

FINDING BUDDHA WITH INDIGENOUS PEOPLE OF POTOHAR

Surangla Punjab
Melodies & Colours of Punjab



Circuit 1:
Potohar Plateau & Soanian Paleolithic Archeological Zone

Sites:
Katas Raj Temples, Mankiala Stupa, Bhir Mound & Dharmarajika and Taxila Museum.

Districts:
Chakwal, Rawalpindi, Khushab

**This work has been done for the World-Bank funded
“Punjab Tourism for Economic Growth Project”, Government of Punjab
with technical support from UNESCO Pakistan.**



Planning & Development Board
Tourism Department
Government Of Punjab



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FOREWORD

Pakistan is a mosaic of cultures. In our quest for one-ness, we have lost what defines us as a people, as a nation which is effectively our indigenous culture. During the pandemic as we looked inwards there was an awakening, a realization that for sustainable living, we here in Pakistan have all that is required. For far too long we have remained oblivious to what our own soil offers and especially to those who have held a pure way of living in their hands. This project conducted by Kaarvan Crafts Foundation (KCF) in collaboration with UNESCO Pakistan pays homage to the people, it is yearning for what has been lost and it has been a journey of awakening to what can still be given to us by our country, our soil.

KCF has always offered a platform which enables community-building as a means of bridging varying socio-economic groups on the basis of culture as a means of reducing inequality in a socio-economic context. This has caused us to travel across Pakistan, to the highest peaks to the backwater regions, to connect with the communities who have preserved the very identity of the country in their skills, crafts, way of living, language, art and more. It is clear that Pakistan’s development lies in its return to its roots, to the origin of its soil.

In August 2021, the team at KCF landed in the Potohar region. We were there to start the cultural mapping of tangible and intangible culture around the heritage sites in Katas, Taxila and Mankiala areas. Of course, one knew of these places – the question was, did one realise the significance of these areas? Or how the local communities maintained ancient craft and a way of living that was assumed to exist only in history books?

Over the next three months, an exhilarating journey led us to the most magnificent history surrounding the Potohar Plateau. Various activities were undertaken in conjunction with the local team and our minds were blown from what we discovered and learned. As in depth research on the communities and intense demand driven trainings around design and entrepreneurship given to the same communities took place, we realized we were in a unique position where we walked the same route that Ashoka has once walked on; the craftwork on display was the same that our forefathers had once supported so proudly; the

way of living which urban centers can only now come across in books or movies was thriving and it remained untainted by modern living.

As we documented cultural heritage through our webcast and delivered training session on the ground, there was a realization that we were mere specks against a giant backdrop. By investing in the skills of our craftspeople, market linkages were being laid down which could put in place sustainable economic growth. But the realization of the cultural significance of the region dawned on us and grew stronger with every passing day.

Pakistan is home to so much diversity of thought, varying religions, differing mindsets but ultimately there has always been a sense of cohesion. If we are to progress and develop, we need to look at where we come from – our history in its entirety. There is nothing else that can give us what we want except our own country. From the hands of the stone carvers who draw Buddha to the spinner who weaves fabric on a spinning wheel to the colours of the embroidered cloth to the children who will hold our identity in their hands, we cannot let this fade away.

At KCF we are grateful to UNESCO Pakistan for this opportunity to be part of such a fantastic project. We thank the people of the soil, who make an immense contribution to Pakistan without asking for anything in return. They are the heroes and the heroines, they are the true voice and they are the uniting force that we seek.

Danish Jabbar Khan
CEO
Kaarvan Crafts Foundation



PREFACE UNESCO

UNITED NATIONS EDUCATION, SCIENTIFIC AND CULTURAL ORGANISATION

This publication is a tangible outcome of work that was initiated by UNESCO under the World Bank funded Punjab Tourism for Economic Growth Project (PTEGP). UNESCO is providing technical support to the Government of Punjab by highlighting respect for cultural diversity and promotion of local culture and creative industries for sustainable tourism and economic growth.

The initial impetus for this publication came from an exhaustive mapping study undertaken by UNESCO through Kaarvan Crafts Foundation along various heritage sites in Punjab to collate various tangible and intangible cultural heritage in the province. The cultural and creative industries can be considered a natural constituent of the knowledge and skills indigenous to a community and thus carry immense weight in as preservers of a community's identity and catalysts of their economy. Given the dearth of resource materials available for students, public and policy workers on cultural heritage in the country, the publication is designed to be an accessible and widely available repository of knowledge about cultural heritage in Punjab. It also underscores the importance of treasuring local knowledge, tradition-bearers and communities who continue to uphold and protect the tangible and intangible cultural heritage, passing it to the next generation for centuries.

Putting together this publication was no small feat and not attributed to a single person and entity. We are grateful to the Punjab Tourism for Economic Growth project, Punjab Small Industries Corporation and Tourism Department Punjab for their constant support through this entire project. We are also incredibly grateful to the communities and cultural practitioners who opened their homes and hearts to the researchers during immensely challenging times. It is our hope that this publication and various interventions surrounding it, further strengthen the long-standing symbiotic relationship between development organizations and cultural practitioners of Punjab.

PREFACE PTEGP

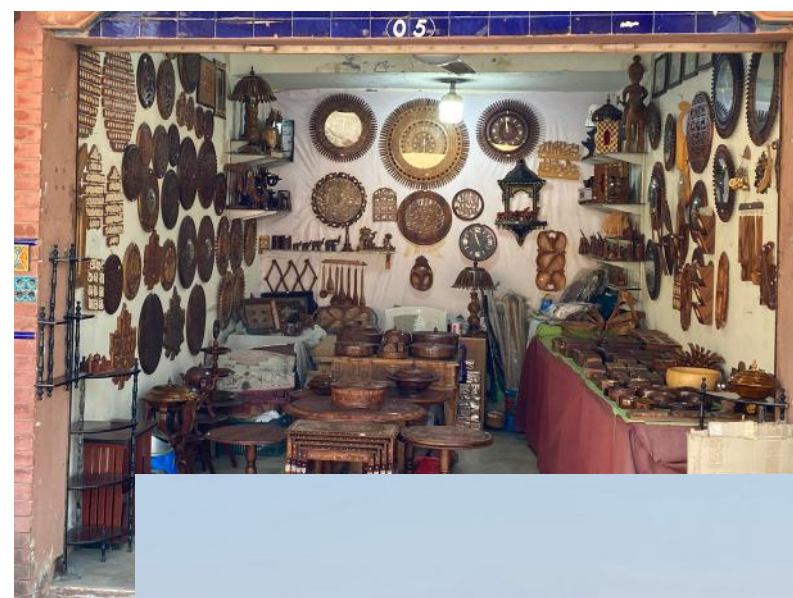
PUNJAB TOURISM ECONOMIC GROWTH PROJECT

Government of Punjab, Planning & Development Board in collaboration with World Bank Group (WBG) and multiple implementing agencies is implementing “Punjab Tourism for Economic Growth (PTEG) Project” with the total project cost of USD 55 million over five years. The project aims to promote the tourism sector by strengthening the institutional capacity through better skills development, increase private sector participation and improve infrastructure services in support of the tourism sector in the province of Punjab.

The specific objectives of the project are:

1. To support the Government of Punjab in drafting and implementing a tourism policy supported by comprehensive institutional reforms for effective implementation framework.
2. Develop tourism sectors assets, institutions and infrastructure to increase tourist volume.
3. Leverage private sector’s potential to create new economic opportunities for job creation, revenue generation, innovation, entrepreneurship and production efficiency increase.
4. To promote an environment of pluralism and tolerance in the province through raised awareness of a varied culture and heritage.

Under the Punjab Tourism for Economic Growth Project, a Memorandum of Understanding (MOU) between Government of the Punjab and United Nations Educational, Scientific and Cultural Organization (UNESCO) was signed in 2018. In line with the agreement, UNESCO, guided by its international instruments on conservation and management and capitalizing its over 70 years of experience, engaged its network of local and international experts/institutions to support the Government of Punjab to introduce sustainable management policies of the cultural and religious sites and museums and highlight the respect for cultural diversity and promotion of local culture and creative industries for sustainable tourism and economic growth.





Chapter 1

Executive Summary

Chapter 1: Executive Summary

Culture is a reflection of a community and its people. It acts as a means of accumulation and transmission of heritage and human experience. It shapes the lives, values, norms, and traditions of a society. It provides opportunities and access to social networks, hence providing support and shared values. In addition to the intrinsic value, culture plays an important role in the economic lives of the locals. With an increasing shift of societies towards knowledge and creativity as a means to growth, culture is playing a major role in creating economic opportunities through job creation and tourism.

The Government of Pakistan, along with UNESCO and the World Bank, is strengthening its work towards promoting culture and safeguarding and restoring cultural heritage sites. Their combined strategy includes reforming existing and new sites, and creating better opportunities for tourists and locals.

