



Tourism and Impacts on Traditional Culture: A Case Study of Sirubari Village, Nepal



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Thesis submitted for the degree:

Master in Philosophy in Indigenous Studies

Faculty of Humanities, Social Sciences and Education

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DEDICATED TO ALL GURUNGS

“kalo janchha, goro aunchha”

‘The dark is replaced by the fair’, or... the old by the new’

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Kandel, Tilak Prasad

ABSTRACT

This thesis entitled “Tourism and its Impact on Traditional Culture: A case study of Sirubari village, Nepal” intended to focus on the village tourism being practiced by the Gurung people in the Sirubari village of Syangja district. Gurung peoples are one of the indigenous populations mostly residing in the hill area since the historic times. For this study, the locality Sirubari village as chosen which is inhabited mainly by the Gurung peoples and Sirubari is regarded as the model village for the introduction and the promotion of village tourism.

This is newly introduced practice and one of the immense areas of entire tourism in Nepal. Rural tourism as a phenomenon is concerned with river, sun, environment, rural society and household. It represents conservation, life style, experience, adventure and above all benefit to the local people. The main objective of rural tourism includes tourists to plan a trip, immerse into the local community along with minimizing the eco-cultural impact. When an organized group of tourists reached Sirubari , the villagers descend down the village and welcome tourist with garlands, tika, and traditional Gurung musical bands. While music and dances are performed and traditional farewell songs are also sung when guests depart. The Village Tourism Committee distributes the guest into the different households having the facility of home stay. Guests are presented to different cultural programs such as Dohari song, Gantu dance and Krishna Charita dance in the premise of community Hall. Besides that hiking, fishing in the local river and observing the local people daily life are other fascinating aspect of the stay.

This study has been conducted to assess the impact of village tourism on local culture; for which changes that have occurred or occurring these days have also observed closely. Tourism is a global phenomenon. So, impacts of globalization are crucial factors for leading changes to such rites and rituals. It guides the society into the new dimension. On the other hand cultural revitalization is also directly connected to the globalization. When the culture is increasingly homogenous then indigenous culture are more important to provide differentiations and authenticity. In this sense, even village tourism as modern institution it plays vital role to promote and restore the root culture. So, basically this study aims to identify the impacts of globalization on the Gurung cultures and the role of village tourism to revitalize the traditional culture as a whole.

Abbreviations

CBS- Central Bureau of Statistics

ICT- Information and Communication Technologies

FTI- Free Independent Traveler

UN- United Nation

RNAC- Royal Nepal Airlines Corporation

UNO- United Nations Organization

NTTR- Nepal Travel Trade Reporter

IUOTO- International Union of Official Travel Organization

SATC- South Asian Travel Commission

AST- American Society of Travel

PATA- Pacific Area Travel Association

INGO- International Non-governmental Organization

UNDP- United Nations Development Program

DEFID- Department for International Development

TRPAP- Tourism for Rural Poverty Alleviation Program

VDC- Village Development Committee

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CHAPTER I: INTRODUCTION

1.1 Motivation for Thesis

Nepal is predominantly a rural society with rich cultural and ethnic diversity. Village tourism and home stays are part of ecotourism. It offers unique opportunity for comfortable cultural immersion. Sirubari village is a model village that introduces the concept of rural tourism in Nepal and the Gurung indigenous people are main inhabitant of the village. Rural tourism is one the immense areas of entire tourism industry and one of the flourishing areas in the recent years. It is my assumption that when the world becomes increasingly homogenous, indigenous culture will become increasingly important for tourist to provide differentiation and authenticity. Furthermore, village tourism provides the stronger driver to restore, protect and promote traditional culture. It is necessary to examine village tourism as a new institution, how it will change and perhaps destroy traditional culture in an effort to run it into a commercial product.

1.2 Focus of the Study

This study aims to focus on the village tourism and its influence over the Gurung society and culture. The Gurung peoples are one of the major indigenous groups. However, they still don't have much cultural recognition like other indigenous groups. After the introduction of village tourism program, the Gurung peoples are gaining popularity in the Sirubari Village. The fascinating Gurung culture is the centre of attraction of visitors in the Sirubari village. Villagers are found more enthusiastic to welcome tourists to their home because it helps them to get empowered socially and economically. On the other hand, some influences on the traditional culture have been realized in that duration. Thus, the study also attempts to examine the impact of tourism on the Gurung indigenous culture including a consideration of the impact on the Gurung endangered language – *Thamukus*.

1.3 Nepal- A Country of Diversity

Nepal is one of the richest countries in terms of geographical and climatic variation thereby having varieties of ethnicity, culture, biodiversity and social customs. The elevation of the country ranges from 60 meters above sea level to the zenith point on earth, Mt. Everest at 8,848 meters. Within the average 192 km width of the country, climatic condition ranges from sub tropical in the south to arctic in the north. This wide variation has fostered an incredible variety of ecosystem, the greatest mountain range on earth, thick sub-tropical jungles teeming with a wealth of wild life, thundering rivers, forested hills and frozen valleys. Likewise, varieties of ethnic groups found all over the country, especially in local villages, have diverse social structures and their own social customs as well.

Nepal is a small Himalayan Federal Republic; it is situated Nepal situated between two big economic powers: China in the north and India in the east, west and south. Nepal is one of the least developed, land locked nations located in the northern part of Indian subcontinent. It is roughly rectangular in shape with a total area of 1, 47,181 square kilometers. The absolute location of Nepal lies between the degrees of 26⁰22' to 30⁰27' north latitudes and 80⁰4' to 88⁰12' east longitudes. In fact, the whole nation can be considered a country of villages, as there are more than 3,915 villages located in just about all parts of the country distributed from the south to north and from east to west. Biodiversity is a significant tourist attraction in Nepal. From a bio diversity stand point, Nepal occupies the 25th position in overall global biodiversity and the 11th position in Asia. On one hand, the high Himalayan ranges contain rare species of snow leopard, black bear, red panda and certain languor animal species, while on the southern tropical plains are rich in low land species like the wild buffalo, wild elephants ,rhinoceros, tigers, and leopards . On the geographical scale, Nepal occupies only 0.03 percent of the world while occupying 0.3 percent of Asia, yet it harbors about 2% of flowering plants, 3% of pteridophytes, 6% of bryophytes, 600 indigenous plant species and 319 species of exotic orchids of world flora. It is home to 8 percent of the world's population of birds (more than 848 species), 4 percent of all the mammals of the earth, and 11 of the world's 15 families of butterflies (more than 500 species) (Weaver, 2001 P.137).

Based on culture alone, Nepal has tremendous cultural diversity. The feature of Nepali culture is unity in diversity (Shrestha and Gupta, 1993). Diversity in culture can be seen by a diversity of caste, religion, ethnicity, language and culture. According to the Nepal Population Census (2001), there are around 100 ethnic groups out of which 59 are the indigenous; these groups are called as *Adivasi Janajati*¹. Furthermore, those 59 indigenous nationalities are also divided into sub-categories in accordance with socio-economic status. For instance, 10 of them are considered as endangered, 12 are highly marginalized, 20 as marginalized, 15 as disadvantaged and 2 as the advanced ones (See Appendix: I). Major ethnic groups are the Indo-Aryans and Tibet-Mongoloids. The major religion is Hinduism followed by Buddhism and small minorities such as Islam and various others. The religious customs, life styles, festivals, food habits, clothing and languages differ according to geographical and ethnic variation. But social harmony is often taken as a remarkable feature of Nepalese culture.

Nepal is one of the few tourism destinations with a high potential in the world. The country has potential derived from bio and cultural diversity. The mystical Himalayan kingdom on the roof of the world has held very powerful appeals to tourists. The flora and fauna in Nepal is truly amazing both in terms of their variety and in some cases their rarity which are the major strengths of the rural communities to attract visitors from the outside (Baral, 2008). Besides, every village has a unique cultural scene and incredible scenery from which one can have a panoramic view of the ranges of snow capped mountains providing the heavenly pleasures to the visitors. Peoples' traditions and cultures differ from one caste and ethnic group to another group. This diversity can attract the most visitors calling for the repeated visits to the community.

1.4 Research Questions and the Objectives of the Study

This thesis is mainly focused on the Village tourism, Gurung Society and their culture in general, the impact of tourism in the indigenous traditional culture of that society in particular. Therefore, it attempts to find out the role of tourism in promoting and revitalizing traditional culture. However, the main research question in this project is to assess how indigenous culture has been

¹ These two words used in the sense of ethnic people in Nepal.

influenced after the introduction of village tourism. Considering the question set, it should be the objectives of this research to:

- Assess the impact of tourism on traditional Gurung culture.
- Analyze the role of village tourism to promote the Gurung culture and its function.

1.5 Statement of the Problem

Tourism is an important sector to generate revenue in one hand and employment on the other for the sustainable development in the national economy. Tourism is emerging as the most viable industry of Nepal which has been providing skilled and unskilled jobs to many unemployed people and has helped to reduce rampant poverty in the country. Tourism not only brings foreign currency but also other things such as changes in attitude and behavior of people. It also has some negative impacts in the society. They are forgetting their own culture and are copying the imported modern cultures and behaviors. In the present, the basic goals of rural tourism are minimizing negative impacts, and maximizing benefits for the local people and their natural environment, while providing positive experiences to visitors

Nepal is a multiethnic, multilingual, multi religious country. Every culture possesses its own type of attitude, norms values, perspectives and perceptions of the society. In the general observation, some cultures are dynamic and progressive and some others are static and conservative under the similar circumstances in terms of climate, geography and resources. In our societies, we can find these types of diverse cultures playing significant role in the development activities such as women empowerment and building of local infrastructure. The Gurung people in the Sirubari got involved into various cultural activities after the program was launched. Now they grasp the good business opportunity and they developed the village as a prime location of tourist stay. The indigenous communities and the tourism products across Nepal are more or less same but they are deriving the benefit from the similar opportunity in very different proportion. There are many indigenous groups in the country but they are marginalized because culture is the influencing factor. It is resource for development and sometimes it could be barrier. It is very essential to find out whether culture is the influencing factor and how does the culture matter in the general.

1.6 Limitation of the Study

The present study covers the tourist area namely Sirubari which is located on the western development region. This is completely an academic work; as such there are enormous challenges during field work. It may not be applicable to all villages in Nepal because of its geographical situation and the unique characteristic features of Gurung community, which sometimes may be same as of others. The study was fully dependent upon the field visit inspection as well as interviews, data and response of local people of the study area which was conducted during the period of June to August 2010, that period of the year is generally considered to be the off-season for the tourists visiting.

1.7 Obstacles and Challenges in the Data Collection

I faced several difficulties during my field work. In an attempt to analyze the difficulties I faced during my fieldwork, and in desire to relate concept of tourism to my fieldwork experiences, first and foremost I was confronted with the dilemma of deciding on what kind of questions I was going to ask the Gurung women which I would be interviewing. This dilemma was a huge obstacle for me because I needed to ask the right questions as to be able to assure myself that I was in right direction in terms of getting the required information I needed. In spite of having inability to use primary sources as the basis of my data collection, the information that I generated using the oral sources was very helpful in all ramifications. This was my first difficult task. Secondly, I was fully aware that these oral interviews I had with the Gurung women could not have fully represented a true and complete picture of the impact of entire tourism under study. I did not want to make a final and conclusive assumption on what I was being told during the interview period. This problem became more complex with my inability to verify and relate of my primary sources I had collected during the interview sessions.

The major challenge was season. It was rainy season when I was in the Sirubari to collect information. It was time for millet plantation and all villagers were in the field, it was difficult to take interview with them. I had taken interview mostly in evening time while some were interviewed in the morning before heading to work. Similarly, Gurung peoples have long traditions of joining arm forces. In these days they are attracted by abroad jobs. I hardly found

young men in the village because they do return to the village at beginning of every *Loshar*(Gurung's New year) which falls on/ around 30 December every year. Gurung starts to celebrate festivals after welcoming of new years. So, I missed cultural feast and festivals because of the time frame. Also lack of young respondent, I missed some pertinent data about the present status of *Tamu* language because I am dealing impact of tourism on culture; language as important factor as culture.

Besides that, I have problem in the translation of recorded interviews because they were taken in Nepali. So, it is hard to find same kind of terminologies in English while it refers another meaning while translating the sentences literally.

1.8 Myself as a Researcher

This fieldwork gave me opportunity to observe Gurung Peoples, society and their tourism practices by protecting indigenous culture from academic point of view. However, even though I was an outsider to that community, I still felt at ease because of the homely environment. I got chance to research one of the immense area of tourism on the eve of "Nepal Visit Year 2011". I hope that my field work in the Siurabari has helped me to enhance my knowledge and understanding from deep inside.

I went to the Sirubari with the College Students. They were bachelor in social work students from the classic International College from Kathmandu. We were around 18 visitors been there including students, teachers and myself. It was possible to go with the college students because one of my friends is a teacher of that college. He was informed that I am going to conduct my research in the Sirubari. For me, it was important to go with friends because when a group of people entered into the village then villagers gather to welcome them by playing traditional music with *tika*² and *garland*. Besides, that it was right time to observe, the Gurung customs, dances along with their warm hospitality.

