

**IMPACTS OF VILLAGE TOURISM ON THARU  
COMMUNITY OF SAURAHA VILLAGE,  
CHITWAN DISTRICT, NEPAL**

**A Thesis Submitted to Department of  
Sociology/Anthropology Prithivi Narayan Campus,  
in the Partial fulfillment of the Requirement for  
Master Degree in Anthropology**

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## LETTER OF RECOMMENDATION

It is a pleasure to write a recommendation letter for Ms. Kalpana Bastola. She has completed the dissertation titled “Impacts of Village Tourism on Tharu Community of Sauraha Village, Chitwan, Nepal”, in the partial fulfillment for the requirement for Master Degree in Anthropology under my supervision and guidance.

I am very pleased to tell that throughout the period, I always found her to be an intelligent, hard working, diligent and determined student. She exhibits a fair amount of self confidence and is well organised.

I have absolutely no doubt in my mind that the study is original of its kind and carries useful information regarding the village tourism in Sauraha village. Therefore, I forward this dissertation to the dissertation committee for final acceptance and approval.

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## **LETTER OF ACCEPTANCE**

This thesis "Impacts of Village Tourism on Tharu Community of Sauraha Village, Chitwan District" submitted to the Faculty of Humanities and Social Sciences Department of Sociology/Anthropology, Prithvi Narayan Campus, Pokhara by Kalpana Bastola has been accepted in partial fulfillment of the requirements for the Master of Arts in Anthropology by the undersigned members of the thesis committee:

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Kalpana Bastola

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# CHAPTER - I

## INTRODUCTION

### 1.1 Introduction

Travels and tourisms are the vehicles to discovery, social and economic integration and the interconnection of the world. It is well known that tourism is one of the main sources for the economic strength of any country (The Everest Voice, 2010).

The world should no longer regard 'tourism' merely as a business but as means by which people may know and understand one another human understanding being so essential in the world at this time (Gustavo 1967: Kunwar 2006). Etymologically, the word tour is derived from the latin word 'tornare' and the Greek 'tornos'; meaning a lathe or circle, the movement around a central point or axis. This Meaning changed in modern English to represent 'one's turn'. The suffix "ism" is defined as 'an action or process; typical behavior or quality; while the suffix "ist" denoted 'one that performs a given action.' When the word tour suffixes 'ism' and 'ist' are combined, they suggest the action of movement around a circle. One can argue that circle represents a starting point, which ultimately returns to its beginning. Therefore, like a circle, a tour represents a journey that it is a round-trip i.e. the act of leaving and returning to the original starting points, and therefore, one who takes such a journey can be called a tourist (Theobald, 1997 : 6).

Tourism as a whole is a broad term that includes any person staying outside of his or her normal environment for between one day and one year for recreational, leisure or business reasons. This can include types of domestic tourism (people traveling within their own country) and international tourism (people traveling across country borders or overseas). Some of the varieties of tourism out here: (Source: <http://www.uscollegesearch.org/blog/tag/types-of-tourism> Dated: November 02, 2011)

- Adventure Tourism
- Agritourism
- Backpacking and Freehiking

- Cultural tourism, or heritage tourism
- Dark Tourism and War Tourism
- Ecotourism, Geotourism and Sustainable Tourism
- Health Tourism
- Nautical Tourism
- Pop-Culture Tourism and Sports Tourism
- Religious Tourism
- Space Tourism
- Voluntourism
- Wildlife Tourism

Despite enormous potential, tourism had a belated beginning in Nepal. In the real sense tourism began after the advent of democracy in 1951. The concrete initiatives to promote and intensify tourism development activities in a scientific and organized way were made when a high level "Nepal tourism development committee" was formed in 1970 with the financial and technical assistance of the government of Federal Republic of Germany. The work of the committee culminated in the publication of the "Nepal tourism master plan" in 1972 A.D. This has been the basis for all future activities in the field of tourism development.

On 2<sup>nd</sup> may 1956, the coronation of the King Mahendra was regarded as the first landmark in the development of tourism in Nepal because the occasion attracted many tourists to Nepal. Nepal has already expanded the diplomatic relationships with world's famous organization, such as UNESCO, FAO and WHO. And after getting the membership of the UNO in 1955, Nepal is recognized to the outside world. The first group tours consisted of twelve Americans and two Brazilian organized under the pioneer concept of Sir, Thomes Cook and his son arrived at Kathmandu in the autumn of 1956 A.D.

On the other hand the history of 'village tourism' is not long. Nepal has in a program of village tourism aiming at promoting country's tourism industries in 2052 B.S. for the first time.

Village tourism is a relatively new concept as well as must be an integral part of the whole tourism scenario. This has to be looked upon as supplementing the whole effort, which is not only the interest to those in the tourism industries but also the developed professions, policy makers and local communities. They directly and or

indirectly warm up the potentially uncreative mechanism for conserving the natural resources based. The objective of village tourism, despite often ambiguous is to attract tourists to village natural area and use the revenues for local livelihood supports as well as conservation and development activities.

The major point that emerges to develop rural based tourism industry in Nepal can be traced as: Failing to develop and maintain tourism basic requirement and has been in the poor quality. Secondly, the urban areas are becoming extremely polluted and congested, and are lacking peaceful and pleasant environment. Thirdly, rural communities are getting attracted to tourism industries as an alternative source of incomes.

Sauraha has been declared as one of the model village tourism village by (then) Government of Nepal in 2054 B.S. Sauraha village, has been succeeded with its extreme different appearance better than nearly forty thousand villages over all the country. The Sauraha Village has also earned the international fame of being the top community based village tourism.

## **1.2 Statement of the Problem**

Sauraha has been recognized as one of the top most tourism village areas in Nepal. It has been developing the principle of sustainability through village tourism for last three decades. There are many studies conducted on tourism in Nepal targeted to promote village tourism. However, most of those studies are conducted in macro level rather than micro. Being specific to promotion, the study of village tourism in selected area, the Sauraha village of Chitwan also dominated the centralized tourism industry. Looking at Sauraha, it can be generalized that there is an excellent potentiality of village tourism in Nepal with a favorable sphere for intensification.

Varieties of studies on tourism in Nepal have been found to be focused on macro level than in micro level. Village tourism at micro level is one of the major sources of foreign currency serving for economic development. Sauraha which has become topmost touristic destination is equipped with a big potential for village tourism in this context. The issues of village tourism in Sauraha at micro level so as to foster the promotion of tourism with a principle of sustainability need to be emphasized.

Tourism is genuinely powerful and unique force to change in the community. Many scholars have assumed that tourism may bring about rapid and dramatic changes land use patterns, value system and portion of economy. It is legitimate and necessary area of culture change research and that the tourism study may provide another laboratory situation for the testing of acculturation theory. The technical assistance agent, or the trader, all of when the considered as agents of diffusion and acculturation (Nunez, 1963: 352). Tourism is the main vehicle to bring the change in societies. It is responsible for acculturation and cultural diffusion. Sauraha is a village situated on the Northern border of the Chitwan National Park. Today Chitwan National park has become one of the nation's treasures of natural wonders. Recognizing its unique ecosystems of international significance, UNESCO declared Chitwan National Park a world Heritage site in 1984.

### **1.3 Objectives**

The general objective of this study is to evaluate the socio-economic (and environmental?) impact of village tourism in Tharu community of Sauraha Chitwan. The specific objectives are the followings:

- To study the change in social, economic and cultural conditions/situations of Tharu community after the flow of tourists in the village.
- To explore and identify the socio-economic and cultural impacts of tourism on Tharu people of Sauraha Chitwan.

This study is focused to assess the questions such as:

- What is the inflow of tourists in Sauraha?
- What are the social and cultural conditions/aspects of Tharus dominated community of Sauraha?
- What are the cultural varieties to lure the tourists in the Tharu community?
- What are the cultural impacts laid by village tourism?
- What are the socio-economic cultural and environmental impacts of village tourism in Sauraha?

#### **1.4 Significance**

This study has added valuable knowledge on sociocultural impacts of village tourism in Tharu community of Sauraha, Chitwan Nepal. It is strongly believed that the findings of this study can be very informative/ supportive for the ones' who are interested to know about the village tourism. This would be helpful for different level of audience including the rulers, policy makers, bureaucrats, and academicians in order to make policy in micro level especially for the development of village tourism in our country like Nepal. Similarly, the study is trying to find out how the Tharu communities promote tourism at the micro level in the selected area namely 'Sauraha', a village adjacent to the Chitwan National Park.

#### **1.5 Limitation**

It is obvious to have some constraint on any study. The limitations of the study are as follows:

- This study was confined only on the Tharu communities which are inhabited in the Sauraha village of Chitwan, Nepal.
- This study was conducted for the completion of the partial fulfillment of master degree in sociology and mainly focused on village tourism only. So, it is hard to conduct a detail and intensive study addressing different aspects of tourism because of the time and resources constraints.
- This study adopts only sociological/Anthropological research tools and methods.

## **CHAPTER - II**

### **LITERATURE REVIEW**

The current understanding of tourism is a result of numerous inter disciplinary studies conducted by sociologists, anthropologists, psychologists, geographer, naturalist, economist, management, parks and recreation experts, as well as business academicians. This chapter includes some of the theoretical and empirical studies about tourism especially that has been focused on village tourism.

#### **2.1 Theoretical Review**

##### **Anthropology of Tourism**

Anthropology and tourism (and field of knowledge) have obvious synergy. Both seek to identify and make sense of culture, nature and human dynamics. Since tourism is a global set of activities crossing many cultures, there is a need for a deeper understanding of the consequences of the interaction between generating and receiving tourism societies. Anthropology has important contributions to offer to the study of tourism, especially through ..... basically ethnography..... as well as the acculturation modern and the awareness that tourism is only one element in culture change ( Burns and Holden 1995).

But, here the concern is about Anthropology of tourism, where Anthropology refers to the science of mankind, deals with the total behavioral aspects of human beings. The 'Anthropology of tourism' as an academic discipline analyzes tourism as an economic, political, complex multifaceted and culture or social phenomenon with ritualized behaviors and complex meanings for both host and guest societies. It will not only explore the issues of cultural and authenticity, identity production and marketing, and commoditization of both the tourist toured and tourism as an important human activity and one of the contemporary largest industry but also as and a way of achieving a better understanding of the complex relationship between globalization and culture.