The primary goals of this collaboration are:

- Skills development through conventional and vocational training of locals
- Creation of jobs and better earning opportunities for the locals
- Women empowerment
- Sustaining tourism tailored towards economic development
- Protection and reformation of cultural and natural heritage
- Development of a mutually-beneficial environment for all partners

To achieve these goals, Kaarvan has completed an exploratory study to develop an extensive database of data from communities and villages encompassing the sites of Katas Raj, Mankiala Stupa, Bhir Mound, Dharmarajika, and Taxila Museum. Kaarvan approached 166 local leaders, artisans, government officials, and retailers in Chakwal, Rawalpindi, Khushab, and Jhelum to collect in-depth data for mapping demographic, social, cultural, and economic structures of the communities and villages around these sites.

Using insights from the rich data from the communities and locals spread across the province of Punjab, Kaarvan has mapped out their current status and demands. Kaarvan understands and appreciates the importance of people of a community and the role they play in its economic and social development. And through this exploratory study, Kaarvan has taken a significant step to inspect the characteristics, perceptions, and challenges of the people of the main cultural heritage sites of Punjab, and has laid out programs and policies based on ground realities for their social and economic development.

These programs will not only impact the locals positively, but will also create socio-cultural opportunities and enhance the experience of tourists and non-locals.



SKILLS DEVELOPMENT
THROUGH CONVENTIONAL &
VOCATIONAL TRAININGS

CREATION OF JOBS
BETTER EARNING OPPORTUNITIES
FOR LOCALS

**WOMEN
EMPOWERMENT**

SUSTAINING TOURISM
TOWARDS ECONOMIC
DEVELOPMENT

CULTURAL HERITAGE
PROTECTION & REFORMATION

**MUTUALLY BENEFICIAL
ENVIRONMENT**
FOR ALL PARTNERS



Chapter 2

Introduction

Chapter 2: Introduction

The region of north-eastern Punjab and its adjacent areas are rich in history and culture. You can easily trace multiple civilizations, their trajectories, and their remnants within a few hundred miles, often situated right next to each other. Ancient empires such as the Achaemenid and Mauryan Empires, and then Mughals and the British, have left their imprint on the region, so have the many Buddhists, Hindus, Zoroastrians, Muslims, Sikhs, Jains, and others, that have inhabited the region and still continue to do so.

A site that captures this unique intersection of history and culture is Taxila. An archeological site based today in the city of the same name, Taxila was once at the center of three trade routes, one from eastern India, one from western Asia, and one from Kashmir and Central Asia, leading to great development and prosperity of the region. It eventually became one of the most important places of learning during its heyday. The University of Ancient Taxila is considered by some to be the earliest university ever established. The ancient city, which traces its origins to 600 B.C.E also has religious significance. It is cited in both Buddhist and Hindu literature as a site of great importance, whereas an early Christian legend posits that the apostle Thomas visited the city during the Parthian period. Today, the ruins of Taxila, like the largest Buddhist stupa in the site called Dharmarajika, lay witness to an incredible history of growth, prosperity, and eventually decline. Due to its historical and cultural significance, especially as it pertains to advances in urban development, it was designated a UNESCO World Heritage Site in 1980.

The modern city of Taxila features the Taxila Museum, which boasts an incredible collection of Gandharan art relics as well as other archeological discoveries that have been carried out since the rediscovery of the site in the mid-19th century.

To the south west of Taxila lies another ancient Buddhist site, Mankiala Stupa, built in the same year as the Dharmarajika, 2nd century B.C.E. Further south, located in the northern region of the Salt Range close to the Chakwal District, are the Katas Raj temples. This temple complex consists of eleven ancient Hindu temples dedicated to Lord Shiva, with the oldest temple dating back to the 7th century. The site, which stretches over 50 acres, also consists of the haveli of Hari Singh Nalwa, some medieval temples, and the remains of an ancient Buddhist stupa dating to the Gandhara period in the 2nd century.

Considered one of the holiest Hindu sites of worship, Katas Raj has been a host to thousands of Hindus pilgrims over many centuries who have journeyed to the temple to bathe in the holy water of the pond at Katas Raj. This body of water was, according to the Hindu faith, originally made by the tears of the Hindu God Shiva, who was inconsolable over the death of his wife Sati. The story of the temples is also connected to the 5 Pandava brothers, as featured in the Sanskrit epic Mahabharata, who were exiled from their homes and eventually found their refuge here in Katas. The temples were initially constructed under the patronage of the Hindu Shahi dynasty from the 7th century onwards.



Pilgrims from across the world, including Hindus from India, migrate to the site to this day.

This incredible breadth and depth of history and tradition found in just one region is astounding. From ancient archeological sites to centers of community and industry that have existed for thousands of years, this region feels simultaneously temporal and always in flux. The generations living in these regions are a witness to years of culture and history, as well as the flag bearers of the local stories around the heritage sites. As such it is crucial that the region is preserved and its people taken forward into the future with the rest of the world.

With this aim, Kaarvan Crafts Foundation conducted an exploratory study in 2021 with the locals living in the settlements and villages encompassing the sites of Katas Raj, Mankiala Stupa, Bhir Mound, Dharmarajika, and Taxila Museum to map the demographic, social, cultural, and economic structures of the region.



Cultivating space of receptivity of differences of opinion and digging deep to uncover the underlying commonalities for a more just future.



Chapter 3

Methodology

Chapter 3: Methodology

This section describes the methodology used by Kaarvan to collect data on the villages and the local crafts and markets around heritage sites of Katas Raj, Taxila Museum, Dharmarajika, Bhirmound and Mankiala Stupa.

3.1) Aim

Kaarvan aimed to map the demographic, social, cultural, and economic structures of the villages and communities around Katas Raj, Taxila Museum, and Mankiala Stupa. Through this mapping, Kaarvan’s primary objective is to provide a deeper understanding of the structures of villages and communities which will allow development of better and refined interventions to help them improve livelihoods and expand their craft. Using carefully curated data collection tools, Kaarvan collected data on the following variables.

Demographic

- ⦿ Number of villages and settlements around heritage sites
- ⦿ Religious orientation of villages and settlements around heritage sites
- ⦿ Average size of settlements and households around heritage sites
- ⦿ Primary source of income of households living around heritage sites
- ⦿ Average household income of households living around heritage sites

Social & Cultural

- ⦿ Access to health facilities and basic amenities around heritage sites
- ⦿ Community life around heritage sites
- ⦿ Festivals associated with heritage sites
- ⦿ Importance of heritage sites in the lives of people of the communities
- ⦿ Tourism

Economic

- ⦿ Impact of tourism on livelihoods of households living around heritage sites
- ⦿ Economic linkage between communities and villages
- ⦿ Types of market around heritage sites



3.2) Preparations

Kaarvan designed a comprehensive tool to collect quantitative data on the relevant outcomes. The tool had a mix of binary and categorical questions, and was translated into local languages for ease of communication. The framing and format of the questions was also adjusted to make it relevant according to the local context.

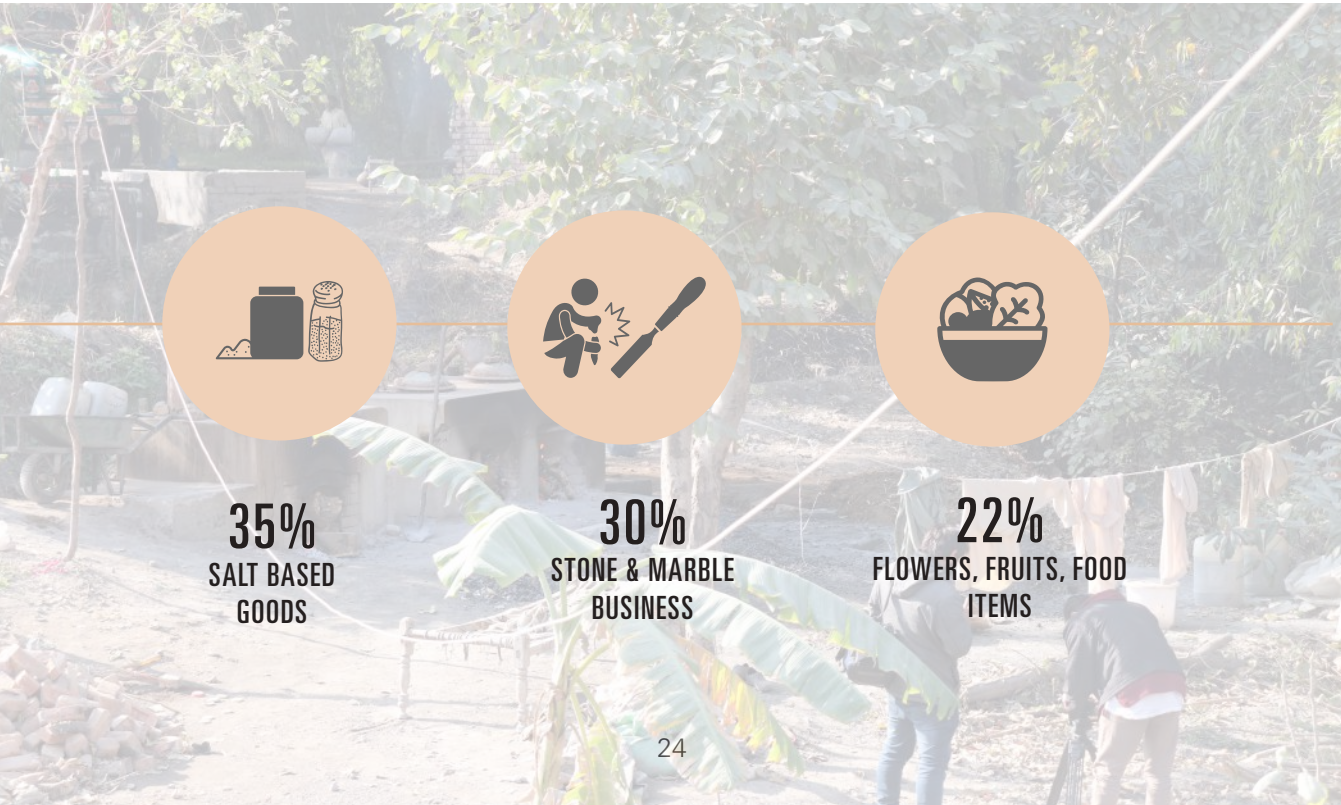
For the data collection, Kaarvan carefully trained, upskilled, and onboarded its field team to identify respondents, and to collect reliable and useful data on the demographic, social, cultural, and economic structures of the villages and communities around the heritage sites in the districts of Chakwal, Rawalpindi, Khushab, and Jhelum. The team pilot tested the tool and its translation with locals before scaling it up to 166 respondents.