Our trekking commenced with the tour operators. Following the footsteps we started to walk on the steep step route. It was sunny day. The route was not clear in some places while in some

2. In Hinduism, it is a mark worn on the forehead.

places it was well stone paved. Watching and capturing the scene and scenery on my camera, I reached one place which looked like small plateau. Here we had rest and shared our food and drank enough water. It was almost half of our journey. Our guides were used to pointing out the village from far and said “Did you observe the red track on the other ridge of the mountain?” It was bit far and walking on such mountainous region is a kind of soft adventure, I know that very well. But students who were not used to with such rough topography, it was challenging for them to cross one mountain after another. After walking one hour, we reached the place from where I can easily figure out my destination village. Our guides showed the way from another village and suggested us to ask with villagers if there was problem to find the right track. Then they returned back. The upcoming way was not hard like before and it was almost the village area and road was going down rather than steep step. Local people were preparing to return from the farmland. They watched us by coming outside from their house, some were asked about where we were going. Talking and asking with local people our group reached the Buddha Park. It was locally constructed by villagers with big statue of Lord Buddha and also construction was under going on inside the park. It was almost evening.

After walking around half an hour, we reached on the bottom of the Sirubari village. As villagers already informed that we were coming. They descended down with traditional music called “*Panche Baja*”, well decorated with local costumes and along with Red *tika* on the plates. Members from the mother’s groups, members from the village tourism board and some local people all were well prepared to welcome us. I forgot the hardships of the journey when I received tika on my forehead and garland with warm welcome. I started to walk on the well stone paved step to the reach the village. It was just 15 minutes of walking distance to reach the top of the village. We all gathered on the premise of the Village tourism Board in front of the *Buddha Stupa*³. We were served some light food with tea. It was raining outside. After round introduction they divided us into different groups so that everybody can rest on the villager’s house.

We all gathered inside the hall of the Tourism Board on the next day after arrival in the village. From the representative of the tourism board, Charat man Gurung gave his presentation about the very beginning of the tourism and now. He also added that changes were brought into the village

³ It is a mound like structure which contains Buddhist relics. It is a place of worship for Buddhists.

in the wake of the introduction of tourism program. He also shed light on the rules and regulations that should be followed and also prospects and challenges ahead in the coming future. According to him, the status of international tourist is not so much as compared to the domestic. It can be due to the lack of proper co-ordination among tour operators and advertisement. However, the flow of tourists is increasing all the year round. Because of the growing interest towards the foreign job, Arm Forces and education, young people have to leave the village. This created serious threats to the emerging tourist. He further said that local people are unknown to the outside world. They have very poor idea of those western tourists. Now villagers are friendly with the behaviors of international tourist as well. They start to speak broken language. Tourism Board trained local villagers about food, hygiene and also developing infrastructures that supports growth of tourism in Sirubari village. By asking the local people, students were able to build the Resource Map which reflects the actual allocation of the natural resources.

Those students have different motive to visit the village and had short period of time. That's why the entire program was designed by focusing on them. I just have to participate on their program. Besides roaming around the village and discussing with local people, one group of students were busy in the rehearsal of the drama which they were going to perform in the evening cultural program. But I, the teachers and students went with me headed towards the *Dahare Deurali* with two young men from the village. This hill rock is the highest mountain in the entire *Syangja* district. Trekking route was well built but still it was going straightly upward, it was not a comfortable journey. We were hiking on the side of the community forest. The guide said that forest was preserved because it was believed that the deity of the Gurung people stayed on the forest. Any kind of activities that harm the forest is not allowed. I observed that forest seems quite old and well preserved. As we reached the up but below the *Dahare Deurali*, there was plane area with small ponds where buffalos were swimming. It was amazing for me to see at that altitude. As we walked further ahead, we reached the premise of the temple. The main temple seemed old but house was newly constructed. There were two old people one was male other was female. I was just curious about the reason behind staying here before long time. The tour guide explained:

That woman, who was old and most probably struggling with last moment of life, got married in the early childhood. Her husband died years after her marriage. She became widow. It was great tragedy on her as she loved her husband so much. On the other hand, behaviors of the some people from the society were not friendly towards her. As she was not feeling comfortable to adjust herself in such trauma, she disappeared from the village and came here and started to penance. When the villagers found that she stayed here. Then they started to respect her and made well cemented house with water facility on such height. Guide pointed me the small cottage where she used to stay before. It was even difficult to reach⁴.

It was on the base of the main peak on the mountain. The peak was so straight and adventurous that some students were not willing to go more ahead. That peak was full of stones with small vegetation and some places were so humid that sometimes caused the problem of slippery. It was of utmost important to be careful while walking. After walking little less than half an hour, we reached on the peak. From which we can see the panoramic view of one of the famous Himalaya called *Annapuran Himal*. It was nice experience to watch down from the top. The guide said that in the *Baiskash Purnia* (The day when Buddha was born, got enlightenment and died) village hangs thread with different colors of flags to mark this day. When we came to the village, it was almost evening.

After having dinner with the host community by sitting outside the house, I went to the main tourism hall where cultural program was been organized for me. Tourism hall was full of local artists and spectators. I got chance to observe some of performances on the Gurung songs from local girls; followed by drama staged by the students. The important of such program is the preservation of traditional culture. The drama attempted to address the growing lack of interest among young generations in Sirubari culture, hence there continuous desire to leave the village for greener pastures. The message from the drama was if such trends remained for long run and households continue to quit the village and settled in the urban areas, then one day, Gurung identity will be threatened. So, it is urgent to do something.

We were informed that tomorrow morning everybody had to wake up early to observe sun rise from the *Thumera hill* which was two hours walking distance from the village. On that day, I and

⁴ All those Italics are translation of my own. They are based on the story tell by the respondents.

some guys departed with guide to climb another mountain early in the morning. We walked without break but some guys abandoned the journey. It was important to reach as soon as possible to catch the first scene of sunrise along with the panoramic view of Himalaya. It was breathtaking walking, finally we made it. As we reached that place, there was small tower to observe. Unfortunately, the weather was full of foggy due to which sun rise was not seen so distinctly. However, some beams of light were on the far distance over the mountain. While at the mountain, I shot some photos of sun rise and the scene and scenery of different ridges of mountain. I was informed that there was small cultural program in the tourism hall at evening since it was the last day for students and teacher to stay in the village. There were different dances from local people as previous. But most fascinating part of that program was *Dahere Deurali* (kind of question and answer while singing) which was performed between the group of boys and girls. It lasted until midnight.

It was necessary for the students to gather in the premise of the tourism hall since they were about leaving the village. As scheduled all came with their bags and accessories. Members from the mother group, board members of village tourism committee and other senior's personalities were already there. After short farewell speech from secretary of tourism board we have given *Mala* (garland) on the neck and *tika* on the forehead. Some students collected souvenirs and handicrafts to memorize this wonderful moment in the Sirubari Village. Mother group who were in traditional Gurung dress sang a farewell song. It was touching moment to depart from the local community because during short period of time, there was some of kind of intimacy was established among students and the villagers. The precious moment was tagged on everybody's' mind. But, I informed the villagers that I intended to stay here since I have come here as researcher. Staying with college's students as visitors thus ended. Now my role as a researcher has begun.

As, I were outsider to the Gurung community, it was important to immerse myself in the community in order to understand their culture and to materialize the degree of influence because of tourism. These four days with the college students gave me unique opportunity to build rapport in to the new community. During my stay, I visited most of the households that were benefitted from the village tourism. I was trying to explore different aspects of the Gurung cultures; how it has been impacted by the global forces, discuss with the peoples, and in some

cases participated in cultural program and also in various rites and rituals as far as possible. I experienced some respondents trying to skip information thinking that all those information were not necessary to deliver to the outsider. While, some elderly men of the society were very eager to tell in the front because they thought that it was necessary to document the endanger Gurung language and culture. But in most of the respondents were reluctant to talk about the impact on culture thinking that pace of international tourist still in the preliminary phase and influences has not been realized yet. Similarly, women respondents were smart to participate in the discussion because village tourism is an institution run mainly by women. Besides, that I also visited one slightly different human settlement in the bottom of the Sirubari village where peoples from the so called lower castes were inhabitants. I found that those peoples were not covered by this program. I don't think that they were getting any direct benefits from this program but still having significant role to promote tourism directly or indirectly. I am going to talk more about those people in the coming chapter.

1.9 Organization of the Study

This thesis will present the overview of the development of village tourism in Nepal and its impact on traditional Gurung culture. It is organized into four different chapters. The first chapter comprises the research questions and discussion of my field experiences including my role as researcher. The second chapter visualizes methods and some theoretical discussion about revitalization movement and globalization of traditional culture. The third chapter is about the literatures regarding historical development of tourism in general and village tourism in particular. In the fourth chapter, I will discuss the impact on the Gurung community and role to promote the traditional culture through village tourism. Finally, a summary of the whole thesis and important conclusions is included about the overall impact of village tourism on the indigenous culture.

CHAPTER II: THEORY AND METHODS

2.1 My Approach

This research design is based on descriptive and analytical methods. I had visited the research area twice, first in 2005 and for this field work which was conducted June 24 to August 22, 2010. During my first stay, I was not a researcher but only a very curious foreigner who wanted to learn the ways of indigenous life and status of village tourism. But in my second visit, I informed them that my role had changed. By then I wanted to write about life there, but mostly continued to observe ways of influence of indigenous life after tourism program. During the field visit, I tried to focus to analyze the different spheres of Gurung communities that had benefited from the tourism program. In depth interviews were taken with members of Tourism board and villagers. Besides that, important literatures regarding prospects and challenges of village tourism also was gathered. A sincere effort was made to identify the respondents by special focus on age and sex. Snow ball sampling procedure was adopted to select the appropriate respondent. Snow ball Sampling is considered a type purposive sampling which is also known as referral sampling. In this method, participants or informants with who contact has already been made use their social networks to refer the researcher to other people who could potentially participate in or contribute to the study. Moreover, the study attempted to describe the things related to village tourism, such as cultural factors, flow of tourists and impact on the traditional culture.

2.2 Nature and Sources of Data

This study was exploratory, qualitative and analytical. Both primary and secondary information sources were used for the fulfillment of the objectives of the study. Primary sources provide first-hand documents or direct evidences regarding the topic under investigation. They are created by the witness or recorders who experienced the conditions or events being documented. Those sources are mostly created at the time when the events or conditions are occurring.

The study was basically based on filed work where secondary sources of information are used from the relevant literatures, previous studies and the different archival sources.

2.3 Data Collection Tools and techniques

Various tools and techniques were used to collect the primary and secondary data for the study. The choices of those tools and techniques were in accordance with those demanded by the research. What a village tourism is, what is the knowledge behind its function and what are the significance of it's on the Gurung society , what are main cultural factors which are important from touristic point of view and how traditional culture is impacted by the flow tourists were main questions which I tried to answer. And for that, I relied on the certain qualitative approach identified by Bryman (2004: 267-68 as cited by Walliman, 2006; 131) such as informal in depth interviews; participant observation and focus group discussion; along with the analysis of texts and documents as secondary sources. It aims to gather an in depth understanding upon human behavior and the appropriate reason that ruled behind such behavior. The qualitative method investigates the why, and how, not simply just what, where and when. For this, smaller but focused samples were chosen.

a) Interview

The interviews were taken with selected respondents. The structured, unstructured and open-ended questions were used for interview schedules. The respondents were the different representatives of the active members from tourism board, members of mother group and similarly with the members of father group and youth club. It was because those groups were mainly charged with the management of the village tourists under the supervision of Tourism Board. I had set of questionnaires to administer them. To the member of tourism board, question related to the status of village tourism, impact on day to day life were asked. While, to the member of mothers group, questions related to the difficulties they are facing were asked. Similarly to the young respondent, question relating the Gurung mother tongue and likes and

dislikes about present status of tourism were asked. I focused on the impact of tourism and role played by tourism to enhance the Gurung's culture of village as whole.

b) Observation

In this section, the focus was more on unstructured type of observation (Kristian sen and Krogstrup, 1999). Daily life, or the natural situation of the informants, their interactions, events, and situation around them were observed. Participant observation is a strategy of reflexive learning not a single method observing. In the participant observation, researcher himself became members of a culture, group, or setting and adopts roles to conform on that setting. By doing that he gains a closer insight into the cultures, practices, motivation and emotions (Lindlof and Taybor, 2002) Village tourism is a rural enterprises and its benefit shared among the households. When our group reached Siurbari village, the villagers descend down the village and welcome us with garlands, *tika*, and traditional Gurung musical bands. Sirubari Rural tourism Committee distributed the guests among the Gurung households having the facility of home stay. At present, 40 households have opened their doors to the tourists. We were presented with Gurung cultural shows at the community hall. Audiences were fascinated by observing Gurung *Ghatu* dance by Gurung belles, *Krishna Charitra Dance*, *Lama Dance*, *Ghabre Dance*, *Jhyaure Dance*, *Sorathi Dance*. I also enjoyed hiking different hillocks like *Dune danda*, *Dahare Deurari* which was famous vantage point for observing the sun rise and the *Thumera* hill which was the highest mountain of the *Syangja* district. Besides that, I got chance to immerse in the Gurung traditional culture, way of living and different activities of Tourism board committee working in order to protect the tradition in the living form.

c) Discussion

It was beginning of the rainy season during mid of June. Peoples are in their farms planting millet in their field. However, by gathering some members of mother group, members of father's group and some active members of tourism board, we were able to build small discussion forum. We discussed different activities before and after the program started. Especially, I raised issues

like the flow of tourists and its impact on the Gurung tradition. So far as the impact of on the traditional culture, many respondents realized positive influence. One of the reasons behind, it was lack of adequate amount of flow of foreign tourists in the village. Since, it was still in the early phase. This program promoted for continuance of the traditional culture in the living form. In the view of other respondents, the program causes unwanted interference on the tradition and making children undisciplined. Children were more lured towards foreigners, copying their behavior and focused on cultural activities. Children's were deviated towards entertainment rather than study. Similarly, new cultures were also imported such as Christmas, New Year's Eve and celebrating birthdays over traditional culture. However, village tourism program helped to protect and indigenous Gurung cultures such as the *Rodi* and *Loshar*. Similarly, I raised topics like continuing degrading of Gurung culture, lack of ability among young Gerung's people to talk in the mother tongue and changing way of living. While asking about the status of "*Tamu*" languages, most of the informants had unanimous view that new generation were not able to communicate in the mother tongue. Besides those cultural impacts, I equally raised topics regarding the role of tourism for the socio economic empowerment and recognitions of tourism village at national and international level. All agreed that tourism became a strong source of income generation by creating self employment opportunities in the village. Villagers were able to give certain values to their productions such as handicrafts and agricultural goods. I found villagers were more enthusiastic in the discussion and likely to accept culture has been influencing bit faster after the program launched.