##### **Tourism: An overview**

Early studies on resident attitudes towards tourism had a "tourism impact"

focuses on 'tourism attitudes" or "tourism perception" approach considering the attitudes of a community's residents towards tourism. The difference between impact perception and attitudes appears to be a matter of semantics, given that the studies generally include the same types of measures frequently. These items were combined to multiple item scales using factor analysis. Most studies discovered one or more positive impacts dimensions and more negative impacts dimensions (Kunwar, 2006:71).

Jafari (1986) noted that tourism research focused on the aspects of tourism impacts in the 1960s, the impacts in the 1970s and more balanced, systematic approach in the 1980s, during the 90's and the knowledge based approach marked the beginning of fortifying the scientific constitution of the field of as mentioned earlier.

This approach favored holistic treatment of the phenomenon- the revelation of structures and functions, the formulation of concepts and theories and the application of research tools and methods.

Chamber (1997, 2002) states that compared to the amount of scholarship devoted to tourist types and motivation, little research has been directed to attempting to generalize the ways in which communities and residents respond to tourism. These researchers agree an issue that there is a un-equable responsibility to be vigilant in reviewing the social cultural, natural and environmental factors of each destination along with their impact on host populations.

However, it does capture the basics exchange process between tourists and residents and is therefore useful to imply that two parties are willing to exchange something of value. It should be noted such exchanges are not limited to financial transaction.

### **Theoretical Approaches and Resident Population**

Resident's perspectives have been investigated for several decades beginning with predominantly case-based and descriptive studies during the advocacy and cautionary stages. More recent knowledge based approaches highlight a variety of theoretical application in efforts to explain the impacts of tourism on resident's population. This includes play theory, compensation theory, conflict theory, dependency theory and social representation theory, some other theory like equity

theory, life cycle theory and social exchange theory.

Social exchange theory also becomes quite popular in explaining resident's attitudes and perception of tourism development. This theory was first promulgated by psychologist G. Homans in (1961). Later on it was adopted by sociologists W. Skidmore (1975). Social exchange theory specifies the exchange of tangible and intangible resources that residents and tourists may give and receive in the host resident's tourism. The social exchange comes from the need to reciprocate for benefits received to continue receiving them.

Residents who found the exchange beneficial for their well being are keen to support tourism development and have positive reactions towards tourists. Residents who view the exchange as problematic will oppose tourism development.

Three main elements of the exchange process can be identified; economic, environmental and socio-cultural from the economic point of view; social exchange theory may be associated with growth machine theory, which suggests that, residents who can profit economically from tourism. Are more favourable disposed towards tourists and further tourism growth? On the other hand there are some residents who give higher priority to environmental factors than economic benefits. Finally although employment generation through tourism is among the first priorities for local residents also see tourism as a means of helping learn more about their cultures and preserving traditional folklore. In this way the residents perceive the economic, socio-cultural and environmental elements of exchange affect the manner in which they react to tourism, which includes the co-native element of perception (Kunwar, 2006: 75).

## **Review of Previous Studies**

Tourism, a fast growing industry is acknowledged to be a non-polluted industry in the world. It plays a significant role not only in the developing country but also in developed countries. Different peoples inside and outside the country have conducted many studies on tourism.

According to Nash (1996: 90-90), the study of tourism from anthropological perspectives has been carried out from three broad points of view, which have provided the basic framework for anthropologists to approach this multifarious subject. First, that involves social contact between people from different



cultures or sub-cultures. Second, the social relationship has consequences for the individual and their cultures or sub-cultures. Third, the more or less autonomous groups involved in tourism transaction may be seen to be producing cultures in which tourism plays apart.

Bantawa dissertations on cultural tourism, Anthropological perspectives (1997) are confined to Kathmandu Valley. According to her tourists were found to be worried about political and social disturbances. Also international disturbances affect Nepal tourism. Tourists to some extent have had opportunity to enjoy the fascinating and exciting activities such as festivals, food and funfair, stick dances performances, faith healing performances and lama drumming in full moon, funeral rites and wedding. Although she has worked under theme of cultural tourism, she has mentioned anything about the concept of cultural tourism in her thesis.

Modi (2001), studied socio-cultural impact of tourism in India. As a prospect of India she, has written the historical evolution and development of the tourism in the world and India. In this chapter she explained the different stages of the tourism evolution which help to get knowledge of the tourism evolution. This is necessary for the student of the tourism. Another chapter, socio-cultural impact of tourism explained the tourism and cultural change, effects on culture tourism and material forms of culture, the renaissance of the traditional art forms, tourism and non-material forms of culture, culture arrogance and commoditization of tourism. Her study focuses on the impacts of tourism in the developing country. As Nepal is also developing country several cases from the book could be generalized in the context of Sauraha.

According to the Herbert (1996), provides as many question and answers concerning the phenomenon of heritage tourism, he referred heritage in different senses, like business cultural components historical reality, formal education, informal education and national identity as well as in political sense. As title suggests this book is concerned with the development of heritage as attraction for visitors and tourist and with the impacts upon the localities within they are placed.

### **Tourism Typology**

Regarding tourism typology, L. Smith (1989: 4-5) has identified five forms of tourism on the basis of different kinds of leisure undertaken by the tourists as:

### **a. Ethnic Tourism**

The ethnic tourism is marked to the public in terms of the "quaint" customs of the indigenous community like Eskimos, the San Blas Indians of Panama and the Toraja in Indonesia. The tourists are visiting in native homes and villages for observation of dances and ceremonies and shopping for primitive wares of curious. As long as the flow of visitors is sporadic and small, host-guest impact is minimal. This kind of tourism can be developed in different areas of Nepal. For example, both domestic tourists (especially students) and international tourists can be sent to the mid and far western Terai.

### **b. Cultural Tourism**

Cultural tourism is concerned, this includes the "picturesque" or "local color", vestige of vanishing life style that lies within human memory with its "old style" houses, home span fabrics, oxen drawn carts and plows handicrafts. Destination activities are also characterized by in taking meals in rustic inns, folklore performances and costumed wine festivals: this is peasant culture, illustrated by the case studies on Bali and Spain. Host guest stresses may be maximal because the rural peasant's areas are often really come for the very purpose of observing and photographing the lives of peasants who became objects of study.

### **c. Historical Tourism**

This kind of tourism motivates people to visits-museum and cathedral circuit for the purpose of knowing the glories of the past i.e. Rome, Egypt and Inca-Favoured destination activities includes guided tours of monuments and rains. Host-guest contacts are often impersonal and detected.

### **d. Environmental Tourism**

Environmental tourism is often ancillary to ethnic tourism, attracting tourist elite to remote areas such as Antarctica or Nepal Himalayan region (the authors view) to experiences a truly alien scene. This type of tourism is primarily geographic, many education-oriented traveler enjoy through mountains and countryside to observe man-land relationships.

### **e. Recreational Tourism**

Recreational tourism is often sand, sea san and sex-promoted by beautiful

colour pictures that make you want to be "there" on the ski slopes, the palm-fringed beaches, the championship golf courses, or sunning in a deck chair that attracts tourists who want to relax or commune with native. The activities are mostly confined to the sports, curatives spans, or sunbathing.

### **Tourist Typology**

Cohen, Valene L. Smith (1989: 11-13) has identified seven types of tourist largely based on theoretical approach; however information from empirical studies also contributed for the classification.

The types of tourists are as follows:

#### **a. Explorer**

These types of tourists are very limited in number, looking for discovery of new places and involvement with local people. They easily adapted to local norms in housing food, and life style of the local people.

#### **b. Elite**

These are special individually tailored visitors to exotic places. They overnight in Kuna Indians homes, sleeps in hammocks, get thoroughly bitten by chiggers, eat native food and chance the tourist "trots".

#### **c. Off-beat**

They desire to get away from home the crowds or heighten the norm. These types of tourists include those who currently visit Toraja Regency to see the funerals trek in Nepal to go alone to point Hope as part of an Alaskan tour.

#### **d. Unusual**

They visit with peculiar objectives such as physical danger or isolation. These groups tend to be "interested" in the "primitive" culture but are much happier with the safe box lunch and bottled Soda rather than native feast.

#### **e. Incipient Mass**

A steady flex travelling alone or in the small organized groups using some shared services.

#### **f. Mass**

The general packaged tour market leading to tourist enclaves in overseas. This type of tourism is built upon middle classes income and values, and the impact of sheer numbers is high. There is a continuous influx of visitors who seasonally, including European resorts and northern Hemisphere "winter vacation" land such as Central Mexico and the Caribbean.

#### **g. Charter**

Mass traveler to relaxation destinations which incorporate as many, standardized western facilities as possible. These types of tourists arrive on mass, as in Waikiki, and for every 747 planeload, there is a fleet of at least ten big buses waiting to transfer them from the airport to the designated hotel, in the lobby of which is a special tour desk to provide itineraries and other group services.

The editor of the book entitled *Host and Guest*: Smith (1989). This book included the theoretical background of tourism as well as several cases. Studies, which deal with positive as well as negative impacts of tourism in developing countries. It helps to study Sauraha to find out the negative and positive impact of tourism in Sauraha.

Kunwar (2002) used the analytical perspectives for better understanding the complexity of culture dynamics involved in motivating tourism and the encounter between host and guest, in this book, provides the answers to the questions like what causes of tourism. Are there different kinds of tourism and tourist and what are they? Another chapter focuses on the impacts of tourism. These books examined the cultural aspects of Sauraha as well as the changes undergone in the arts and crafts, customs traditions and their life way as a whole. These books also help us to the culture motivating factor to influence the tourist to visit the destination, it also examined the host and guest relationships.

The book written by Kunwar thoroughly deals with the structure and theory of tourism and importance of four major platforms of tourism like advocacy platform, cautionary platform; adaptancy platform and knowledge based platform are highlighted for tourism promotion and development (cite book).

According to Kunwar (2002)? tourism is not only the means of earning foreign exchange and generating employment but also providing lots of basic needs,

comforts and modern amenities locals it also correct regional disparities by developing various infrastructure for tourism. He also treats this industry as new kind of education to open the eyes of public and government for the conservation of natural and cultural heritage.

Kunwar further states that, just as the theory of acculturation may imply in tourist and host society, there can be found another theory i.e. "cultural drift". Cultural drift is an alternative conceptualization to explain the manifestation emanating from relationship between tourist and their hosts. It represents a relatively new approach to the study of the cultural effects of tourism. Cultural changes as articulated through the process of acculturation are assumed to be the result of continuous, first hand contacts between hosts and guests. However, relationship frequently of a seasonal, intermittent and multiple contacts forms are marked by cultural distance between the hosts and guests. The changes as such have been called cultural drift. According to the Collins, cultural drift, in this sense states that the role of the guests differs from that of the hosts and the temporary contact situation results in change of phenotypic behaviour in both the host and the guests. The phenotypic change may be permanent in the host society/culture but temporary in the guest society/culture. Culture drift has the assumption that the hosts behavior is transformed temporarily for the duration of the relationship between hosts and guests (Kunwar, 1997: 190-191).