3.3) Sampling

Kaarvan used a snowball sampling technique where the field team identified some community resource persons to start with, who then referred to other potential respondents. Using this strategy, Kaarvan identified and surveyed four types of respondents -- Local government officials, local leaders or guides, local artisans, and local entrepreneurs and retailers.



Among the local retailers, 35% are selling salt-based goods, 30% are involved in stone and marble business, and 22% are selling flowers, fruits, and food items.



Chapter 4

Findings

Chapter 4: Findings

This section provides detailed findings on demographics, social and cultural settings, and economic livelihoods and opportunities for the communities and villages around the heritage sites of Katas Raj, Taxila Museum, and Mankiala Stupa.

4.1) Katas Raj Temples

Kaarvan reached out to the locals based in villages around Katas Raj Temples in the districts of Chakwal, Khushab, and Jhelum. The team explored the tehsils of Chakwal, Choa Saidan Shah, Kallar Kahar, and Khewra extensively to identify 82 locals in order to understand the lives of the people living around Katas Raj. These respondents include 38% local artisans, 32% local entrepreneurs, 16% local retailers, and 15% local government officials.

4.1.1) The people of Katas Raj

To understand the social, demographic, and economic dynamics, Kaarvan asked the locals about the villages and the people living near Katas Raj.

Based on the responses of 62% of local leaders and 58% of government officials, there are more than 20 villages and communities around Katas Raj Temples with on average 5,000-10,000 people living in one village. However, a few also claim that there are around 1,000-5,000 individuals per village. The average size of a household in these villages is between 6-10 people. All people are primarily Muslims, however some communities and villages have less than 5% Christians and Hindus as well.

The local leaders and government officials claim that all villages around Katas Raj have a moderate standard of living for the people. They have easy access to basic amenities like clean drinking water. The locals can also access health facilities as there are at least 3-4 hospitals or government health units near these villages. 56% of local leaders and 50% of government officials claim that the people have access to local medicinal herbs and minerals as well.

In terms of their social lives, 65% local leaders and 50% government officials claim that the people of the villages around Katas Raj meet anywhere for community meetings to share knowledge and information. However, some also claim that the locals gather at the house of the village's leaders or notable individuals for community congregation to discuss community problems or religion or to socialize. These meetings happen between 6-10 times in a year, however some government officials claim to have such gatherings more than 50 times annually. The locals also meet between 1-5 times a year at local schools or notable's individuals' houses to discuss their skills development.

Since a significant number of people are skilled workers, such meetings are important for them to share their needs and help each other advance their skills.

4.1.2) Social centers around Katas Raj

The heritage site of Katas Raj plays an important role in the social and cultural lives of the locals. 85% of the locals claim that Katas Raj has a significant importance for their lives. While 73% claim that the temples are contributing to the betterment of their day-to-day lives.

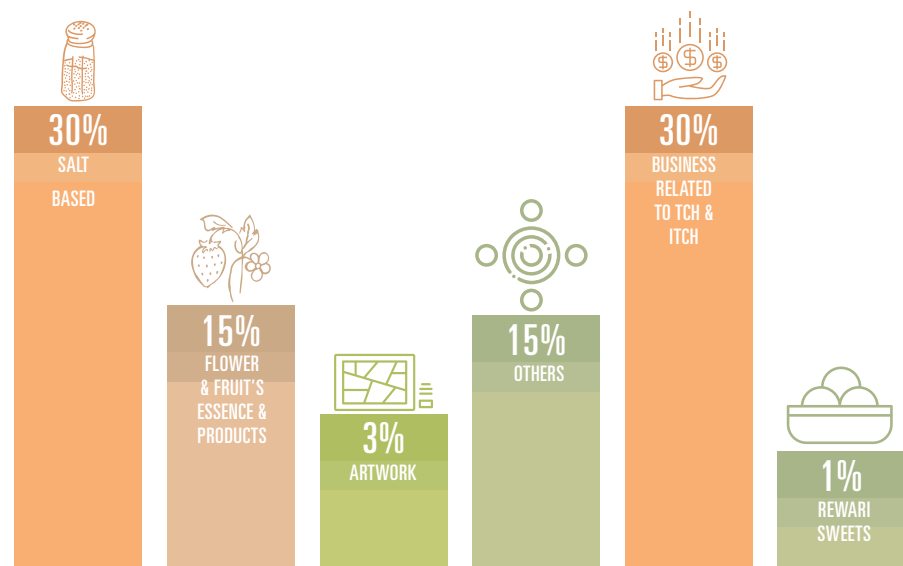
The temples are a major source of social interactions within the villages as the people not only meet at the community level to share stories, but they also get to meet and interact with the people who come to see the temples. The locals also claim to organize and celebrate festivals associated with the Katas Raj temples. 65% claim to have seen or attended at least one cultural fair around the temples.

The stories of the temples are a major topic of discussion for the locals during their social and community gatherings. Most locals claim to hear the stories from their fathers and ancestors, and are carrying forward this tradition by sharing the same with their children. They also share them with the people who come to visit the temples.



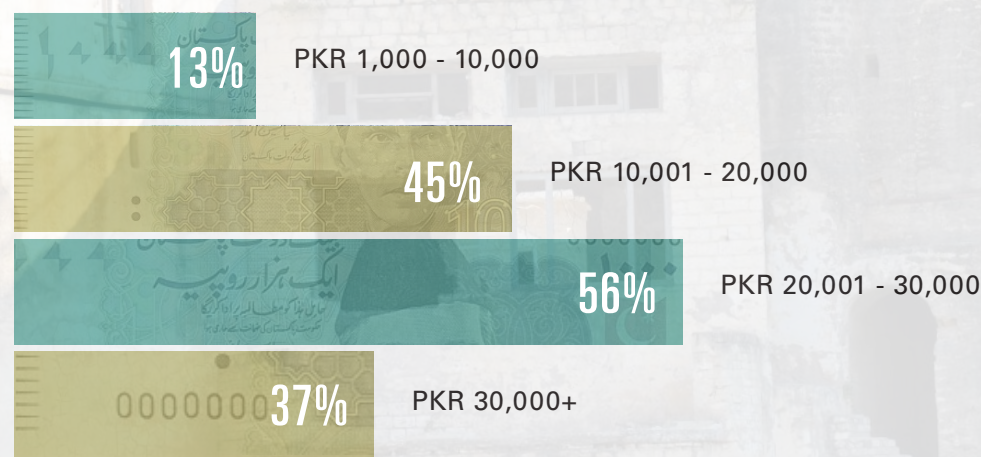
4.1.3) Economic Life around Katas Raj

Most people living around Katas Raj are involved in salt-based products and business related to TCH and/or ITCH work as the primary source of their income.



Primary Source of Income

From the primary source of income, 46% of the locals earn between PKR 10,000 - 20,000 per month, while only 13% earn more than 30,000 per month.



Average Monthly Income from the Primary Source

27% of the locals also report having a suitable secondary source of income from art works and business related to TCH and/or ITCH work. Combining the primary and secondary earnings of all household members, 56% of the households near Katas Raj earn between PKR 20,000-30,000 while 37% earn between PKR 30,000-40,000 per month.