Additionally, I spent time in the meetings talking with the women and men. These talks were not formal interviews but were conducted while sitting around a premise of tourism board.

d) Secondary Data Information

Nowadays' home stay tourism is one of the immense areas of entire tourism in Nepal. There are numbers of studies going on about the pros and cons of this recently flourishing sector in the tourism industry. I found some books, articles and reports that were very useful for my research work. But all these were dealing with quantitative aspect. I got some journals and relevant previous studies from the central library and tourism resource center and also get annual reports

from Central Bureau of statistics (CBS), Kathmandu. Besides that Book, “People of Nepal” written by one of the renowned anthropologist Dor Bahadur Bista has provided some important information’s about the facts and figure of indigenous people of Nepal, “Ecotourism in Nepal” by Damdor Prasad Bhatt has presented very important insights regarding tourism management in the Himalaya region and “Nepal and exotic Tourist Destination” by Y.R. Satyal are interesting for my research. Some other documents were collected from the University Library of the Tribhuvan University, Kathmandu and online sources, where I found some study reports on Gurung societies and the Rural Tourism.

2.4 Defining Globalization and Traditional Culture

Globalization has many meanings depending on the context. The term globalization was first coined in 1960s, but it came into fashion in the 1990s. It became a catchphrase and encompasses different cultural, economic and social processes. Though, the precise definition of globalization is still unviable. In the view of Allen and Thomas, 2000: 348, globalization is a process involving a transformation in spatial organization of social relations and transactions and can be assessed in terms of their extensively, intensity, velocity and impact while according to Roberston, (1997:38), it is the crystallization of the entrie world as a single space. Similarly Kellner, 2002: 287 defined globalization as the enhancement of capitalist markets, sets of social relations, commodities, technology, forms of culture and ideas . Globalization is a historical social process, as David Held and Anthony McGrew (2002) point out, that “transforms the spatial organization of social relations and transactions, generating transcontinental or interregional networks of interaction and the exercise of power.” Alternatively, it can be well understood by “Internationalization” - increased interaction and interdependence between countries or citizens, “Liberalization”- the reduction in barriers to trade that means free flow of capital, goods, services, ideas, innovation and thoughts and finally “Westernization” which highlighted the process of modernization and processes of homogenization that leads the world to become more Western or American (Lectures Note, 2010). The most common belief is that globalization is growing integration of economics and societies around the world. It has been on the most hotly- debated topics in international socio-economics over the past few years.

Regarding culture, theorist Raymond Williams (1976), once described 'culture' as one of the most complex words in the English language, and hence one of the most difficult to define. He linked the cultural activities and interests of the masses, particularly with the working – class and rural communities, and hence declared that "Culture is ordinary: that is the first fact. Every human society has its own shape, its own purposes, its own meaning. Every society expresses these, in institutions, and in arts and learning" (Williams, 1958:4). He described culture as meaning "a whole way of life- the common meaning", and 'the arts and learning- the special processes of discovery and creative effort'(ibid:8).

In the eighteenth and nineteenth centuries, the concept of culture was defined in opposition to nature as a range of social, political, ethical, religious, philosophical and technical values. Political thinkers and philosophers such as Hegel considered cultural forms that were close to nature as superior to popular culture. And Western, predominantly Christian culture is considered superior to those of tribal peoples who lived closer to nature and often practiced naturalistic rites. It was also believed that the nation state was the best carrier of the culture or national spirit of the people (Castro-Gomez, 2001). Recent cultural theorists tend to adopt a plural concept of culture, and recognize that there is a need for democratic and pluralist participation in the institutions for diversity and hybridity of different cultures. For example, Hannerz (1990: 237) says that:

The word culture is created through the increasing interconnectedness of varied local cultures, as well as through the development of cultures without a clear anchorage in any one territory. These are all becoming sub- cultures, as it were, within the wider whole.

Traditional culture is commonly used word to indicate our beliefs or customs that are derived from the ancient time. It includes number of interrelated ideas such as traditional knowledge, traditional life style, and even traditional business which are widely used in everyday life. It is a set of beliefs that is transmitted from one generation to the next in the course of time. But in the word of Barfield (1997:140) the concept of tradition can be defined as "a category that individuals and societies ascribe to expressions, beliefs and behaviours in the present to add value for the future.". Similarly, traditional cultural knowledge comes out from the local people

which encompasses values, beliefs and cultures and is the result of the direct interface of nature (Agrawal,1995).

2.5 Globalization and Culutral Tourism

Globalization does not only include opening up world trade, development of advanced means of communication, internationalization of financial markets but also population migrations, goods, capital, ideas and belief systems . Assessing the impact of globalization in the cultural sphere has most generally been viewed in a pessimistic perspective. Most commonly, globalization has been associated with the destruction of cultural identities, accelerating encroachment of a homogenized, westernized and consumer culture. The contemporary philosopher Simon May (1999:84) stated that ‘fanfare for “cultural diversity” have come just when most of it has gone’. While viewed from the optimistic light, globalization is a change not only technologically but also changes in ideas, thought and life style as a whole. It is a flow of boom of information and communications technologies (ICT) that makes the world into the global village.

Firstly, I want to begin by sketching the implicit reasoning behind the assumption that globalization destroys cultural identities and how world culture is continuously homogenized. Before the era of globalization, there existed local, autonomous, distinct and well defined, tough and culturally sustaining connections between geographical place and cultural experience which constituted one to one community cultural identity, which was often considered as something people were an undisturbed existential control, an inheritance, a benefit of traditional long dwelling along with the continuity of past (Lecture Notes, 2010). For example, identity like language was not just a description of cultural belonging; it was a sort of collective treasure of local communities. But by the beginning of the modern world (apparently around the middle of the 19980s) , there was strong realization cultural identity getting fragile that needed protection and preservation, that could lost from the corrosive force of globalization. Globalization has swept world’s diverse cultures, destroying stable localities, displacing peoples, bringing a market-driven, branded homogenized of cultural expericneces. Thus globalization has been judged as involving a general process of loss of cultural idetnity(Ibid).

Secondly, paradoxically, globalization is far from destroying it. It has been perhaps the most significant force in creating and proliferating cultural identity. It involves different understanding of the idea of identity than the signified understanding of an individual or collective possession. Furthermore, it is clearly a complex and apparently contradictory phenomenon, which helps to create new spaces of commonality, but also new spaces of difference. Globalization is a differentiating as well as a homogenizing process (Waters, 1995:136). As stated by Waters, “Globalization is a creative process which leads to the homogenization or standardization of culture. Cultural hybridization is the most exciting and liberating face of globalization whereby new cultural forms are created through the fusion of diverse elements”. It can be seen that ethnic influences are becoming more and more pervasive in Western food, fashion and music. As stated by Beynon and Dunkerley (2000:26):

Ethnicity no longer resides in the narrowly local, as is witnessed in the proliferation of ethnic cuisine, ethnic fashion, ethnic holidays and ethnic music. All over the globe there has been an indigenization of music, art, architecture, film and food and what was feared by many (namely Western cultural domination) is becoming less likely.

Tourism is a global phenomenon and globalization process is clearly an uneven and unequal one; as stated by Li (2000), ‘globalization is not truly global’. However, the monopolization of the global economy and marketplace by multinational corporations has led to a manipulation in terms of the production and consumption of culture.

Similarly, to address the relationship between tourism and the heritage within the global context Smith (1998:69) wrote that:

Heritage sites and buildings are not just important because of what they reveal about the past... Nor are they just fine parts of a human-created landscape that are pleasing to the eye and interesting to the intellect. They are examples that we carry with us into the future. We can learn from them, we can teach from them, we can inform our future choices by understanding them. In a very real sense, heritage is as much about the future as it is about the past.

This justified that the conservation and management issues that are significant in case of cultural tourism sector. The development and management of such heritage sites is problematic to the

local people, yet they help to ensure the preservation and conservation of culture of universal values (Smith, 2003:99-117).

2.6 Cultural Revitalization of Traditional Culture

The concept of cultural revitalization is an effort for rescuing a weakening, a disappearing of given culture. Burnham (1996) states that culture is usually not invented but created on the basis of the cultural and traditional luggage people have. Thus the traditional knowledge and cultural catalog are used as background to deal with new kind of problems and new perspectives.

Furthermore, Anthony Wallace (1956) wrote, when society faces a series of problems people become nostalgic for an idealized past period. There emerges the concept of cultural revitalization which can be defined as “A deliberate, organized, conscious effort by members of a society to construct a more satisfying culture”. According to him, it is a special kind of cultural change. Those who were involved in the process of revitalization must perceive their culture or some major areas of it, as a system (whether accurately or not). Further, they must have felt that this cultural system is unsatisfactory, and they must innovate not merely discrete items, but a new cultural system, specifying new relationships as well as in some case; new traits. The main weakness of the classic process of cultural change (evolution, drift, diffusion, historical acculturation) all produces changes in cultures as system only (Ibid). But they do not rely on deliberate intent by members of a society.

Human rights, social justice and self-determination are all key issues in the global indigenous discourse. They are not separate but overlapping issues. These all rights have been clearly stated by United Nations (UN) Declaration on the Rights of the Indigenous People (2007). For example, Article 11 states that “Indigenous peoples have the right to revitalize their cultural traditions and customs. It includes the right to maintain, protect and develop the past, present and future manifestations of their sites such as archeological and historical sites, artifacts, designs , ceremonies technologies and art and literatures”, Article 12 asserts “ the indigenous peoples have the rights to manifest , practice, develop and teach their spiritual and religious traditions and customs, right to maintain , protect and have access in privacy to their religious and cultural

sites” Article 13 discusses “the right to revitalize, use develop and transmit to future generations their histories , languages, oral traditions, philosophies , writing systems and literatures”.

International Labor Organization (ILO) convention 169 (1989), aims at stopping the discrimination of indigenous peoples in work and social life. The most significant aspect of the convention is that it assumes indigenous peoples have the right to their traditional lands or territories and to the natural resources of the land. On the other hand, this convention has been ratified by only eighteen countries so far. This limited scope obviously restricts its universal significance, and it is silent about the political autonomy for indigenous populations and the acknowledgement of their status as colonized peoples (Wegard, 2008). Indigenous people’s right can be justified from both a position of weakness and a position of strength. Their cultures are vulnerable and therefore need of special protection than the cultures of most other groups and their historical connection to their territories (ibid). So far, Nepal has signed most of the international treaties including ILO 169 in September 14, 2007 regarding human rights and indigenous people’s rights, so it is equally applicable and important to all the indigenous peoples.

2.7 Cultural Revitalization and Tourism

The connection between tourism and revitalization is strong. When the indigenous culture faces challenges, these movements get more accelerated in many part of the world. When we talk about the importance of traditional culture, cultural revitalization of the *Sami*⁵ culture after the protest against the damming of the Alta Kautokenio River can be understood in this regard. In this ethno political struggle, Sami culture and society has been pointed as separate tradition, in contrast to and complementary with Norwegian culture (Olsen, 2003). This type of spontaneous self understanding was possible because of the “Emblematic” signs which were important to obtain recognition for indigenous people. This type of “Self-Orientals” is widely practiced in tourism in order to promote towards an international and often a national tourists market (Said 1997; Walls 1994; Canclini 1995; Wood 1998). Such emblematic symbols are sometimes inscribed as symbols of nation, tradition or folklore of the people.

⁵ Indigenous peoples in the arctic region

In the context of Nepal, such kind of cultural revitalization with self-understanding has been seen after the historic people's uprising-II which culminated into the declaration of the country as a Federal Republic on May 28, 2008 after the constituent assembly polls ending 240 years of monarchy. Currently, ethno politics is the core centre of the entire nation's politics. Different ethnic groups are demanding their self determination rights. Paradoxically, protest and struggle has been seen in the name of federalism, however, this type of concept looks like an asymmetrical counter concept. Obviously it has a long term impact on the national integrity, prosperity, and equity and resource allocation if the concept is properly implemented on the behalf of different indigenous peoples aspirations, otherwise it creates fragmentation, weakening national sovereignty and feeling of supremacy which will be curse for overall development of nation (Poudel, 2009). However, those groups have become more aware, more empowered about their rights after that change. It can be taken as a great breakthrough in the process of self understanding by their own cultures. This sort of spontaneous feeling towards own cultures has far reaching importance in the local tourism because it can be taken as new way of retrieving traditional culture.

