Cultural Tourism: A Tool For Socio-Economic Development of the Host Community: Case Study of Himachal Pradesh

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Abstract: This paper is focused on economic development of the local community of a particular tourism destination. The paper contains the study about the folk culture and dresses of the Himachal Pradesh which have always attracted the tourists; a brief detail on the fairs and festivals is there to give a semblance of the cultural aspect of the state. Products and their role in the economic development of local community, and a glimpse of the impact of the mega events on the local community are there. Cultural tourism is a travel experience to natural and cultural environment that ensures the sustainable use at an appropriate level of resources provided in the host destination. Cultural tourism is a part of ecotourism, a travel learn experience, a little bit of soft adventure, and benefiting the well being of indigenous. Cultural tourism basically revolves around the indigenous people, their folk, eating habits, dressing sense, beliefs, fairs and festivals etc. Cultural tourism develops when the diffusion occurs through any cultural event or government or the concerned authorities promote it by other means. Since the ecotourism has introduced and the cultural aspect has become the part of it, conservation and protection of both environment and culture becomes the mission for the concerned department and organizations. To preserve the tourism and its benefits for next generation, the need of alternative tourism was felt, and the cultural tourism comes to the surface as an answer which could be able to generate intense bond between the host and the guest communities.

Key Words: - Fairs, Festivals, Cultural Tourism, Economic Development, Tourism Products, local community,

INTRODUCTION

Himachal Pradesh is known as the land of God. Every village has its special ornamentation with temples of Gods, Goddesses and Deities and in respect of worshiping the deities; there are a large number of fairs and festivals held across the state throughout the year. Festivals are considered as one of the important contributor of the economic development of the hosting area which significantly provides the opportunity to local businessmen as well as businessmen from nearby states and also provide platform for the cultural exhibition. Festivals have major impact on the development of cultural tourism to the host communities. Dussehra festival of Kullu and Maha Shivratri of Mandi are the biggest ones in the fairs and festivals of Himachal Pradesh which have international reputation and these festivals have been used as the platform for the international cultural integration, as the cultural groups from European, Asian and South Asian countries used to perform and exhibit their cultural programs. Till recent past Russian circus and cultural group was the most frequent visitor among the foreign national cultural groups. The desire for festivals and events is not specifically designed to address the needs for any one particular group. The hosting of events is often developed because of the tourism and economic opportunities addition to social and cultural benefits. Events have the potential to generate a vast amount of tourism when they cater to out-of-region visitors, grants, or sponsorships, (Getz, 1997) of direct or indirect intent. The events in turn are seen as important tool for attracting visitors and building image within different communities. In view of Stiernstrand (1996), the economic impact of tourism arises principally from the consumption of tourism products in a geographical area. According to McDonnell, Allen and O’Toole (1999), tourism related services, which include travel, accommodation, restaurants, shopping are the major beneficiaries of the event.

If we look back in the past, as far as events and tourism is concerned, the roles and responsibilities of governments as well private sector and society in general have significantly changed over the last decade. For example; the development of The Mall Manali; as a cultural integration and exhibition spot by stopping commercial activities on the road and diversion of the traffic to other direction. Local people perform the cultural activities daily and tourists enjoy such events by coming there in large number. This was perfect example of collaboration of government, private sector and active involvement of society. The state government is hand in hand with tourism department to promote such events as part of their strategies for economic development, and encouraging cultural tourism.
When we utter the words Folk culture; a vision of traditionally dressed people expressing themselves in their own language, custom and rituals comes in the mind. According to the Teylor, folk culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities acquired by man as a member of society. Anderson and Parker said that culture is a total content of the physico-social, bio-social and psycho-social products man has produced and the socially created mechanism through which these social products operates. Bierstedt believes that the culture is a complete whole that consist of everything we think, do and have as member of society.

**REVIEW OF LITERATURE**

Culture has been an inseparable part of mankind since antiquity. From the period, when human used to live in caves to the world of 21st century, culture has been there throughout the timeline. Whether it is the residual of Machu Pichu of Argentina or the Great Wall of China, Pyramids of Egypt or the Taj Mahal of India, culture was always the part of the human civilization. Today tourists from all over the world visit such historical and heritage sites. While visiting these heritage sites they are just inching closer to the culture of the historic civilizations. The term cultural tourism has been used interchangeably with heritage tourism. However a number of researchers have tried to define the culture tourism but culture and tourism is complex to define in one definition.