The people of Katas Raj also have some support for their economic advancement. 58% leaders and 42% government officials claim that there are notable individuals living around who help the locals in advancing their livelihoods.

The economic lives of the people of Katas Raj are also closely linked to the heritage sites around them. 71% of the locals claim that their skills are linked to Katas Raj Temples, while 93% claim that their livelihoods will improve and they will generate more income through sales of their products and art if more people visit the temples.

4.1.4) Markets around Katas Raj

67% of the locals claim to have 11-50 markets around them for sale and purchase of local goods. These markets mostly have wholesalers who sell locally made products along with the products from other cities. The wholesalers see significant highs and lows in sales due to season or festivals.

Such markets are located at a moderate distance from the settlements and villages. However, a majority of the locals claim that the nearest big settlement/city for sales and purchases of goods is at a distance of more than 30 kilometers. Despite this, the people of Katas Raj have business relations there along with their work with local markets. 92% of the locals claim that the local businesses sell their products across multiple cities, while 26% claim that even the final stages of production and product refinement happens in other cities.

The locals engage with buyers and businesses in other cities by traveling to them. In some cases, the buyers also come to the communities to buy products themselves. 83% locals also report getting visits from sales agents and wholesalers who come to buy the local goods.

4.1.5) Local craft market of Katas Raj

Salt-based products, edibles, and artwork are some major crafts found around Katas Raj temples. A majority of the locals claim that there are around 21-50 craftsmen who are carrying forward the craft and tradition and are producing good quality products. However, 95% locals also feel that the quality of the craft can be improved further as well which will increase their marketability.

Craftsmen sell their crafts locally, as well as in other cities. The sales of crafts is not stable throughout the year, with major increases seen during Eid seasons. Locals have also reported the pros and cons of selling the crafts in local markets and other cities. Some major benefits of selling locally include less travel expense and lack of a need to innovate hence making it easier for the craftsmen to produce and sell. However, increased competition is a major

challenge reported by the locals for when the craftsmen sell locally as there are many skilled craftsmen targeting the same market. On selling in other cities, locals claim to get better rates and bigger orders, while also getting encouragement to innovate and produce better. However, high travel expenses and competition from all over the country makes it difficult for the craftsmen to sell in other cities.

4.1.6) Tourism

Katas Raj sees an influx of local and foreign tourists every month. The locals claim to see a number of tourists walking around the temples and spending at least 2 hours there. The tourists are not only intrigued by the temples, but they are also interested in meeting with the locals. The tourists are especially interested in the local crafts and art work.



4.2) Taxila Museum, Bhirmound and Dharmarajika

Kaarvan reached out to 56 locals based in villages around Taxila Museum in the district of Rawalpindi. The team identified 10 government officials, 4 local leaders, 10 retailers, and 32 local artisans to understand the demographics and social and economic lives of the people living near Taxila Museum.



4.2.1) The people of Taxila

According to all government officials in the sample and 75% local leaders, there are more than 20 communities and settlements around the Taxila Museum. These settlements are average-sized as most leaders and government officials reported that there are between 1,000-10,000 people in these settlements. The average household size in these settlements is 6-10 people. Most of these households are Muslims, with less than 5% of Christian households.

The local leaders and government officials claim that all villages and settlements around Taxila Museum have a moderate standard of living for the people. They have easy access to basic amenities like clean drinking water. The locals can also access health facilities as there are at least 3-4 hospitals or government health units near them. All local leaders and 60% of government officials claim that the people have access to local medicinal herbs and minerals as well.

The people of Taxila have an active social life as well, majorly due to the archeological site near them. They organize themselves regularly in local schools or mosques to discuss religion and community problems. Some also claim that the locals gather at the house of the village's leaders or notable individuals for community congregations. These meetings happen between 6-20 times in a year, however some government officials claim to have such gatherings up to 50 times annually. The locals also meet at least 1-5 times annually at local notable

individuals’ houses or at local artisans’ houses for skills development.

4.2.2) Social centers around Taxila

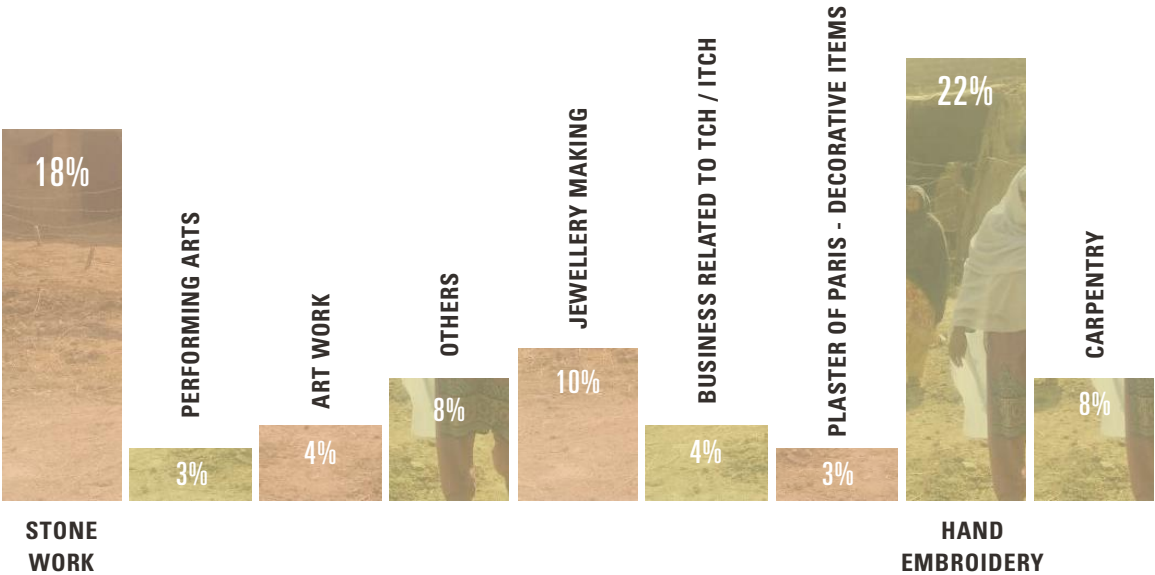
The archeological site of Taxila is playing an important role in the social lives of the locals, though the impact is seemingly less than Katas Raj. 63% of the locals claim that Taxila has a significant importance for their lives, while only 41% claim that the ruins are contributing to the betterment of their day-to-day lives.

The ruins attract many local and foreign people throughout the year, which provides opportunities for the locals for social engagements. Not many locals claim to have organized or participated in any specific festival linked to the Taxila ruins, however, around 50% have reported seeing or attending cultural melas or fairs around them.

The stories of the civilization and ruins are a major topic of discussion for the locals during their social and community gatherings. Most locals claim to hear the stories from their fathers and ancestors, or from the community members around them. These stories are a source of unity and common interest among the people of Taxila.

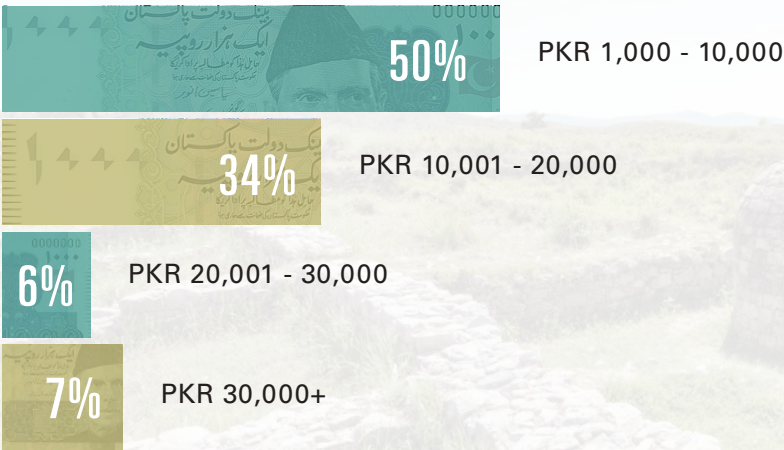
4.2.3) Economic life around Taxila

Majority of the locals in Taxila are doing stone work, jewelry making, carpentry, and hand embroidery and art work as a primary source of their income.



Primary Source of Income

50% of the locals report earnings between PKR 1,000-10,000, while 34% report earnings between PKR 10,000-20,000 in a month. Only 7% have earnings more than PKR 30,000 per month.



Average Monthly Income from the Primary Source

21% of the locals also have other sources of income in addition to their primary source to earn additional income. They are mostly involved with art work and decorative items using plaster of Paris. Combining the primary and secondary incomes of all individuals in a household, 20% have between PKR 20,000-30,000 household income per month, 54% have between PKR 30,000-40,000, and 21% have between PKR 40,000-50,000. Only 5% report having a monthly household income of more than PKR 50,000.