Satyal (1999) focuses only the general information about the tourism and tourism condition in Nepal. He tried to identify the impacts of tourism in the society and cultures, but it is not sufficient for readers as well as the student of tourism. His special attention was to international tourist's organization and, how the tourism industry organized worldwide and how Nepal fits into this larger picture.

He analyzes different aspects of tourism like the duration of stay, expenditure different ways of employment generation etc. He also suggests that his majesty government has to embark to the planned development of tourism in order to get maximum benefit from tourism and reduce its negative impact to the minimum.

'Tourism Monograph of Nepal', a book published by Satyal is greater in analytical part than the previous one. It serves the very important functions of bringing together dozens of tourism reports, studies and government

policies/strategies produced over the 50 years. The book has masterfully compiled the available statistical records for the evaluation of trends of the development of tourism in Nepal (or the tourist flow in Nepal).

Ghosh (2003) has covered all the important areas of tourism, which is useful for beginners and the students of tourism. It has defined all the basic terms related to tourism and covers almost all the matters related to tourist and tourism. However, written in Indian context, the book is targeted to Indian college students.

Gunn and Var (2002) is an excellent book providing decision makers and planners with guidelines and insight into basic tourism and planning concepts with international, regional, destination and site related case studies. It has emphasized on the need for balance between tourism and ecological sustainability when planning all aspects of tourist based on the interests of all stakeholders concerned. This book has two parts (the basic concepts and tourism planning) and is a valuable standard text for all readers, scholars, researchers and tourism sector planners.

Pandey, 2000 wrote an article 'Balancing Development and Tourism' in Kathmandu Post which is relevant as to how to develop tourism in the place of Bhaktapur where cultural heritages are abundant. According to him sustainable tourism contributes to the conservation and protection of natural and cultural features, generates additional finance and fosters greater public and local awareness of protected areas. It can also revitalize local culture, especially traditional crafts and customs. He defines heritage tourism as the phenomenon in which the cultural, historical and ethnic components or society of place are harnessed as resources to attract tourists as well as to develop industry. The number of world heritages within Nepal's small limited area has become an indisputable resource for the development and promotion of tourism in the urban sector of the country. He suggests that for the survival of these sites, successful protection and maintenance require continuous assessment, inventory and information management, research and administration.

Mitchell gave his view about Bhaktapur published in 'the Heritage' (2000), a tourist magazine as one of the most intact of South Asian cities from the medieval period and the anchor of an important Trans-Himalayan Caravan route which was the seat of Nepali royalty until 1769 A.D. The perfectly preserved majestic places of former Malla ruler, Hindu temples, Buddhist monasteries and seized ponds, artfully

carved community stone spots and quaint streets constituted an unparalleled historic urban assemblage. Most of the peoples in around this historic city are Newars, who have retained their generation- old traditions of art, culture and craftsmanship in their colorful festivals, pottery, woodcarving and other crafts.

Sharma (2000) has provided various case studies of tourism as development in Himalayan region. First chapters includes, Mountains, tourism and development, second chapters, resources extraction for revenue, and Third chapter problems of tourism and common property resources in Phewa lake and linking high value tourism with local development in upper Mustang has been beneficial in analyzing the prospects, challenges related socio-cultural and socio-economic aspects of rural development in Nepal.

Mishra, Panda and Parida (2004) have provided a collection of research works related to tourism management from the socio-economic and ecological perspectives of South Asia in general and India in particular. The chapter on "socio-Economic barriers to tourism marketing in South Asia has provided an insights of the political risks and the challenges involved in tourism marketing aspects from South Asian perspectives.

*Nepal ko Naya Paryataka Sthalharoo* published by NTB is newly published book written in Nepali . The book consists of four parts and describes about the recent tourism concept developments being implemented by NTB. The first part has highlighted on the General Tourism product concept and their developments describe the standards that are met to consider destination viable for tourism development. The fourth part has identified the cultural tourism in Nepal especially in Kathmandu valley and its prospects, importance of cultural tourism in Nepal (NTB , 2006).

Mitchell gave his view about Bhaktapur (2000) in tourist magazine as one of the most intact of South Asian cities from the mediaeval period and the anchor of an important Trans Himalayan Caravan route which was the seat of Nepal royalty until 1769 A.D. The perfectly preserved majestic palaces of Former Malla rulers, Hindu temples, Buddhist monasteries, multi-tired pagoda, community buildings and public rest houses variously shaped and sized ponds, artfully carved community stone spouts and quinine streets constitute unparalleled historic urban assemblages. Most of the people in an around this historic city are Newars, who have retained their generation-

old tradition of craftsmanship, art and cultures in colorful festivals pottery, woodcarving and others.

Manandhar (2001) shows the brief history of Bhaktapur. For him Bhaktapur Durbar square is a model of the monument conservation in Nepal the way of protecting and cashing benefit of conservation. He also writes that the forts of Bhaktapur municipality in conservation of cultural heritage are always appreciable. The only demand that the citizens have is that the renovation should not be only tourism promotion center, the entire city should benefit from the money, not only the streets where the tourists walk around.

Bramwell and Lane (1994) provide the collection of proceedings of the second international school of rural development held at the university college Galway, Ireland. Various European and World scholars have contributed their findings about rural tourism and sustainable tourism in the Western Europe context with relevant examples of rural development drawn from Austria, Sweden, UK and Ireland. The chapter on 'rural tourism and sustainable tourism' has thrown light on the interest for rural tourism, supply and demand and concepts of methods for sustainable tourism.

The chapter on 'what is rural tourism' has dealt with development of rural tourism, provided rural-urban continuum concept related to tourist activities available in rural settings and shed light on the relationships between tourism and agriculture. The third chapter sheds light on the possibilities of rural tourism becoming a lever for economic and social development and has explained about the demand for rural tourism, supply and services and has laid down fundamentals guidelines for evolving rural tourism policies. The fourth chapter has dealt with tourism promotion and potential in peripheral areas emphasizing the need for demand based rural tourism.

## **2.2 Empirical Review**

### **"Village Tourism" A New Concept in Nepal's Travel**

The actual meaning of "village tourism" is still not much available. Though sporadically, some of the writers have defined about village tourism, one of the familiar names Dr. Surendra Bhakta Pradhananga who is recognized as "Father of Village Tourism" and discoverer of scientific Tourism have defined as 'village



tourism". "Village Tourism" is a grass root level of Tourism designed at its own Nepali village style, mobilized by Nepali people themselves, their skills and resources displaced as village life style and environment involved by groups of village tourists (Suyal, 2002).

Assigned by Nepali adult authorities positively within its balance of social, cultural, environmental function and strengthened the village and village economy. And, he further defined the 'village Tourism' is a planned industry: its dimension is very broad. Benefits are shared by all in an equitable distributive pattern. Those who live in tourism regions are considered as participants in the tourism activities. "Village tourism", in which the villagers are not left as creatures but always graded them as superior beings of their own circumstances.

One of the famous British writers, Tony Parr (1998), states that "village sensitive tourism is the one which directly benefits economy of country". According to Parr, the basis of village tourism is that it does not involve the construction of special hotel or restaurant facilities to accommodate tourists. Instead, the local resources are used, for e.g. the local homes for the residence, which are termed as "home stay". Such home stay concept has the following advantages:

- The village remains in its traditional pattern.
- The cultural integrity of community is retained
- The nominal costs for the tourists.
- The warm family hospitality with an insight into traditional rural life.
- A fuller community involvement avoids the risk of thieving and rubbery.
- Supports for the integral development of village, which in turn benefits both residents and guests.

The next views of the urban tourism is to known for rural areas and their real life style. They encourages to conserve resources of natural, cultural, historical, religious and archaeological values in certain community of country.

In spite of the above rural tourism as well as 'village tourism' has an important function in concerning nature. Most of them engaged in the rural space. They are depend on rural life., Both host and guest in village tourism (rural tourism) have various roles responsibilities in the maintenance and preservation of the natural

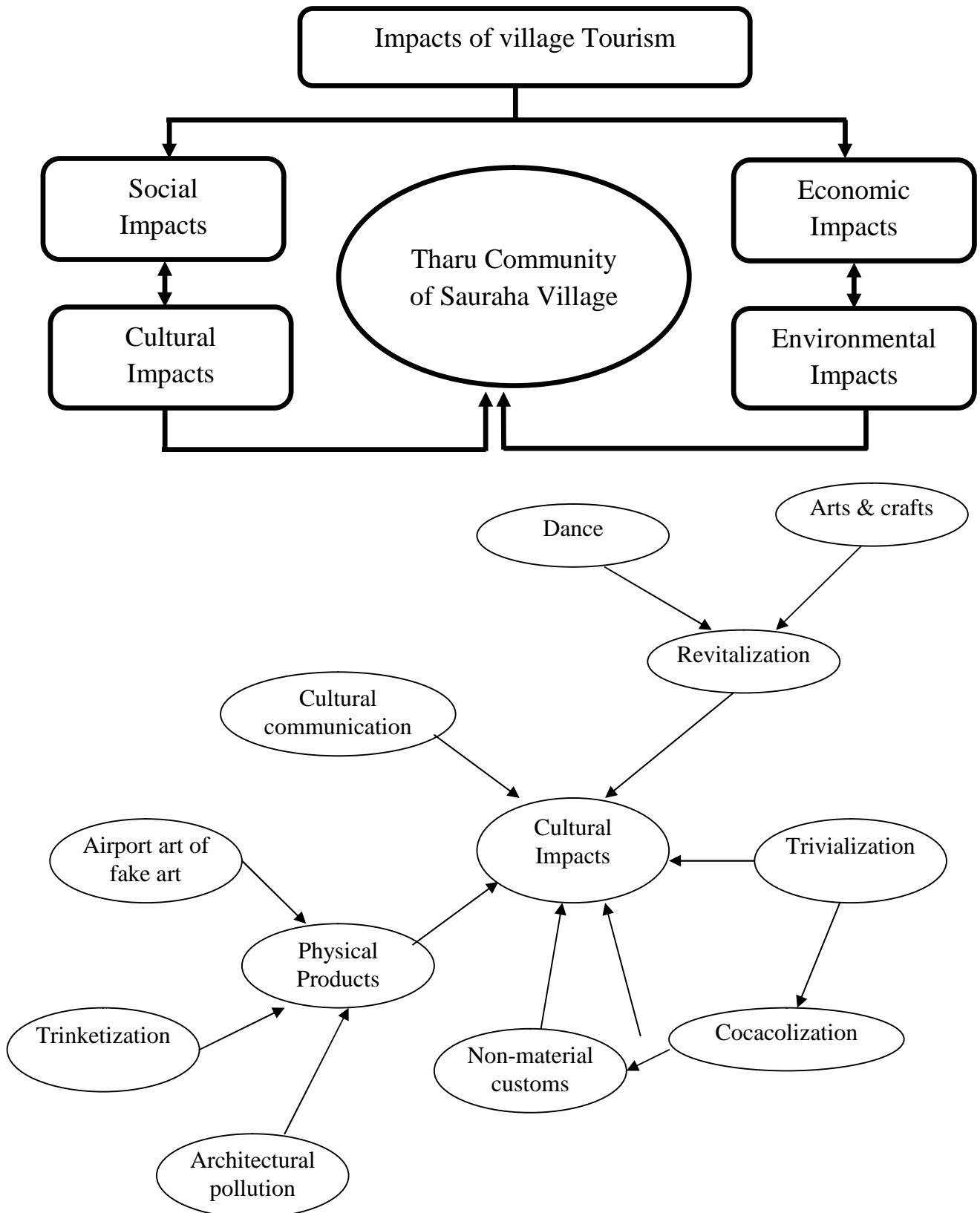
environment, One example can be cited as farmers in the Netherlands can enter in contractual obligation/management with the government compensation for the maintenance of rural land.

