	Chitral District Government
CDG	Chitral District Government
CEO	Chief Executive Officer
CIADP	Chitral Integrated Area Development Programme
COO	Chief Operating Officer
COs	Community Organizations
FGDs	Focus Group Discussions
ICDP	Integrated Chitral Development Programme
IDIs	In-depth Interviews
KPK	Khyber Pakhtun khwa
LGO	Local Government Ordinance
LPs	Livelihood Programs
LSOs	Local Support Organizations
NGOs	Non-Government Organizations
PRC	Pakistan Research Council
TOR	Terms of Reference
VC	Value Chain
VCA	Value Chain Analysis
VOs	Village Organizations

ACKNOWLEDGEMENT

The Value Chain Assessment Studies were sponsored by CIADP, a project of Thrive Pakistan. The purpose of this assignment is to identify the key product of Chitral and neighbouring valleys, the potential of these products with associated issues. The studies will also provide an insight of these products and key recommendations to boost their brands and sales for an improved livelihood of the locals.

We would like to take this opportunity to convey our sincere thanks to the Thrive Management, Mr. Aazir Ayaz Mr. Asfandyar Khan and his team in Chitral for their valuable support, encouragement, cooperation and constructive criticism throughout the duration of this project. In addition to this, we would like to extend our sincere gratitude to the members of the LSOs, Local Supports Organization including ICDP, YSDO, QASADO and BLSO that provided excellent support and input in various ways.

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We have put all our effort into organizing this document as an error-free product, with due acknowledgements to sources we have consulted. Any errors that remain are our own.

Shahzad Bukhari
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BACKGROUND

This chapter is dedicated to the description this chapter is dedicated to description of profile of Chitral district, covering its demography, culture, environment, the administration and the state of donor interventions.

Chitral is home to over one dozen different cultures with more than 14 languages spoken, yet with multiple dialects. It has an extremely peaceful environment which is evident from the coexistence of diversified cultures on one hand and admixes of religious beliefs on the other. For example approximately 70% of its population consists of Sunnis and 30 % of Ismailis with Kalash being a small non-Muslim minority. Chitral is rich in natural resources but its non-replenished utilization has put it under sustained pressure and hence the region is prone to frequent natural disasters. The district carries low health and education indicators which add to its developmental backwardness.

By the same token, Chitral District Government (CDG)'s technical capacity is non-facilitative to its proactive development agenda and also the vision. However, the level of citizen participation and mobilization remains high which is largely indebted to civil society engagement. The civil society, which houses 500 Citizen Community Boards (CCBs) functions under the Local

Government Ordinance (LGO - 2001). The LGO2001 aims at engaging the citizens in the process of local development.

The experts expect Chitral to become a regional connector in coming years. Thus it will be linked with Central Asian States, Afghanistan and China through the channel of Northern Areas. The upcoming Lowari Tunnel will also unleash its nationwide connectivity. Such developments and those brimming out of these developments will offer several (opportunities to CDG in terms of preservation and strengthening of its peculiar natural resources, culture, economics and infrastructure. The negative effects of such developments if any would certainly be undermined by the overwhelming positive influences of the same.

However, the developments will not take place effortlessly; instead the development to take place will demand partners to pool in their resources, both technical and financial. This congregation of resources would help capacitate CDG and the people of Chitral so as to cast its overarching impact on the endeavors concerning poverty alleviation and other similar right- based developments.

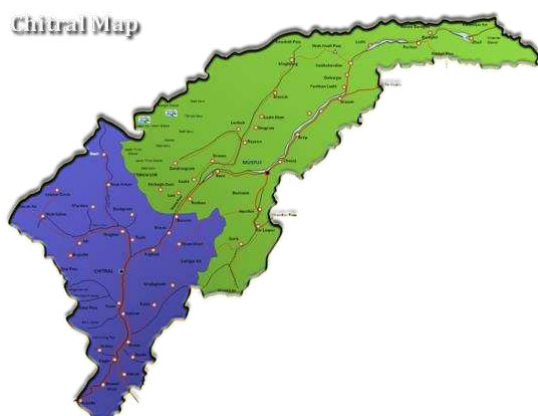
Chitral has been facing challenges like inadequate infrastructure, minimal of cultivable land (2%), poor market access and inadequate access to

extension services which are in turn limited as well. At the same time these are some of the key factors which are constraining growth of agriculture sector in the area. Although Chitral is suitable for a variety of high value crops but the area has not been able to capitalize on its cultivable potential due to above noted challenges and predicaments. Similarly, these challenges have taxed and degenerated the capabilities of Chitralis and have at the same time exacted a severe toll on the resources, economic growth and development agenda of the Chitral district.

About Chitral Integrated Area Development Programme (CIADP):

The Chitral Integrated Area Development Programme (CIADP) has adopted a multidimensional intertwined approach to build the resilience of the people of Chitral and its institutions to safeguard their interests, environment and culture from the expected influx of capital, migrants and the resultant pressure on its natural resources.

CIADP in its last more than 4 years' operations has undertaken several NRM and Non-NRM interventions e.g. Social Farm Forestry, Mini Orchards, Wheat & Maize Demo Plots, Backyard Poultry, Livestock Extension Workers Trainings, Fruit Processing, Honey Bee keeping etc. Most of CIADP activities are undertaken by women and are major source of improving livelihoods of the marginalized.



The mutual aim of participatory development and collaboration in Chitral took two years to get

crystallized. In this regard, the Norwegian initiative to facilitate this process has not only been locally appreciated but has also been well received by other donors that have expressed their interest to join the process. The development programme under discussion was funded by the Norwegian Embassy.

Introduction of Chitral

Chitral, a princely state (merged with Pakistan in 1969) with its unique socio-cultural and religious characteristics, is the largest district in Khyber Pakhtun khwa (KPK) province of Pakistan in terms of geographical stretch as depicted in the map in figure 1. The local people of this area speak Khowar language which is also known as Chitrali (Haserodt, 1996). The valley of Chitral has a captivating and enchanting landscape which is surrounded by the mountainous ranges of Hindukush which also include part of Pamir Mountains (Screenland & Lie shout, 1995). As shown in figure 1, the west border of Chitral valley touches Afghanistan, Wakhan Corridor lies in the north and Chitral is the only district of Pakistan which remains isolated from the rest of the country for several months due to heavy snowfall at the Lowari Pass during the winters.

