

CHAPTER-II

LITERATURE REVIEW

The current understanding of tourism is a result of numerous interdisciplinary studies conducted by anthropologists, sociologists, psychologists, geographer, foresters, economist, management, parks and recreation experts, as well as business academics. This chapter includes a few theoretical and empirical studies about tourism, especially, village tourism.

2.1 Tourism: an Overview

Early studies on resident attitudes towards tourism had a "tourism impact" focus "tourism attitudes" or "tourism perception" approach, considering the attitudes of a community's residents toward 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 into multiple items scales using either factor analysis. Most studies discovered one or more positive impacts or benefits 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, a and more balanced, systematic approach in the 1980s, during the nineties, the knowledge based approach marked the beginning of fortifying the scientific constitution of the field of as mentioned earlier.

This approach favoured 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.

Chambers (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 on an issue that there is a unequivocal responsibility to be vigilant in reviewing the social, cultural, natural and environmental factors of each destination along with their impact on host populations.

How ever, 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.

2.2 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 others theory like equity theory, lifecycle theory and social exchange theory.

Social exchange theory has become quite popular in explaining resident's attitudes and perception of tourism development. This theory was first promulgated 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 is some residents give higher priority to environmental factors than economic benefits. Finally although employment generation through tourism is among the first priorities for local residents, residents also see tourism as a means of helping learn more about their cultures and preserving traditional folklore. This way the residents perceive the economic, socio cultural, and environmental elements of exchange affects the manner in which they react towards tourism, which includes the cognitive element of perception. (Kunwar, 2006:75).

2.3 Review of Previous Studies

Tourism, a fast growing industry is acknowledged to be non-polluted industry in the world. It plays 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. In order to make the study more reliable, some of the available dissertations, articles, reports and other studies about tourism have been reviewed.

Related works for the research have been developed by gathering specific ideas related to concerned chapters from various books, articles, journals and website as mentioned below.

According to the Nash (1996:90-90), the study of tourism from sociological perspectives has been carried out from three broad points of view, which have provided the basics frame work for sociologist 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, An 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 weeding. Although she has worked under theme of cultural tourism, she has mentioned any thing 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 Sirubari.

According to the Herbert (1995), provides as many question and answers concerning the phenomenon of heritage tourism, he referred heritage in deferent 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.

2.4 Tourism Typology

Regarding tourism typology, Valene 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 habitat of mid and far western Terai and so on.

b. Cultural Tourism

Cultural tourism is concerned; this includes the "picturesque" or "local color", vestige of vanishing life style that lies with in human memory

with its "old style" houses, home spun fabrics, ox 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 readily 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 include guided tours of monuments and ruins. 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 travellers enjoy through mountains and countryside to observe man –land relationships.

e. Recreational Tourism

Recreational tourism is often sand, sea sun 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 spas, or sunbathing.

2.5 Tourist Typology

Like Cohen, Valene L. Smith (1989:11-13) has also identified seven types of tourist. This type of tourist is based on a theoretical approach limited to empirical information. 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 accommodate 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 flow travelling alone or in the small-organised 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 coastal Mexico and the Caribbean.

g. Charter

Mass traveler to relaxation destinations, which incorporate as many, standardised 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 card other group services.

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

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 book 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 book also help us to the culture motivating factor to influences the tourist to visits the destination, it also examined the host and guest relationships.

He further 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.

According to him tourism is not only the means of earning foreign exchange and generating employment but also providing lots of basics needs, comforts and modern amenities locals. It also corrects regional disparities by developing various infrastructure g 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.

He 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. How ever, relationships 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 gusts. 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' behaviour is transformed temporarily for the duration of the relationship between hosts and guests (Kunwar, 1997:190-191).

Satyel (1999) focuses only on 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 on the planned development of tourism in order to get maximum benefit from tourism and reduce its negative impact to the minimum.

A year later Satyel published a book entitled *Tourism Monograph of Nepal*, which is greater and analytical than the previous one. It serves the very important functions of bringing together dozens of tourism reports, studies and government produced over the fifty years, aggregating the available statistical evidence, providing basic evaluations of trends.

Ghosh (2003) has covered all the important areas of tourism, which is useful for beginners on the subjects 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. Since the book seems oriented for Indian college students it is more focused on Indian context.

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 emphasised 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 basics concepts and tourism planning) and is valuable standard text for all readers, scholars, researchers and tourism sector planners.

Pandey 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 of society of place are a harnessed as resources to attract tourists as well as to develop industry. The number of world heritages sites with in Nepal small limited area has become an indisputable resource for the development and promotion of tourism in urban sector of the country. He suggests that for the survival of these sites, successful protection and maintenances require continuous assessment, inventory and information management research and administration.

Mitchell gave his view about Bhaktapur, published in the heritage (2000), 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 1769A.D. The perfectly preserved majestic places of former malla rulers, Hindu temples, Buddhist monasteries and seized ponds, art fully carved community stone spots and quaint streets constituted an unparallel 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 colourful festivals, pottery, woodcarving and others 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 chapters 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 spheres with in south Asia has helped to explain the socio-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 literature. The book consists of four parts and describes about the recent tourism concept developments being implemented bygone and 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.

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-tiered pagoda, community buildings and public rest houses, variously shaped and sized ponds, artfully carved community stone spouts and quaint streets constitute an 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 colourful festivals pottery, woodcarving and others.