63% of the locals also claim to get support from community’s notable members who help them in earning better livelihoods. Some locals also see better livelihoods tied to the Taxila archeological site. 73% claim that their work and skills are associated with the site, while 48% believe that their livelihoods and earnings will improve if they get more local and foreign tourists coming to see the Taxila Museum.



4.2.4) Markets around Taxila

Around 95% of the locals report that the business of the people around them is not just localized to their settlements, but they have business relations spread across multiple cities too. The people coordinate with other cities by either taking their goods and products themselves or by getting them picked up by the buyers. About half of the locals also claim to get visits from sales agents and wholesalers. 38% of the locals also claim that the people around Taxila Museum send unfinished goods to other cities for further refinement and sales.

48% of the locals claim to have 11-50 markets where the sellers can sell their goods directly to the customers. However, 45% report having more than 50 such markets nearby. The shops in these markets are a mix of retailers and wholesalers and have mostly locally produced goods. The sales of these goods are less volatile and not really affected by seasons and festivals. These markets are not very far from the settlements and people can travel easily to them. The nearest big city markets are between 11-30 kilometers away from the settlements around Taxila Museum, as reported by 52% of the locals while 40% claim that they are not more than 10 kilometers away.

This could be a subjective estimate given the location of the locals as well, however none of them complained about the distance which shows that traveling to the markets is easier for them.

4.2.5) Local craft market of Taxila

The locals have reported more than 100 craftsmen in the area who are carrying forward the local traditions and crafts by working in art, hand embroidery, and stone products. These craftsmen produce high quality goods, however, 86% of the locals feel that the quality can be improved further. 80% of the locals suggest that improving the quality of these goods will enhance their marketability and sales, thus creating better livelihoods for the local craftsmen.

The sales of the local crafts see an obvious rise during Eid and local wedding seasons. Locals have also reported the pros and cons of selling the crafts in local markets and other cities. Some major benefits of selling locally include less travel expense and lack of a need to innovate hence making it easier for the craftsmen to produce and sell. However, increased competition and lower rates are major challenges reported by the locals for when the craftsmen sell locally.

On selling in other cities, locals claim to get better rates and bigger orders, while also getting encouragement and opportunities to innovate and produce better. However, high travel expenses and competition from all over the country makes it difficult for the craftsmen to sell in other cities. Locals also report lack of knowledge about markets outside their settlements which limits their ability to bargain and sell at better prices.



4.2.6) Tourism

Taxila also hosts many local and foreign tourists throughout the year, who spend 1-2 hours on the ruins. However, as compared to Katas Raj, a fewer percentage of locals feel that the visitors want to engage with them.

4.3) Mankiala Stupa

Kaarvan identified 28 locals - 15 local artisans and 13 local leaders - around Mankiala Stupa near the village of Tope Mankiala, in tehsil Rawalpindi. Though the sample is small, the field team was able to get detailed insights from the locals to identify the demographic, social, and cultural structures of the settlements near the Buddhist Stupa.

13



LOCAL LEADERS/ GUIDES



LOCAL ARTISANS

15

4.3.1)The people of Mankiala Stupa

According to 38% of local leaders, there are more than 20 settlements and villages near Mankiala Stupa while 23% claim that there are between 11-15 settlements. The size of these settlements vary as some leaders claim that a settlement has 50-1,000 people while others claim that there are 10,000-20,000 people in a settlement. The average size of a household in these settlements is between 6-10 members. Most of these households are Muslims, while there are less than 5% of Christian households.

The local leaders report that all villages and settlements around Mankiala Stupa have a moderate standard of living for the people. They have easy access to basic amenities like clean drinking water. The locals can also access health facilities as there are at least 1-4 hospitals or government health units near them. However, very few have access to and rely on local medicinal herbs and minerals.

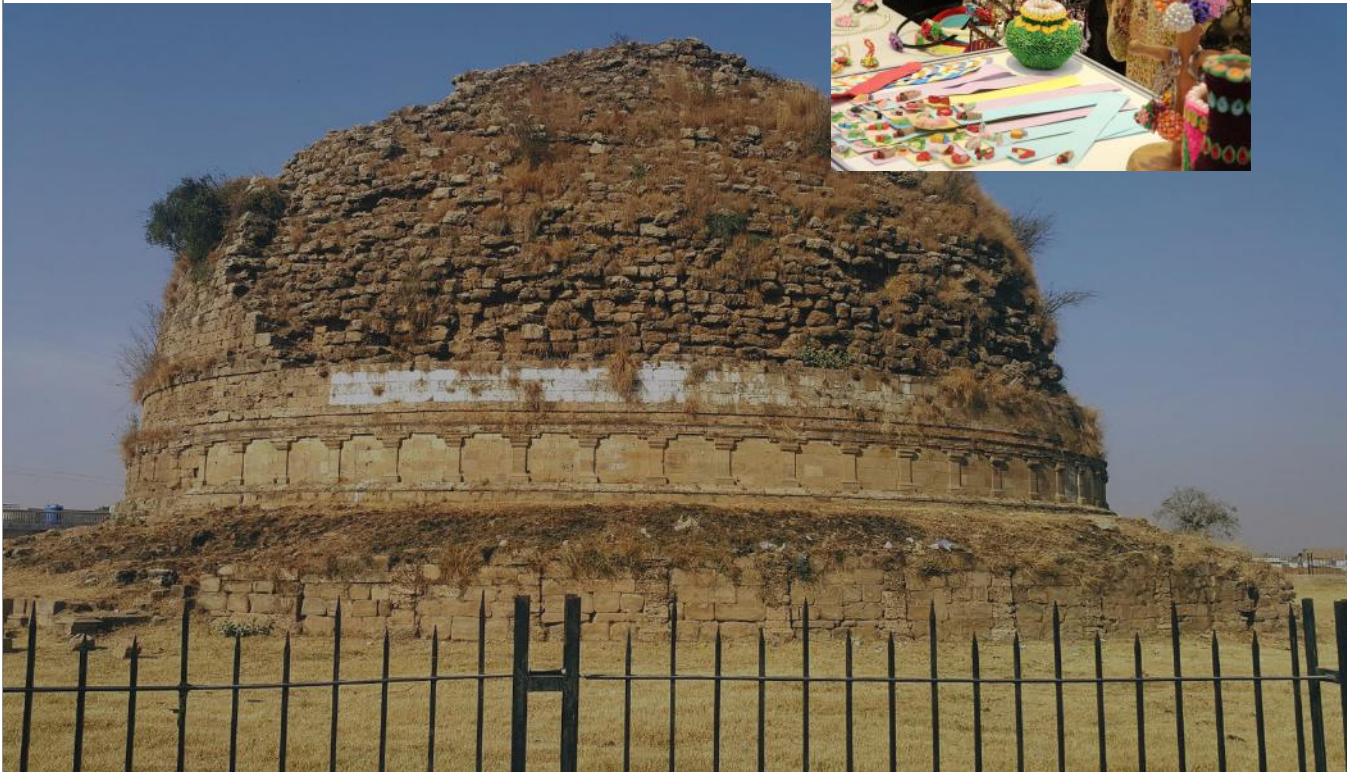
The people living near Mankiala Stupa have an active social life as well. They organize themselves regularly in community’s notables’ houses or art councils to socialize and discuss community problems. These meetings happen between 6-20 times in a year. The locals also meet at least 1-5 times annually to discuss their business and skills.

4.3.2) Social centers around Mankiala Stupa

The site of Mankiala Stupa is playing a role in the social lives of the locals, though the impact is seemingly less than Katas Raj and Taxila Museum. Only 46% of the locals claim that the Stupa has a significant importance for their lives, while only 21% claim that the site is contributing to the betterment of their day-to-day lives.