2.7 Focus on the Case

The Gurung of Nepal have been generally considered an ethnic group known for its internal social cohesion and unity as well as for ability to work well together in a variety of chores despite of having differences in the economic and political conditions between persons (Messerchmidt, 1976). It is one of the traditional societies having lot of traditional characteristics. Gurung peoples from the Sirubari village have started home stay tourism in an effort to promote the indigenous culture by facing the changes imposed by the contemporary world. That's why a Gurung says about the changes "*kalo janchha, goro aunchha*", literally-'the dark is replaced by the fair', or... the old by the new'.

Tourism and other global forces have played a crucial role in the revival of the indigenous culture. As there is strong connection between tourism and the revitalization, the revitalization movement must be understood as partly a product of globalization. The main threat to the survival of indigenous culture in the world is the penetration of local markets by Western goods

and the increasing presence of Western ideological notions and popular arts (Krystal , Matthew,2000). But the revitalization movement introduces some modern dissemination tools in the Sirubari Village including handicrafts, Paintings and local dances and some other practices.

On the other hand, the other side of the coin has to be discussed along with the bright side of the Tourism in connection with globalization. Some characteristics like songs, music, musical instruments, plays, festivals, important occasions, processions that reflects the life and spirit of people are main factors of culture (Bajracharya, 1998:2 *Cited* in Dangol, 2010). In this regard, traditional culture can be considered as the core element of any traditional society. But the global forces always have influenced over traditional cultures of such communities which caused even loss in culture. Whether we like or do not like either accidentally or intentionally, and to differing degrees, tourist leaves their imprint not only on the physical and cultural landscape, but also on the social and cultural life of the inhabitants of many of the world's communities they visit. And, mountain regions are being affected in this way (Kariel, Herbert and Kariel E. Patricia, 1981:1-16). Most of the research on tourism has been concentrated on planning and development focusing on economic aspects only but there are relatively few studies of the social and cultural consequences. To fill this gap in this thesis, my focus goes to present Village Model of tourism which can provide a conceptual framework and analyzing the impacts from both perspectives.

CHAPTER III: VILLAGE TOURISM DEVELOPMENT IN NEPAL

This chapter attempts to present the description of general terms that are often used in the tourism practices. It also gives an overview of historical development of tourism in Nepal so that readers would get accustomed with the status of tourism before and now. It tries to cover village tourism as a significant factor for the promotion of traditional culture.

3.1 Defining the terms, Tourism, Mass tourism, Ecotourism and Rural Tourism

People have travelled from the beginning of civilization; people were travelled from one place to another in search of food when they were hunters and gatherers. By the development of human civilization, they also developed their culture, traditions and religions. For example, they started to worship different natural phenomena like: the sun, rivers, ocean and the mountains as their deities. Humankind has always had the desire to travel, to visit exotic places and to encounter cultures since time immemorial. History reveals that, even in the time of the ancient Greeks, travelers such as Herodotus⁶ (484-425 BC) visited countries and places such as the Black sea, Egypt, Athens and the Aegean Sea. Similarly, wealthy Romans travelled to Egypt and Greece, to visit sanctuaries, to have thermal baths, and for relaxation (Lascurain, 1996). Generally, tourism indicates the movement or journey of human beings from one place to another whether inside their own country or outside for any reason. It is believed that the word 'Tourism' of the present day is derived from the French word 'Tourisme' which originated in the 19th century and was cited for the first time in the Oxford English Dictionary in 1811, and the meaning was "the business of providing accommodation and services for people visiting a place".

The modern tourism phenomenon was started in the late 1940s and gave rise to the mass tourism. After the World War II, tourism exploded worldwide and introduced mass tourism which deteriorated the image of tourism. As Lascurain indicates in the 1950s and 60s, Americans became the '*ugly tourist*', the Germans were seen as ugly tourists in Europe and East Africa, and

⁶ Called as the father of history and was born in the Greek.

in the 90s, the Japanese. The ugly tourism phenomenon as he indicates, is not based on actual personality traits, but rather is a result of the feeling of invasion by people who are different host community. It does not even require different ethnic groups. It can be taken as part of the nature of mass tourism and has been accompanied by over development and local disruption of cultural values and economies (Butler 1992).

Mass tourism had been found in developed countries which cause many social problems like alcoholism, commercialization of sex, organic diseases and social crimes. In developing countries, tourism has accelerated begging problem and some beggars have undertaken it as a profession. Tourism has also brought negative changes in the lifestyle of local people and they lose their attachment and attraction towards their own heritage (Pandey, 2010). In fact, degradation of the environment, loss of economic benefits due to damage to the resource or the local community, and disruption of local cultures or values, are often cited as drawbacks to ecotourism. But if tourism is damaging natural resources, then it is not ecotourism. True ecotourism can, in fact be one of the most powerful tools for protecting the environment (Ceballos-Lascurian, 1996).

The restoration of peace after the Second World War opened the world market for travel. This opportunity helped to establish tourism as one of the most significant industries (Butler, 1992). The specific concept of ecotourism is rooted in the environmental concerns raised by industrial development in Europe during the sixties. The unprecedented industrial development essentially raised awareness regarding environmental conservation and conservation agencies that came into being demanded that government set aside a landmass not just for the purpose of tourism but also for preservation of ecosystem integrity. The whale watching industry developed in USA keeping in view the world with depletion of whale population. Consequently, in 1966, *Humpback Whale* was made a wholly protected species, followed by the protection of *blue whale* in 1967 (ibid). This period marks the birth of ecotourism. However, in actual sense nature tourism began in Costa- Rica in the early eighties. The word `ecotourism` was first coined by a Costa- Rican tour operator while registering their businesses which soon became popular word and frequently appeared in the literatures (Kunwar, 1997).

However, in all the definitions, sustainability, conservation of both nature and culture and local people are at the focus: which are the basic elements of ecotourism. Thus ecotourism is nature

based tourism that is ecologically sustainable and is based on relatively undisturbed natural areas. It is non-damaging, provides a direct contribution to the continued protection and management of the protected areas.

3.2 Rural Tourism

Tourism, in fact, in rural area is rural tourism. It is a common thought of tourist going and coming to rural areas, for relaxation in village and developing rural economy. Thus, rural tourism has the special meaning and significance. It starts from "village stay concept". It is staying with the villager dwellers as like a family member.

The concept of rural tourism was started by Club Mediterranean, with the view that people who live and work in cities need holidays in totally different surroundings. The club Mediterranean started its first 'Vocation Village' on the Spanish Island of Majorca in 1950 (Kunwar, 1997). Similarly, the best example of planned and programmed rural tourism development can be seen in Bandipur, Dhampus, Ghadrug, Ghalegaon, Nangi, Briddim, and Sirubari villages in Nepal as a new agenda in travel and trade tourism industry (Upadhyay 2008). In recent years, the rise of the Free Independent Travelers (FITs) seeking a non-resort based or rural holiday has now added a new dimension in the travel and tourism industry. This trend towards holidays, in the rural areas has considerable potential as a tool for income generation in such areas. This is the major reason why many countries which have rural remits have began to develop an interest in rural tourism development (Pandey, 2006).

Rural Tourism is a complex multifaceted activity. It is not just farm based tourism. It includes farm based holidays, eco tourism, walking, climbing and tiding, adventure, sports, health tourism, hunting, fishing, educational travel, heritage and ethnic tourism (Kunwar; 1997). It differs from other form of tourism particularly due to the opportunity for observation and learning it provides tourists and its contribution in the conservation of culture and long term sustainability of communities and natural resources. Therefore, it is a form of sustainable tourism that benefits the community environment and the local economy. It provide benefits such as employment for local people or programs where tourist contribute money or labor to the community such as in planting or the conservation of local monuments or sites (SNV, 2003).

3.3 Tourism in Nepal: Historical Development

The development of tourism is relatively recent in Nepal. The rapid growth of tourism in the world started only after the Second World War. In Nepal, the development of tourism started immediately after the fall of the autocratic *Rana Regime*⁷ in 1950. Before that, there had been very few tourists particularly missionaries who came over to Nepal and discovered it as a fascinating country. In that time, Nepal was labeled with romantic names such as ‘Shangri La’ and ‘Garden of The East’ (Shakya, 2005). During *Rana* Period and till the late 1950s, many writers and mountaineers visited Nepal, studied and wrote on such varied subjects as Tibetan Buddhism, Birds, Kathmandu Valley and Himalayas. Some of the most popular writers include Col. Kirk Patrick, Ang Su Hin, Sir Edmund Hillary, and Brian Hodgson (Ibid).

Pilgrimage tourism is developed from *Tirtha Yatra*⁸ in Hindu civilization. Mostly Himalayan Region of Nepal and India is the good destinations for the pilgrimage tourism. People want to visit different natural and cultural places for the purpose of pleasure and to devote them in to the lord. The Himalayan Pilgrimages are the oldest organized travel system involved over time by Hindu Sages and embodying the spirit of wonder, adventure and spirituality (Karun, 1985). On the other hand, Himalaya' itself is created by the name of the father of the Hindu Goddess *Parvati*⁹. The Himalaya has a particular importance to the followers of Hinduism since time immemorial. The mythological period covering the *Satya, Treta* and *Dwapar Yugas*¹⁰, also contains numerous references regarding the temple, shrines and holy places of the country. Many reflections expressed in the ancient Hindu and Buddhist texts talked about the holiness of Nepal as the land of spiritual blessing and tranquility (Satyal, 2002).

Non Pilgrimage related tourism started to develop in Nepal only after democracy was initiated in 1950. The first visitors, mountaineers and expeditionary were brought to Nepal in 1955 by Thomas Cook (Bhatt, 2006). Tourism in Nepal during the 1960s was

⁷ Between 1846 to 1951, the kingdom of Nepal was ruled by an extended family of hereditary prime ministries

⁸ Visiting different religious places.

⁹ Known as daughter of mountain who represents the female power of God.

¹⁰ The name of an epoch or era according to Hindu philosophy.

motivated by Nepal's indigenous people and culture. In the 70's and 80's different conservation areas were established to protect natural habitat of wild animal. The year 1998 was celebrated as "Visit Nepal Year" in the Tenth National Development Plan. Tourism for rural poverty alleviation programs was designed as a model for the implementation of sustainable tourism development to support the economically disadvantaged communities (Nepal Tourism Statistics, 2007). The history of Nepalese tourism has been classified into three phases such as history of Nepalese Tourism before unification, after unification and after democracy (Bhandari, 2004).

3.4 First Phase: Before Unification

There is an interesting folklore believing that the Kathmandu valley was full of water; a monk traveler named *Manjushree* came over Kathmandu and emptied the water of the lake by cutting the edge of the hill at *Chovar* which situated south-east part of the valley with a holy sword (Bajracharya, 2004; Dahal, 1999). As a result, this empty place became Kathmandu Valley. The first ones were *GopalBanshi*(Cow-herders) who ruled the valley from about 1500 BC to 1000 BC then *MahispaalBanshi*(buffalo-herders) ruled the valley for about 100 years. Then *Kiranti* (Immigrants from north- east (Tibet) ruled the valley around 7th century before (Dahal, 1999 cited in Dangol, 2010). Some foreigners visited Nepal as pilgrims in the *Kirati*¹¹ Regime. Nepal being the holy Shrine of *Gautam* Buddha, Indian emperor *Ashok* visited Nepal in 249 BC as a pilgrim and married his daughter *Charumati* with the Nepalese King named *Devpal* (Aryal, 2005). He erected a monastery named '*Charumati Bihar*'. He also constructed four Buddhist stupas in the four corners of *Patan*. He also constructed a pillar named Ashok pillar in *Lumbini*¹². During the period of *Lichhavi* dynasty the great emperor of Tibet named *Shrangchang Gampo* visited Nepal during the rule of *Anshuvarma* as a pilgrim and married the Nepalese princess *Bhrikuti*. In ancient times, a Chinese traveler Huan-Tsang

¹¹ Kirats were the aborigines of north-eastern Himalayas, ruled over Nepal from about 900 B.C. to 300 A.D.

¹² A place where Lord Buddha was born.

visited Nepal and described the beauties of *Kailaskut Bhawan* and *Mangriha* of *Lichhavi dynasty*¹³ (Ibid).

The *Malla period*¹⁴ was often considered as “Golden Age”, as there was significant development in arts, architectures and culture and then rulers of Nepal were more or less interested in greeting travelers who entered into the kingdom of Nepal as pilgrims. The foreign tourists those days visiting Nepal were Chinese, Tibetan and Indians with the religious purpose mainly and some for the commercial purpose. Chinese and Tibetan tourists used to visit *Lumbini*, while Indian tourists visited temples like *Pashupatinath and Muktinath*, religious places such as *Barah Chhetra and Gosaikunda*. In the *Malla Period*, the temples such as *Krishna Mandir of Patan*, the *Naytpol Mandir* or a palace of 55 windows, the *Pashupatinath* temple, the *Syambhu* and *Stupas* of Buddhist were built (Ibid).