**Richard (2009)** states that culture and tourism were two major growth industries of 20th century, and towards the end of the century the combination of these two sectors into culture tourism had become one of the most desirable development options for countries and regions around the world.

**McIntosh and Goeldner (1990)** believe that cultural tourism covers all aspects of travel where visitors can learn about another areas history and way of life. Thus cultural factors in context of tourism include the food, drink, hospitality, architecture, and manufactured and hand crafted products of a destination, and all other characteristics of a destinations way of life.

**WTO (1985)** defines cultural tourism as the movement of persons for essentially cultural motivation such as study tours, performing art, and cultural tours; travel to festival and other related events.

**Sudipta, Sarat, Babu (2010)** considered cultural tourism to be a catalyst for change, designed for stimulating economy through tourists which are generating social and economic benefits. Culture tourism brings pride to local communities and at the same time creates cultural bonding and understanding between host and guest community.

**Getz (1997)** while talking about the cultural events Getz (1997) says events have the potential to generate a vast amount of tourism when they cater to out-of-region visitors.

**Hall, C.M. (1992)** says that A special event is a gathering of human beings, generally lasting from few hours to few days, and designed to celebrate, honor, sell, teach about or observe human endeavor.

**Stierstrand (1996)** is arguing about the consumption of the tourism products. He believes that the economic impact of tourism arises principally from the consumption of tourism products in a geographical area.

**OBJECTIVES OF THE STUDY**

Following are the objectives of the studies:

1. To understanding the importance of cultural tourism as a tool of economic development.
2. To highlight the significance of the fairs and festivals in socio-cultural and economic advancement.
3. To study the significance of the tourism products for the livelihood earning of the host community.
4. Study the impact of the events on local communities.

**METHODOLOGY**

Present paper is based on the secondary information, and the interviews of elderly people of different communities. I have interviewed the members of self help groups also. Personal observations also used to complete the paper.

**FOLK CULTURE**

The word culture is used in many senses. In common language it means dances, music, languages, art, and architecture; belief, dresses, function, customs, literature etc. For centuries a big part of Himachal remained cut off from the rest of world, because of geographical location. That’s why the people of state are more conservative. Lack of communication contributed a lot in the conservativeness of culture of the Himachal. But with the time and by the influence of outside culture, culture of the Himachal has got unique features.

The influence of culture above discussed has made by the communication, transportation as well as tourism also. With the passage of time tourism has developed its traditional features. Visitors visits to a particular place to explore folk, culture, living
style etc. In Himachal every hill district has its own kind of culture. Folk dances, folk songs, folk tales, dresses, living style, custom of welcoming a visitor are some attractions for visitors and explorers.

FOLK SONGS AND DANCES OF HIMACHAL PRADESH

Himachal Pradesh is known for the variety of folk songs, folk dances and folk tales. Each district has a different dance drama and folk tale. Kariyala is a very common drama of Shimla hills. Bura Sih is the combination of folk song and folk dance. Reval is tragic love story of a girl revealed through dance and drama, is also common in Shimla hills. Ghuray is the combination of folk tale and folk song which is famous in Lahaul division of district Lahaul & Spiti. There are so many folk songs which are played as a drama with dance. Love folk songs are Fulmu-Ranju, Kunju-Chanchlo, Soni Bhotdi-Bhunkhu, Gangi are famous in all Himachal.

Folk dances have also an important role to know the culture of Himachal. Following are most famous dances in the state. Janhjar Dance is performed in Chamba valley. Dancers stand in two rows. As the dance progresses the two groups interchange their positions.

Shun and Shaboo is performed in Lahaul & Spiti. Shun is performed inside the monastery and the Shaboo is performed in festival occasions. The Demon dance is performed with domens mask. This is common in Kinnaur. Lamas of Lahaul & Spiti also the same dance called Chhamb. Saghah is another famous dance in Lahaul valley. It is performed by a large number of people dancing around the musician. Sand and Shambhu dances are famous in Lahaul & Spiti. These dances are performed in the memory of Buddha. Burah dance is performed in Sirmaur. The Danda Rasa and Dangi dances are equally famous in Chamba and Lahaul & Spiti.