Joshi wrote an article sound debate of tourism (2004) in Kathmandu post. For him ever increasing industry tourism is somewhere blamed as a major cause of cultural erosion and somewhere appreciated as a driving for economic prosperity and social harmony. Nepal's tourism confined to the triangle of Kathmandu, Pokhara and Chitwan is under massive debate and advocacy for expansion in other potentials areas also.

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 efforts 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 fundamental 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.

2.6 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 designated 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 writers, Tony Parr (1998), a British born in Australia defines, "Village sensitive tourism that directly benefits economy of country". According to him, the basis of village tourism is that it doesn't involve the construction of special hotel or restaurant facilities to accommodate tourists. Instead the local homes are used using a 'Home Stay' concept which has the following advantages.

- The village remains in its traditional pattern.
- The cultural integrity of community is retained since this is the main attraction and destroying, this will destroy the tourism potentials.
- The cost is kept to a minimum.
- The guest gets a real insight into traditional rural life.
- A fuller community involvement avoids the risk of the wealthy elite reaping all of the financial gains.
- Any development of the existing infrastructure will benefit residents as well as guest.

The alternative ideas of the urban tourism to know for tourists about rural areas of villager's real life style is called 'Village Tourism' which encourages to conserve resources of natural, cultural, historical, religious and archaeological values.

Still in spite of the above rural tourism as well as 'village tourism' has an important function concerning nature since most engagement in the rural space are based on life of the land, both host and guest in village tourism (rural tourism) have various roles responsibilities in the maintenance and preservation of the natural environment, e.g., farmers in the Netherlands can enter in contractual obligation/management with the government compensation for the maintenance of rural land.

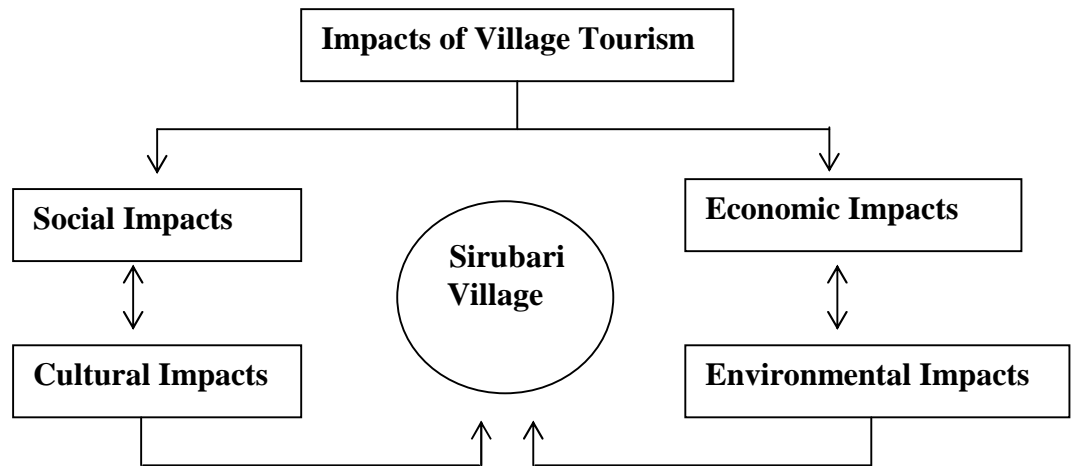
Rural tourism is a small-scale tourism, some used to say "Green Tourism" where the local population gets income and employment because of the possibility to exploit its own resources in the form of labor force, knowledge, skills, land local machinery and building materials. Though, the bulk of rural tourism experiences some from the industrialized world like Europe, America, and Australia. Rural tourism at in the present approach excluded much of current tourism practices in the third world.

In the past tourism in Nepal has meant either trekking along the trails or staying in specially built resorts. Getting to know the locals and their culture has been difficult. But, now everyone can experience a stay in an unspoiled village living as a family member.

Sirubari village is a totally unspoiled Gurung settlement set in the hills at 1700 meters above sea level. The climate is ideal at any time during the September to June season with warm days and cool nights. Tourists are welcomed into the community and invited to stay in the home of one of the village families. The accommodation is simple but comfortable with good bedding as well as clean toilet facilities. The food is delicious and everyone can eat the meal staying as a member of the family. Each night there will be entertainment provided by the community. One evening this will be in the form of traditional Gurung and Nepali dancing and singing, everyone can join if he/she likes.

2.7 Conceptual Framework

Schematic diagram of the impacts of 'village tourism' in Gurung Community:



CHAPTER - III

RESEARCH METHODS

3.1 Rationale of the Site Selection

The Sirubari is a typical village set in the core area of Panchamul VDC of Syanja district in the western hill of Nepal as well as located on the laps of "Thumara Hills" with south facing slope and also surrounded by other picturesque village like Majhakateri, Durayn, Aruchaur, Karkeneta, Chilaunibas, Rapkot. Sirubari village is located at an altitude of 1700 masl. The landscape of Sirubari is unique as the topography varies from agricultural field of the steep land features the highest peak as "Thaumura Hills" (2266 m) and is highest hill in the Syanja district.