Cultural Landscape

Life in Chitral dates back to around 4,000 years. Chitral occupies a unique place in Pakistan by enjoying religious and cultural coexistence where more than 14 languages are spoken and several dialects are used. There are more than a dozen ethnic groups. Due to its rich history and linkages with different parts of the world, the culture of Chitral is very rich in terms of the mores which have high traces of the Tatar, Turks, Mongolian and Greek cultures (Nüsser, 2001).

Chitrali society consists of two very different social and cultural groups, the Kalash and the Khow. Culturally, the Chitrali women remain engaged in making dairy products, honey bee keeping, picking fruits, doing kitchen chores, gardening, producing silks, making woolen handicrafts, carpets, sweaters, surband, Chitrali caps, and waistcoats. An analysis of their lifestyles also reveals that there prevails gender

equality in the region. The population of Chitral includes Muslims, non-Muslims, Ismaili's and Kalash people (Marsden, 2008). With respect to the use of natural resources by the local people, the non-replenished utilization of abundant natural resources leads Chitral to become victim of extreme disasters. The development indicators have also rated the area low in health and education facilities.

Importance of Women in the Chitrali Culture

Historically, women have enjoyed a high status in Chitrali society. This fact can be proved by one of the old saying of the locals, that is, "Khowistanauratabad" meaning the land of Kho is prosperous owing to the ability and skills of its women. Another famous local saying that reinforces the fact is; "harchamoto tan hunar" (each finger has a skill). The fort Chitrali women have ability to effectively use the finances and to better manage the resources; one of the resources is locally known as Madiri. The pages of history unfold that women have inherited property and managed large estates. During the reign of Chitral's former rulers, the Mehtars for example, the women of the ruling family played an important role in statecraft.

The southern region of Chitral is not favorable for the involvement of women in development initiatives mainly due to prevalence of strict cultural constraints. However, the women living in upper Chitral enjoy the liberty to participate in development of the area. To address the extreme poverty in Shishi and Birir in Chitral district, various Livelihood Programs (LPs) are being run by various organizations. But at the same time, owing to limited access to the area relative to other cities of Pakistan, many organizations find it hard to provide their developmental services.

The landmark Lowari tunnel of Chitral has connected the valley with the rest of Pakistan reducing the distance of Chitral and Dir by about 50 %. This tunnel, after its complete operation, will help to link Pakistan to various international borders like Afghanistan, Central Asian States and by far to China (PRC Engineering, 1988). This will

certainly open doors to economic development but at the same time will also be a threat to socio-cultural values of the area, since the evils of the advance international cultures will also inadvertently creep in.

The limited agricultural land; that too constrained due to the vagaries of weather, poor infrastructure and lack of trade linkages is the major cause of under-development and persistence of poverty in the area. Historically, the locals have been facing these problems since ages. On the other hand, the high value fruits, dry fruits, handicrafts, gems, stones, therapeutic plants and honey—are the products which if developed on modern lines can turn around the destiny of Chitralis. This dream can only come true if the pertinent development process is properly planned and executed and then the local farmers are linked to the major national and international markets. Similarly, there is a dire need to build the capacity of the people in general which will certainly help in developing Chitral even further and faster. However, there are various challenges which tend to hinder the development process but their impact can certainly be minimized, if not eliminated.

There are no monsoon rains in the valley and hence the weather is dry throughout the year. The economy of Chitral is mainly based on natural resources and people search for their livelihood mostly in forests. Unfortunately Chitral is prone to natural disasters like terrible snowfall and flash floods; therefore its isolation during the winter season casts adverse effects on every aspect of life. This may include; restricting the mobility of labors, disrupting agricultural exports, meddling with imports of grain, livestock feed and agricultural inputs. To add fuel to fire, the scarcity of agricultural land and poor irrigation facilities restrict landholding of small level farmers, who are plenty.

It is pertinent to highlight the pivotal role that civil society has played in mobilizing the inhibitors and in the development of the area. In a sense one can proclaim the civil society has literally

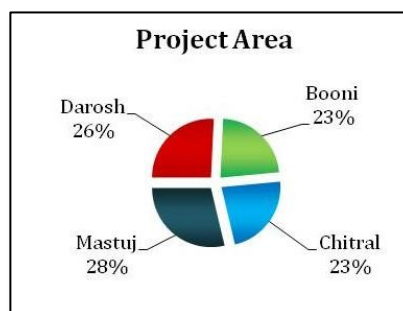
complemented the district government's endeavors that fell short of meeting developmental needs in the hands of scarcity of resources, and expertise. Today some 500 Citizen Community Boards (CCBs) under Local Government Ordinance (LGO) 2001 harnessing

their resources in the development process. So much so, the civil society is helping the district government in providing health and education facilities to the citizens especially when it comes to be providing the same at their door steps.

BRIEF ABOUT THE ASSESSMENT AREA

There are different valleys and areas in Chitral¹. The district of Chitral comprises of two Tehsils, 24 Union Councils and 99 Village Councils.

The sampling technique was kept uniform across the four areas so that a consistent analysis of value chain could be ascertained. The representation of men and women was also ensured at all level.



1. Chitral

The only district which is cut off from rest of the Pakistan is Chitral. This is due to the closure of Lowari tunnel during heavy snows. Main source of food in this area is livestock. It is estimated that about 700,000 head of livestock (75% goats and sheep) are present in the district. Forests cover 70,045 ha in the area Chitral and Daroosh area, out of which 25,000 ha is considered suitable for commercial harvesting.

Despite widespread hunting by the local people, the remote mountain valleys of Chitral are home to a considerable variety of wildlife.



¹ The word Chitral in the report will represent the Upper Chitral, Lower Chitral including all valleys.

2. Daroosh

It is a small town of Chitral District as shown in figure. It is located at an altitude of 1,100 m (3,609 ft.). This town has been under governor rule since 1860s. In 1870, Shahzada Kohkan Baig was the Governor of Daroosh. After that Shahzada Shahi Mulk took over as Governor of Daroosh from 1870 to 1892. The time when Shahzada Shahi Mulk was the governor of Daroosh, the valley was extended from Broze to Chaqansarai (in Afghanistan).