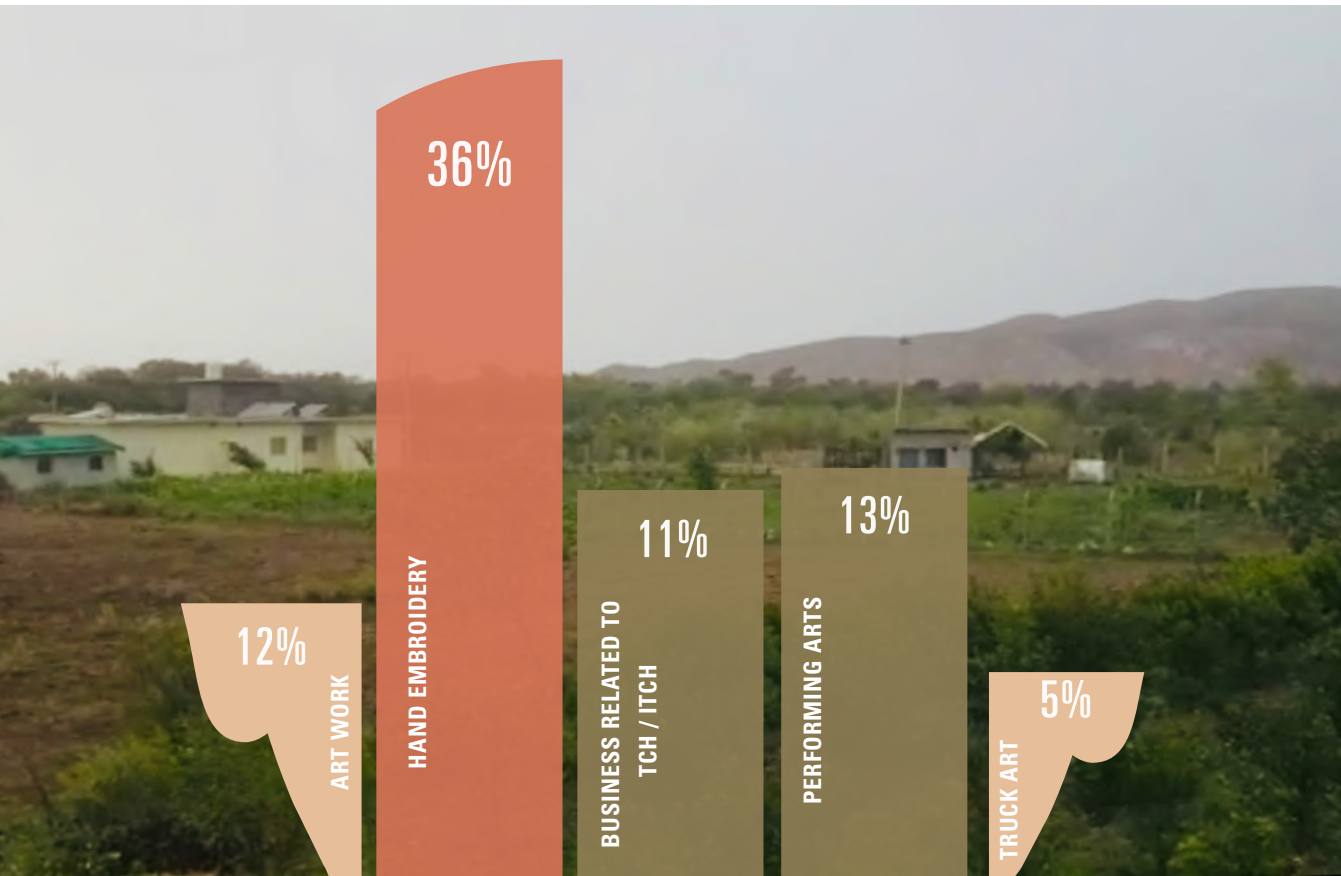
A majority of the locals report that the site occasionally attracts local and foreign people and provides limited opportunities for the locals for social engagements. Around 90% of the locals claim to have not organized or participated in any specific festival linked to the Stupa.

Though the stories and history of Stupa is important and many people share it from one generation to another, around 20% locals also claim to have no knowledge about it.



4.3.3) Economic life around Mankiala Stupa

The people of Mankiala Stupa are involved with hand embroidery, performing arts, art work, and business related to TCH and/or ITCH as the main source of their primary income.

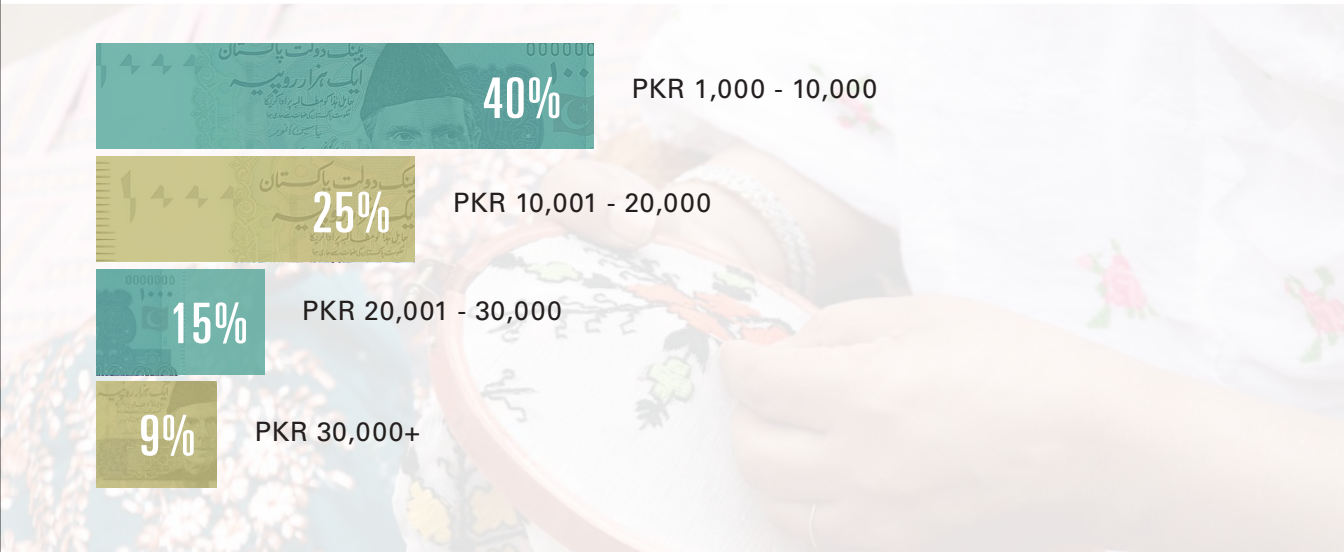


Primary Source of Income

From these sources, a majority are earning between PKR 1,000-10,000 in a month.

Only 7% of the locals claim to have a secondary source of income like stitching. Combining the incomes from all sources, 36% of the households are earning a total income of PKR 20,000-30,000 per month, 57% are earning between PKR 30,000-40,000 per month, and 7% are earning between PKR 40,000-50,000 per month. No local has reported having a monthly household income of more than PKR 50,000.

75% of the locals also claim to get support from community’s notable members who help them in earning better livelihoods. A small percentage of locals also see better livelihoods tied to the Stupa. 21% claim that their work and skills are associated with the site, while 29% believe that their livelihoods and earnings will improve if they get more local and foreign tourists.



Average Monthly Income from the Primary Source



4.3.4) Markets around Mankiala Stupa

Around 61% of the locals report that the business of the people around them is not just localized to their settlements, but they have business relations spread across multiple cities too. The people coordinate with other cities by either taking their goods and products themselves or by getting them picked up by the buyers. 50% of the locals also claim to get visits from sales agents and wholesalers. 43% of the locals also claim that the people around the Stupa send unfinished goods and products to other cities for further refinement and sales.

46% of the locals claim to have 1-10 markets near the Stupa where the sellers can sell their goods directly to the customers, while the remaining report to have more than 10 such markets. These markets are at a reasonable distance from the settlements where the locals make their products. The shops in these markets are a mix of retailers and wholesalers and have mostly locally produced goods. More than 90% of the locals claim that the sales of goods in these markets are not stable, with high peaks due to festivals or seasonal changes.

4.3.5) Local craft of Mankiala Stupa

A majority of the locals report having 21-50 craftsmen in the region who are carrying forward the local traditions and crafts by working in art, hand embroidery, stitching, and carpentry. These craftsmen produce good quality goods, however, none of the locals have reported great quality. 96% of the locals feel that the quality can be improved further. 71% of the locals suggest that improving the quality of these goods will enhance their marketability and sales, thus creating better livelihoods for the local craftsmen.

Only 36% of the locals claim that the crafts see an obvious rise in sales during Eid and local wedding seasons. Locals have also reported the pros and cons of selling the crafts in local markets and other cities. Some major benefits of selling locally include less travel expense, ease of selling to customers nearby, and lack of a need to innovate hence making it easier for the craftsmen to produce and sell. However, increased competition, fewer customers, lower rates, and lack of knowledge are major challenges reported by the locals for when the craftsmen sell locally. On selling in other cities, locals claim to get better rates and bigger orders. However, high travel expenses makes it difficult for the craftsmen to sell in other cities. Locals also report lack of knowledge about the markets outside their settlements which limits their ability to bargain and sell at better prices.

4.3.6) Tourism

Mankiala Stupa occasionally hosts mostly local tourists throughout the year, who spend 1-2 hours on the Stupa. 89% of locals feel that the visitors do not want to engage with them. This limits their willingness and enthusiasm to show their hospitality. It is also a loss of an opportunity to socially interact, share stories about the Stupa, and market and sell their goods and products to the tourists.





Chapter 5

Discussions & Recommendations

Chapter 5: Discussions & Recommendations

Kaarvan's exploratory study has shed light on the demographic profiles, social structures, community life, and economic and market set up in the communities and villages encompassing the sites of Katas Raj, Mankiala Stupa, Bhirmound, Dharmarajika, and Taxila Museum. The insights from the responses of 166 local resource persons, craftsmen, government officials, and retailers have helped understand the importance of these cultural heritage sites on the social and economic lives of the people living around them.