The scenic grandeur is no less remarkable from the highest point in the village at Thumara Jura, one can view the Panorama of the great Himalayan peaks of Mt. Annapurna including Machhapuchhre, Manaslu, Dhaulagiri, Nilgiri, Gorkha Himal, Himchuli, Lamjung Himal, Annapurna I&II, Andhikhola and Daraun Khola green river basin and typically Gurung Village also can be clearly seen from this hill top. And, also other touristics places can be seen such as Pokhara, Kusma, Parbat, Beni, Shrinagara Hill. The Sirubari village is natural gift and also neat and clean place and one of the most culturally rich attractive typical of traditional Gurung village. The village is inhabited predominantly Gurung community with at least one male member of each family is serving or has served in Indian British Armies. Remittances and Pensions comprise the major source of income to many Gurung households. The Sirubari is declared as the model village for village tourism in 1997. So, the selection of the Sirubari as the study of village tourism is suitable.

3.2 Research Design

In order to depict the picture of local condition and context in the specific light of motivating factors to Maoist armed conflict this study adopts ethnographic approaches. Ethnography, on the other hand, relies on a few key informants rather than on 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 research has followed primary descriptive ethnographic research approaches. Descriptive in the sense that, dissertant has carefully tried to record all the observed events from the study area and describe as faithfully as possible. Description of the culture and ways of life of people; special focus is given to the impacts of village Tourism in Sirubari has been made this study.

3.3 Sampling Procedure

The total households of Gurung in Sirubari are 57. Most of the households are involved in Village Tourism. Out of the 57 households, 23 households which 40 % represents to 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.

3.4 Nature and Sources of the Data

This study includes both primary and secondary sources of information. The primary data have 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.

3.5 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 anthropological researchers. 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 Gurung people in their village sharing talks and enjoying coffee, bread and tea. It was a kind of warming up before starting interview to make the work success. Mr. Jitendra Bahadur Gurung, a member of Village Tourism Committee, Sirubari, played a significant role to build rapport with the Gurung people. Jitendra helped as a guide and language translator for the entire work. He has good command on Gurung language and also good relation with the villagers.

3.5.2 Households Survey

The household survey was conducted in ward no. 4 of Panchamul 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 (KIS)

Key informant interviewing is an integral part of ethnographic research. Good informants are people who can talk 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 an important tool employed to generate the key data on various aspects of the effects of village Tourism in Sirubari.

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. They typically have 6 to 12 members, plus a moderator. 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 Sirubari.

3.6 Data Analysis and Interpretation

All the collected data are analyzed by using simple statistical tools and techniques. This is 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. Quantitative data are analyzed by using computer software package.

CHAPTER - IV

THE SETTING

4.1 Ecological Setting

4.1.1 Ecology of the Study Area

Sirubari is a typical Gurung Village set in the core area of Panchamul VDC of Syangja district in the western hill of Nepal as well as located on the laps of Thumra hill's with south facing slope and also surrounded by other village like Majhakateri, Dawrau, Aaruchaur Karkineta. Chilaunebas Rapakot and Phaparhum. The main village Sirubari is located at the altitude of 1700 m. Altitudinal the area ranges from 1250m to 2000m, also the landscape of Sirubari is unique as the topography varies from agricultural field of the steep land features. The highest peak is "Thumara Hills" (2266m or and Thumara is also highest hill in the Syangija district. The scenic grandeur is no less remarkable from the highest point in village at Thumra Juara one can view the great Himilian peaks of Mt. Annapurna , Machhapuchhre, Manaslu , Dhaulagiri, Nilgiri, Gorkha village also can be clearly seen from this hill top and other touristic place can be seen 2/3 parts of Pokhara, Kushma , Parbat, Beni, Sirinagar hill, as well as 350 kilometers around scenarios (Upadhaya 2008) .

The Sirubari village is natural gifted and also neat and clean and clean place and one of the most culturally rich, attractive typical of traditional Gurung village. The village is inhabited predominantly Gurung village at least one male member of each family is serving or has served in the India or British armies. Remittances and pensions comprise the major source of income to many Gurung households.

The village is on a ridge about four hour trek from the Arjun Chaupari also the Pokhara Sunquli highway about two hour drive from Pokhara. The best season to visit Sirubari is in winter or before rains. During the monsoon the vehicle are unable to reach the Sirubari.

The village has total population of 1031 of which 502 are female and 529 are male. There are a total of 143 household of which 49 are Gurung, 49 are Kami, 30 are Damai, 8 are Sarki, 4 are Gharti, 2 are Brahmin, 1 Muslaman, Kami, Damail and Sarki are occupational castes. The female based sex ratio reflects the migration of working age outside the village in Nepal as well as India and abroad for employment. Gurungs in Sirubari has a long tradition of working in British and Indian armies and also in Nepal. Remittances and pension comprise the major source of nonagricultural case income Reliance on Remittance particularly among the Gurungs is so high that most households do not them selves engage in agricultural work.

4.2 Ethnography and Culture

4.2.1 Origin

There is a legend about the origins of the Gurungs. According to the legend, a king of the Suryaor dynasty and the Bharadvaja gotr had two sons; He loved the younger Nochan in preference over the elder Lochan. Breaking the rule of succession, he crowned the younger. This caused Laochan, the elder son, to leave the palace and move towards the Himalayas to lead his life as an acetic (Gautam and Thapa Magar 1996).