3.5 Second Phase: After Unification

This Phase extended from 1769 to the end of *Rana* regime in 1950. There was absolute monarchy in Nepal from 1768 to 1990. The then king Pritvi Narayan Shah established the foundation of bigger Nepal by uniting the fringe states. Because of the popular war Named Gurkha War between Nepal and the British India Company in 1815, Nepal lost half of its territory in 1816. During the mid of Nineteenth century Shah Dynasty lost the control of Nepal to the *Rana* dynasty. They reduced the power of kings and ruled the country through heredity government positions until 1950(Chand, 2000). Tourism could not develop in the country in this phase because the policy of the government was not to let tourists enter Nepal, except in some special cases. One special case was that, the British colonel Kirkpatrick, as a military official had led the mission to Nepal in 1793. He published a book ‘An account of the kingdom of Nepal’ in which he explained the beauties of Nepal and projected a realistic manifestation of the culture, tradition, economy, the administration and politics of Nepal. The book must have been able to stir

¹³ An ancient kingdom in Nepal, which existed in the Kathman du Valley from approximately 400 to 750

¹⁴ It is recognized as a glorious era in the history of Nepal, this monarch ruled over Nepal from 1200-1769 AD

among the Western readers to visit this land, which many of them regarded as a place of mystery and mysticism (Ibid).

During this period, the first *Rana* prime Minister of Nepal, *Jung Bahadur*, left Kathmandu for England on January 15, 1850 with a contingent of 40 persons. He reached England on 25 May 1850. After an extensive tour of France, Egypt and England the contingent returned on 29 January 1851. It is believed that he was one of the first groups of Asian to visit Europe. It is also believed that Jung Bahadur left an unforgettable impression of Nepal and Nepalese upon the Western world. This was the historical episode towards the promotion of tourism of Nepal and more broadly, helped to communicate with the west (Ibid).

During the *Rana* regime, Indian pilgrims were permitted to visit Kathmandu, during the festival 'Shivaratri Mela' for seven days. But five check points were created to check the Indian pilgrims at *Chitlang*, *Markhu*, *Gadi*, *Bhimphedi* and Kathmandu. Visa system was implemented for European visitors. They had to secure Visas from the counselor unit of the Nepal government, which were placed at Calcutta and Patna of India (Bhandari 2004). Similarly, in another case in 1933, a party of European women and men including the British Minister, the Earl of Elmsford visited at *Chitwan* district which even till date has managed to give Nepal a high recognition for its wild life and safari in the context of tourism in Nepal (Shrestha, 2000). Despite of having enormous tourism potentiality, Nepal remained inaccessible to many outsiders until 1950. Tourism still then could not take a definite shape until the end of *Rana* autocratic rule in 1950(Ibid).

3.6 Third Phase: After Declaration of Democracy in 1950

In 1950, the autocratic rule of the *Ranas* ended and democracy was declared which opened the door for the development of tourism. This eventually heralded an era of modern tourism in Nepal and three years later i.e. 1953, a Private company Himalyan Airways started the operation of domestic flights (Bhandari K, 2004). Nepal started to

host those persons who wanted to enter Nepal with the purpose of traveling or with any other such purposes.

Another milestone in Nepalese tourism development was the successful ascension of Mt. Everest (the highest mountain in the world (8848 meters) on 29 May, 1953 by *Sir Edmund Hillary and Tensing Norge Sherpa* (Satyal, 2000). This event not only introduced Nepal to the world, but also, opened up the new opportunities for mountain tourism in Nepal which resulted in increased numbers of expedition teams. At the same time, Nepal expanded its diplomatic relations with many countries of the world and gained membership in the United Nation Organization (UNO) in 1950. World Tourism Organizations (WTO) and other international organizations helped further publicizing its tourism products throughout the world (Ibid, 2004). Toni Hagen¹⁵ was the first foreigner to walk 1400 km along east-west stretch as part of the geological survey under UN assignment in 1952. Hagen's book titled "*Nepal: The Kingdom of Himalayas*"¹⁶ compiled pictures of landscape, people and culture never before seen in the world. It played an instrumental role in introducing Nepal into the world arena. The start of Air Services by Royal Nepal Airlines Corporation (RNAC) in the year 1960, finally unlocked this landlocked country to the outside world. After the establishment of the Department of Tourism in 1962, some potential destinations were gradually opened and developed. By 1965, there were half a dozen travel agencies. The start of two five- star hotels, Hotel Soaltee in 1965 and Hotel Annapurna in 1966 opened the market for high class tourists. The year 1973 marks a turning point in Nepalese tourism when the first wildlife reserve *Royal Chitwan National Park* was established, which boosted the image of Nepal as an ecotourism destination with activities such as jungle safaris, elephant rides and ethnic culture. The first master plan in tourism of 1972 provided planned development of tourism for the first time. In order to develop qualified personnel to meet the demand of growing tourism industry, the Nepal Academy of Tourism and Hospitality Management was established in 1972. Since then, many private colleges and institutions, government institution like Ministry of Culture, Tourism and Civil Aviation, Nepal Tourism Board have been involved in the process of

¹⁵ He first visited Nepal in 1950 with a first Swiss development assistance mission.

¹⁶ An important book for all, who are interested in the archeological and anthropological history of Nepal

tourism development and promotion (NTTR, 2006: 34-35). 'Nepal Department of Tourism', which helped to get an opportunity to obtain membership of various international tourism development institutions such as International Union of Official Travel Organization (IUOTO), South Asian Travel Commission (SATC), the Pacific Area Travel Association (PATA), and American Society of Travel(AST) (Ibid, 2004).

In more recent years, rural tourism was one of the important features of the Ninth Plan (1997-2002). It has emphasized the development of a Model Village in each development region. The Tenth Plan (2002-2007) has given continuity to the concept of Rural Tourism with its declared policy of poverty alleviation. The recent Three Years Interim Plan (2007-2010) has also spelt out various rural development programs and policies to be completed within the time frame. In tune with committed policies of Government of Nepal, different International Non-Governmental Organization (INGOs) such as United Nations Development Program(UNDP), Department for International Development(DFID) and SNV/N¹⁷ have come forward with financial and technical support. In this regard a unique pilot program called Tourism for Rural Poverty Alleviation Program (TRPAP) was jointly organized by the Nepalese Government together with above mentioned INGO's with the objective to address poverty alleviation through pro-poor sustainable tourism in Nepal. TRPAP was an important pilot program, which began in September 2001 and ended by June 2007. It covered 48 Village Development Committees (VDC) of 6 districts (Upadhyay, 2008).

3.7 Rural Tourism in Nepal

Villages are the backbone of Nepal. Since they preserve their own cultures, life styles, values, institutions and traditions, they are the real face of the country. Tourists visiting Nepal not only attracted by the snow peaked mountains, green forests, ancient cities and villages but also by the diverse people and cultures of the country. People who reside in the mountains are different from those who live in the hills or plains. They have their own lifestyle, dress, food, religion, languages and belief. They are considered as traditionally agro- pastoral and are often engaged in business with people in the Tibetan region of China. They are known as Himalayan traders. They

¹⁷ Netherlands Development Organization began its operation in Nepal in 1980.

believe in Hinduism, spirits and shamanism which form additional sources of attraction for tourist, whereas Buddhist and nuns reside in the unique Himalayan setting where they have developed symbiotic relationships among the sacred, secular and eco-spheres. They are famous because of the attachment and firm belief in supernatural forces. They have their own culturally rich monasteries and nunneries. *Tharus*¹⁸ who are no less fascinating than the highlanders or the martial people of the hills are main inhabitants in the southern region of Nepal. Similarly, the Kathmandu valley is the cultural and political hub of Nepal and the place where the *Newar*¹⁹ people are considered the first settlers. Here tourists will find a religious/cultural blend of Hinduism and Buddhism (Pandy,Chettri, Kunwar and Ghimire,1995).

In Nepal, Rural tourism is closely related to village stay tourism that explores the unknown things, endangered species, never-before inexperienced adventures and never imagined products hidden in and around the rural areas. There are generally four attributes viz differentiation, uniqueness, specialty and peculiarity in rural tourism. In brief rural tourism is a prudent way to integrate national and local level development (Upadhyay, 2008). Indigenous Eco-tourism is based on the indigenous knowledge system and values which promote customary practices and livelihoods (Johnston, 2000. 91).Village tourism and home stays are similar to that of indigenous ecotourism. During home stays, visitors can freely interact with host families; get to understand the local cultures, language, rituals and customs. Since eco-tourism is related to travel to rural, remote and environmentally protected areas, tourism in Nepal is often viewed from an ecotourism perspective. Mountain trekking is the main tourism activity in the region. Trekking is synonymous to ecotourism in south Asia and is also true for Nepal too, since Nepal is often considered as a leader in trekking in the South Asia. Besides that, the varied natural resources, towering mountains and World Heritage Sites, and the famed hospitality of the Nepali people, blend to make Nepal a world-class eco-tourism destination. The diversity of geographical belts has made Nepal useful and attractive to tourist destination.

¹⁸ Tharu people are an Asian ethnic group to the Terai which are recognized as an official nationality by the government of Nepal.

¹⁹ Newar people are the indigenous people of Kathmandu Valley.

3.8 Reasons for Rural Tourism

One of the several reasons the Nepal's tourism industry seeks to attract other types of tourists is that Nepal is not capable to provide the kind of amenities that mass tourists expect. Nepal follows the global tourism trends set in the 1980s and 1990s that identify alternative types of tourism, which presumably limit the negative effects of economic activity on local environments and culture. These models view tourists as a means of promoting environmental protection and meaningful cultural interaction, while still achieving significant economic growth. Such models assume different names but are called ethnic tourism when the focus lies on cultural observation and nature tourism (Whelan, 1991).

In the context of Nepal, rural tourism is a relatively new concept as well as an integral part of the whole tourism scenario and also often looked upon as supplementing the whole effort. The main objective of the rural tourism is to attract tourists to natural areas and use the revenues generated for local conservation and economic activities. The main point that emerges to develop rural based industries in Nepal is the major weakness in the mountain tourism. The problem includes the poor quality and management of its supply components. Another concern is that urban areas are becoming extremely polluted, congested and lacks a peaceful and pleasing environment. For example, the rapid environmental crisis in urban areas, mostly in Kathmandu, has been further widening the scope of tourism outside the urban areas (Bhatt, 2006). The stress and strain of modern urban life have turned a number of holiday makers to countryside visitors for peace and rest. Charms of agriculture and farming, culture evolved with harmonious relationship with nature attracts visitors to farms. Buying and ownership of second home in rural areas has increasingly become popular to urban dwellers in western countries as a result of increased income, more leisure time and the wish to escape from the pressure of urban life, making Agro-tourism popular these days (Lamichhane, 2007). Also, the rural communities are attracted to the tourism industry which provides alternative incomes and resources to alleviate socio-economic conditions.

For nearly forty years, in the Ninth plan Government of Nepal focused on the rural based tourism within the rural areas by allowing special policy and strategies at the national level. The concept of rural tourism has been developed and priorities are given to promote the rural community, so that, the rural people will gain direct benefits from this type of tourism. So far, eleven model tourist villages have been proposed to be spread out among the various geographical divisions of

the country. To date, several tourist villages have come up including *Sirubari* at *Syangja* district, *Ghalegaon* at *Lamjung* district. Nepal Tourism Board has adopted a policy of expanding rural tourism all over the country, and plans to develop rural tourism as an industry for poverty alleviation. Likewise, “Nepal Village Resort Private Limited” has been devoting to improve rural based tourism since 1997, which at first used the *Sirubari* village in *Syangja* district to introduce rural tourism at *Lamjung*, *Chitwan*, *Solukhumbu*, *Dhankuta*, and *Teharathum* districts (NTB, 2006).

3.9 Area of Study and Short Description of the Gurung Ethnic Peoples

Syangja district, a part of the *Gandaki* Zone lies in the western part of Nepal. It covers an area of 1,164 square kilometers and lies at the height of about 1088 meters feet above the sea level. It is connected by one of the oldest highway, the Siddhartha Highway named after *Gautam Buddha*. It is the place of different ethnic groups. The major groups consists of *Brahmin*, *Kshetriya*, *Gurung*, *Magar* and among others. *Gurung* and *Magar* are renowned because of their involvement in British Army *Gurkha* and Military of India while *Bharmin* and *Chetri* are famous for their involvement in the governmental jobs. It has all together 65 Village Development Committee (VDCs) (CBS, 2004).

3.9.1 Panchamul Sirubari- A model Village

Panchamul Sirubari is the first model village designed to experience village based tourism in Nepal. It is a nature gifted place and one of the richest Gurung village in terms of culture. Panchamul Sirubari is a unique example of eco cultural tourism in Nepal and is a new tourism product originated by local people. The idea was that of retired army captain and Member of Parliament Mr. Rudra man Gurung who approached the government for support to develop village tourism in Sirubari. Luckily, Australian expatriate Mr. Tony Park and a tour operator came into contact with Mr. Rudha man Gurung. After having decided to choose Siurbari as the site for promoting village tourism, Tourism Development and Management Committee (TDMC) was established in the village with the VDC chair as its head. At the same time, the expatriate and his associates formed a company to take sole responsibility of promoting and marketing

village tourism in Sirubari. Thus, Sirubari became the first village which has introduced the concept of the village tourism in Nepal by 1997. (Sharma, P.2000). In May 2001, Sirubari in conjunction with the Nepal Tourism Board was awarded the Pacific Area Travel Association (PATA) Gold award in recognition for its effort to preserve the culture and heritage (NTB 2001).