3. Mastuj

Mastuj valley lies in between latitudes 30°-2 to 36°-57N and longitudes 72° to 37°-58 E. It has a population of more than 34000 individuals distributed in more than 4500 houses. About 85% of the population depends upon forests and rangeland resources including herding of livestock. It is drained by Yarkhun (Mastuj) and Laspur rivers. The climate of the area is arid temperate to alpine in the upper reaches with mild summers and snowy cold winters. The valley is snowbound from November to March in the lower



reaches while upper parts are covered by snow till June. The scanty rainfall is mostly received from December to March along with snow. This botanically unexplored valley is rich in traditional knowledge.

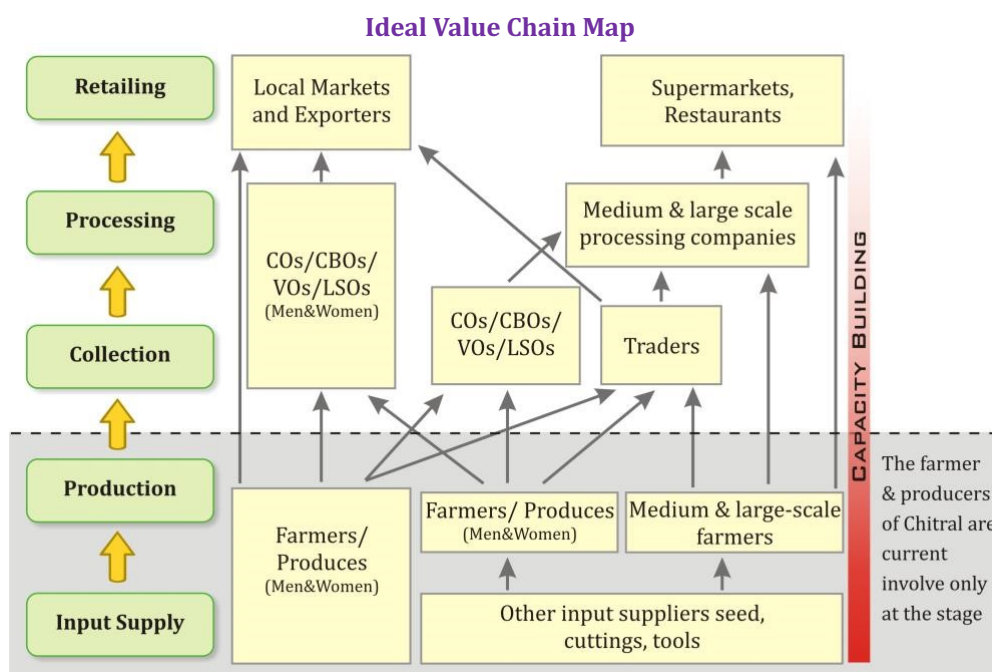
4. Booni

Booni is a town and Tehsil of Chitral District. It is located at 36°17'0N 72°31'0E with an altitude of 2359 meters (7742 feet).The main villages include Mastuj, Reshun, Parwak, Kuragh, Charunoweer. Booni is situated 80 kilometers to the north of Chitral town. It is famous for the fruit-laden orchards where for example apricot, mulberry, grapes, peaches and apple trees are abundant. The area is also endowed with fresh water, grasses and cool shadows. The area is also famous for honey. Nevertheless, the medicinal plants of Booni attract researchers and tourists equally.



ASSESSMENT METHODOLOGY

Value Chain Analysis (VCA) is defined as which has its linkages with all the stakeholders. In



continuous development of strategic learning at enterprise level, where the components of the chain process range from the step of obtaining inputs and finally delivering the finished good to the end consumer. In VCA an enterprise is not considered a single, isolated and independent entity rather a part of a long integrated chain

Research Methodology

The VCA Research Process was designed to serve as a guideline for generation and analysis of data for the Project. The research process was divided into two main components, namely, the Desk Information Review and the Primary Data Collection. Several sub-components and activities were identified under each stage was guided through the TOR as follows:

Desk Information Review

The information is extracted from previous research results, especially 2007 Chicken survey conducted by 13th Young Graduate; under the guidance of Dr. Yang Sain Koma. The secondary data were used for the report which stemmed

our context, the Value Chain Studies based on VCA serve as an effective tool since they would be helpful in designing and devising development plans, all converging to a single objective: exploring strategic alternatives for poverty reduction.

from CEDAC's published action research documents.

After looking at the points of analysis in the TOR, we screened the existing data which had not been necessarily collected through our surveys or our Focus Group Discussions with the producers.

The research tools were developed on needbase.

Sampling

The sample consisted of all stakeholders like the producers, traders, exporters, LSOs, NGOs and Government officials, and nevertheless the consumers. The VCA process was clearly delineated after conducting a two-day' session in

Chitral city. After that, the LSOs and their enumerators were briefed and trained by research team about value chain concept and how to use the tools. It was ensured that the LSOs and their enumerators completely and clearly understood the concept of VC and also the tools.

(The sample/mapping of the FGDs and IDIs is attached as annex 01)

For quantitative data, the enumerators were asked to conduct IDIs with producers and consumers of their respective territories. For qualitative data, the LSOs were required to conduct FGDs with shopkeepers, exporters, NGOs and government officials. The FGDs with producers, traders and LSOs were however conducted by the research team in all four areas: Chitral, Daroosh, Booni and Mastuj.

The judgmental sampling technique was used to reach the respondent of producers, traders, LSOs, shopkeepers, NGOs and government officials. The research team members moved out to remain vigilant about collection of quality data. During these interfaces, the respondents were cross-questioned where the objective was to find out whether they professionally knew about their own business or not. The respondents were those ones who showed great interest in the VCA.

Development of IDI and FGDs Tools:

The IDI and FGD tools were designed after screening the existing reports, articles and other relevant materials about Chitral and its products. As discussed below, the research tools were designed for the producers of honeybee, fruit/agricultural product, handicraft, medicinal plants and gems and jewelry from Chitral, Daroosh, Booni and Mastuj; and also for consumers from the same areas.

FGDs Tools: The FGD tools were developed to gain information from the producers, traders, exporters, LSOs, NGO and Government officials: detail needed as given in case of IDIs. The FGD tool was developed to find out people engaged in VC of products, beneficiaries of VC of products, training capacity building, marketing links, branding, facility level for availability of VC product, institutional support, health issues, middle-men's role, quality, demand and supply

levels, price system, and problems of men and women involved in VC product.