Japra dance is performed in Hangrang valley of district Kinnaur. The Mala dance is performed by both male and female holding each other’s hands in cross patterned make a circle. This is common in Kinnaur, Shimla and Sirmaur districts. Jatru Kayang is performed by a large number of dancers together.

Bhangra is famous dance of Hamirpur, Kangra and Una districts. Natti dance is common in Kullu, Mandi, and Shimla hills. Some popular types of Natities are Dheeli natti, Phuki natti, Lumbi natti, Deundi natti and Kadman natti. Ghugati dance is circle dance by both men and women. Dhaki dance is performed by Dhaki people. Jholi dance is performed in the Baishakhi Sankranti and Khanjaris the main instrument used in this dance.

Munjara is common in Shimla and Sirmaur districts.

DRESSES

Dress is the reflection of the culture and civilization. Traditional dress of women is Salwar-Kameez and head covered with scarf or dupatta. Thurki, Ackhan, Gachi and sadri are popular dresses in Shimla hills. Cholu- baaskat Gaastr or chhir a strip of cloth tied around the waist and scarf is the traditional dress of women of Lahaul &Spiti. Thick woolen coat pyjama and head covered with Topi is the dress of men in winter. Handmade designed soxes are most attractive dress particle in Lahaul &Spiti. Pattu is a warm cloth especially for winters which is common in Kulluvi women. In Sirmaur region Ghati Suthan or tight pajama Kameez and Topi is common among men.

In area near Jonsar Bhabar of Uttaranchal women wear Choli Ghagra. Kinnauri women wear choli, Dori, Chanali, Kera is a woollen rope tide around waist. Bushahri Topi is common among men and women.

FAIRS & FESTIVALS

Himachal is known as the land of festivals & fairs. Each fair & festival has its own importance in the people of Himachal. Although present time is great electronic revolution time but people still love to be the part of the fair & festival. These fairs & festivals offer clear picture of rural life, beliefs and popular customs in Himachal Pradesh. These events are either connected with local God or changing season.

There are a large number of fair& festivals in Himachal. Baishakhi, tradition wise somewhere is called Bishu or somewhere Saaja. This fair is held in various places of Himachal. Minjer Mela is the fair which is held in Chamba at the place ‘Chaugan’ in Chamba town. This festival is held in the month of August. It continues for a week long. Minjer Mela has been given the status of state fair. Naina Devi Fair is held in the month of August at Naina Devi temple, in district Bilaspur. This is most delightful fair in district in Bilaspur.

Kullu Dushehra is entirely the mirror of Himachali culture. It throws light on the life style, dance and music and culture of this region. To see the all colours of this colourful state at one place, Kullu Dushehra is the right place. Although Dushehra is celebrated in all over in India but in Kullu it has its own distinctive glamour. The festival starts on the day of ‘Vijay Dashmi’ and continues for seven days.

Lavi fair is held in the month of October-November every year at Rampur Bushehar. The word Lavi is derived from the word ‘Leo’ which means in the
local language a sheet of woolen cloth or another meaning is sheering of a sheep. In the past time this fair took place twice in a year in the month of June and November because of sheering sheep, and advancing wool or woollen made as trade goods. But now it is held only once in the year. Lavi fair is almost three hundred years old and has been provided with the status of state fair. Renuka Fair is celebrated in the month of November for six days. Renuka fair starts after ten days of Diwali festival. The fair is dedicated to the meeting of Bhagwan Parshuram and the mother Renuka. The legend goes that Parshuram the youngest son of Renuka, used to visit his mother every year. According to another version the sage Jamdagni was murdered by Sahasrarjun. Renuka was a devoted wife, struck by the incidence she jumped in to lake. The lake was named after Renuka.

The Shivratri Fair is held in the month of February or sometime in March on Shivratri day in Mandi. Shiva is the chief deity of people of Himachal. This fair is dedicated to Lord Shiva and celebrated almost one week. People pay their homage to Lord Shiva at famous temple of Bhoot Nath in Mandi town. It is also a state fair.