The village of Sirubari lies in Ward Number 4 of *Pachamul* VDC of the district of *Syangja* in the western hills of Nepal. The main village is located at an altitude of 1700 meters above sea level. The Village lies on the southern slopes and is a five and a half hours trek from the nearest road-head of *Arjun Chaupari*. The landscape of *Panchamul* Sirubari is unique as the topography varies from agricultural fields to steep land features. The height of the village varies from 1250 to 2003 meters. The highest peak is “*Thumera Hill*” (2003m or 6509.75 ft) and is also the highest hill in the *Syangja* district. Other important hillocks are *Hile Danda* and *Dahere Deurali*. From these hill tops, visitors can see a panoramic view of Mt. Annapurna. The trek to Sirubari is ideal for less experienced trekkers unwilling to go on long treks. The best season for tourist to visit Sirubari is in the winter or before the rains. It is compact farming community village. The climate is ideal at any time especially during September to June with warm days and cold nights. Most of the houses in the village are built from local materials which are environmental friendly and comfortable. Foot trails through the village are all stone paved. Flowers are blossoming all year round. Village lies on the southern slopes of the ridge (ibid, 2001).

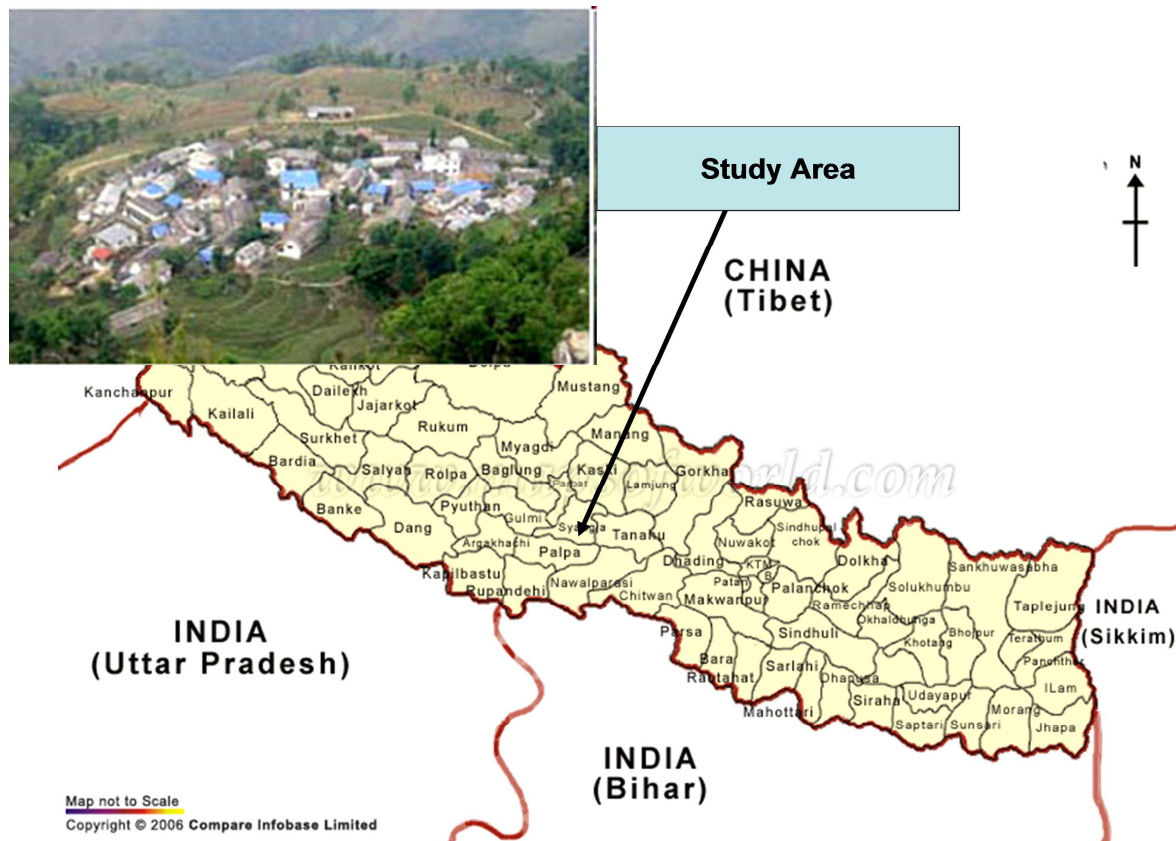


Fig 1: District Map of Nepal

Source: <http://www.mapsofworld.com/nepal/nepal-district-map.html> accessed on July 8, 2011

3.9.2 The Gurung- Indigenous Community of Nepal.

Gurung is one of the major indigenous peoples of Nepal having own traditions and culture. The main habitats of the Gurung are in the foothills of the Annapurna and *Lamjung* Himalaya and *Himal Chuli*, in the districts of *Kaski*, *Lamjung*, *Gorkha*, *Syangja*, *Mustang*, *Manag* and *Dhading* and the adjacent *Gandaki* zone. The Gurung are a people of Mongoloid physical stock who migrated to the southern slopes of the Himalaya in the central Nepal many centuries ago while other researcher's believed that they are descended from historical Hun peoples of Central Asia and came to be known as Gurung after they settled down in Nepal (Messerchmidt, 1976). The name Gurung is derived from the Tibetan word 'Grong' which means farmers. They prefer to call themselves "*Tamu*" which means horseman in the Tibetan language (Bista, 2004). The

Gurung are predominantly Buddhist. Their traditional institutions are “*Lhosar*” and “*Rodi*”. Some called *Rodi* a house of thread wool while others have called it a place to settle for night. *Rodi* is the time for fun, finding love and affection and marriage. It is equally popular for the assistance, co-operation, good relations and collective spirit among Gurung (Ibid).

The Gurung have their own language named as “*Tamukus*” which belongs to the Khamer Tibet-Burman Language Family. The Book *The Gurung of Nepal* written by Donald A. Messerschmitt (1976) identified three distinct linguist types among Gurung based on their main communicative center. The main communicative center for the Western Gurung dialect is in the *Kaski* district, the Eastern Gurung dialect in the *Lamjung* district and finally the popular *Ghale* language in the Gorkha district. Those who can speak and understand the *Tamu* language can’t write because the *Script of Tamu* is different from the *Devengari Script* of Nepali.

They are involved in animal husbandry such as sheep herding as well as farming and trans-Himalayan trade with Tibet. From the nineteenth century they achieved fame by serving in the British and *Indain Gurkaha* regiments where they got several Victoria Crosses and many honors. The Gurung belong to Disadvantaged Group among the categorization of indigenous people in Nepal. Their population according to the census of 2001 is 543571 (NEFIN, 2009).

3.9.3 Gurung Rituals and Cultures

Like other many Himalayan tribes, the Gurung celebrate and conduct quite a number of festivals and socio-cultural-religious rites and rituals. Normally, major festivals are celebrated at village level together, whereas rites and rituals are carried out at household levels. Here, I am trying to describe some major life cycle rituals and major festivals observed in the Gurung community.

In the group discussion we also talked various aspects of Gurung Society and culture which are important from the touristic point of view. I asked one of the members of mother groups “What are most important festivals in the Gurung community and how it is important for the visitors?” She described:

Gurung community is richening in the cultural attractions. We celebrate different feast and festivals which falls in different month. We also celebrate some Hindu festivals also. Among them the Baikash Purnima(Birth day of Buddha), the Loashar(Gurung New year) and the Dashain

are important. They are important because visitors can participate in those festivals as member of family. They got chance to observe and understand them very closely.

Besides that, In Tamu culture “Tamu Loshar”/ Puspandra”, “Mange Shakranti”, “Phague Purnima”, “Toho- Tehn”, “Baisakh Purnima”, “Shawne Shankranti”, “Kartkit Purnima”, and “ Sildo-thi- ba”(Sildo or Sildo- haldo) are considered as major socio- cultural- religious rites and festivals. When I was in Siurbari, there was no such festivals occurred. So, I didn’t get chance to celebrate any of them.

Moreover, Gurung are traditionally well known for their humor, singing and dances. They have very interesting dance traditions Main popular songs and dances are “Dohori song”, “Ghanto song”, “Sorathi Song”, “Maruni song” and “Chudka dance”. While I was in field I got chance to observe the “Dohor Gheet” song program, I found it was full of entertaining and very popular among the Gurung. I asked the popular singer Raju Gurung to highlight about these duet songs, he said:

It is a folk tune sung in duet between males and females at fair and festivals, either as a part of competition or just as a form of entertainment. I heard that, in the earlier days in the village, it used to carry on for days, until the competition ended. When it ended, the loser had to surrender oneself to the winner. But these days, this custom is not practiced but singing of “Dohori Geet” is still very popular among Gurungs which is followed by dance.

The Gurung follows various rituals from birth till death such as Birth ceremony, Navran(Naming ceremony), Putpute(Pulpule) ceremony, Chhaewar or Kra Prehiba (Hair cutting), Gunyo- Choli or nea bimba (Women dress which signifies the coming of age of a young Gurung girl), Marriage and finally pae or arghim(Dead rituals). During my stay in Sirubari, a Gurung woman gave birth to a child and I got chance to observe it. I asked them about the birth ritual and I was told:

Gurung consult astrologers when a child is born. The naming ceremony is held after the birth of 3 days. On the sixth day Chhatti is held. Nine day after birth, mother is purified if child is boy and while it takes seven days if child is girl. The purifying liquid used is called Gaunth or Mahar Kyu in Tamu language. This is the holy water and comprises of gold, ghee, honey, milk or curd, and water which is basically the urine of a cow. This is sprinkled on the women’s body and on this day Navran is held. That purification permits the women to go back into the social life and also name of the new born baby announced on that day. Earlobes are pierced in the case of baby

boy where both Earlobes and Nostrils are pierced if the child is girl. It is followed by a grand feast which consists of various types of foods and liquors, generally homemade brewed.

Similarly, Gurung disposed the dead bodies two ways: Cremation and Burial. There is a common burial ground for the deceased of a village. When the grave is dug some rice grains are scattered before lowering the body. Small piece of gold or silver also put on the mouth and some food and liquors is put on the top of the body before filled with sand. For cremations, a hollow, round stone structure is built with holes in the bottom from which body can be ignited (Bista, 2004).

CHAPTER IV: IMPACT ASSESSMENT

This chapter visualizes the recent impact of tourism in the traditional Gurung culture. This is mostly based on the different stories shared by the respondent during the participant observation. Which changes are caused by the tourism? And what changes are due to the global forces? All these questions are going to answer in this chapter. Moreover, I try to present the tourism as a strong driver to protect and promote the traditional culture. Does tourism helps to revitalize the traditional culture? There is prevailing view that tourism is modern institution, sometimes it causes harm to the host culture in the name of preservation.

4.1 Impact of Globalization rather than Village Tourism.

Tourism is a very familiar affair in human life which has been established as an industry of wide dimensions and ultimately supports economic and social development. But, it has often been the case that the impacts of tourism are limited to economic development. Measuring socio- cultural impacts of tourism is however a difficult task thereby making such conclusions troublesome because culture is dynamic and changes over the time irrespective to the development of tourism. It is hard to demarcate that ‘Which changes are caused by tourism and which are due to other factors in the society?’It is because Socio-cultural impacts are mostly intangible (Smith, 2003: 55). And in most cases, it is difficult to ascertain whether the reported impacts are due to tourism or other factors such as education, travel, and among many others.

To overcome from this ambiguity, Smith (2003:55) suggested some points of departure that makes it possible to draw the impacts of tourism such as Ratio of tourists to locals, nature of interactions between host and guests, local perception of tourism, concentration of tourism in certain localities, degree of usage of local products and facilities, extent and nature of local employment, degree of commercialization of local culture, changes in family relationship and role of women, increased social problems (e.g. drug use, alcohol abuse, gambling, prostitution) and rise in crime .

Among these points Smith mentioned, I find several especially helpful but some are very obvious. Some of the points are only loosely connected to tourism; for instances, rises in crime, and changes in family relationship. Still I think it is better to include as background information before assessing the impacts. I will deal with many of these issues in my discussion connection with interviews.

The impact of tourism on indigenous people's lives can be accessed from two perspectives, the concentration of large number of tourists of various backgrounds on historical monuments and sites affects people's attitudes and beliefs, change mentality and spread new concepts regarding work and human relationship. Sometimes, tourism even destroys the ties that bind people to their faith, religion and aesthetics. For example, it can be examined in terms of loss of the mother tongue in their daily practice. Tourism brought the concept of global village. In the course of time, the western language will get a sort of approval in the mind of the local people. It has been concentrated on the modernizing and assimilatory effects on communities both big and small, as individuals in the communities are brought into the international economic system and exposed to the languages of wider communities (Grenoble and Whaley, 2006). If we talk from another perspective, tourism provides a direct contact between people of different cultures and thus serves as a powerful means of diffusion of world cultures by creating a platform for friendly and peaceful dialogue leading to better understanding between peoples and nations.