Further, it was also aimed to dig out problems of exporters (and importers), role of exchange rate, problems of logistics, government quotas and access to international markets. The nature and significance of LSOs and NGOs was also explored through these FGDs. Nevertheless, the role and limitations of government was also brought to light and how can the concept of PPP (public private partnerships) evolve. Added by AP

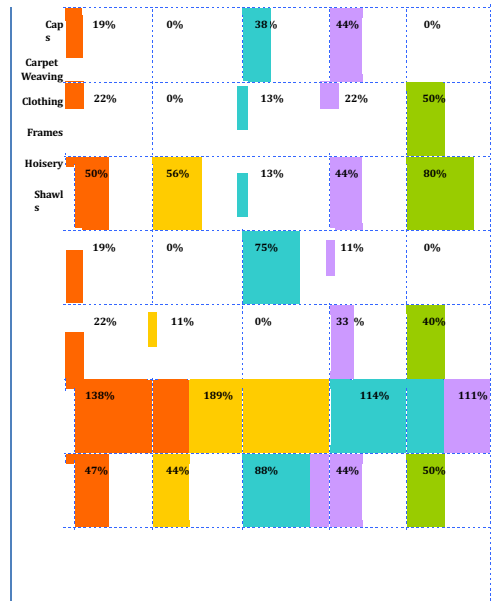
IDI Tools: The IDI tool was developed for honey producers in order to find out nature, types, quality, production, packing, machinery tools used, transport facility/issues and other relevant problems related with the product of honey. The IDI tool for fruit/dry fruit producers was designed to seek information about nature, types of fruits, nature of customers, market links, machinery/tools used, issues, women involvement, and institutional/state support. The IDI tool for handicraft was developed to get data about types of handicrafts, marketing strategy, demand and supply situations, price system and the government support. The IDIs for gems/jewelry was developed to find out information on types of jewelry/gems, nature of buyers, communication channels, demand and supply situation, machinery/tools availability, training, packing and women's role. Finally, the IDI of medicinal plant was conducted to get information on types of plants, weather impact on them, their availability, communication issues, demand and supply forces, packing, training problems, and women's role. The IDI of consumer was meant to find out buying behavior, price mechanism, product availability, packing, and packaging and satisfaction levels.

HANDICRAFTS PRODUCTION IN CHITRAL

1. Product

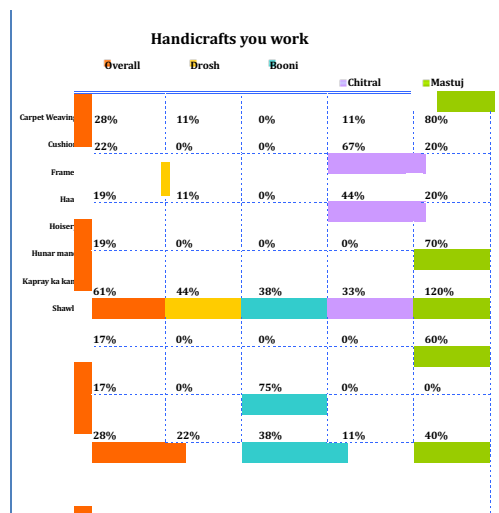
Handicrafts and embroidery patterns reflect the decorative elements of a society and its surroundings. The embroidery styles and motifs used in Chitrali handicrafts evolve from the complex history of this mountainous area. Distinct decorative elements still prevail as this region is inhabited by people with very specific cultural traits. The unique motifs of Chitral reflect the Greek influence in that region. Their particular way of breaking space into geometric patterns is unique among other motifs used in Pakistan. The technique of needle-point used in Chitral can also be attributed to the Greeks. The Central Asian Turks contributed more angular geometric patterns, as well as the motif of the cypress tree. Braided embroidery is also used on “Choghas” (a long overcoat made of Shu). The bright and vibrant colors used in the embroideries of Chitral are a traditional stylistic characteristic of this area. The ability of the women to make the intensely intricate and time-consuming embroidery styles is directly due to the extreme weather patterns of Chitral. The long winter months force them to stay indoors and work on hand-made items to sustain themselves economically. Because of the weather conditions, they have practiced patience and finely tuned their skills to make the best product with as much output as possible.

The Chitrali embroidery is more interesting and more well-known, made by using skills passed down from one generation of Chitrali women to the next. The design is known for its bright and sometimes garish use of color, which is often used to make textiles and now even purses and handbags. As with most Pakistani handicrafts, the beauty and uniqueness of Chitrali textiles lies in the weaving process that has changed little since ancient times.



The chart above provides the glimpse and mapping of embroidery tradition in the valleys of Chitral. The hosiery including, vest, gloves, sweaters, warmers, seems the most in demand in all cities and valleys of Chitral comparing to other handicraft products. The local embroider is also used on the bed sheets and pillow but at a very slow scale even the Drosh and Mastuj hardly reported an artisan who was producing these products.

The handmade carpet weaving is another growing industry of this area. Almost all the valley has artisans and skills to produce these art pieces, which is mainly purchased by both the tourists and contractors. The contractors sell these art pieces in Peshawar, Islamabad, Lahore and Karachi.



Both men and women are involved in the production of these traditional handicrafts. Mastuj produced 120% of the hosiery and 80% carpet compared with other valleys of Chitral; there could be many reasons for that. Since Mastuj is far from the central valley i.e. Chitral, the people of Mastuj are more depended on their own food, own resources, which turn turns them into good artisans. Chitral is more tourist oriented place which induces masses to make tourist oriented items like cushions, frames, hosiery. Booni people somehow do not appear to be good handicraft producers, the reason could be that they engaged in other livelihood activities.

2. Production, Collection & Process

The local handicrafts made by the hardworking skilled men and women have been gaining popularity over the past few years. The private sector contribution in the development of handicrafts sector is really commendable. Different Non-Governmental Organizations are also contributing well in this regard. The handicrafts can be introduced to the outer world so that exports can boost Chitral's artisans manufacture a wide range of elegant and delicately crafted jewelry, woodwork and embroidery, woven and knitted textiles. The clay, wood, stone,



The woolen fabric of Chitral, locally called shu, and walnut-wood furniture are popular in handicraft markets throughout the country.



The traditional clothes, including that of Kalash people, are made from wool and silk and decorated with beads and shells.



The study places music and dance at the heart of Chitrali culture. Chitral's are rich and varied musical tradition is part of the fabric of everyday life while Chitrali sitar is famous throughout the world and the traditional dances, such as dani and sauz are part of the folk heritage of Central Asia.