Lochan's wife Kali, a priest, Badi Acharya, son of Mukunda Acharya of Garga gotr accompanied him and the priest wife Kasi accompanied him Kesai Singh of Khowase, a slave and his wife Phali also came with them. While the groups were on its way towards the Himalayas, they had to take shelter along with two prostitutes for a night in a shelter. When the

priest and king were fast asleep, the two prostitutes broke the janais (sacred threads worn by the Aryan caste) of the king and the priest, poured wine on their lips and then fled. When the king and the priest woke up of they found out what had happened and were ashamed as they thought that they had sexual relationships with the prostitutes. They began to live in the mountain in a sacred cave (Gautam and Thapa Magar 1996).

As time passed by, they freed the slave, changed his name to Ker Singh Thapa and ate food prepared by him. Lochan's wife Kali, gave birth to the three sons – Ghale Mahan Gurung, Godane Mahan gurung Lama, Mahan Gurung and a daughter Laxmi. The wife of the priest, Kasi, also gave birth to two sons – Lamechane Mahan Gurung (the elder) and Plone Lamechane Gurung (the younger) and three daughters – Kumari, Nari and Mali.

In time, these children intermarried, forming the ancestors of the Charjat. Ker Singh Thapa's wife Phali Gave birth to 10 daughters and 16 sons, who were the ancestors of SolahjaI. The sixteen sons were named Pajgyu Thapa, Nor Thapa, Kepcae Thapa, Timce Thapa, Procae Thapa, Yoca Thapa, Khulal Thapa, Kromcae Thapa, Gabri Thapa, Kokae Thapa, Kucae Thapa, Namcae Thapa, Lanae Thapa, Rupcae Thapa. The brothers and sisters intermarried, forming the Solahja (Gautam and Thapa Magar 1996).

4.2.2 Demography

In 2004 Gurungs' total population was shown as 543,571 or 2% of the population of Nepal (259,376 men and 284,195 women), with 338,925 Gurungs mother – tongue speaker (159,369 men and 179,556 women) (CBS 2001).

4.2.3 Physical Appearance

The Gurungs' appearance exhibits distinct Mongoloid characteristics, particularly in the facial features. The nasal root is not as depressed as in pure Mongoloid and the nostrils not so flared. The brow ridges are not that pronounced. The jaw is rounded and the molar bones (cheekbones) project both to the frontal area and to either side. The overall face is round and short. The mongoloid features of the eye folds and the upper eyelids are distinct, followed by a slanted integument lip and straight black hair.

Their build is short or medium, but sturdy and with muscular bodies. The complexions of the Gurungs range from dark brown to wheaten brown, with those living in the hills or lekhs being very fair. The highland Gurungs are more Tibetan, whilst low land Gurungs are more Aryan in appearance (Pilgrims Pocket Classic of Gurung 2007).

4.2.4 Language

Linguists say that the language of the Gurung belongs to the Tibeto-Burman family. They speak own language and they have own script. However, there is no uniformity of Gurung language among their community in different parts. All of the Gurung people in the study area speak their own language, Gurung. They have unique mother tongue. The language and the way of speaking of Gurung people from different places differ, even the words are of same.

Few ethnic words such as Gurung, Raji, Magar, Tamang, Chepang, Kham, etc. are given below:

Table 1: Words and their meaning in Different language

English	Gurung	Nepali	Kham	Chepang	Tamang	Magar	Raji
I	Nga	Ma	Nga	Ngga	Nga	Nga	Da
Two	Ngi	Dui	Nelbo	Nihjyo	Ngi	Nhis	Ni
Fish	Tang	Machha	Ngaga	Nga	Tarnga	Disya	Ngha
Meat	Soya	Masu	Sya	Sya	Sya	Sya	Sya
Eye	Mee	Aankha	Mi	Miv	Mi	Mik	Miku
Tongue	Le	Jibro	Se	Le	Le	Let	Layu
Die	Si	Marnu	Se	Sisa	Sipa	Sike	Sikang
Fire	Miie	Aago	Meha	Mhen	Me	Mhe	Mui
Teeth	Sa	Daant	Ha	Saik	Swa	Syaka	Swau
Firewood	Sing	Daura	Sing	Sing	Sing	Sing	Sing
Eat	Chan	Khanu	Jyanya	Jes	Chapa	Jyake	Jaku
Kill	Si	Maarnu	Syhnyya	Satsa	Seppa	Setke	Satku

Some words of Gurung language are similar to other Tibeto-Burman variant languages.

4.2.5 Ethnic Identification

Hundred percent of the Gurung people identified themselves as same ethnic group as Gurung, and are confident that their respective ethnic identities have not changed. The majority of wives of the Gurung community keep husband's family names after marriage. Among Gurung, the sub clans are their family names.

Gurung as an ethnic group is been down upon and dominated other higher caste people, as been said by the people. Gurung are called as 'Bhedo'. Because of the domination by the higher caste people they look very timid and submissive people. The younger generation people are hesitant to speak Gurung and mention themselves as Gurung due to feeling of domination by so called higher caste.

4.2.6 Housing

The traditional wall of Gurung house is made of stone and mud with stone slates roof. Very few houses are made of stone and cement with tin roof. The former and later type of houses is termed as pakki. According to the villagers, the history of the stone slates roofed houses is many years back.

4.2.7 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.

4.2.8 Drinking Water

About 100% of the surveyed households use the piped water for drinking purpose. They generally fetch water from public taps.