Rural tourism, which is also called "Green Tourism", is a small-scale business where the local community gets income and employment because of the possibility to exploit its own resources in the form of labor force, knowledge, and skills.

In the past, tourism in Nepal was meant either to trek along the trails or to stay in sophisticated resorts. During those early developmental stages, getting to know the rural community, their tradition and culture used to be very difficult. However, these days every tourist can feel tradition and culture of any community of any remote villages by staying as family member in a traditional house.

### 2.3 Conceptual Framework

Schematic diagram of the socio-economic impacts of 'village tourism' in Tharu community: Tharu community of Sauraha Village



# **CHAPTER - III**

## **RESEARCH METHODS**

### **3.1 Rationale of the Site Selection**

The district of Chitwan has been developed as an important tourism center in Nepal. A large number of tourists visit 'Sauraha' every year, where many wildlife centers and sanctuaries have been developed. Chitwan National park, elephant camps and other tourism centers have also been developed. People of indigenous origin like 'Tharu' and others also endeavored to show their different cultural programs to the tourists.

Sauraha is one of the most culturally and socially attractive places of traditional Tharu origin. The place Sauraha is listed in the national world heritage. It is the first established national park of Nepal also. The tourists from different parts of the world visit Sauraha due to the natural beauty as well as cultural uniqueness of Tharu people. So the selection of the place Sauraha Chitwan as the study purpose is suitable.

### **3.2 Research Design**

Basically, this study adopts ethnographic approaches. Ethnography, on the other hand, relies on a few key informants rather than a representative sample. An important question for ethnography then, is. Are a few informants really capable of providing adequate information about a culture? The answer is, yes, but it depends on two things: choosing good informants and asking them things they know about. In other words, we must select informants for their competence rather than just for their representativeness (Bernard 1994).

This study/research primarily was adopted descriptive research approach. Descriptive in the sense that dissertates carefully try to record all the observed events from the study area and describe as faithfully as possible. The data and information collected from the field survey in Sauraha. This study was based on exploratory as well as descriptive research designs.

### **3.3 Nature and Sources of the Data**

This study includes both primary and secondary sources of information. The primary data had been collected through observation, interview, questionnaire and focus group discussion in the study area. On the other side the secondary data obtained from VDC, District, Region and Central level as well as library, published and unpublished articles, documents, books, CD-Rom, internet, research agencies, NEFIN, CNAS and CBS reports. The nature of the data is predominantly qualitative.

### **3.4 Sampling Procedure**

The total households of Tharu in Sauraha are 220. Most of the households are involve in tourist business. Among them 100 households were purposively selected as a sample. Non-probability sampling was used to collect data and information. Therefore, this study primarily is based on purposive sampling process.

### **3.5 Techniques of Data Collection**

Traditionally researchers used ethnography method for gathering empirical data from the natural field settings. This study was used unobtrusive observation, key informant interview, case study, informal interviews/discussions. Focus group discussion, and so on. Rapport building is very important for sociological/anthropological researches. This study also used the above techniques of data collection as needed. The following techniques were applied for the data collection.

#### **3.5.1 Rapport Building**

The first step for the researcher is to become familiar to the study area and to establish friendly relationship with targeted respondents of the area. Investigator visited Tharu people in their village sharing talks and enjoying to free, bread and tea. It was a kind of warming up before starting interview to make the work success. Mrs. Meena Chaudhary, a member of *Aama Samuha* played a significant role to build rapport with the Tharu people consequently. She helped as a guide and language translator for the entire work. She has good command on Tharu language and also good relation with the villagers.

### **3.5.2 Household Survey**

The household survey was conducted in ward No 2 of Bachchhauri VDC. It was conducted in a place where the informants felt most comfortable, usually at their house or centre part of the village.

### **3.5.3 Key Informants Interview (KII)**

Key informant interviewing is an integral part of ethnographic research. Good informants are people who can talk to easily, who understand the information you need and who are glad to give it to you or get it for you (Bernard, 1994). This technique was employed to generate the key data on various aspects of the effects of village Tourism in Sauraha.

### **3.5.4 Field Notes**

Field note was maintained during whole study period in a diary on a daily basis. Each and every event and portion of information was noted with its full reference, which was supposed to be useful for report writing. During manuscript preparation, field note proved very useful as ready-made capsule in hand.

### **3.5.5 Focus Group Discussion (FGD)**

Focus groups are recruited to discuss a particular topic. Focus groups were taped and transcribed for analysis (Bernard: 1994). Two focus group discussion (FGD) sessions were carried out in the study to know about history, culture and impacts of village Tourism in Sauraha.

## **3.6 Data Analysis and Interpretation**

All the collected data were analyzed by using simple statistical tools and techniques. This was possible at three stages viz. reading the field descriptive notes and identifying the relevant themes/concepts, including relevant materials under relevant themes by coalescing or separating them as appropriate) and developing generalizations.

## **CHAPTER - IV**

### **AN INTRODUCTION TO THE STUDY AREA**

#### **4.1 Ecology of the Study Area**

The district of Chitwan has been developed as an important tourism center in Nepal. A large number of tourists visit 'Sauraha' every year, where many wildlife centers and sanctuaries have been developed. Chitwan National Park, elephant camps and other tourism centers have also been developed. People of indigenous origin like 'Tharu' and other levels also endeavor to show their different cultural programs to the tourists.

Sauraha is only 166 km. in South-west from Kathmandu. It is situated at an altitude of 150m (492 feet) from the sea level. Its shape is rectangular and spread in the east-west direction and located in the close proximity of the Chitwan National Park. It is connected to Tandil and Chitrasari by 6 and 3 km. respectively. However, Tandil, the entry point of Sauraha is situated on the east-west highway, 10 km. from the main city of Bharatpur.

Sauraha, Chitwan is a natural gift and also a neat and clean place. The place views the natural scenes of sunset, Rapti River green forest, different kinds of birds and animals in National Park and so on. It is one of the most culturally and socially attractive places of traditional Tharu origin. The place Sauraha is listed in the national world heritage. It is the first established National Park of Nepal also. The flow of tourists from all over the world to visit Sauraha is increasing day by day.

Sauraha contains Chure hills, ox-bow lakes and the flood plains of Rapti, Reu and Narayani rivers. The park in Sauraha has a relatively high humidity tropical monsoon climate. The best season to visit Sauraha is in winter or after rains. Especially in January, February and March of winter season the tourists visit the Sauraha most. Hattipolo, Chaudhary Noach and Chaudhary food festivals are the key features to make the tourists' stay more comfortable and relaxing.

The village Sauraha lies in Ward No. 2 of Bachchauli VDC. According to the Census of 2058 B.S., the village has the total population of 1,157 in which 628 are males and 529 are females. There are a total of 220 households in which 167 are of

Chaudhary caste and rest of others are of Brahmins, Chhetri, Gurung, Newar etc. caste people. The main occupation of Chaudhary caste people seems to be agriculture but the train of the new generation of the same caste is turning towards opening tourism hotel, restaurant, providing a tourist guide, driving vehicles, fishing, boating and so on.

## **4.2 Ethnography and Culture**

### **4.2.1 Origin**

There are different sayings about the origin of Tharu; some claim them to be migrants from the Thar Desert in Rajasthan of India. Others say that those are the descendants of the Children who were born out of the liaisons between the Rajput women and their servants who fled the Musalman invaders. But these points are not clear about the origin of Tharu. They claim to Tharus origin is only in Terai of Nepal based on oldest fossils and artifacts, genetic immune power against malaria, profession, general history, ruling history, demographic distribution etc. Moreover, Tharus have been living in Terai for more than three thousand years. So they are indigenous people of Terai as well as their origin.

Culture' simply means life style of the people culture is the identification of human civilization. It is the reflection of human behavior in which they are reared and grown up. In E.B. Tylor's (1871) view "culture is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits required by man as a member of a society". Tharu people are rich in culture because they practices different festivals and rituals in own way. The way of Tharu people and their life style, language, caste, moral behavior, dress pattern, religious activities are different from other ethnic groups.

### **4.2.2 Physical Appearance**

The physical structure of Tharu is wide face, flattened nose, medium height, solid body and complexion colour. The body colour of Tharu is somewhere brown black because of hot climate of Terai. At first glance if anybody looks to Tharus seems as of Mongoloid physical structure. But in reality they are son of soil of Terai of Nepal. Tharus are simple, honest and peaceful in their nature. They like to be far



from all kinds of quarrelsome and forgery. Tharus had adopted and have also been adopting doctrines of lord Buddha from descendant to descendent, which developed the nature of Tharu be patient and peace loving. Tharu people mostly reside in close proximity to forests and water bodies of their dependency for firewood, wild medicinal plants and fishery.