Holi Fair is held in the month of March every year in Hamirpur at Sujanpur. This fair has also been accorded the status of state fair. It exhibits the traditional limelight of Holi, the festival of colors. A week long Holi fair provides wholesome entertainment through various games, songs, dances and folk dramas and people from all over Himachal come to participate in it. The Nalwari Fair’s idea was conceived by W.Goldstein, the superintendent of Shimla Hills States in 1889. The idea was motivated by the shortage of good breed cattle, especially bullocks, which are important for good agriculture. The fair is held in the month of March every year. It has been declared a state fair. Bharmaur Jatar festival is held in district Chamba at Bharmaur in the month of August. Another Chamba fair is Chhitrari Jatar. This fair is held in the month of September.

Gugga Fair is another form of snake cult. The deity is considered effective particularly in cases of snake bite. The Gugga fair of Gehrvin village of Bilaspur is very famous. Markanda Fair is also held at Bilaspur in the month of April. Jwalamukhi Fair is celebrated twice in the year during Navaratras to worship Goddess Durga. It is most important fair in the Kangra valley. Dal Fair is celebrated in Dharamshala Kangra in the month of August.

Dhungri Fair is held in district Kullu at Hadimba temple Manali in the month of May. Some other festivals of district Kullu are Nalwari Fair of Manali, Katasani jatar, shirar kahyika, Sarhi Jatar of Naggar, Banjar Mela and Bhuin Jack. Pippal jatar is known as the closing fair of the valley of spring and summer season.

Solan Mela is a cultural event which is held in the last week of the June, for three days. This fair is celebrated even before the present Solan town was founded in the honour of the ‘Goddess Shulini’, whose temple is at the nearby village ‘Solan Gaon’. Initially, it was a very much local fair that only the people from surrounding areas used to come but now people from far places have also started visiting the fair to shop and get entertained. Sari Fair is also celebrated in district Solan at Arkhi in the month of July. This fair is famous for bull fighting.

Sipi Fair is held in district Shimla at village Mashobra in the month of May. Other fairs of Shimla district are Buffalo fair of Kufri near Mashobra, Purag fair of Kot Khai area, Mela of Pathar ka khel of village Halog, Rohroo Jatar of Rohroo Town, Rampuri Jatar of Rampuri village near Jubble town, are locally popular fairs. Phul Yatra Fair of Panji is held at Kilar in Asoj (September- October) every year. It donates a closing season in this snow bonded valley. Offerings are made for local Goddess, in whose honour it is celebrated. This annual feature of the Pangwals keeps them culturally united. Sayar is a famous fair observed in the month of September at a number of places such as Bakloh (Kangra), Karsog (Mandi) and Subathu (Shimla). The main attraction is sacrifice of buffalo-bull. The animal is the symbol of devil which was killed by the goddess Mahishasurmardini.

OTHER REGIONAL FESTIVALS

Chet is the first month of the lunar year and the very first day of the month is celebrated with this belief that it brings happiness and prosperity to the mankind. Hariyali festival; Hariyali is called Shekchum and Drakhaind in Lahaul and Dhakhrian in Jubbal and Kinnaur, Hariyali in Kangra and Sirmaur. This festival is celebrated on the first day of Sawan. People of Kinnaur garland village deity with wild flowers. Dancing and singing is a common practice during festival. In Lahaul area ‘Sattu Flour’ with homemade butter on its mounds is offered by the people to Raja Ghepan, Guru Ghantal or local village deities. Jagra festival is a rite offered to any village deity. Generally the festival is held at night in the month of September. Mahasu Devta is worshipped in upper Shimla hills, Kinnaur and Sirmaur regions.

Phulech festival is celebrated only the month of Bhadon or in the beginning of Asoj only in Kinnaur region. People from the every household proceed toward hill tops to collect flowers to offer the village deity and afterward these flowers are
Exploring culture and other important aspects of the destination was never the part of a travel booking because that would cut the profit of tour organizers. Participation of the local community was nominal because the profit gainers or main stake holders were outsiders. The indifferent behavior of such tour organizers was the biggest obstacle for the development of the cultural tourism. This problem has led the authorities and government to promote the concept of ecotourism so that the negative impact is reduced and local community participation be increased which would further lead to the development of cultural tourism.