Table 2: Sources of Drinking Water

S.N.	Description	Number of HH	Percentage
01.	Well	00	00
02.	Modern Tap	23	100
03.	River/Stream	00	00
04.	Others	00	00
Total		23	100

Source: Household survey, 2008.

4.2.9 Dress and Ornaments

Nowadays, due to the modernization, urbanization and foreign influences, we find Gurung people wearing different kinds of clothing like T-shirts, Shirts, Trousers and Shorts which are not what they traditionally wore many centuries ago. The traditional clothing men wear consists of a long piece of loincloth known as Kchad. The upper part is Bhoto (vest) with

traditional Nepali Topi (cap). In between the upper and the lower part of the body, long clothes wrapped around the waist as a belt, tightly to compress the stomach muscles. Instead of this clothes wrapping used as a belt, some wear old army belts etc. In cold and wet seasons, they cover themselves with blankets made of sheep's wool.

Women wear phariyas, cholos, patukas, mujetros and a ghalek, which is a special clothes like bag hanging from the shoulder to the other side of waist, or worn across the chest and hung on the back. It is used for the purpose of carrying grains, food snacks etc. nowadays silk cotton saris, lungies, choubandi, cholos, velvet cloth, slippers, sandals, etc. are seen worn among the Gurung women.

Ornaments worn by Gurung women are similar to those worn by other communities. Earrings are huge and heavy phulis (noserings) on the nostrils, nau gedis, tilharis and squarish amulets hung along with poteh (small glass beads). Some even wear golden bangles and golden crescent moon hair-clips etc. upland Gurungs wear the same sort of the ornaments described, but they also wear necklaces strung with silver coins. They wear silver earrings, silver kalli(ankles) etc.

4.2.10 Food Habits

The everyday food of Gurung in the study area is Dhindo (Paikhu) and Gundruk. Buffalo meat and chicken meat is used as a festive food. But, after pregnancy, they give ghee, honey, meat, rice to the mother of newborn baby. Local beer and wine are also their favorites. But, there is significant number of Gurung people in the study area having not wine and beer forever gradually. Potato, mushroom, radish, etc., are also popular vegetables for them.

4.2.11 Religion

In ancient times, Gurungs practiced animistic and shamanistic forms of religion, which were similar to the pre-Buddhist, Bonpo religion of the Himalayan regions. Gurung worship Buddhism and Lamaism, especially Mahayan, but certain Hindu aspects have also been adopted. It is not possible to say that the Gurungs' religion is entirely Buddhist or Hindu, as with their various rituals and festivals, 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. They perform many religious rites and Lamas perform ritual which indicates an association with Buddhism. The practices of ghyabrings and jhankris indicate an attachment to animistic beliefs.

4.2.12 Festivals

Gurungs, like other Himalayan ethnic groups of Mongolian stock in Nepal, celebrate many festivals according to the lunar year. They celebrate Teej, Chaitra Dashain, Bijaya Dashami, Thhar, Maghe Shankranti, Sri-Panchami etc. and most of the Hindu festivals.

Their own festival is pushe pandra which is celebrated on the fifteenth of poush, which comes at the end of the December or the beginning of the January. It is also called Lhosar (New Year), with mass gatherings, worshipping, fairs, rituals, dances etc. Their Lhosar depend on their year, which is different to the Tibetan calendar's New Year.

They celebrate sripanchami or saraswati pooja which is also celebrated by Hindus. However, Gurungs celebrate differently by performing the ghantu dance, which ends on Baisakh Purnima, the Gurung celebrate in this festival by performing Bhumi Pooja to worship Mother Earth and the transplanting of plants. It is performed to insure a good harvest. Gurungs of all ages participate in this fair, which is celebrated throughout the

night. They sing jwari and young men and women interact freely. Brewed rakshi (wine) is also consumed.

4.2.13 Dance

Gurungs have two types of typical dances, which are the sorathi and ghantu. The sorathi re-enacts ancient legend about a king and his seven queens. This dance is only performed between dashain and tihar.

The gantu is a unique type of dance of the Gandaki Zone. It consists of forty verses, telling another tale of a king and queen and the events of their lives. The dancers are required to be virgin girls and must abstain from taking garlic and liquor for the period. These dancing girls are called ghantu.

It is a slow and rhythmic dance, with clockwise and anticlockwise twirling and has formal costumes and ornaments the dance fall in to a trance and act as a though they really are the characters in the story. Its purpose is for rain, a good harvest, to teach the girls how to be good wives and mothers, and for worshipping deities and ancestors. Sati ghantu is a type of ghantu which is performed only from shripanchami until Baishakh purnima and it's prohibited from being performed other than on these days. Baramase ghantu is a kind of ghantu that can be performed any time.

At the conclusion of ghantu performance, the performers visit shrines or temples and devote themselves to the mother goddess chandi. All the regalia are offered to the deity and a chicken is sacrificed. This ritual is known as ghantu dhurne and it ends the ghantu

4.2.14 Deities

The Gurung people are nature worshippers. They worship Kali as their main god. Gurung in the study area worship Jhankri, a famous local

deity. They offer he-goat, sheep, and roaster during worshipping the Jhankri deity. There are Gompa in the study. They gradually giving more focus on Buddhist religion and in study area everywhere can be seen Buddhist Gumpa.