#### 4.2.3 Language

Linguists say that the language of the Tharu people is unique in Nepal. They speak their own language and they have Nepali script. However, there is no uniformity of Tharu language among their community in different parts of the country. All of the Tharu people in the study area speak their own Tharu language. But some of them speak in Nepali, Hindi and English language with the visitors and tourists. Tharu people have their unique mother tongue. The language and the way of speaking Tharu people from different places differ, even the words are same. Few ethnic words of Tharu people are given below:

**Table 4.1 Tharu words and their meaning in Nepali and other local languages**

<b>English</b>	<b>Tharu</b>	<b>Nepali</b>	<b>Gurung</b>	<b>Tamang</b>	<b>Magar</b>
<b>I</b>	Mai	Ma	Nga	Nga	Nga
<b>Two</b>	Dui	Dui	Ngi	Ngi	Nhis
<b>Fish</b>	Machchhi	Machha	Tang	Tarnga	Disya
<b>Meat</b>	Sikar	Masu	Soya	Sya	Sya
<b>Eye</b>	Aankh	Aankha	Mee	Mi	Mik
<b>Tongue</b>	Jeev	Jibro	Le	Le	Let
<b>Fire</b>	Aaagi	Aaago	Miie	Me	Mhe

Source: Field Survey, 2013

#### 4.2.4 Ethnic Identification

Though, some of the youth Tharu people them towards the modernization, most of the Tharu people identify themselves as same ethnic group as Tharu and they are confident that their respective ethnic identity have not change yet. The majority of wives of Tharu community keep husband's family names after marriage. Among Tharu, the sub clans are their family names.

Tharu as an ethnic group has been down upon and dominated by other higher

caste people, as been said by the people Chaudhary are called as 'Ghungi' by other caste people. In spite of the fact that they are dominated as teased by the higher caste people seems to be very simple and straight. The younger generations of Tharu people are hesitant to speak their own Tharu language and mention themselves as Tharu due to feeling of domination by so-called higher castes.

#### 4.2.5 Housing

The traditional wall of Tharu houses is made of mud, Jhaski and Khadai and roof is made of Khar (dry grass). Very few houses are made of stone and wood with tin roof. Because of the heavy effects of tourism sector, the former and latter type of houses are termed as Pakki. These days so as to attract more and more tourists the small cottages are being built day by day.

#### 4.2.6 Sanitation

The study place is regarded as village Tourism area and majority of the households have toilet facilities and they dispose the household wastages in manure pit. They have idea about the processes of sanitation which is essential for sustaining the tourism.

#### 4.2.7 Drinking Water

All of the surveyed households (n=100) use the tap water for drinking purpose. Though most of the households have their own pipe water, some of them fetch water from public taps.

**Table 4.2 Source of Drinking Water**

<b>Description</b>	<b>No. of Household</b>	<b>Percentage</b>
Well	00	00.00
Modern Tap	100	100.00
River / Stream	00	00.00
Others	00	00.00
<b>Total</b>	<b>100</b>	<b>100.00</b>

Source: Household Survey, 2013

#### **4.2.8 Dress and Ornaments**

Nowadays, due to the modernization, urbanization and foreign influences, we find Tharu people wearing different kinds of clothing like T-shirts, Shirts, Trousers and shirts, pants, Trousers and so on modern dresses which are not what they traditionally wore many centuries ago.

The Tharu community has their own traditional customs. This is clearly illustrated by the costumes worn by a traditional Tharu man. The major costumes of a Tharu man consist of a *mardani* (dhoti) and *Phad* (kachhad) - piece of cloth worn to cover the lower part of the body. Besides this they men wear ornaments named 'Tarana' in their ears. The customs and ornaments of Tharu women are entirely different than other tribal women. 'Cholia'- a cloth, worn on the top, 'Nahagi'- white cloth dress, 'uporona'- cloth worn around the breast are the major costumes worn by Tharu women.

The Tharus have a rich culture followed by a number of customs and manners. The Tharu group of people have a total of 32 different ornaments. The ornaments worn by Tharu lady from hand to leg show the magnificent pictures. The Tharu lady who stands on the traditional fashion will create the compassion and attraction. Various kinds of ornaments, worn by a Tharu women are 'Nathiya' on the nose, 'Kanphul' in the ear, 'Hansuli' and 'Kanthi' on the neck, 'Matha' on the wrist, 'Tadiya' on the elbows, 'Tikuli' on the forehead and 'upairi' on the feet. Thru women can also be seen with a 'Godana' a tattoo art made on various parts of the body.

#### **4.2.9 Food Habits**

The common food of 'Tharu' in the study area is 'Ghungi'. They usually have chicken meat and fishes. After the pregnancy and the arrival of the guest, they feel the necessity of chicken meat and local wine. They usually have dry vegetables rather than with soup. *Daal, vaat, Tarkari* are their daily food. Potato, sweet potato, mushrooms, Radish, Tomato, chilly, Garlic, etc. are popular vegetables for them.

#### **4.2.10 Religion**

In the study area most of the Tharus seem to have celebrated Hindu religion. Only the very few Tharus are attached in other religions like; Buddhist, Christianity and Osho..

#### 4.2.11 Festivals

Tharu people celebrate many festivals according to their ritual and social customs. They celebrate "Maghi", Teej (Jitiya), Fagu, Tihar, Yamasha (pitri Aushi), and most of the Hindu festivals.

Maghi is the greatest festivals of Tharu people. It is celebrated on every magh one (Jan 13). They celebrate the occasion with a great enthusiasm. They celebrate the occasion participating in mela, visiting their relatives, gathering to get her and so on. Chichar, sweet potato, yam, chicken meat, local wine etc. are the favorite foods of the vary day.

Another festival the Tharu people celebrate is Faguwa. It is the colourful festival of Holi in Tharu language. This festival is one of the most important festivals in the Tharu community, celebrated for three days and has its unique features. It is celebrated every year on the full moon day in the month of April. During the festival, all youth or the villagers get together and burn a chir (a temporary shad made from mustard straw) at night in their farmland that is called samit in their language. Before burning a chir the Mukhiya (a man respected as a leader in the Tharu community) of the village worshiped the holi god-inside the shed by sacrificing chicken, e gg and breads. As the shed starts burning, the Tharu people begin to play a holi dance in front of the burning shed.

Teej, which is called a Jiteya Pawani by Tharu people in their local dialect (language), is a major festival of Tharu women, is celebrated for three days. This festival is generally held in month of September. In this festival Tharu women worship Jitbhawa god on the occasion, Tharu women take a fast and bathe in the rivers near by the village. The fasting take in the festivals in believed to bring joy, good wishes and better health to the family. All women get dressed in new clothes and sing in their own local dialect with dancing in circular motion.

Tharu people also celebrate pitri Aunshi which is claled 'Yamosha' in Tharu language. They specially celebrate Yamosha after the seven day of the Jitiya in the remembrance of the departed soul in Tharu community. On this day, the family member of the deceased ones bathe, taking a piece of 'kush' (a dry grass having religious significance) in their hands.

'Bramathan' is also one of the most interesting festival of Tharu community.

The Tharu community regards Bramathan as a place of inhabitation of Brahmaji, god of creation. A Tharu Jimindar (land-lord) and a priest of the village perform a religious ritual at the bramathan. On the behalf of the village by offering chicken, goat, pigeon, fruits and homemade liquor in the month of April, on the day 'Barna Aushi'. Similarly Bramathan is also worshipped on the full moon day in the month of may. It is believed that after worshipping Bramathan, villagers are protected against dreadful diseases, peace and harmony will prevail and will increase productivity of crops.

#### **4.2.12 Song and Dance**

Tharus have their own distinct culture with beautiful song and dance. The cultural programmed is celebrated each month as per the significance of season by playing mandara. The popular dances of Tharu community are *lathi Nach* and *mayur Nach*. These dances are very useful so as to attract more and more tourists and make them impress over their culture. *Jhumra*, *Birhain Chachar*, *Sakhiya*, (Badka Nach) (Melody song and dance), *Kathghori*, *Madhablala* (Krishna-Radha dance), *Gopichan Mungrahawa Nach* (group dance), *Banna Nach Huradangya Nach* (question- answer dwet song and dance), *Daphap Nach*, *Tarwar Nach* (sword dance), *Barmasa Nach*, *Jatajatin Nach*, *Mahira Devi*, *Hori Nach*, *Jharra Nach*, *Chor Khaliya*, *Raslila /Krishnilila*, *Sanu Nach*, *Kathriya Nach*, *Bharthari Nach* etc. are also very common in Tharus.

The Musical instruments used by the Tharu community are *Madara*, *Jhal*, *Kastar*, *Ghunghona*, *Dappha*, *Busiya*, *Chiraiya Latthi*, *Chatapatiya Baza Manjira* and so on.

#### **4.2.13 Deities**

The Tharu people also worship the Bhimsen deity as their home deity. In the study area *Jhankri* is a famous local deity. They offer goat, sheep, duck etc during worship in *Jhankri* deity. But now they are giving more focus on other religion and adopting other religion due to the influence of modernization.

#### **4.2.14 Marriage Ceremony**

Tharu community has their own tradition and culture of wedding. Arranged marriage settled by families, is one of the most popular types of marriage system in the study area. In a wedding ceremony, the bridegroom departs to the bride's house sitting on a colored wooden cart, shaded by a black umbrella and with a sword in the shoulder followed by a procession. A Gurau-regarded as a doctor in the Tharu community chant prayers and spray red rice to the procession and the groom along the way till the bride's house. The bride's mother welcomes the groom by spraying sacred water three times. The marriage rituals are performed in the bride's house. In a marriage ceremony, they offer a party of homemade wine, meat and rice, and lentils to all the relatives and the villagers.

#### **4.2.15 Funeral Ceremony**

Funeral ceremony is a bit different in Tharu community than in others. In the beginning, whenever people died in the Tharu community, the dead bodies were buried but these days they burn a dead body near by the river or jungle making a wooden pier.

The dead body is laid in a pier made from wooden blocks. All the belongings of the dead person are buried along with the corpse. The funeral ceremony of child and adult is different in this community. If the husband dies, the wife has to apply mustard oil on his face, vermilion and break the bangles a sign of a married woman. The closest relative of the deceased fast for 12 days, 23 days and 5 days respectively for male, female and the unmarried.

#### **4.2.16 Political Status**

In the past, Tharu people were quite unknown about the political matters. They were simply the straight guys in front of other caste people. But now, Tharu people in the study area are politically aware. They have opened different political organization so as to save their own identity get their own rights and cope them- with the politically changing ideas of the country. Although some of the households in the study area did not open their mouth which party they are involved in, the surveyed show that majority of the Tharu people are involved in communist party, Nepali Congress Party and UML party.