Chitral and surrounding valleys have their own unique and beautiful culture. Beautiful sights and majestic mountains of Chitral add beauty to Pakistan. However, the traditional waist coat with beautiful Chitrali embroidery is a special item. It instantly catches the attention of tourists Their dresses and especially the half white waist coat with Chitrali topi (Cap) look so gorgeous.



“With its origin lost in the mists of antiquity, the ancient tribe of Kalash is a unique cultural resource. Chilm Jusht, Uchhal, Chitirmas are some of the main festivals of the tribe that attract a large number of tourists to the three segregated valleys of Bumburate, Birir and Rumbur in Chitral.

Traditional Chitrali buildings are embellished with wood carvings and have been designed keeping in view the climatic and local environmental conditions of the area.



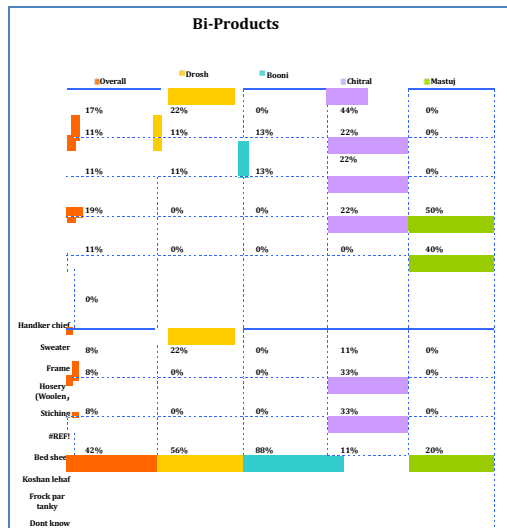
Traditional cap (khopol) and gown (chugha) are popular while the typical Chitrali shoes (khon) resemble the long riding boots.



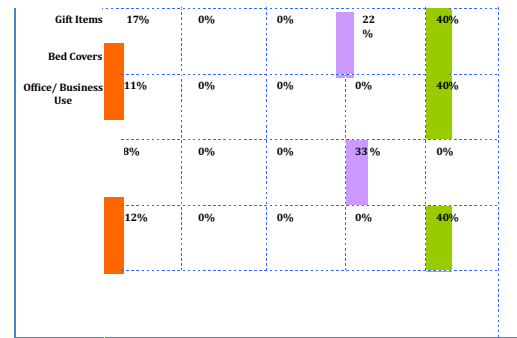
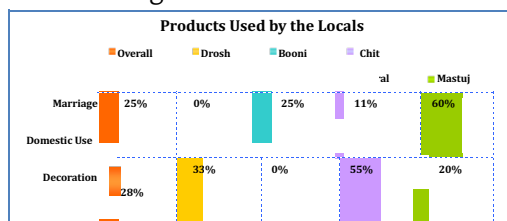
Patti is an Urdu word meaning “strip or bandage” and the word was probably borrowed by the British in India to describe the “Leggings made of cloth strips” used primarily by the military, and called puttees. Chitrali Patti, called “Shu” in Khowar, is a pure wool fabric, woven from entirely hand-spun yarn. It is usually produced in lengths of 20 yards, and with a width between 12 to 14 inches It comes in natural shades of white, gray, black and brown, and the distinctive walnut-dyed in red. The fabric is felted after weaving which ensures that not only being light and warm, it is also wind-proof. Patti is spun and woven in parts of Northern Areas as well, including Hunza, where it is known as “Pattu”. The reputation of Patti has stimulated entrepreneurs in areas such as Swat and Lahore to organize the weaving of cheap synthetic fabrics in nearsweatshop conditions, using factory-spun yarn. The results are also marketed as handmade Patti.

bone, animal skin and copper are the material most commonly used.

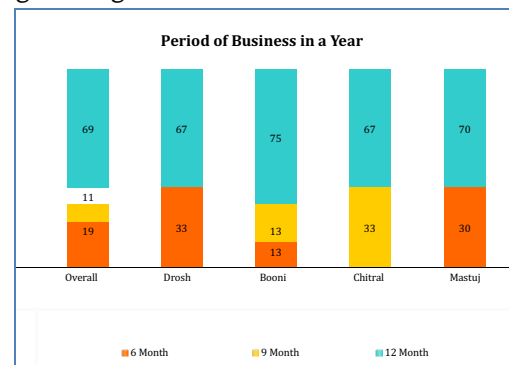
According to Government of NWFP (2004), guilds of spinners and weavers which were brought together under the AKRSP's Shubinak House Project have played a significant role in promoting shu (also known as patti), the traditional woolen fabric of the area. The guilds produce woolen products and supply value-added clothing to the market. Funded by the Swiss Agency for Development and Cooperation (SDC), Shubinak House has been able to introduce high-grade woolen patti to various outlets in the urban centers of Pakistan as well as abroad.



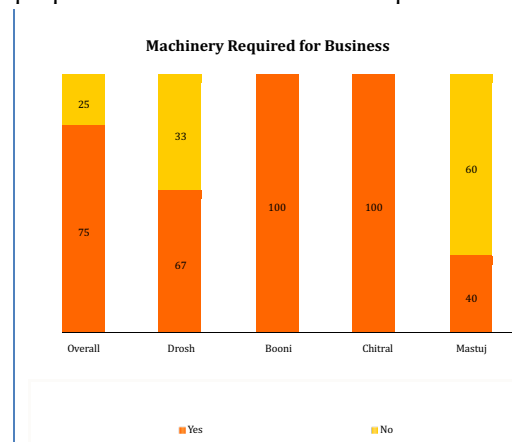
It is quite worrying that at present the handicraft of Chitral is at cross-roads. The work, which is more or less women-centered, is labor-intensive whilst the price is not as encouraging as to engage young generation. This means the profession of handicraft is dying out. The only safe way to protect it is to introduce drastic changes in the designs and color system of the products, introducing pit looming and most importantly by securing market linkages.



The products are usually sold to locals and tourists. The quality of male products (Chitrals Chap, Vests, Coat, etc.) is of acceptable quality in the town and in outer cities of Dir, Peshawar, Islamabad, etc. While the female products don't have enough quality to inspire the tourists and handicraft lovers. The female products are mainly used by the locals during their functions, festivals and in informal gatherings.