CULTURAL TOURISM

Cultural tourism is defined as travel directed toward experiencing the arts, heritage and special character of a place. It can also be the movement from one geographical area to another, where people can come in contact with those culture by accident, such as visiting relatives and friends. Culture is basically a kind of practice or an identity or an importance of a particular religious community or a regional or a national organization or a social organization or any institution, practices and enjoys. Cultural tourism describes tourist the once who take part in the cultural activities while away from their home cities. Cultural tourism means the purpose of a visitor to explore cultural monuments and heritage sites while traveling the place. Visitor must have interact with the local people to know their way of living, dressing, believes, try out their cousins, and enjoy the rituals, fair and festivals. The theme of culture got changed and developed in recent past. The culture in modern day is seen as a product by the governments, large organizations and individual people to develop their own standings in the given market. Wyman states that culture plays important part in the society. According to him in an economic climate where we hear so much about crisis in health and education, it is important to remember that culture, too, is an essential element of a healthy society. It's not an either-or situation. Health is necessary for life; culture makes life worth living.

FAIRS AND FESTIVALS AS THE TOOL FOR DEVELOPMENT OF CULTURAL TOURISM

The nature of festivals is getting modified with each passing year. Earlier festivals were celebrated according to the ritual and were linked specially to the period of time in the year and known to the people of particular palace. If we look back in recent past, or a decade or one and a half, these have been changed and developed upon. Besides the basic rites and rituals, the nature of these festivals has become more commercialized. There is now a broad and diverse range of festivals events distributed among people. Sair festival is celebrated in the month of September in Himachal. Lohri festival is celebrated in some areas as Maghi or Saaza. It is celebrated on the first of Magh (mid January).

Gochi festival is a festival organised in Gumrang Kothi (Keylong ) and adjoining areas falling some time in second half of January or some time in first half of February. Date for the celebration is decided by Lamas by their astrological calculations. This festival is celebrated jointly by all the families, where male child are born in a preceding year. Lossar or Fagli festival is called Bade-Danor-Tyahar and Kuhns in Lahaul and Lossar in Spitti and Kinnaur. Generally it is celebrated in month of February but some time it is celebrated in the month of March or last week of the January also. This fluctuation regarding the time of celebration is due to the lunar calendar calculation. People enjoy the different kind of food and liquor or wine and dancing and singing are common features of this festival. This festival is celebrated by people of Lahaul and Spitti, Kinnaur and also by Tibetians.

Halda festival is a regional and very important festival of Pattan valley of Lahaul. It is celebrated in the month of January. It is like Diwali. People celebrate the festival with great passion. They play with the sticks of fire, later all villagers get together make a camp fire for some time. Nawada festival is celebrated in Kangra, Chamba, Mandi and Kullu. Nawada is infect a thanks giving ceremony to lord Shiva.

Fairs and Festivals in a land provide social attachment and cultural association to the people of various shades and colors. Fairs and festivals provide opportunities to share the folk and culture with other areas habitants. Fairs are the real platform for integrate the culture and also provides platform for the commercial activities. In the hard life of people, festivals bring rest and chance to meet each other. The cultural life of the Himachal Pradesh provides a composite culture traits and social harmony to the greater society of India.

PROMOTION OF ECOTOURISM

People of different mindset and motives move one place to other to fulfill their desire and passion but at the same time they explore the place according to their own values which can be positive or negative. When the mass tourism or an uncontrolled form of tourism was in practice, in maximum cases negative impact was inflicted to the host destination. Because stake holders were in rat race of making maximum money in minimum time with their own plans and itineraries for the tourists and tourists were bond to visit only the places which were mentioned in the itinerary.
taking place all over the world. Getz (1997, p.1) introduces festivals events as a: “Events constitute one of the most exciting and fastest growing forms of leisure, business, and tourism-related phenomena.”