4.2.15 Social Institutions

Family and Marriage

The Gurung family structures are both joint and nuclear families, though nowadays the nuclear family is more common. Gurungs have the custom if marrying their jaat, or only within their own group or tribe (tribal endogamy). Inter marriage with other tribes is not encouraged and not generally approved of. Often any intermarriage with other tribes is despised.

By tradition, the practice of matrilineal cross cousin marriage is preferred and marriage between parallel cousins is strictly forbidden. (Cross cousin means mother's brother's or father sister's child) The young are given a chance to follow their own choice. Though a boy's father's sister's daughter is much preferred. Some Gurungs have a custom of paying compensation if other party does not wish to marry their matrilineal cross-cousin.

Nowadays the acknowledgement of new ideas of mixed marriages, avoidance of marriage with close relatives, education, national development and employment abroad has resulted in the Gurungs intermarrying with other ethnic groups. Polyandry (having two or more husbands) and levirate (a dead man's brother being obliged to marry the widow to marry if there were no sons) A few isolated cases exist in the case of wife's sterility. Another wife is married for delivery of male heir for the lineage if the husband is economically sound.

Sororate marriage (i.e. the custom of marrying the younger sister of one's wife, specially after wife's death) and sororal polygamy (practice having two or more wives who are sisters) can be found in some Gurung communities, but are rare.

The usual pattern of marriage among the Gurungs is monogamy: *magi bibaha* (arrange marriage) and *chori Bibaha* (elopements).

Magi biwaha marriages are the normal forms of marriage. When a Gurung boy reaches the age of sixteen, the boy's father seeks a suitable partner for his son. An astrologer is consulted to decide the year in which the marriage is to take place. The year is based on the Tibetan calendar (i.e. *Iho*). Next the chosen bride's parents are notified and the patrilineal kinship verified. After the consent of the bride's parents, both the bride's and the bridegroom's horoscopes are compared to verify compatibility. If there is incompatibility, then the marriage proposal is immediately dropped.

Assuming compatibility for the marriage, the engagement rite (*Yab*) involves offering gifts such as a bottle of liquor and *sel roti* (i.e. kind of Nepalese traditional oil-fried, ring-shaped bread which is made of rice flour). Once the bride's parents accept the gifts, the marriage proposal is understood to be agreed on and the date and time for the marriage are then agreed.

On the set date, the groom, along with his *janti*, will set off to the bride's home. On arrival; the *janti* is welcomed and given a *bhoj* (feast). The *janti* carries gifts of home-brewed wines, *sel roti*, etc.

The groom presents the bride with some money known as *Saipata* and in the evening the bride's father and lineage brothers perform the foot-washing ritual which is known as *phale khrib*. For the dowry, money and

gifts are provided. The musicians play their instruments accompanied by the firing on blanks from a musket and muzzleloaders to indicate the completion of the marriage ceremony. All the people attending the ceremony gather to sing, dance, eat, drink and make merry until the following morning.

The groom and the janti, along with the bride and some of her helpers return to the groom's house. At the groom's house, a ritual of slaughtering a chicken on the threshold of the main door is performed. This is done to prevent any evil spirits entering the house along with the bride. After this ritual, the bride is taken quickly into the house. The groom's sister(s) locks the main door from inside and will not open it until offered some money.

In the house, an oil lamp is put on rice that is set on brassplate, which is then placed on unhusked rice on a Nanglo (circular winnowing fan). To gargrons (water containers) of coppers or brass are filled to the brim with water and placed on both sides of the main doors as a sign of good omen.

A virgin girl (who should have living parents) then picks up the nanglo, which is holding the oil lamp, rice, brass plate and unhusked rice. She picks up the nanglo with both hands and walks back wards to places it by the side of the wedded couple. As they arrive at the house, tika blessing are given to them.

On the third day after the marriage, another ritual (duhlahi paharkaune) is performed when the bride is brought back to her parent's home. The newly wedded couple goes to the bride's home along with gifts.

Once chori biwahaor elopement marriages were quite rare in gurung society, but these types of marriage are more socially approved of and are on the increase. The boy is not under any social obligation to take formal

permission from the girl's parents and can skip the various rites and rituals of marriages.

With elopement marriages, the girl is taken away not to the boy's home, but the boy's relative's or friend's house. The boy then informs the girl's parents and requests them to accept and approved of the marriage. He requests that any earlier arrangement of marriage which the parents might have made for the girl be cancelled. A small ceremony is held after the girl's parental agreement for legal and social recognition. These types of marriages are more frequent and popular in urban areas and have been attributed to the influences of urbanization

Another type of marriage is prem biwaha (love marriage) where the partners have the freedom to choose. Second marriages can occur if this marriage failed. Causes of Gurung men living together with a wife of another ethnic group especially when not legally married are rare.

Divorce among Gurungs is quite common. A woman who has no desire to continue living with her husband can get divorced. It is legally permitted among Gurung people and the procedures are not as complex as in other tribal societies. There is no social hindrance or taboos for remarrying widows and divorcees.

4.2.16 Life Cycle Rituals

Birth

When a child is born, Gurungs consult astrologers. Three days later, the child is given a name. A married daughter is not permitted to give birth at parents' house, since this is believed to bring bad luck. If it dose happen, the after birth must be buried behind the house after consulting an astrologer or Brahmin priest. The Chhaiti ceremony, held on the sixth day

after birth, is done only for the first son. In this ceremony, relatives and peoples from the neighbourhood are invited for a feast.