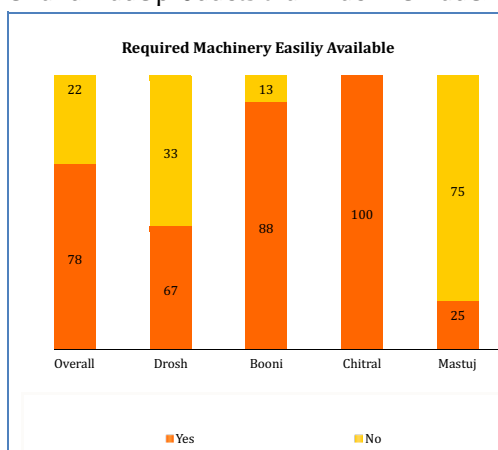
The handicrafts have much longer shelf life than other value chain products i.e. honey and fruits. The extreme weather of Chitral does not affect the handicrafts products, as those are prepared inside the houses or shops.



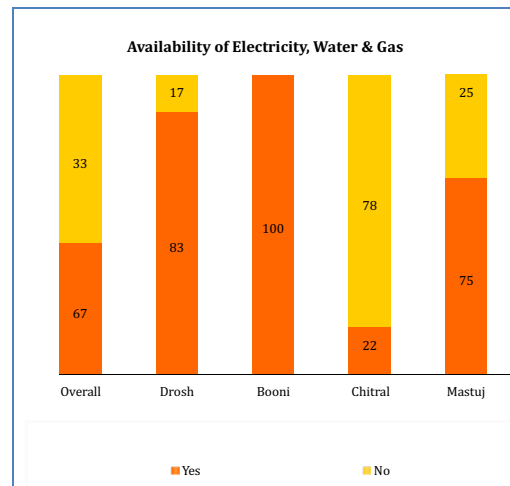
Almost all the handicraft artisans required machinery for the production of their products. Each product uses different machinery but the most common is the sewing and embroidery machine, which is the key equipment for both men and women.



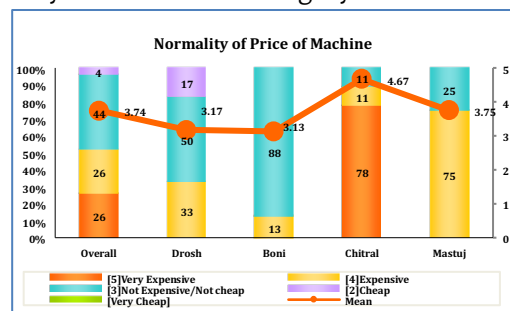
Stitching and embroidery machines are largely coming in use for all handicrafts. Some of the handicrafts required other than these machines e.g. carpentry and wood carving need other specialized tools and machinery. Knitting machines are also used for the production of woolen handicrafts. The data shows that Drosh and Chitral used most of the machinery, while the Mastuj and Booni have more hand made products than machine made.



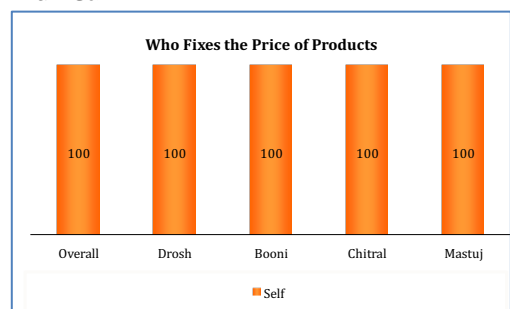
The required machinery is easily available in the local market. The repair and maintenance is also not an issue. Since Mastuj is far from Chitral, difficulty is found in the availability of machines.



All basic facilities are available in the district. However, Mastuj, Booni and Drosh are more remote areas than Chitral but the nonavailability of basic facility are reported more (78%) than the other three areas. This may be based on the living style.



Due to the lack of exposure of these artisans, they don't have costing knowledge. Therefore that are in a fix to fix the prices, if they set high prices, they lose market.

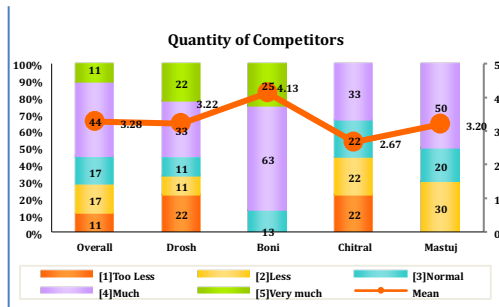


Almost all the artisans responded that they set the price. No pricing survey, exposure visits to the market and other products are arranged at any level for these groups.

3. Marketing

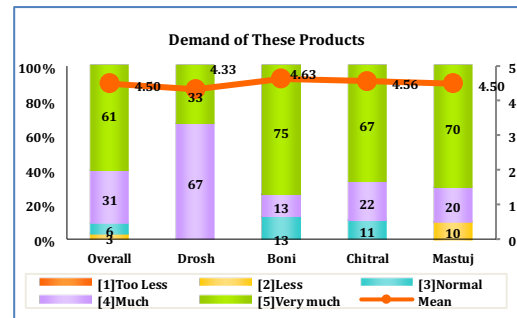
It is very surprising for a region with a history and heritage not have enough resources to showcase its rich and unique culture.

Pakistan is very lucky in this context that it is home to the cultures and traditions of historical places like Chitral. Be it the local music, the clothes or the handicrafts; every note and creation tells a story that goes back thousands of years. The artisans are producing the products with traditional skills and local resources. There is dire need to bring new technologies, designs and new products to depict and exhibit the dexterity and culture the traditional bags for example should be replaced with I-pad and i-pod bags with traditional embroidery and tapestry.

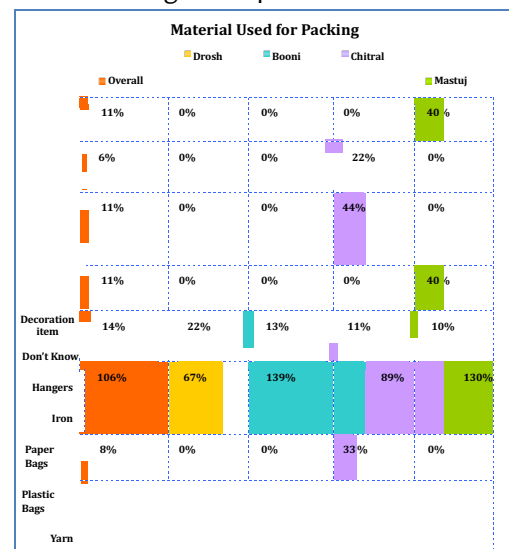


The Chitrali wool is making its demand in the markets of Mardan. The finest quality of this wool is produced in village Mogh, which is in high demand throughout Chitral. SHUBINAK and Mogh Ltd. have played a key role in promoting the wool by giving it a modern touch and launching different high quality products.