Commercial aspect is the main driving force to these developments and changes in the fairs and festivals which provide a whole wide ground for the local community to increase the opportunity for the commercial activities and cultural exhibition and integration as well. Festivals play a major part in a city and local community because it helps to develop local pride and identity for the local people in context of destination planning, enhancing and linking tourism and commerce. Some aspects of this role include: events as image makers, economic impact generators, and tourist attractions, overcoming seasonality, contributing to the development of local communities and businesses, and supporting key industrial sectors.

As the festival, Maha Shiv Ratri is a calander event of one night, dedicated to lord Shiva. It is celebrated across the nation by Hindu community, but it is celebrated in District Mandi of Himachal Pradesh for seven days. Dussehra is again a one day calendar event in the month of October or November, but celebrated for seven days in district Kullu in Himachal Pradesh. Both the festivals have commercial significance because almost a fortnight before the starting of festival, huge market set up establishes and it remains for a month after the festival ends. Lavi was considered as a small fair in Rampur but now it is gradually expanded and became a commercial event. Nalwari mela in Bilaspur district is another important event for the businessmen. Minjar mela of Chamba district gives a unique essence because the local people bring handmade products to sell. Chamba jutti (moccasin) and Chamba rumaal (handkerchief) are most famous products of the region. Chamba Rumaal is known worldwide for its design and embroidery. Chamba paintings are also widely known. All India winter carnival is the prime attraction of the Himachal in the New Year. All India winter carnival is organized, as usual, at Manali, the lovely little town nestling in the lap of middle Himalayas on the foot hills of Pir Panjal range. Initially the ski events were held at Solang Nala ski slopes. The winter carnival has become a colorful and exciting annual event over the years. The first carnival was held at Manali in 1976. Carnival is now famous for cultural events and beauty pageant. This event is held near mall Manali for three days long. This is now become a national level festival. Cultural groups across the India come here to participate. This festival is becoming the cultural integration hub in Himachal Pradesh.

Fairs and Festivals provide an opportunity for the local people of the host destination to share their culture and beliefs, which create a sense of values and beliefs held by the individuals in a local community and provide opportunity for members of the local community to exchanges experiences and information. Festivals are basically gateways to get into the local community and provide an opportunity to the tourist to see how the local communities celebrate their culture and how this effects the community development, it also helps the visitors to interact with the host community and enjoy the culture as it is without affecting it. Because the local community by hosting fair and festival, they provide sterling and stupendous aspects of their culture. In other words culture is the personal expression of community heritage. UNEP (2002) suggest that the culture tourism is boosted through the development of festivals and events. Tourism can be helpful for the economic and many other kind of development of the host community. For example, besides economic development, if the local community is participating in any event and if they improvise in response to the tourists, the way of presenting and expressing culture gets rejuvenated.

TOURISM AND ECONOMIC DEVELOPMENT

There are so many ways that tourism development could be a particularly effective tool of poverty reduction. As it is widely known that tourism generates considerable employment and opportunities for unskilled labor, rural to urban migrants and lower-income women. Tourism has considerable linkages with the informal sector also, which could generate better job opportunities for the poorer groups of the community, who rely upon that sector for their livelihood. Tourism tends to be heavily based upon the preservation of natural capital such as, wildlife and scenery and cultural heritage. It is increasingly realized that promoting greater community participation in tourism development not only provides stronger incentives to conserve natural capital, but can also lead to a more equitable sharing of benefits and thus greater opportunities for poverty alleviation. Economic benefits must be accessible for every person in the local community, for that employment has to be expanded business opportunities have to be multiplied. Providing adequate will help the people to maximize the opportunity. Policies should be reformed in such a way that people of the lower income must kept in the vision while making the policies regarding planning, development and management of tourism activities. Poor section of the community should be given training to develop products, and encouraging partnerships between government agencies or the private sector and poor
people in developing new tourism goods and services.