Nine days pollution is observed after the birth of a boy and seven for a girl, after which the mother is purified with a sprinkling of cow's urine. On these days the child is officially named at the navran ceremony. Gurungs also performed the rice-feeding (pasni) on the ceremony (also known as bhat khuwai). From this day onward, the child is provided with solid foods. The child can only wear new shoes and dresses after this ceremony has been completed. The boy's hair shaving ceremony is also performed, at the age of five or six in this ceremony, known as chhaewar, the boy's hair is shaved for the first time by his maternal uncle.

Festivals

Gurungs, like other Himalayan tribes of Mongolian stock in Nepal, celebrate many festivals according to the lunar year. They celebrate Teej, Chaitra Dashain, Bijaya Dashami, Thhar, Maghe Shankranti, Sri-Panchami etc. and most of the Hindu festivals. Their own festival is Pushe Pandra which is celebrated on the fifteenth of Poush, which comes at the end of the December or the beginning of the January. It is also called Lhosar (New Year), with mass gatherings, worshipping, fairs, rituals, dances etc. Their Lhosar depends on their year, which is different to the Tibetan calendar's New Year.

They celebrate Sripanchami or Saraswati Pooja which is also celebrated by Hindus. However, Gurungs celebrate differently by performing the Ghantu dance, which ends on Baisakh Purnima, the Gurungs celebrate in this festival by performing Bhumi Pooja to worship Mother Earth and the transplanting of plants. It is performed to insure a good harvest. Gurungs of all ages participate in this fair, which is celebrated throughout the

night. They sing jwari and young men and women interact freely. Brewed rakshi (wine) is also consumed.

Death rites

Death is of great importance to the Gurungs. They have two types of funerals one is cremation and the other burial. The choice depends on the priest, who must study the stars and constellations at the moments of the death. Gurung have a common burial ground and if the burial ground is found to be full, they will dig up the old graves of the families, rice grains are offered to the grounds before placing the body in it. Before filling the grave, small piece of gold or silver is put on the mouth of the dead body with some food and liquor. After this, the grave will be covered with earth. Those who die in accidents are given burials.

For cremations, a hollow stone structure with holes at the bottom is built. The holes at the bottom are the fire. The body is placed on the firewood and lit. Along with the men, sisters and other female relatives of the deceased person attend the funeral. For a deceased male, the maternal uncle or brother-in-law provides the funeral shroud. The brother does the same for deceased marriage women. The Gurung funeral is split into two parts: the initial mortuary rite—nu-Sirubari and the concluding memorial ceremony – arhun or pai.

When death occurs in a household immediately the sons and brothers and close kin of the deceased assemble and raise a white banner called ala on the roof of the house provided by the deceased's paternal brothers. This is done to guide the spirit and to indicate to the neighbours and villagers that death has occurred within the household. When a woman dies, her husband performs her funeral rites. If an unmarried female dies, her father will do the rites. The sons of deceased man will remove their caps,

the wife breaks her glass bangles and her hair is unpainted by her daughters.

The corpse is forced into a seated position and placed within a wooden box or a large copper vessel. This is bound in a shroud and transported to the funeral grounds by the son-in-law, in the compound where the corpse is being kept. Within the house, ghyabring commences ghe tu is done for performing worship. Tauko phadkaune is a ritual that turns the corpse towards the main door through which it is to be taken out of the house. A lama, jhankri or ghyabring (a priest from their own class) performs a ritual, onab , in which he does a counter – clock wise dance and lifts his feet over the corpse to expel evil spirits that make attack the deceased person's souls. Later females bathe the lama's feet the organizers of the whole funeral hmome - consisting of sons-in-law and neighbours who mourn and pay the lama his services.

A flower called chyuta or its leaf is brought by the hmome. A ritual karmu krigi is completed before the funeral procession, where the relatives and neighbours offer their last gifts and pay their respects to the deceased. Karmu is performed for women and krigi for men. Aansyu kwe which consists of food grains, money and clothing, is offered by the deceased's parents. Later all these offerings are collected and distributed among the organizers for the funeral rites.

The next day kyan is done. A goat is sacrificed to offer blood so that the deceased have a safe and easy way into heaven. The meat is then later cooked and distributed among the funeral attendants to eat. The deceased's daughter then touches the feet of the deities with some water and using a leaf or flower of chyuta, sprinkles it on to them and then drinks it. When a ghyabring is used, the daughter of the deceased touches the ghyabring's feet instead of the deities and a brass plated and a small

bowl is given to the daughter. After completion of the arghun, the daughter takes the plate and bowl in the krasa ritual.

After completing the burial, and a bamboo pole to which a white cloth banner is attached-is erected over the grave or cremation site. This is similar to Tamang and Bhote rites. The astu (cranium bone) is collected after the cremation for the arghun rites. Sons and patrilineal brothers and sons completely shave off their hair and eye brows; not even the topknot of the hair remains. Then later along with all the attendants of the funeral, they return and step over a fire burning with incense poisoned the middle of the road.