#### **4.2.17 Education**

Education is the root of civilization. It plays a vital role in every aspect of human life. Without education human's attitude, skill and knowledge cannot be develop. In the study area there are two government schools, two private schools and one secondary school as 10+2. Because of the availability of sufficient number of educational institutions, the Tharu people in this area are literate and educated.

#### **4.2.18 Health Services**

The study area has one health post centre and two number of private clinic. Health workers, Health Assistant (H.A.), Junior Health Workers etc. are present in the Health Center. Common diseases like fever, cough, cold, abdomen pain, headache, cuts, wounds etc. are locally treated. In severe and complicated diseases/cases the Tharu people go to nearby Bharatpur Headquarter and other places.

#### **4.2.19 Communication**

There is one post office in the study area. Almost in all houses there is the availability of either telephone service or mobile. Tharu people used to use post office a lot in the past. But now-a-days with the introduction of modern means of communication like telephone, cell phone, mobile, e-mail, internet, fax, etc. The use of post office is very low and is decreasing day by day.

#### **4.2.20 Occupation**

Occupation depends on people life styles and their expenditure in their day to day life. Fishing, hunting and boating are the central occupation of Tharu people. After the passes of time, such occupation resulted to inadequacy for their survival. So, slowly they started farming, and animal husbandry and they are their major occupation in these days. Beside these occupations, in order to meet their daily lives they grow vegetables and sell it surplus to them in the local market. In the study area of Tharus are also enrolled in tourism sector, business field, abroad labour and so on.

**Table 4.3 Occupation of the House Hold in the Study area**

<b>Occupation (Primary/Secondary)</b>	<b>No. of House Hold</b>	<b>Percentage</b>
Agriculture/ Tourism	50	50.00
Tourism/Abroad	23	23.00
Fishing/others	27	27.00
<b>Total:</b>	<b>100</b>	<b>100.00</b>

**Source: Field Survey, 2013**

A detailed study on occupation in the study area (refer in Table 4.3) revealed the fact that 50 households (50%) out of 100 households involved in agriculture and tourism activities as their primary and secondary occupation and 23 households (23%) are involved in Tourism and abroad. Like this, the primary and secondary occupations of 27 households (27%) are in fishing and others. The table also showed the fact that majority of the households as an occupation in the study are in the behalf of Agriculture and Tourism.

#### **4.2.21 Food Sufficiency**

Household survey conducted in 2013 has explicitly shown that all households possess the own registered land. All most all household 93 (93 percent) out of 100 households has sufficient food. The supplementary sources for food deficit families mainly depend on tourism as well as on other sectors.

#### **4.2.22 Land Ownership**

Land has been always a vital for the farmers for their living and is considered as an important property in Nepal.



**Table 4.4 Types of Land Holding**

<b>Description</b>	<b>Household</b>	<b>Percentage</b>
Registered	100	100
Unregistered	00	00
Both	--	--
<b>Total:</b>	<b>100</b>	<b>100.00</b>

**Source: Field Survey, 2013**

#### **4.2.23 Livestock and Poultry**

Cow, sheep, ox, buffalo, goats, hens are the main domestic animals in the Tharu community of the survey area. Livestock is useful for meat as their source of daily food, income generation and manure making for agricultural product.

# CHAPTER - V

## SOCIAL AND CULTURAL IMPACTS OF VILLAGE TOURISM IN THE STUDY AREA

### 5.1 General Introduction

After the declaration of Chitwan National Park as a world heritage, the number of tourists is increasing. The following table gives the scenario of the inflow of internal and external tourists in Sauraha- Chitwan over years and the rate of fluctuation.

**Table 5.1 Inflow of Tourist in Chitwan National Park in Different Years**

Year	No. of tourists from European Country	No. of tourists from SAARC	No. of domestic tourists	Total	Growth rate
2063/64	40,096	6,954	10,826	57,876	-
2064/65	30,204	2,904	9,546	42,654	-26.30%
2065/66	35,838	3,580	14,917	54,335	27.38%
2066/67	51,168	5,121	24,895	81,184	49.41%
2067/68	67,688	8,056	30,100	105,844	33.37%
2069/70	70,480	12,276	31,628	114,384	8.06%

**Source: Tourism Development Committee, 2013.**

Table 5.1 shows that the number of tourists in Sauraha entering from European countries from SARRC and from domestic area. During six years period except the year 2063/64 B.S., the flow of tourists seemed to be increased over years. Like this, the table also reveals the fact that out of different locations, the flow of tourists from European countries is the highest from domestic area is the lowest and from SAARC is the middle one.

**Table 5.2 Impact of Village Tourism in Sauraha**

<b>Impacts of village Tourism</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Social	20	20.00
Cultural	33	33.00
Economic	17	17.00
Environmental	30	30.00
<b>Total:</b>	<b>100</b>	<b>100.00</b>

**Source: Field Survey, 2013**

The research conducted in Sauraha revealed the fact that out of the 100 studied household 20 (20%) told that they are socially affected from village tourism. The impacts of village tourism for 33 households (33%) 17 households (17%), and 30 households (30%) are cultural, economic and environmental respectively. In this chapter, the social and cultural and the next chapter (see chapter VI) economic and environmental impacts of village tourism are discussed.

## **5.2 Social Impacts of Village Tourism in Sauraha**

Society is possible due to the social interaction among the individual, group, community, nations and international community. Social impacts include the changes in different spheres and facets of social life. There includes the changes with in households, family, community and so on. Impacts to marriage system, family structure, kinship network are also affected from village tourism. In this section, the positive as well as the negative social impact in Tharu village of Sauraha is discussed.

The research conducted in Tharu community of Sauraha revealed the fact that out of the 100 surveyed households 20 respondents (20%) told that the impact of village tourism in Tharu community is social. Among the 20 (20%) social impact respondents 3 people (3%) of the total 100 surveyed households) say that village tourism did impact on their family structure. Like this 10 respondents (10%) of the total 100 households and 7 respondents (7%) of the total 100 households told the impact on community and both family and community as the impact of village tourism respectively.

**Table 5.3 Social Impact of Village Tourism in Sauraha**

<b>Social Impacts</b>	<b>No. of respondents</b>	<b>Percentage</b>
Impact on family structure	3	3.00
Impact on community	10	10.00
Impact on both family and community	7	7.00
<b>Total:</b>	<b>20</b>	<b>20%</b>

*Source: Field Survey, 2013.*

### **5.2.1 Change in Family Structure**

The study conducted in Tharu community of Sauraha showed the fact that village Tourism change the family structure of the local Tharu community. According to the villagers the household was composed of more than four generation before implementation of the village tourism. It reveals that joint family system was very common in practice in the Tharu community of Sauraha. But nowadays, there are dramatic changes in the views of natives regarding family structures. Most of the natives especially new generations are interested to stay in nuclear family instead of joint family. The member of the natives seems to be busy in work and they can't give their full time in agriculture and other activities from which sometimes there appears cold in relation between the members of the family. Besides, they are following nuclear family on the account of the business and job outside the village.

The impact on family structure by the village tourism in Tharu community of Sauraha is also found during the period. Out of the 20 respondents (20%), 17 respondents (17%) told the impacts of village tourism on the family structure. Out of 17 respondents 7 respondents (7%) told the impact of village tourism as the change of family size. Three respondents felt that the impacts of village tourism on the change of decision making, education of the family and co-operation with in the family (Refer in Table No.5.4). The following table gives the picture of social impacts of village tourism on the family structure:

**Table 5.4 Impact of Village Tourism on Family Structure**

<b>Impact on Family Structure</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Size of the Family	07	7.00
Decision making	07	7.00
Education and co-operation of the family	03	3.00
<b>Total:</b>	<b>17</b>	<b>17.00</b>

*Source: Field Survey, 2013.*

The focused group discussion (2013) with the villagers in Tharu community of Sauraha also found the fact that with the village tourism side by side the process of modernization, westernization etc. comes in practice in the community. Due to the contact from the national and international community, their thinking to live in joint family is changed. Another factor to change the joint family into nuclear family is leisure time. The people were busy due to the tight schedule of the daily routines.

The following case study is one example of the social impacts of village tourism on the family structure in Tharu community of Sauraha. Due to the village tourism in Tharu community Sauraha the inflow of the number of tourists increased. After the involvement with the foreign tourists the local villagers (especially Tharu community) influenced from their way of life. People also knew about the culture and life style of the foreigners. Such as westernization, modernization changed the structure of the family. It is all due to the village tourism.

#### **Case Study- 1:**

##### **Modernization and westernization change the family structure:**

Sukram Chaudhary an inhabitant of Tharu community of Sauraha, the former priest of the same caste, feels the changes of family residence due to the village tourism. He used to live in joint family that time when he was a child. Sukram recalls his past days and says "It was very difficult and tedious to live in joint family as common but it was our common practices." Due to the village tourism different people came their village nationally and internationally. Joint family became obstacle to manage the time to tourists. They realize to live in nuclear family.

Modernization and Westernization brought the change within the family. The norms and the values of the local people (especially Tharus) are changed due to the influence of modernization, we have no time to serve the elders member of the family because of the tight

schedule of the tourism. To live in joint is also inappropriate from the point of view of Health and sanitation. Nuclear family also helps to adjust the tourists into their family. The main goal of village tourism is to adjust the tourists within the local family. Tourists feel them as a member of the family.

This case study shows the changes of family forms and structure of the Tharu communities. The joint families became the nuclear ones. The decision making of the households is increased and the level of education also changed due to the involvement with village tourism.

### **5.2.2 Social Impacts on Community**

The focused group discussion conducted in the Tharu community of Sauraha revealed the fact that the village tourism also changed the community of Tharu people. To promote the village tourism in community level different organization and institutions are established. Nawa Youth Club, Tourism Development and management committee, Nepal Village Resort Ltd. etc. are the main factors which play crucial role to develop (community based) village tourism at Sauraha.

The impacts of village tourism at Tharu community level of Sauraha can be seen in different sectors and facets of the society. The establishment of school roads, clubs, health post service, libraries and other different organization are the example of the effects of village tourism in the Tharu community. Before implementation of village tourism in the community the 'we feeling' of the local people was weaken but now it is strong due to the tourism sector. Most of the works are performed communally (in group) and it created the neighborhood and bond in relation among the households.