**TOURISM PRODUCTS AND ECONOMIC DEVELOPMENT**

Tourism is all about seeing, experiencing, sharing, caring, and enjoying the products provided at the destination and environment and ecology. Things which give a visitor mental calmness and a feeling of happiness are intangible but there are lot of things; tangible which a tourist wishes and desires to carry with him as a memory of the particular destination in the category of dry fruits, Thangi (similar to almond) from Pangi valley of Chamba district, wall nut from Kullu and Lahaul and Spiti, Chilgoza from Kinnaur district are famous. In wear section, Lahauli woolen socks, woolen gloves, mufflers, woolen pull over, woolen capes, Kulluvi Cap, Kulluvi shawls, Kinnauri chaader, Kinnauri and Spitian Yak wool Shawls, Kulluvi Pattu, Kitchen shoes with woolen design, so on and so forth are famous and most in demand across the nation few things are even in demand internationally. Lahauli socks and Kullu Shawls are international brands. Butthi Co. is the well known brand of Kullu shawls. Kulluvi Dham, Kulluvi Siddu, Mandiyali Dham are few famous cousins. Himachal Pradesh is best known as fruit basket of India and basically known for the best quality of apple. Kangra Paintings are also popular among domestic as well as foreign tourists. Chamba Rumaal and Chamba Jutti (moccasins) are also the famous products. Maximum of the above mentioned products are produced by the poor people or middle to lower income women. Seasonal honey is also produced across the state. HPMC produces a number of products like pickles, fruit jam, fruit jelly and fruit murabba (candy) etc. and has a large chain of juice bars in India and abroad as well. These products are helping the people of local community to earn and to get economically strengthen.

**IMPACT OF FESTIVALS ON HOST COMMUNITY**

Whenever and wherever an event or a festival is organized, organizer should think and take in to the consideration about the social and environmental impacts. Holistic approach must be adopted to balance the relation between the needs of the visitor, the place and the host community. Host communities play a major role when running a major sporting event or any other large scale events. Also, major sporting events play a major role in host communities. For example the commonwealth games were held in Delhi few years back, without the support of the local residents, it could have not been a great success. Right from the beginning when the work of embellishment and ornamentation was going on to the culmination of the games, local community has volunteered in hundreds of thousands in number. The work of Getz (1997) was concerned with the event manager gaining support and resources from the host community, while also looking at the local benefits and costs, cultural meanings of their event and also the political factors. If all this is taken into consideration then it can lead to a good event and even a good relationship between event and local community.

It is not necessary that the host community be on the happier side, a number of factors can contribute to the difficulties in the host-guest relationships. Basic problem that a host community may face in such event is the influx of people. This may result in terms of traffic congestion, crime and vandalism. A number of factors may contribute to difficulties in this relationship. The impacts of events can greatly affect the quality of life of the local residents. Therefore, it is been argued to adopt strategies to take into control the social and environmental impacts of festivals into analysis when carrying out economic impact of the each individual event.

The full assessment of economic impact must also take into account other aspects. The benefits sought by the development of the cultural tourism through festivals are similar to the economic roles of events defined by Getz (1997). Getz believes that the economic role of events is to act as catalysts for attracting visitors and increasing their average spend and length of stay. They are also seen as image-makers for the destination, creating a profile for destinations, positioning them in the market and providing a competitive marketing advantage.

**CONCLUSION**

After studying the daily life of the people of Himachal Pradesh and talking to elderly people about the culture, I found that earlier the fair and festivals were more a part of ritual and in most of the time only village people were allowed to attend such events. But gradually festivals converted in commercial events. Present days large number of visitors are also becoming the part of such events. There is no doubt that such events promote culture worldwide because the domestic as well as foreign tourists are often seen in such events. It gives boost to development of cultural tourism in the state. Festivals have major effects on the local economy directly and indirectly. Spending by visitors on local goods and services by event visitors has a direct economic impact on local businesses and also passes the benefits more widely across the economy and the community. It is also found that the fairs of the deferent region of the state are also playing key role in developing the cultural tourism.
It was also found that the tourists who are interested to explore the culture are more interested to be the part of smaller village level events than grand festivals.

The study also found that the host community sometimes seems standing at the losing end because of the sudden influx of larger number of visitors due to organizing any grand event chokes the daily life of the local community people. Only analyzing the economic aspect will ruin the host destination and lose the valuable participation of the local community, because without balanced relation between host, guest and destination, organizer can’t organize any event. Some leading authors, Goldblatt (2002), Getz (1997) and Hall, (1992) argues that the festival organizer and local government only take into account the economic impacts and ignores the implications of social impacts of the festivals. They argue that greater attention should be paid to the social impacts of festival.

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