I asked Sarita Gurung(fictitious name) who was in the advisory committee in the Village Tourism Board, member of mother group and also teacher in the primary level, what kind of changes have you realized in the Gurung cultures in terms of arrival of and degrading, she answered that;

After the launch of this program, I have not felt such remarkable changes in the existing Gurung culture rather it helped to preserved old and traditional rites and rituals. She further said that this program helped to create awareness and respect towards own culture. However, I agreed with that some new fashions were imported such as English New Year, Christmas and celebration of birthday into the society with the flow of tourist. It was not because of the tourism but it was global trend.

There are 59 ethnic groups and 70 dialects in Nepal (See Appendix: I). The Gurung speak their own dialect. It is true that after introduction of the tourism, villagers can communicate their ideas easily with the tourist. But the ability to communicate in English does not justify their proficiency. The most important thing I noticed was that the man who did not know English alphabet like a,b,c can speak English . Furthermore, the young Gurung male and female can understand Nepali language as well, but some old groups prefer to talk in the mother tongue. But it cannot be ignored that the young generations have gradually forgotten their language and cultural terminology. The question might be raised who is the responsible for all this linguistic acculturation? The observable factors are the change in the young folk because of schooling while the people engaged in tourism are able to speak broken English in the course of their business. I focused my concern about the involvement of the young peoples in the tourism program and their growing lack of interest towards language and culture, her answer was that:

Gurung people have long traditions of serving the armed forces. Also they were attracted by foreign jobs because of the high payment. As they exposed to the outside world, they copy the modern lifestyle. It did not necessarily mean they have no faith towards their native culture. So far concern about the 'Tamu' language, the population of Gurung is not so much; it is not easy to provide education into the native language because government implements the policy of education either in English or Nepali. She said that young people can understand and can communicate but cannot read and write in the Tamu language. I agreed that we have to focus in welcoming visitors so that we were not able to allocate adequate time to teach about the Gurung cultural terminologies. Lack of discipline among school children, more fascinated towards dancing and singing rather than study were clearly marked that some harm definitely caused by this program, however degree of harm is still not in measurable conditions.

From this statement, I was forced to think that it is state resistance forces which forbid the indigenous people to enjoy the cultural protection or Global forces or both are acting to synchronize their role. Firstly, in the social sciences and for world-system analysts in particular, the indigenous movement and resistance are not new. They are as old as states, some five millennia. As Immanuel Wallerstein(1974) noted, indigenous peoples have more enemies than either capitalism and neo liberal globalization. Secondly, indigenous movements are not a “new flavor” or “new color” in globalization spawned movements, rather they are old movements

updated as “new social movements” of the twentieth and early twenty –first centuries. (Hall and Fenelon, 2008). According to Bhattachan(2008), the influences on the indigenous cultures have been seen before the territorial unification of the country Nepal .The country never faced the colonization and discrimination from outsiders like in the cases of the neighboring countries but indigenous societies were victimized by the state in the name of “National Unification”. Thus, in the name of “Hinduization” or “Sanskritization” indigenous people are divided into different castes and thus introduced to new religions and languages (Ibid, 2008). Traditional societies are not willing for transformation but the global forces and state are collectively acting to minimize their presence.

Besides the alarming situation of the *Tamu* language, in my observation what I noticed that the Gurung traditional culture was getting modernized. They were more attracted towards the modern clothing system rather than their traditional customs. Similarly, food habit was also getting change. Locally produced crops and grains were replaced by easily available Junk foods. However they gave important to local foods and served them to the visitors and their kitchens were still in the traditional fashion where only Gurung foods were made. But, I am curious whether it is the impact of modernization or because of the village tourism because tourism is also a modern institution. In the discussion I asked, what kind of changes in the traditional Gurung culture have you realized in the aftermath of this program? People explained that:

Certainly, village tourism program bought many changes in the Gurung society and culture as whole. Traditional values and norms were sometimes taken as counter concept for the promotion of tourism. We are ready to modify such traditions which were based on conservative beliefs and ideas. Women had very thin role, only confine in the house. After this program they were able to perform in the front. It can be taken as change in the positive direction from development point of view. Fast growing modern technology in the field of communication also brought a lot of changes in the Gurung culture. Easy access of modern means of appliances also impacted our previous way of life. But we believe that it is global trend rather than tourism. Tourism is the milestone for reinitiating their past culture. In our opinion, it helps us to unite and think of traditions which ultimately promote ancestral culture.

The statements show that there might have been changes whether that is in an effort to revitalizing the old culture or preserving and making involvement to adjust young regeneration into the arena of village tourism. As a researcher, what I observed that villagers were hardly using their language into day to day process of life. Further, I did not notice young people in the

village. Also the youth club was no more functional because all young Gurung peoples left the village either for educational purpose or for work.

Many indigenous communities attempt to maintain their values and social practices while they are adopting the various aspects of modernity. For example, indigenous communities tend to show more respect for women than patriarchal colonialism permitted (Hall and Fenelon, 2009). I was eager to know the role of gender in the promotion of village tourism. One woman from the society answered that:

At the very beginning women hesitated to perform in front of the visitors. As the follow of tourists increased men encouraged us to come into the front. She said that women were supposed to work inside the house and was not allowed to expose totally to the outsiders. But time has changed, women are more active, we established mother group and equally participate with their male counterpart. I fell that changed due to the understanding outside world. I realized, I was more empowered than before.

Village tourism is rural enterprises owned and operated especially by women in the Sirubari village with the help of some matured and retired army general. The role of women is confined inside in the four walls in the patriarchal society women dominant society. But, women are coming out and participating in hosting the guests in the same way like their man counterpart. I found tourism helped them to become more active and forwarded.

4.2 Does Tourism help to revitalize the Traditional Culture?

Village tourism is a rural enterprise to preserve the decline traditional culture by indigenous people. In this scenario, it can be considered as a perfect model for the revitalization of culture through the promotion of tourism. I think that cultural revitalization is important to address the issue of cultural loss. Cultural loss encompasses two broad but interrelated categories of loss; the first one is loss of possession and the other is loss of kinship or belonging (Kirshenblatt, 1998). The first one comprises loss of natural resources and customs such as livelihood practices for which one might claim rights or ownership where as relationship to land or resources involves are the part of latter (Rose 1994:227, Kirshenblatt 2001:108).

The concept of cultural revitalization is an effort for rescuing a weakening; a disappearing of given culture. As Language is a key issue in revitalization because if language is lost, access to culture is lost since it is embedded in language (Janda, 2008). The preservation of a language in its fullest sense entails the maintenance of the speech community. Therefore preservation of the culture and habitat is required for the reversing language death. It has been assumed that languages spoken as mother tongue in the Himalayas today will likely only survive as second languages in the coming years (Turin, 2007). I was eager to know what attempts have been made to revitalize the *Tamu* language .One elderly person react over my curiosity in this way:

We Grurung people are not many more here. We just occupy only top of the mountain. We understand that language is important because language is a visible and powerful indicator of group identity. In that sense language revitalization is an integral part of village tourism. But we have to send our children's to the government school where main education system is either in Nepali or English. He said that we are looking forward to provide primary level education in the Tamu language so that students can remember their mother tongue. But these days we are busy in welcoming guests to whom we have to speak either in Nepali or English. We don't have enough time to teach our offspring.

Further, it is a significant way to maintain links with one's cultural past and to protect one's cultural uniqueness in the present. It is crucially important that the speakers of the language be involved in revitalization, since it is the process of altering not only the traditional language corpus but also how it is traditionally used, both at the micro level in terms of interpersonal discourse patterns and at the macro level of societal distribution; to put it simply, it is not so much about bringing a language back, as bringing it forward(Hornberger and King 1996: 315).Those who are involved in the process of revitalization must innovate not merely discrete terms, but a new cultural system, specifying new relationships as well as, in some cases new traits (Levine, 1990).

There are a number of reasons for supporting, preserving, and documenting endangered languages through cultural tourism. Firstly, each and every language is a celebration of the rich cultural diversity of our planet and the extinction of each mother tongue indicates the end of another piece of cultural uniqueness. Secondly, every language is an expression of a unique ethnic, social, regional, cultural identity in the worldwide and when a language dies, the

framework through which an individual interprets and interacts in the world also goes with it (Janse and Tol, 2003). Thirdly, an individual language is the repository of the history of beliefs and people, and these oral traditions are rarely translated into the dominant language when the tongue in which they created is on the verge of disappearance (Ibid). Finally and most importantly for the conservation of biodiversity readership, every language denotes a particular subset of fragile human knowledge about agriculture, botany, medicine and ecology (Turin, 2003). The very important theme of cultural tourism is not only uplifting rural people economically but also enabling them socially and culturally. Obviously, cultural uniqueness is the most important and integrated part of cultural tourism that is only expressed through distinct language.

On the other hand, the difficulty with putting this idea into practice is that, in order to enjoy cultural protection, many believe that culture should be preserved and kept as it is. On the other hand, the idea of traditional culture treats both culture and indigenous peoples as objects. Indigenous peoples are regarded as museum objects in which so-called tradition is preserved rather than being part of the day to day process of life (Oslen, 2003).

4.3 Does tourist revenue serve the purpose of revitalization or does revitalization serve development of tourism?

The success of the mountain tourism depends upon the stimulation income and employment generation among a wider community and the same time provides incentives for the local community to conserve their physical and cultural environment.

We had organized a discussion forum in the tourism board hall. The participants were from the member of mother groups, members from the Village Tourism Committee and some member from youth club. At the very beginning, a secretary shared the experiences of development of tourism from very early stage to until now. When it was first started, very few houses were able to provide the service to welcome tourists. He was told that villagers were not well educated about the health and hygiene. Tourism was not only empowered the villager's socially and culturally but also change the face of the village by building physical infrastructures such as road, electricity, water and school. Certain amount of money was allocated for the repairing and

constructing new places. They were able to build new tower to view the sun rise in the *Dahare Deurali*. He further said that Village Tourism Committee provides training to the member of mother group and others about hospitality management and maintaining health and sanitation in the village.

Besides that I asked the secretary, the role and function of the Tourism Development and Management Committee (TDMC) in protecting and promoting the Gurung's culture, he replied:

Tourism Development and Management Committee (TDMC) has been formed with VDC chairman as its head which is represented by the mother's group, father's group, the youth club, community forestry users group and other members are chosen on the consensus for coming two years. Thus TDMC has developed its own rules and regulations to arrange the possible facilities that tourist demand in the village. However, the most important role of TDMC is to serve the different cultural activities. They arrange the welcome program to host the guest and also farewell program at the last of stay. He said that it was established to train the youngsters about the Gurung's traditional culture, rites and rituals. For instance, as a part of cultural program, they presented us different cultural dances called as "Ghantu Dance" and "Dohori Geet" (duet songs) which are in the verge of extinction. They too have small cultural museum where one can see different monuments, facts, arts and cultural testimonials.

When he finished his presentation the floor was open for questions and comments. Students were mostly curious about the economic development that was brought by the village tourism. They were also focused on the locally available resources that have been used for the promotion of tourism. To response student's questions, one member explained:

This program provides a sort of income generation to the villagers because visitors are welcomed as paying guests. Villagers can sell their handicrafts as souvenirs and gifts to the visitors also they are cooked locally grown vegetables and foods. So they are getting real price of their products.

As I was an outsider to the Gurung community still I was feeling comfortable in emerging into the community. Peoples were friendly and were conscious about the needs of visitors. They were trying to create a friendly welcoming environment as much as possible. This made it easier for me to observe and participate in the different rites and rituals. As I already cleared my status to them, they were more eager to tell about the village scenario before and after the program was launched. I was curious to know the role played by the program in the recognition of their

identity in the national and international level. To address my curiosity, Netra man Gurung, 41 said:

The village was not well managed and settlement was dispersed. There were not enough of basic physical infrastructures such as electricity, water and road but after this program, the face of the village has totally changed. It was one of the remarkable progresses by utilizing locally available resources. On the other hand, the Gurung people are more accountable in preserving the culture, as it helped to establish their introduction not only locally but also globally. He further said that Sirubari Village is the first model tourism village in the country and awarded the PATA gold award because of its effort to protect heritage culture. I am proud to say myself inhabitant of this village as a Gurung indigenous people.

The tourist services generate employment. It provides direct employment and indirect employment which is particularly valuable in areas with surplus unskilled labor. In the context of Nepal, nearly 83% of the total population depends upon subsistence agriculture which further depends upon the monsoon rain. So the villagers are busy in the rains but no work in dry season. So they are kind of seasonal unemployment. Thus, community based Village tourism consumes those seasonal and disguised unemployed manpower. Peoples are getting employed into their own village by the promotion of culture tourism. Simultaneously, in an effort to run it; they are preserving the traditional culture. The money invested for the infrastructure development or investment of money to built tourist attraction ultimately helps to protect the culture. In this regard, revenue collected from the tourism and culture revitalization is complementary of each other.

4.4 Peoples who are not covered by the Tourism

As I mentioned in the earlier chapter, Sirubari Village is situated on the top of the hill where only the Gurung people occupied. It is well managed and well settled village. During my stay, I also visited another human settlement where people from the so called lower caste are main inhabitants. It is on the chunk of the Sirubari village. Those underprivileged groups of people are called as *Kami, Damai and Sarki*²⁰ which falls into the bottom in the categorization of Hindu cast

²⁰ Considered as untouchable groups in the Hindu caste system. It is based on the works. Sarki people are working of leather, kami are working of Iron while Damai play musical Instruments.

system and often treated as untouchable caste in the traditional society. This kind of caste practices are still found in the rural remote villages in Nepal.