Katas Raj temples have approximately 20 settlements around them, where each settlement has between 5,000-10,000 individuals. These settlements have easy access to basic amenities, along with at least 3-4 health centers and hospitals nearby. The people living there have active social lives where they meet regularly to discuss community problems or to socialize. They also meet almost every quarter in a year to discuss their skills development. Their lives are greatly affected by the heritage site near them as it is a major source of social interactions, and local fairs and festivals. On the economic front, the livelihood for most of the people of Katas Raj is dependent on the temples and on the tourists visiting them. They are mostly earning between PKR 10,000-20,000 at individual level and between PKR 20,000-30,000 at household level from salt-based products and business related to TCH and/or ITCH. With around 11-50 markets situated at a moderate distance from the settlements, the people also have linkages with the big city markets located at a distance of 30 kilometers or more where they sell their products and local crafts like salt-based goods, edibles, and art work.

On the other hand, the Taxila Museum has approximately 20 average-sized settlements with 1,000-10,000 individuals each. These settlements have easy access to basic amenities, along with at least 3-4 health centers and hospitals nearby. The people living there have very active social lives where they meet around twice a month at local schools or mosques to discuss community problems, skills development, or religion. The Museum is playing an important role in their social lives, though the impact is seemingly less than Katas Raj. It attracts tourists which provides an opportunity for the people to socially interact and earn as well. A majority of them are earning PKR 1,000-10,000 individually and PKR 30,000-40,000 on household level through stone work, jewelry making, carpentry, and hand embroidery and art work. Similar to other heritage sites, the people of Taxila sell locally as well as in the big city markets approximately 11-30 kilometers away.

The story of the people of Mankiala Stupa is also not so different. With more than 20 settlements and villages with a large variation in the number of households, the people of Mankiala Stupa also have an average standard of living with access to basic amenities and with 1-4 hospitals nearby. They have an active social life and they meet regularly to socialize and discuss community problems. Their social lives, however, are not strongly affected by the Stupa as very few locals

claim that the Stupa has a significant importance for their lives.

On the economic front, most people are earning between PKR 1,000-10,000 individually and PKR 30,000-40,000 at household level through hand embroidery, performing arts, art work, and business related to TCH and/or ITCH. The people of Mankiala Stupa also have linkages in the local and big city markets where they sell their crafts and local products.

With the rich insights shared by the locals, Kaarvan has compiled and laid out the following programs and policies based on ground realities for their social and economic development. These programs will not only impact the locals positively, but will also create socio-cultural opportunities and enhance the experience of tourists and non-locals.

Working with communities to enhance tourism

Though tourism is important for all countries as it helps develop infrastructure and allows cultural exchange between foreigners and locals, it is also an organic way to create jobs and increase earnings of the citizens, especially those who are living near the tourist spots. With such rich culture and heritage in Punjab like Katas Raj temples, Taxila Museum, and Mankiala Stupa, the government along with the organizations like Kaarvan should work with the locals to preserve culture and enhance tourism.



Leveraging local community life for skills development

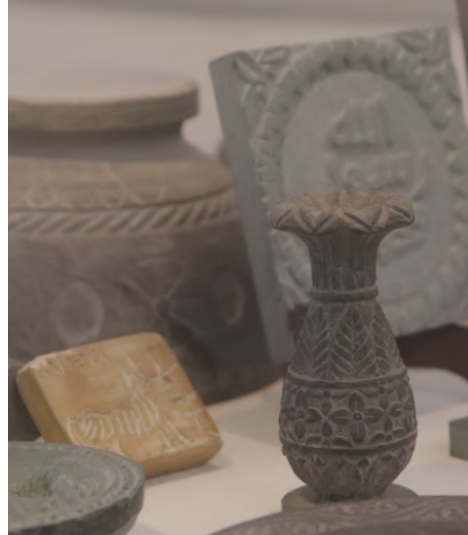
The community life of people around the heritage sites is very active. They often meet to socialize and discuss community problems and skills development. These community sessions provide an opportunity for skills enhancement of the locals. Based on the insights from the locals, increased competition, fewer customers, lower rates, and lack of knowledge are some major challenges for when the craftsmen sell locally. Skill development organizations, like Kaarvan, can organize training sessions for the locals as part of the community gatherings within the time the people have already taken out for the gathering to train them and help them address the challenges they face. The organizations can train them to improve their craft and market/sell their products better locally.

Leveraging high-demand seasons to enhance local sales

Most locals have claimed to see variation in the sales of local goods and products throughout the year, with peaks during Eid and wedding seasons. Kaarvan and similar organizations can use this natural demand increase which brings many customers to the markets for the betterment of the locals by helping them organize melas and exhibitions around the time of Eid and weddings.

Creating linkages with markets in big cities

Lack of knowledge about the markets outside the settlements limits the abilities of the locals to bargain and sell at better prices. Organizations like Kaarvan can bridge this gap by providing the locals with the right information and can help create effective, profitable linkages with big sellers in the city markets.



Chapter 6

Training Workshops in Selected Trades for Artisans and Entrepreneurs

Chapter 6: Training Workshops in Selected Trades for Artisans & Entrepreneurs

6.1) Overview

Cultural and creative industries in the context of the tangible and intangible cultural heritage are vital lifelines for individuals, groups, and communities in and around high merit cultural sites in the rural settings. Keeping in view the objective of protection and promotion of tangible and intangible cultural heritage in Punjab through sustainable economic and development initiatives, trainings were conducted for more than 180 native artisans in demand driven enhancement design & product development skills while developing personal and professional knowledge and skills through a series of trainings that outlined thematic concerns like personal development & communication, team work, work ethics, health & safety measures, time management, and attention to detail for business.

Professional and experienced trainers of KCF conducted extensive training workshops at grassroots level at accessible training venues in Taxila, Chakwal, Khushab, Rawalpindi, Kalar Kahar and Khewra for the artisans around the heritage Sites of Katas Raj, Mankiala Stupa, Bhirmounnd, Dharmarajika, Taxila Museum, and at the National Institute of Folk & Traditional Heritage, Shakarparian Hills in Islamabad.



6.2) Thematic Concerns

The capacity building training workshops were approached through an objective and pragmatic lens in order to organize them in accordance with the selected trades, creative industries, and basic conservation and management of heritage sites by engaging female and male artists, performers, craft persons, creative entrepreneurs, tour-guides, and local storytellers etc.

Another concern was the finalization of training location(s) based on the cluster formation and ease of mobility/access of the crafts persons & entrepreneurs for finalization of training schedule and curriculum, namely:

- Skills Enhancement, Color Combinations & Design Development
- Personal Development & Communication Skills
- Work Ethics & Team Work, and Health & Safety for Business
- Time Management & Attention to Detail for Business

6.2.1) Skills Enhancement, Color Combinations & Design Development

The workshop focused on localized design theory and practice for reinventing/ reframing and providing hands on training on color, design impact, attention to detail, quality of technique and ideas like:

- Realize design as a method of communication,
- Understand the impact of design in building a relationship between product and consumer,
- Develop familiarity and comfort with basics of design and its application.

Workshop Outcomes

After the workshop artisans developed an understanding and familiarity with the following:

- Color theory.
- Color impact.
- Building associations in context to color.
- Making color schemes.
- Understanding seasonal color palettes.
- Creating dynamic and bold designs through effective use of color.
- Artisans learn to apply the elements of design in their handicraft.
- Use lines to create narratives.
- Combining different types of line to make new patterns.
- Familiarization with market trends.
- How to differentiate oneself in the Industry.
- Importance of presentation and display.



6.2.2) Personal Development & Communication Skills

The workshop concentrated on imparting salient attributes of personality along with the internal and external factors in personality development in order for participants to realize the strengths and weaknesses of their individual personalities and the accumulated impact of each personality type on their personal, social, and professional lives.

Personal Development

The major components of personal development thoroughly presented and discussed with the participants were:

- Self-Awareness
- Self – Confidence
- Better Image & Impression

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

Knowing Oneself:

- Describing one’s own strengths, weaknesses and hobbies.
- Improving one’s habits and eradicating personal weaknesses.
- Introducing one’s self to students and teachers.
- Speaking openly in class or in a group.

Self-Confidence:

- Introducing one’s-self to employer/officer/worker while maintaining eye-contact.
- Sharing details about one’s-self with the team in an improved manner, while also giving your introduction to the team without any hesitation.
- Accepting the challenge that has been set for you and ensuring that your work meets the standards of quality, set for you.
- Describing one’s skills, abilities and strengths confidently.

Self-Image:

- Exuding positive self-image at personal as well as professional level.
- Wearing clean and tidy work-appropriate attire.
- Dealing with co-workers and fellow students in a polite manner.
- Identifying personal maladaptive/negative habits and behaviors and eradicating them.
- Always taking care of personal hygiene (body, hair, teeth, hands, feet).