### **5.3 Cultural Impacts of Village Tourism in Tharu Community of Sauraha**

'Culture' simply means life style of the people culture is the identification of human civilization. It is the reflection of human behavior in which they are reared and grown up. In E.B. Tylor's (1871) view "culture is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits required by man as a member of a society". Impact of the culture includes the way of people's life style, language, caste, moral behavior, dress pattern, religious activity, festivals and so on.

As the movement of domestic and foreign tourists influence the society and culture, the preservation of culture and development of tourist are sharply contrasting elements. Because tourism involves movement of peoples to different geographical area and establishment of social relation between people who would other wish not meet, cultural clashes can take places as a result of different in culture, ethnic and religious groups values of languages and level of prosperity. When a tourist comes in contact with the places he/she visits its population and social exchange takes places (Kunwar, 2006).

The research conducted in the Tharu community of Sauraha revealed the fact that the impact of village tourism in local culture is outstanding. In Tharu community of Sauraha the impacts of village tourism in cultural sphere can be explicitly seen. Out of the 100 surveyed households 33 households (33%) told village tourism impacts the cultural sphere. With in the cultural impacts of the village tourism 10 respondents said the changes of home structure, and the process of Trinketization are the impacts of village tourism. Similarly, 13 households (13%) felt that village tourism brought the changes in life styles, festivals and language. Like this 10 households (10%) stated the impacts of village tourism on moral behavior and hospitality of local people. To details cultural impacts refer in Table No.5.5

**Table 5.5 Cultural Impact of Village Tourism in Tharu Community of Sauraha**

<b>Cultural Imapcts</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Impacts on house structure Trinketization	10	10.00
Impact on life style, festivals, language	13	13.00
Impact on moral behaviour hospitability	10	10.00
<b>Total:</b>	<b>33</b>	<b>33.00</b>

*Source: Field Survey, 2013.*

### **5.3.1 Impact on House Structure**

The Tharu people have their own social system. It is found that social structure of Tharus in Sauraha have changed Previously, each and every household of Tharus seemed to be made of clay, mud, wood and Jhaski and Khadni. Gradually the Tharu people are, attracted towards the construction of their homes in modern style. From the field survey, it is found that most of the new generation wants to stay in modern

types of house. The tourism also helps to raise local awareness of the financial value of cultural sites and can stimulate a feeling of pride in local and national heritage and interest in its conservation. The involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of heritage. So, in my study area, the enrollment of tourists has still forced the Tharu people to build the houses of old types like the one made up of mud, wood and Jhaski and Khaddi.

### **5.3.2 Impact on Life Style**

Tharu people of Sauraha have also unique life style and also helped to the villages live up to its glory. This is still true spoilt Tharu tradition. Active participation in cultural activities has been an inalienable part of Tharus in Sauraha. One may change the view upon traditional music bands, along with mudara and Dappha going on around the villages. The tourists visit Sauraha to see all the traditional life style, but nowadays due to impacts of tourism the life styles of Tharu people has changed a lot. The pure Tharu life style is seen only among the old members of the society/community.

### **5.3.3 Impact on Festivals**

Tharu people of Sauraha celebrate many festivals according to the tradition. they used to celebrate most of their own festivals like Jitiya, Faguwa, Pitri Aushi, Barmathan etc. But now, due to effect of tourists and their cultural effect, they also celebrate the western festivals like valentine day, English New Year, Christmas day and many other foreign festivals.

### **5.3.4 Impact on Religion**

The impact of village tourism on Religion of Tharu community of Sauraha can be seen a lot. In ancient times Tharus practiced mainly Hindu festival. But now due to the effect of tourists and their religion, it is not possible to say that the Tharus religion is entirely Hindu but their religion consists of Buddhism, Hinduism and Animism. They worship many gods, demons, pitrees and Kuls. Hindu gods and deities are also included in their worship. Village tourism in Sauraha changes the religious practices



of the Tharu community. Nowadays they present and worship Buddhist and Christian deities and festivals to attract the tourist. So, religious practices are directly related to their livelihood strategy.

### **5.3.5 Impact on Language**

Tharus are also one of the major ethnic groups of Nepal. They speak their own dialect known as Tharu language. They communicate in their own language. After the introduction of tourism in Sauraha the linguistic acculturation is found in the young generation as well as old generation due to the frequent visit by international as well as domestic tourist. The respondent felt that they cannot communicate with the both tourists so they try to adopt other languages. If this trend is going rapidly their own native language is vanished.

### **5.3.6 Impact on Moral Behavior**

Even though the cultural impacts of tourism like prostitution, crime, drug-addiction and gambling have not been studied in field work, the question arises whether the Tharus of Sauraha are involved in such activities or not. So, the researcher has followed the oral interview with respondents. But no respondents blamed the natives and themselves to be involved in the prostitution. They do not take these incidents seriously and consider it as a natural phenomenon. There is some sign of gambling and alcoholism, but the elderly people said that they were not interested this type of entertainment.

### **5.3.7 Impact on Hospitality**

'*Athiti Devo Vava*' is saying in Nepali which means treating guests as gods. By following this saying Nepali people respect their guest and such they are appreciated for their perfect hospitality. It is very important to know people residing in the vicinity of tourist destination and to observe whether they are maintaining original hospitality or not. According to the principle of tourism, hospitality has new meaning where the hosts exhibit the commercial hospitality. (K.P. Adhikari, 2009).

The study in Tharu community of Sauraha revealed the fact that peoples who have operated hotels, business, restaurants and souvenir shops warmly welcome the

guests. In the purpose of their business whereas traditional hospitality can be found in their homes. Regarding the hospitality, Tharus in Sauraha are changing day by day and they express the original hospitality with the expectation getting something from the guests.

In facts the hosts never expect any return from the guests in the original hospitality. When the tourists go to native homes they are highly welcomed with their cultural programmers, food and drinks. In response to the warm welcome of the natives, the guests present some gifts to them and also take some photographs. This type of interaction makes the natives more ambitious and commercial and consequential original hospitality is replaced by commercial hospitality. Furthermore, it can be seen that not only for the tourists, but the Tharus have begun to ignore the original hospitality to their guests. Previously when the guests came they were given their traditional food, Gungi, fish, sinki, machha, and local wine. But these days, Tharus are modernized and gradually leaving this kind of hospitality in Sauraha.

### **5.3.8 Demonstration Effect**

As far as the demonstrational effect is concerned, the Tharu people have left out their traditional dresses. Very old folks are seen in their traditional dresses. After the influx to tourism, the native is highly impressed by the tourist dresses and they started to imitate what the foreigners wear and what they do. The Tharus are template to follow these without thinking to the consequences. So, it is seen that the new generation are blindly accepting the life style of the tourist. All the matters indicate that the traditional Tharus dresses are gradually worn out. According to the informants their traditional dresses are uncomfortable for them. They have to go outside for study, work and they cannot wear their original dresses because of feeling of humiliation. Tharus are also influenced by the other caste also in Sauraha. Some, locals used modern dresses like Shirt, paint, loose wear, making the different hair style etc.

By the observation, the democratization and modernization attitudes amongst the young arising out of contact with youthful domestic youth or international youth tourists. Like they are not interested to use the traditional instruments and not wear the traditional clothes. Most of the youngster prefers western cloths, and also the demonstration effecting Sauraha encompasses daily patterns of consumption like eating and drinking imported food.

## **CHAPTER - VI**

### **ECONOMIC AND ENVIRONMENTAL IMPACTS OF VILLAGE TOURISM IN THE STUDY AREA**

#### **6.1 Background**

Tourism is a strong factor to change economic condition of people in rush tourist destination. Tourism has changed the local people economic status within the short period of time. Earning tourism occupies an important place in the national income of a country.

At national level, contribution to the 'gross Domestic Foreign exchange earning' (including net foreign exchange earnings i.e. after deduction of the exchange leakage factor from imported goods, foreign management etc.) and government revenues are important. At district level as well as rural areas other economic impacts are of greater importance.

Development of tourism can also serve as a catalyst for expansion of other economic sector and can justify and pay for transportation facilities and infrastructure. Less of economic benefits can occur if many of the goods and services in tourism are important or owned and managed by outsiders. Inflection of the local price of land and certain goods and services may take place in rapidly developing tourism areas negatively affecting the local population (Adhikari, 2009).

#### **6.2 Economic Impacts of Village Tourism in Tharu Community of Sauraha**

Tourism has change a lot the Tharu people economic status within the short period of time. In Sauraha, local employment is generated by the tourism. It was observed that the traditional dependence agriculture and slavery have been reducing in heavily. In tourist area, the village economy is being altered by the labour needs of the tourists industry. The important thing is that today in Sauraha, most of the Tharu's economic standard is very well and they have no hand to mouth problem at all. The standard of the Tharus is quite good in the comparison of the past because they can afford the modern facilities, goods, imported dresses and essential things in their daily life.

One of the local tourists guides of Sauraha told me that some tourist come in Sauraha and stay here as a home stay paying guest. And they eat what the local people (especially Tharus) eat, such as *dal, vaat, Ghungi, fish* etc. So we can understand that the whole society of Sauraha can serve and have the ability to give facility the guest, this is all the symbol of good economy and it also purpose's that the economic status of the Tharu community is quite improving in the comparison of the past.

**Table 6.1 Economic Impact of Village Tourism in Tharu Community of Sauraha**

<b>Economic Impacts</b>	<b>No. of Respondents</b>	<b>Percentage</b>
Impacts in family level	20	20
Impacts on community	40	40
Both family and community	40	40
<b>Total:</b>	<b>100</b>	<b>100</b>

*Source: Field Survey, 2013.*

Table 6.1 shows that out of 100 surveyed households 17 households (17%) told that there was the village tourism impact on the economic condition of the local people. Among them, the economic impacts of 20 household (20%) were on community level. Like this the economic impact of 40 households (40%) was on both family and community level. (Refer to Table No. 6.1)

### **6.2.1 Economic Impacts in Family Level**

Tourism plays the vital role for the economic activities of the local people at different levels. Economic impacts are related with the livelihood of the local people and it is related with income sources too. In Sauraha village tourism is one of the dominant sources of income to the local Tharu people. It is due to the tourism that the earning capacities of the local Tharu people are becoming sound and this is directly related to their life chances. More over, due to the tourism sector, the livelihood of the local people.

The research conducted in the Tharu community of Sauraha revealed the fact that economic factor has played the great role to improve the condition of local Tharu people. During the field work at Sauraha Tharu community, most of the households are more or less agree to the fact that the economic impacts of the village tourism is

playing the vital role to improve their livelihood strategy. The following one is the case study of economic impacts of village tourism in Sauraha Tharu community.