When our group reached in the base of Sirubari Village, Gurung people descended down with flowers and *tika* to welcome us. In that big hosting, some people were playing traditional musical instruments that made the environment so exciting. The Gurung people were dressed in their traditional clothing. After the welcome ceremony was over, we were about to go to the village with those people. As we reached in the premises of tourism board, those people who played instruments descended down to their home. As a curious researcher, I was interested to know about them. Who were they and why were they not included? Later, I asked to one elder person, probably retired British army, he answered:

Those people have long traditions of playing musical instruments. In the bottom of the village there is a Dalit²¹ settlement. They are kami, Sarki and Damai peoples. kami peoples works of metal, Sarki people works of leather while Damai used to play music and sing song in the feast and festivals especially in the wedding ceremony. He further said that for playing music we gave some money to them. It is believed that if you have to welcome somebody then Damai people should walked in the front because it symbolized good omen. But those people are treated as untouchable caste, that's why they are not allowed to participate in the rest of our program.

This kind of ethnic discrimination is still prevailing in the rural remote places in Nepal. The composition of Nepalese society is considered as unity in diversity. Different castes of people live in the same village that shows up the social harmony. But on the other hand, it becomes matter of dispute and hard to accept on the humanitarian ground. I saw that those *Dalit* people grew vegetables and produces meat which were supplied in the Sirubari village. They worked in the farm of the Gurung people. Their skills and labor were used for the maximum benefit for the village but still treated as lower caste and did not allow entering into the house. While tendering around the village I talked to some of *Dalit* peoples about their socio economic status. As it was quite informal talk, I did not go into much detail. However, I asked them what kinds of benefits they were getting from this program? Why did not you think to welcome guest into your village? One person answered:

Since this program was very recent in the village, we were not getting any direct benefits. But the flow of visitors was increasing these days. We had the chance to play musical instruments.

²¹ It includes those marginalized communities which are labeled as lower caste in the hierarchy of Hindu caste system

Retired army Major and Cornel from Gurung gave some money. We got chance to sell our locally grown vegetables and goods. Besides that when visitors came to our village they bought some handicrafts. We were also willing to welcome tourists in their village but the village was not well facilitated. Also due to the lack of management and recognition of village might be another cause. He further said that whether you like or do not like the fact is that people still hesitate to stay in our home. That social barrier was strongly rooted in the people's mind, and was not easy to break up.

Those ethnic groups have a long history and also have made strong contributions to the unification of Modern Nepal but they are marginalized in the inclusion process. However, their rights and responsibilities are granted constitutionally and also in the various treaties that proclaims indigenous rights. In the real practice they are treated as scheduled caste. I felt uncomfortable when I saw that those ethnic groups were not included with this program. They are not getting any direct benefits from this program. Also those people are still surviving in the vicious circle of poverty. I observed that awareness level regarding health and sanitation is extremely low among those people. Village is not well organized and basic physical infrastructures are not well situated. It struck me that on the top, Siurbari village was a shining but on the very bottom peoples named as untouchable caste were struggling for their basic needs. I experienced this was a contradiction.

SUMMARY AND CONCLUSION

SUMMARY

From the past few decades, tourism has seen a steady expansion all over the world. Tourism is the sum total of operations mainly of economic in nature. It is directly related to the entry, stay, movement of foreigners inside and outside a certain territory. But eco-tourism goes a step forward whereby not only the various activities of tourists are involved at the same time elements such as the conservation of ecosystems and sustainable developments are also included.

The general theme of this thesis is to present the relationship between village tourism as a modern institution, and the indigenous people who are struggling for their social, cultural and economic existence. It is necessary to assessed, whether indigenous people will able to preserve and promote their traditional culture by means of tourism by compromising the challenges bought by the global forces. Usually, tourism has been examined as the modern institution for the income generation and cultural protection, but it's sometimes harming and even destroys the culture in the name of preservation. The Gurung community in the Sirubari village and their community based village tourism practices provided me the suitable ground to examine these two attributes.

Sirubari rural tourism Committee was established in the year 1997, and has been working to sensitize the value of rural tourism among local people. Now, local people have become more aware about tourism. Sirubari is the first rural tourism model in Nepal. This is a small village mainly inhabited by Gurung community that lies in *Annapura* region, one of the best trekking routes of the world. These days, Sirubari is gaining popularity in terms of rural tourism as it is culturally and naturally rich destination for visitors. Tourist can spend their leisure time either by directly involving in the rural activities performed by local community or staying at their home.

When an organized group of tourists reached Sirubari, the villagers descend down the village and welcome tourist with garlands, *tika*, and traditional Gurung musical bands. While music and dances are performed, and traditional farewell songs are sang when guests depart. Sirubari Rural

Tourism Committee distributes the guests among the Gurung households having the facility of home stay. Guests are presented with Gurung cultural shows at the community hall. The main cultural attractions are the Gurung's *Ghatu dance*, *Krishna Charitra Dance*, *Jhyaure Dance*, *sorathi Dance* and *Dhohari song*. Besides that, the jungle safari, short hiking in the *Dhare Deurali* and the *Thumura Hill* from where *panaromic of Anapurna Himal* can be observed are the main natural attractions.

This thesis contains both primary and secondary data. Primary data were collected from the participant field observation based on the interviews of local people and the members of village tourism board in the Sirubari. The questionnaire and discussion issues has been prepared by the researcher himself whereas the secondary data have their sources on various research papers, texts from library, articles published in various newspapers and magazines. Thus, the information has been discussed through description and qualitative interpretations.

CONCLUSION

Village tourism is new concept and implemented as part of ecotourism. In Nepal, village tourism emerged as to response to the negative effect that mass tourism has had on the culture and geography of countries. In reality, it is a culturally and environmentally sensitive travel that contributes to conservation and management of natural areas for sustainable economic development (Gayan and Brijesh2006). It has been touted as an attractive sustainable development alternative to mass tourism for two main reasons. The first is that it has fewer negative impacts on natural resources than mass tourism, while the other reason is that village tourism related activities can enhance conservation of natural resources, community development and overall socio-economic improvement of the area.

However, village tourism has long term social influences on such community. Many local traditions and habits have come under the influence of western tourists. As a result, generations-old traditions and cultures have been negatively impacted in many areas. This is common among porters and trekking guides of the younger generation who come into direct contact with tourists, to the extent that some of them leave the country to go to the West and work. The increased use

of drugs and growth of criminal activities are also linked to tourism (Gurung, 2007). During my field observation, I realized that young people who were needed to the Sirubari village as tourist guide were leaving the village in search of jobs and opportunities. There was one Youth club in the village, which was not functional. It was because members of youth club headed towards foreign countries. I hardly noticed two or three young guys in the village.

The Gurung people and their system are very simple. They often like to mingle into their own society. However, they are recognized as combatant and the young Gurung people want to recruit themselves into the different arm forces. The indigenous cultures in Nepal faces many trouble after the government introduced the policy of one language and one religion. It clearly marks the process of assimilation in the name of so called “*Hinduization*” and “*Sanskritization*”. It seems that traditional societies are still unwilling to accept it. But the state resistance and the global forces are so strong, influencing every spheres of life. Those forces have also influenced on the Gurung culture as well. The Gurung people in the village are connected with the outside world through education, media and internet. Besides, they get chance to interact with the people from various part of the world. That ultimately provides strong driver to learn about the periphery world.

Education is another major factor of globalization. The upcoming generation can learn their language if they get education in the mother tongue. Language is the important factor in order to survive the cultural uniqueness of the past. If it dies, culture will be on the verge of extinction. What can be seen in the Sirubari village is that, hardly elder generation can communicate into their mother tongue. After the introduction the of the village tourism, villagers have to communicate either in Nepali or English. They send their children’s to the school where medium of teaching is English and Nepali.

These are contemporary modernization factors, which society cannot avoid. The world is in the process of globalization. It is often said it is turning into a “Small Village”. Because of the revolution in the information technology, different ideas, innovation and news are disseminating all over the world. Moreover, globalization can’t be termed something inharmonious to traditions. It is better for any society to find the better way between or by combining these “traditions” and “Modern” factors so that they can modified then in the right way on the behalf of the community. At the same time, traditions are necessary and important for the cultural

survival. Only then, people can understand the important of revitalizing their cultures. In this ground, village tourism as a modern institution is functioning in the right direction for the promotion and protection of the Gurung cultures. Actually, the elder generation is more aware to teach and spreads their cultural richness by means of tourism. After all, the revitalization is the byproduct of globalization. It has been argued that when people are more exposed to such global world and fade up of modern amenities of life, then, they want to back their authentic culture.

The word rural literally means countryside or village which is located far from urban area. In Nepal, most of the people living in villages are poor and are not getting equal access to mainstream of development due to various factors. Poor economic condition is one of them. It is, therefore, in order to raise the economic condition of the rural people, rural tourism was considered as one step solution. But actually it should be in favor of least developed stratum of the community. What I observed in Sirubari was that, 40 Gurung house owners are affluent who are rendering the facilities of home stays to tourists and getting more benefits solely. But on the other hand, *Sarki Kami* the so-called lower caste in the community who are already destitute are getting no benefits from such type of rural tourism either .

The plight of the *Dalit* people awakened me to their domination and suffering. It was a matter of serious concern and strong worry because the Rural Tourism was implemented as a part of the integrated development in Nepal. It is a tool for the rural poverty alleviation. It has been advertised as the pro poor and pro women. The most important thing is that government provides some assistance that includes capacity building and financial support as well to the people to facilitate the rural tourism. But the *Dalit* people are excluded from the program. If one of the most important parts, the *Dalit* community, is not getting reimbursement from the tourism, the whole community won't be uniform and might create more class between haves and have-nots.

In my opinion, the overall theme of MIS program is to empower indigenous people about their identity and rights to enable them to the mainstream development socially and economically with the sustainable use of natural resources. The movement of domestic and foreign tourists directly and indirectly affects the society and culture. Also, preservation of culture and development of tourism are sharply contrasting aspects because any movement of tourist from one region to another region certainly influences the host community by encroaching the authentic culture and behavior. Thus, there is a dispute about whether tourism, as a modern institution will change and

perhaps even destroy traditional culture in an effect to run them into commercial product. But it depends upon how indigenous people can create development by means of tourism without having to compromise their culture to the point that it disappears (Garland and Gorden 1999).

Finally, Sirubari, a village that is very rich in natural resources and cultural heritage has a very high potentiality of developing rural tourism. The study is based on what is observed and identified in the field. It is certain that cultural identity and uniqueness are important for the recognition of any indigenous peoples and in our globalised world, they face many challenges. At the same time, globalization is an ongoing process and unavoidable for any society. It is better to explore the optimal way ahead by adapting to the global world, and as much as possible, protecting and revitalizing the traditional culture. Because the flow of international tourists to the Sirubari region is remarkably low, the full impact of tourism on the culture has not yet been realized. I hope my study is a contribution to reflecting on this process as it develops.

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Appendices

Appendix I: Categorization of Indigenous Nationalities of Nepal

<p>Endangered Group</p> <ol style="list-style-type: none"> 1. Kusunda 2. Bankariya 3. Raute 4. Surel 5. Hayu 6. Raji 7. Kisan 8. Lepcha 9. Meche 10. Kuswadiya <p>Highly Marginalized Group</p> <ol style="list-style-type: none"> 1. Majhi 2. Siyar 3. Shingsha 4. Thudam 5. Dhanuk 6. Chepang 7. Santal 8. Jhagad 9. Thami 10. Bote 11. Danuwar 12. Baramu 	<p>Marginalized Group</p> <ol style="list-style-type: none"> 1. Sunuwar 2. Tharu 3. Tamang 4. Bhujel 5. Kumal 6. Rajbangshi 7. Gangaai 8. Dhimal 9. Bhote 10. Darai 11. Tajpuriya 12. Pahari 13. Topkegola 14. Dolpo 15. Fri 16. Mugal 17. Larke 18. Lohpa 19. Dura 20. Walung 	<p>Disadvantaged Group</p> <ol style="list-style-type: none"> 1. Chhairotan 2. Tanbe 3. Tirgaule Thakali 4. Baragaule Thakali 5. Marphali Thakali 6. Gurung 7. Magar 8. Rai 9. Limbu 10. Sherpa 11. Yakkha 12. Chhantyal 13. Jirel 14. Byansi 15. Yolmo <p>Advanced Group</p> <ol style="list-style-type: none"> 1. Newar 2. Thakali
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Sources: <http://www.nefin.org.np/> Nepal Federation of Indigenous Nationalities (NEFIN)

Accessed date: 3rd November 2011

Appendix II: Pictures from the Fieldwork



2.1 Villagers welcome guest with garland.



2.2 An organized group of visitors reached in the village.



2.3 On the way to Dahare Deurali



2.4 An outsider with local guides.



2.5 Office of Tourism Development Committee



2.6 A lady greeting to the audience before performing.



2.7 Cultural Night: Dhohari song (Duet song)



2.8 Time for departure



2.9 Buddha Park



2.10 Thumera Hill of Sirubari



2.11 Resource Map: It indicates the resource allocation in the village



2.12 An outsider with the members of Mother Group



2.13 An outsider taking interview with Gurung man