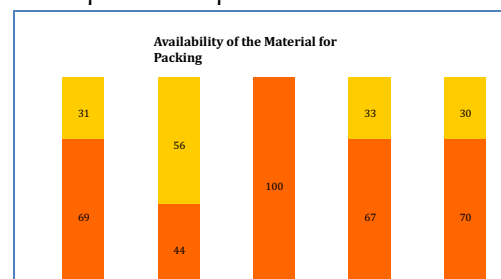
The completion varies from product to product within Chitral. While outside the Chitral the product has its own uniqueness which neither is available in the country nor matches with other traditional products. The Chitrali products (Cap and Shawls) also have a good market in Peshawar (Qissa Khawani Bazar), which is a huge competition market for the producers.

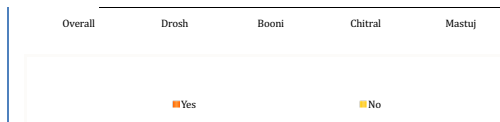


Unfortunately, the Chitrali products don't have access to national or international markets especially as branded products. There is no or low government support for home based workers who hardly get any chance to do a profitable business through the local products. Another profitable market is the exhibitions which surely will give an exposure to the local entrepreneurs who promote Chitrali culture through their products.



Due to lack of exposure to high quality packing material and packaging information, only local material is used for the packing. The real art of packaging is not there in any product. The only packing material used is the plastic bags (shopper bags) which undermine the presentation aspect of the product.





The simple and local material which is used for packing is available in the market. If the printing and damage proof material is required, the artisans will have difficulty to find that in their local market even in Chitral. Sales and Distribution

The artisan of Chitral is only dependent on walk-in customers, or on local shops to certain extent or on tourists which could be occasional. The artisans of Chitral and Drosh have opportunities to participate in the exhibitions and festivals (Melas) for the sale and promotion of their products.

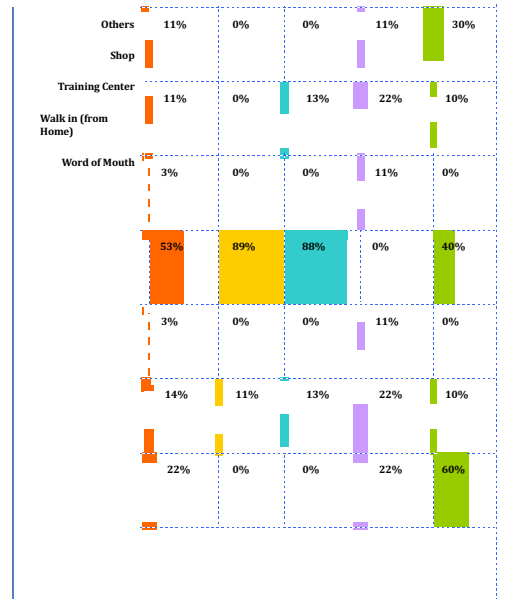
Chitral Association for Mountain Area Tourism (CAMAT) facilitated the participation of artisans from the Chitral district to Lok Virsa Handicraft/ Looming Exhibition in Shakarparian, Islamabad from December 28 to 30, 2010. The purpose of the exhibition was to highlight the products from different parts of Pakistan, giving market linkages and exposure to artisans.

Chitral's pavilion attracted a good number of visitors who showed interest in the handicrafts and bought Chitrali caps, woolen and goat-hair carpet, wooden spoon and so on. In the meantime, training about looming was also imparted to artisans aiming at diversifying their products and to make it more market-friendly. This could be possible by changing the designs, patterns and color system of the products. Likewise, the frame looming which is in vogue in Chitral has to be changed for an easier method called 'pit looming', practiced in Sindh and Punjab.

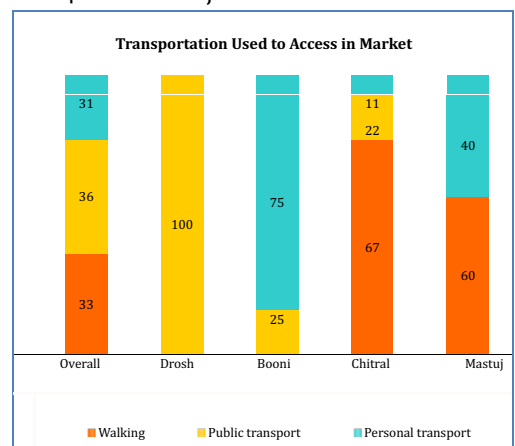


4. Gender Equality

Historically, women have enjoyed a high status in Chitrali society. This fact can be proved by one of the old saying of the locals, that is, "Khow-istanauratabad" meaning the land of Kho is prosperous owing to the ability and skills of its women. Another famous local



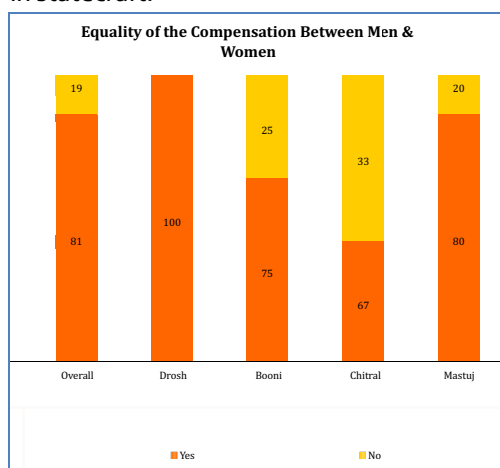
As mentioned earlier, the customers of these products are either local, local shopkeepers or the tourists. The shop is rated best marketing point of the 53% in overall, 89 percent in Drosh, 88% in Booni and 40% in Mastuj.



No special vehicle is required to transport the products. The artisans mostly rely on public transport for the purchase of raw material or to bring the finish products to the market or to exhibitions.