### **Case Study-2:**

#### **Impacts of Village Tourism in Family Level**

Mr. Bikram Chaudhary, an inhabitant of Sauraha tells his current position by recalling his past. "I don't want to imagine my past life which was full of insecure, misery and difficult to survive", says Bikram, "After I involved in tourism field, all hopes came into true. Now, my life is secure and I have many opportunities to work the betterment of our golden bough", he further added.

The economic situation of Bikram is strong due to the tourism. He is one of the active members of 100 households who have adopted the village tourism in the study area. He has two sons and one daughter with father and mother. All are now depending on Bikram whose main source of income is tourism sector. "My sons and daughter are studying in private boarding school. So, I think the village tourism has made me economically sound and strong" says Bikram.

The above case shows the economic impacts of village tourism in family level of the respondents. This is one of their main sources of income and their well living standard is possible due to the village tourism.

### **6.2.2. Economic Impacts in Community Level**

Community levels impacts refers to the impacts of village tourism in local setting. It is not only limited to the household but also with all households. It refers to the inter households or interfamily relation. To sustain and develop the tourism in particular place the infrastructure is needed for the tourists. In Tharu community of Sauraha area the basic infrastructures of/for the tourist like transportation, hospital, medical clinics, drinking water, sanitation, security etc. at the community level are available. It is due to the impact of tourism sector most of the income generation activities are developed at Tharu community level.

The focused group discussion (2011) conducted in the Tharu community of Sauraha revealed the fact that all of the Tharus are working communally to sustain the

tourism sector in their community. In Sauraha Tharu people regard the tourism as an important source of economy. It is due to the tourism sector, most of the households in Tharu community are employed. They engaged to promote the tourism sector and they also established different organizations to generate the income. They also open the cottage industry in the study area and produce bay, flay, caps, band knitted sweaters and scarts, different pictures of animals made of clay to sell the tourist which is the supported economic source of income of Tharu people's livelihood.

### **Case Study-3:**

#### **Village Tourism opened the doors of the Economic Opportunities**

C.P. Chaudhary, an inhabitant of Sauraha village is one of the active members of tourism management development committee-regards tourism sector as a main source of income to their community. "After we inter in tourism sector the economic condition is improved and now we are employed also," Says C.P. Chaudhary. Because of the development of tourism sector in Sauraha the doors of the economic opportunities are wide and opened he added.

Due to the availability of basic infrastructure for the tourist, the arrival or tourist in Sauraha village is increased. The Tharu people especially open shops, cotton industry, health centre, restaurant, lodges and entertainment clubs. It helps to increase the income generation sources a great deal. Tharu people treat the tourist locally by providing them the local foods like Ghungi, fishes, dal, vaat, local wine and so on. Tharus cultural traits and festivals has also been the economically friendly. Tourist enjoy by taking local food and hospitality of the Tharu people. I think, tourism sector is the main economic source of our community says C.P. Chaudhary."

The above case study is only a representative case of economic impact of tourism sector in Tharu community or Sauraha Chitwan. All the Tharu people who are involved in Tourism sector are becoming economically sound and strong. They teach their children to different boarding school and colleges, some of them keep their children away from home in hostels and private institutions. This is all due to the impacts of Tourism sector.

### **6.3 Environmental Impacts**

Environment can be defined as the surrounding unity or living and non-living things. It can be social, cultural, psychological physical etc. Tourism often experts both negative and positive impacts on its environment. it is said that the negative environmental impacts are, damage or destruction or resources and their quality, pollution of air and water, noise pollution, ecological impacts in terms of damages to ecosystem, loss or fauna and flora, crowding and congestion, loss of land for agriculture and forestry, increased urbanization and so on (Upadhyaya, 2009). But, environmental impacts of tourism have also positive impacts as well.

### **6.4 Environmental Impacts of Village Tourism in Tharu Community of Sauraha**

The study conducted in Tharu community of Sauraha, revealed the facts that the local people have done much about the environmental protection. It is one of the essential conditions to promote the tourism.

Environment pollution is directly related to the arrival of the tourists. Tourists do not like to live in polluted area. So, in Sauraha, tourism area, people planted different plants too. They also developed the nation of community forestry to protect the environment. Tourists visit the plantation area and which is also one of the income sources for the local people.

Focus Group Discussion (2013) with the Tharu people of Sauraha revealed the facts that after knowing the importance of tourism sector. Tharu people are aware about the protection of environment. They knew the role of Forest to promote the local tourism. The local people manage the manure pit to collect the wastes in many places of the tourism area. The tourism area is clean and they have also made rules to protect the environment. The following one is the case study of the impacts of village tourism in the Tharu community of Sauraha.

#### **Case Study- 4:**

##### **To preserve Environment is must to promote the village/local Tourism!**

**P. Chaudhary**, an inhabitant of Sauraha and active member of Tourism Development Management Committee (TDMC) recalls those days at that time he was child. "The condition of the jungle in our village had miserable and was very difficult to collect the wood for cooking purpose too". After the establishment of village tourism in the village everything is changed. The green trees and garden are here and there and people are enthusiastic for plantation in the village

It is due to the tourism, local people learn to plant the tree. They gain the knowledge for environment protection from the outside people who came there as being guest. Villagers know that jungle and garden are also helpful to flourish the tourism in their village. They also organized the local level committee to plants and save the forest. Village Tourism is one of our main occupation and to promote it is our duty. But, to preserve environment is must to promote it, says Parbati. To preserve the forest is to promote the tourism. To promote the tourism is unwittingly to preserve their livelihood strategy.

The above case study shows the awareness of the villages to promote the environment. It is all due to the village tourism. Even though, the negative impacts of village tourism in the study area can be seen also but it is low in rate



## **CHAPTER - VII**

### **SUMMARY, MAJOR FINDINGS AND DIRECTION FOR THE FUTURE RESEARCH**

#### **7.1 Summary**

Tourism is one of the big businesses in today's world. It contributes lot to a country's GDP and a better way to generate foreign exchange income and creating employment opportunities. Country where poverty is wide spread with limited resources may have low possibilities to invest production sector. But they can have effective investment in tourism businesses. Tourism business required comparatively less resource and capital, and such common resources is available to most of the countries. Thus, tourism is one of the major businesses in the most of the poor nation in the world.

This study is an attempt to investigate the issues relating to village tourism, and its promotion in micro level. The emphasis is also on micro level for the development of village tourism in Nepal. This study is focused to answer the following questions:

- What are the social and cultural conditions of Tharu dominated community of Sauraha?
- What are the social and cultural impacts laid by village tourism?
- What are the economic and environmental impacts of village tourism in Sauraha?

The general objective of this study is to find out the impacts of tourism in the Tharu community of Sauraha village. The specific objectives are to explore and in identify the impacts of village tourism in the study area, and to analyze the social and cultural conditions of Tharu community of the study area.

This research is followed primary descriptive ethnographic research approaches. Descriptive in the sense that, dissertant is carefully tried to record all the observed events from the study area and describe as faithfully as possible. Thick description of the culture and ways of life of people; special focus is given to the impacts of Tourism in Sauraha. The total households of Tharu in Sauraha village are

220. Most of the households are involved in Tourism sector. Out of the 220 households, 100 households were purposively selected as a sample. Non-probability sampling was used to collect data and information. Therefore, this study primarily is based on purposive sampling process.

## **7.2 Major Findings**

- The impacts of tourism in Sauraha are the ways in which tourism contributes to change in value system, individual behaviour, family relationships, threaten to indigenous identity, ceremonies and festivals. But tourism can also generates positive impacts as it can serve as a supportive force for peace, foster pride in cultural tradition and help avoid urban relocation by creating local jobs.
- Tharu belongs to the Tibeto-Burman family. They speak own language and they have own script. However, there is no uniformity of Tharu language among their community in different parts.
- It is not possible to say that the Tharus' religion is entirely Buddhist or Hindu, as with their various rituals and festivals, their religion consists of Buddhism, Hinduism and Animism.
- It is found that social structures of natives have changed due to the Tourism. Previously, each and every household of the Tharus seemed to be one or two storied and manmade of non-plastered bricks.
- The local people show cultural practices being based on Hindu religion and values. They revitalized the Hinduism to attract the tourist in Sauraha as their ancestral identity.
- Gradually the natives are attracted towards the construction of their homes in modern style. So, architectural pollution has experienced in Sauraha. From the field survey, it is found that most of the new generation wants to stay in modern types of house.
- The fact that peoples who have operated hotels, business and souvenir shops warmly welcome the guests for the purpose of their business where as traditional hospitality can be found in their homes.

- Regarding the hospitality, Tharus in Sauraha are changing day by day and they express the original hospitality with the expectation getting something from the guests.
- When the guests come they were given their traditional food, Ghungi, Machha, local wine etc. But these days Tharus are modernized and gradually leaving this kind of hospitality in Sauraha.
- The respondent felt that they cannot communicate with the both tourists so they try to adopt others language. If this trend is going rapidly, the native language is vanished.
- The tourist visits this village to see all the traditional life style, but now days due to impacts of tourism and others life style has changed lot. The pure Tharu life style is seen only among the old members of the society.
- The old generation is only concentrated in traditional dance and music. Now the traditional Tharu dance is risky condition because of modern dances, media and lack of proper instructor.
- In Sauraha most of the Tharu peoples' economic standard is very well and they have no hand to mouth problem nowadays due to the Tourism.
- In Sauraha many of these impacts (Environmental) are not visible, again mainly due to the smaller scale of tourism and the type of tourism being promoted.
- The household concerned easily absorbs the impacts of the tourists because accommodation, fooding and other existing facilities do not really impinge on the environment

### **7.3 Conclusion**

This study revealed that there are many impacts of village tourism in the local Tharu community. Among them were social, cultural, economic and environmental and so on. Village tourism in Sauraha is a great practice to increase the income level of community. It is found that, it has contributed main income to the Tharu people of the village. Besides increasing income level, it has contributed in providing employment opportunities to the locals. Although most of the village youth are busy

to promote and sustain the prevailing village tourism. Thus village tourism has contributed in reducing our migration from the village.

#### **7.4 Direction for the Further Research**

- The study of Tharu culture, its continuity and change by relating with village tourism will be per time area of research
- Village tourism and roles of youth and impact in health system due to the tourism will be important for the further study.
- By analyzing the conditions of village tourism in Sauraha, further models can be developed to apply to the other part of the nation.
- Village tourism in Sauraha by relating with economy will be also the area of reaearch for the further research.

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