Communication Skills

The participants were trained in the myriad aspects of human communications from the basics to the in depth understanding of it. Both the verbal and non-verbal aspects of how communicate on individual and collective level were laid out before them in an interactive format.

The major components of this workshop were:

- Speaking Skills
- Non-Verbal Communication
- Better Image & Impression

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

Speaking Skills:

- Speaking fearlessly with any individual/ manager/ officer/ co-worker.
- Communicating within a group without hesitation, using simple words.
- Asking questions from an individual or group.
- Asking questions from colleague, officer or subordinate.
- Avoiding inappropriate words or foul language.

Non-verbal Communication:

- Understanding through facial expressions, gestures and intonations.
- Recognizing messages through facial expressions, gestures and intonations.
- Understanding the message through gestures and images, in professional life.

Listening Skills:

- Listening to others attentively and providing detailed feedback.
- First listening to what others have to say and then speak, make a judgment or take action.
- Resolving obstacles that may arise during listening in an effective manner.

Writing Skills:

- Writing routine happenings, diary or work report.
- Writing SMS, Email, or Application.
- Upholding values and choosing appropriate words while writing.



6.2.3) Work Ethics, Teamwork, and Occupational Health & Safety

The trainees of this workshop were exposed to the universal, local, and cultural aspects of work ethics as basic responsibilities of a civilized behavior in order to achieve a conducive environment.

Work Ethics

Along with creating a cordial and efficient work environment, the trainees also learned about some major work ethics that are expected from individuals and groups. Basic principles of work ethics imparted in the workshop were:

- Honesty (not lying, not betraying, and not stealing) is one of the basic principles of work ethics.
- Your skills depict what you can do, your motivation shows how much work can you do and your ethics clarify, the extent to which you can improve your work.
- Work ethic entail the basic rules that the employees have to follow, while working. It not only includes an individual's behavior, attitude, manners, conversation style but also their ability to work in a team. Work ethic depict any individual's personality.

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

- Making work ethics part of one's life.
- Abiding by the prescribed discipline and time.
- Completing work with honesty, while ensuring quality.
- Accepting responsibility of your tasks and their outcomes.
- Not wasting time and performing at the prescribed time.
- Protecting information, data, tools, machinery and other resources.

Teamwork

The workshop had the following salient sections regarding teams and team work:

- Team work & stress management for business.
- Qualities of an effective team.
- Type of teams & your team.
- Mental health & stress management.

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

- Having faith in teamwork and giving due importance to team members.
- Accepting the responsibility for team goals.
- Avoiding gossiping about teammates, in their absence.
- Based on nature of trade, there will be both "frontend" and "back-end" members in a team. Make an effort to know them and their work.
- Performing your tasks, based on the responsibility level, and carving your own identity.
- Helping and also seeking help from team-members when needed.



Occupational Health & Safety

Following are the topics that have been shared and discussed with the participants that are vital for occupational health and safety.

- Rules for occupational health and safety.
- Cleanliness of workplace.
- Types of dangers at workplace:
 - Physical hazards,
 - Chemical hazards,
 - Biological hazards, &
 - Psychological hazards.

Mental & Work related Stress

Completing the work with ease, and not letting it become a burden.

- Focusing on the causes of mental stress and managing them.
- Understanding and tackling the effects of stress (fatigue, frustration, incomplete work, anger).

6.2.4) Time Management & Attention to Detail for Business

The various aspects and tools for effective time management and their impact on the individual and collective outputs were presented to the participants through interactive and informative sessions by professional trainers. The participants learned that time management is the process of planning and exercising conscious control over time spent on specific activities, especially to increase effectiveness, efficiency and productivity. One the other hand they also understood in detail how lack of planning leads to damaging reput, and results in fatigue and anxiety due to disorganized work.

Time Management

The workshop outlined in the following order:

- What is time management?
- Advantages of time management.
- Obstacles in time management.
- Scheduling routine tasks.
- Work categorization & better time management.

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

- Giving importance to time in your personal and professional life.
- Planning your personal and professional tasks ahead of time.
- Keeping away from the time consuming elements (phone, gossips, mobile games, facebook, eating/drinking, roaming, carelessness) during work.
- Listing down the daily work and prioritizing the important tasks.
- Appropriate use of given time-sheet.
- Assessing your professional and everyday performance time-to-time

Attention to Detail for Business

The aim of this workshop was to develop the participant’s ability to focus and their skills for paying attention to details in its myriad manifestations.

This part of the workshop was divided in to the following segments:

- What is attention-to-detail?
- Benefits of paying attention-to-detail.
- Instructions for Attention-to-Detail
- Five Important Techniques for
- Attention-to-Detail

Workshop Outcomes

After the workshop artisans have understanding and familiarity with the following:

- Even the littlest aspects of the task at hand matter.
- Dividing work in small portions, thus ensuring quality.
- Performing the work in accordance with the relevant instructions, checklists or details.
- Keeping away from elements which divert attention and doing work with unshakeable resolve



6.3) Schedule of Training Workshops

Cultural and creative Industries play an important role in the livelihoods of the indigenous artisans and has been the backbone of artisan’s household economy for years. With the objective of protection and promotion of tangible and intangible cultural heritage in Punjab, four distinct training workshops were conducted for native artisans in demand driven enhancement of design & product development skills while developing personal capacities through a series of life skills trainings in personal development & communication, team work, work ethics and health & safety for business and time management & attention to detail for business.

Experienced trainers of Kaarvan immersed themselves in grassroots fieldwork for conducting trainings for 64 separate days spread over eight different venues in the community based training centers in Taxila, Chakwal, Khushab, Rawalpindi, Kalar Kahar and Khewra for the artisans around the heritage Sites of Katas Raj, Mankiala Stupa, Bhirmounnd, Dharmarajika and Taxila Museum – touching the lives of 184 indiginenous artisans’ families.



Katas Raj Temples				
	Youth Hostel Katas Raj	PTDC Kallar Kahar	PMDC Khewra	Usmania Hotel Khushab
Workshop 1: Skills Enhancement, Color Combinations & Design Development Training Workshop	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Wed - 29th Sep Day 2 - Thu - 30th Sep
Workshop 2: Personal Development & Communi- cation Skills	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Wed - 29th Sep Day 2 - Thu - 30th Sep
Workshop 3: Team Work, Work Ethics and Health & Safety for Business	Day 1 - Fri - 15th Oct. Day 2 - Sat - 16th Oct	Day 1 - Mon - 27th Sep Day 2 - Tue - 28th Sep	Day 1 - Fri - 15th Oct Day 2 - Sat - 16th Oct	Day 1 - Fri - 8th Oct Day 2 - Sat - 9th Oct
Workshop 4: Time Management & Attention to Detail for Business	Day 1 - Fri - 15th Oct Day 2 - Sat - 16th Oct	Day 1 - Fri - 15th Oct Day 2 - Sat - 16th Oct	Day 1 - Fri - 15th Oct Day 2 - Sat - 16th Oct	Day 1 - Fri - 8th Oct Day 2 - Sat - 9th Oct

Mankiala		Taxila		
	Post office Khas Sagri Kalan Rawalpindi	Lok Virsa Islamabad	Dreamland Restaurant Taxila	Bao Guard Village Taxila
Workshop 1: Skills Enhancement, Color Combinations & Design Development Training Workshop	Day 1 - Mon - 4th Oct Day 2 - Tue - 5th Oct	Day 1 - Mon - 4th Oct Day 2 - Tue - 5th Oct	Day 1 - Wed - 6th Oct Day 2 - Thu - 7th Oct	Day 1 - Wed - 6th Oct Day 2 - Thu - 7th Oct
Workshop 2: Personal Development & Communi- cation Skills	Day 1 - Mon - 4th Oct Day 2 - Tue - 5th Oct	Day 1 - Mon - 4th Oct Day 2 - Tue - 5th Oct	Day 1 - Wed - 6th Oct Day 2 - Thu - 7th Oct	Day 1 - Wed - 6th Oct Day 2 - Thu - 7th Oct
Workshop 3: Team Work, Work Ethics and Health & Safety for Business	Day 1 - Wed - 13th Oct Day 2 - Thu - 14th Oct	Day 1 - Wed - 13th Oct Day 2 - Thu - 14th Oct	Day 1 - Mon - 11th Oct Day 2 - Tue - 12th Oct	Day 1 - Mon - 11th Oct Day 2 - Tue - 12th Oct
Workshop 4: Time Management & Attention to Detail for Business	Day 1 - Wed - 13th Oct Day 2 - Thu - 14th Oct	Day 1 - Wed - 13th Oct Day 2 - Thu - 14th Oct	Day 1 - Mon - 11th Oct Day 2 - Tue - 12th Oct	Day 1 - Mon - 11th Oct Day 2 - Tue - 12th Oct

Detailed Training Modules have been submitted to the Government of Punjab by UNESCO.





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