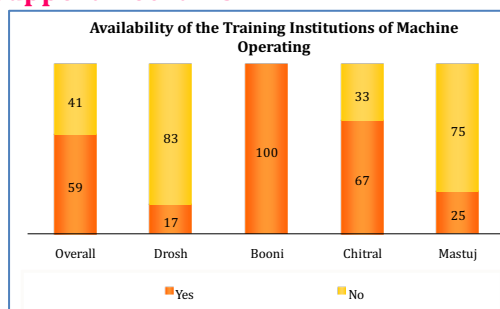
saying that reinforces the fact is; "harchamoto tan hunar" (each finger has a skill). The Chitrali women have ability to effectively use the finances and to better manage the resources. The pages of history unfold that women have inherited property and managed large

estates. During the reign of Chitral’s former rulers, the Mehtars for example, the women of the ruling family played an important role in statecraft.



Except for Drosh, all other three valleys showed the discriminating practices in the form of low wages.

5. Support Mechanism



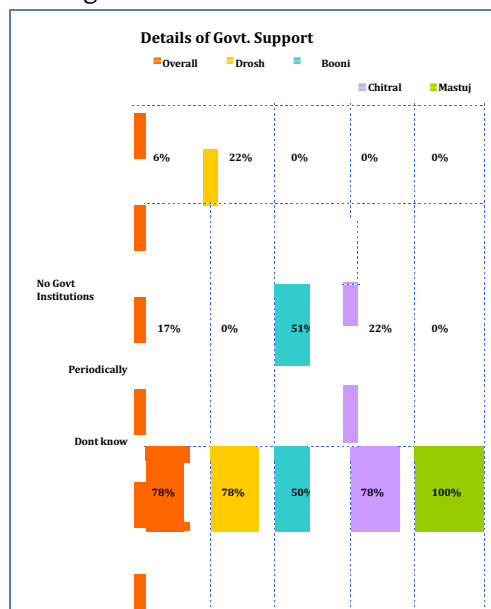
The support from government is not very encouraging. The Industrial Trade Centers are available in entire Khyber Pakhtoonkhwa province but the quality of trainers, level of courses and availability of training material is always questionable.

According to the project findings², the ITCs don't have sufficient funds to train the

community women. The trainers (teachers) don't have standard or quality skills to transfer those to the local women. The center is either owned by the trainer or their family, so it lacks professionalism. The books and designs available are stale and are not acceptable in the market.

² TA4602 – Support to Integration of GRAP

The NGOs (including CIADP, SRSP and AKRSP, etc.) have conducted some training programs for the local artisans but the demand is much higher to promote these products at national and international level, hence more citizens must be provided training.



The NGOs are more active in supporting these local artisans. The Local Support Organization in Daroosh, Young Star Development Organization (YSDO), distributed 30 sewing machines and handicraft goods as well as different hosiery items at shopping centers among 60 men and women of Madaglasht valley the most neglected and remote locality of Chitral.

The YSDO is working in 10 government schools and 10 government health outlets and is providing free equipment's as well as. It is also imparting different trainings to women folk to enable them to gain their livelihood with honor.

The distribution of sewing machines and different items for shopping centers and handicrafts among leaders of women and men groups of Madaglasht valley was well received. As a result 60 households got support and these women gained their livelihood with honor. The financial support for this intervention was provided by the

Strengthening Participatory Organization (SPO).

6. Issues and Concerns

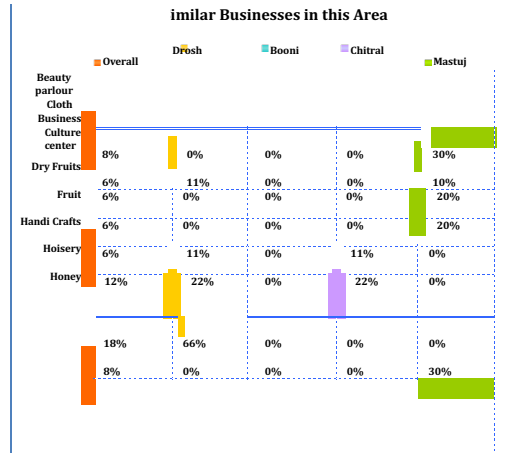


The handicraft is the bread and butter of community members. The increasing poverty due to low or no business is one of the key concerns. Booni is not under the effect of this issue because the people there

are rich in natural resources i.e. honey, apricot and apple. The women of Booni are mainly engaged in fruit and dried fruit business and therefore the lack of handicraft facilities and its support does not affect them.

7. Potential Business

The respondents identified few potential businesses for men and women of these areas. Some of the businesses are listed below.



RECOMENDATIONS

1. Production, Collection and Process

- A comprehensive research is required to for the determination of handicraft demand in the country and abroad.

2. Mobilization and Formation

- Local communities should be mobilized. Village management committees may be engaged to build capacities of the local community members through the senior artisans.
- The government should be convinced to promote required facilitation to the local women in handicraft production, its selling, marketing and promotion.
- The key products which are high in demand should be prioritized and artisans should be trained on bulk production.
- It is also important to identify and keep contact with the traditional artists who have vast knowledge of traditional skills, which have been developed through generations and many of which remain undocumented. Their traditional knowledge may help next generations to gain extensive information and knowledge on the local small industry.

3. Market Exposure and Linkages

- The LSOs and local NGOs should take a part to promote these products by arranging artisans' exposure visits so they can get acquainted with new market trends and products to match their skills with market demand.
- New market linkages should be developed and improved e.g. the model of MOGH enterprise may be replicated.
- The local craftsmen/women should be exposed to national and international business markets. The export promotion bureau can plan a vital role for this exposure and linkages.
- A comprehensive linkage-building mechanism government, institutions, private contractors, skill training institutions and national level designer's boutiques (Junaid Jamshed, Generation, Funk Asia, Kahadi, etc.) is required for co-branding and to provide moral support to the rich traditions of Chitral.

- **Handicraft** ○ The government should be convinced to promote required facilitation to the local women in handicraft marketing and promotion.
 - District Chitral is full of valuable gems/artisans to develop value added products of them so there is dire need of the hour that government and other development sector institutes/organizations should take the responsibility and help the local artists and businesses to market their valuable resource in national and international market. ○ Devising an effective marketing strategy may help the country to earn foreign exchange and at the same time create job opportunities and thus lead to food security.

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