Mourning goes on for the next three days, but for close relatives continues for thirteen days. The sons of the deceased can, if they wish, continue to mourn for six months, abstaining from consuming meat, oils, salts and any kind of alcoholic drinks. In the mourning period, entering is restricted, as is worship, as is participation in any auspicious occasion, acceptance of deity tika and Prasad, wedding, wearing flowers and having sex. The mourning is only completed after the gaunth (urine of cow) is sprinkled on them. The sprinkling of gaunth is to cleanse and revive the person, so they can again enjoy ordinary daily life with no restrictions.

After three days, a year or three years following the death, a ceremony is performed called paye, pai or arghun. This is done on odd number days, month and years after the death. An astrologer determines the date and time for the actual arghun which then commences in the evening, lasting up to three days. On the first day, a 10 to 12 feet long piece of green bamboo is split length-wise in the presence of the gathered patrilineal and matrilineal kin in the compound of the house. The pieces of the bamboo are then wrapped in a shroud, known as iha. This commences arghun. If a Lama priest is conducting the ceremony, it will be hoisted in the

yagyashana, but a ghyabring priest will hoist it on the rooftop and start beating a dhyangro(drum)while reciting mantras and prayers. A goat is also sacrificed to pacify evil spirits and tutelary deities are paid homage.

On the second day of the arghun, the sons-in-law and maternal uncles make a pla(effigy of the deceased). For this, certain wood and leaves are used, to indicate the various physical parts. It is covered with a shroud on this pla, the astu(cranium bone) is placed, clothed and adorned with ornaments. The deceased's brother-in-law obtains food and other gifts from the deceased's relatives. Crying is enacted again at the pla's foot, as though the real death had just occurred and mantras are read by lamas or ghyabrings. Other people who attend, dance and sing with the clashing of cymbals and drums throughout the night. This dance is called jhyaure seba and anyone can participate.

On the final day, preparation is made for the pla to be carried towards the jungle, accompanied by the prayers of the Lamas and ghyabrings. A ritual dance is performed by the affines (of the same generation) in clockwise and anticlockwise directions according to the song's rhythm. Later weapons like the khukuri are waved about in order to drive away devils and evil spirits by agnates (relatives through male descant or on the father's side) and affines. A sheep is sacrificed and omens are predicted from the sheep's liver. The pla is removed and carried to the jungle, followed by the attendants and observers along with the Lama, jhankris and ghyabrings

On the reaching the jungle, while reciting maintras the pla is broken into pieces and scattered into the jungle informed the deceased that he should now join the world of his ancestors and not remain among the living.after the procession returns, the reviving ritual is done, a feast is offered and

merry-making commences. The singing and dancing indicates the end of the arghyn.

4.2.17 Political Status

Gurung people in the study area are politically aware. We are organized into different political organization and especially Congress party organization says Captain Rudra Man Gurung. But, it is not good idea to show the political color for the development of Village Tourism, says Man Bahadur Gurung. According to the field survey, 2008, out of the 23 surveyed household 15 Households found as affiliated to Congress Party.

4.2.18 Education

Education plays vital role in every aspect of people's life. Without education people's attitude and knowledge can not developed. There is one secondary school and one primary boarding school in the study area. We made the secondary school as 10+ 2 this year and opened primary school as well in the village says Ratna Gurung, a local teacher.

4.2.19 Health Services

The study area has a Health post and three local medical halls. Health workers such as assistant health worker in sub-health post and junior health workers in medical are available. Common diseases like, fever, cough, abdomen pain, headache, cuts, wounds, etc, are locally treated. For severe and complicated diseases Gurung people go to Pokhara and other places.

4.2.20 Communication

There is a post office in the study area. Telephone services are available and newly established mobile services also functioning well in the village. Due to the modern communication facilities the importance of the post office is decreasing.

4.2.21 Occupation

Occupation depends on people life styles and their expenditure in their day to day life. Hunting and herding is ancestral occupation of Gurung people. After the passage of time, such occupation resulted to inadequacy for their survival. Slowly they started farming and still farming is their major occupation in these days.

Gurung in the study area are business oriented community, they sell things surplus to them.

Table 3: Occupation of the HH in the study area

S.N.	Occupation (Primary/Secondary)	Number of HH	Percentage
01.	Tourism/Agriculture	06	26.08
02.	Army/agriculture	02	8.69
03.	Army/Tourism	15	65.21
Total		23	100

Source: Field survey, 2011.

A detailed study on occupation in the study area (Refer in Table 3) revealed the fact that 06 households (26.08%), out of the 23 households involved in Tourism and agricultural activities as their primary and secondary occupation. The primary and secondary occupation of 15 households (65.21%) is Army and Tourism. But, it is found that Tourism is associated in each and every camp as being dominantly.

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: Type of Land Holding

S.N.	Description	Household	Percentage
01.	Registered	23	100
02.	Unregistered	00	00
03.	Both	---	---
Total		23	100

Source: Field survey, 2011.

The field survey 2008 (Refer Table 4) revealed that all of the selected households have registered land.

4.2.23 Food Sufficiency

Household survey conducted in 2008 has explicitly shown that all households possess the own registered land. But only 02 households (8.69%) out of the 23 households have sufficient food. The supplementary sources for food deficit families are mainly Army and Tourism.

4.2.24 Livestock and Poultry

In Gurung community Cow, Sheep, Ox, and Poultry are domesticated. Livestock is useful for meat as a protein supplement, income generation, and manure making for agricultural field. The main source of protein to the Gurung in the study area is Buffalo and chicken.

CHAPTER – V
SOCIAL AND CULTURAL IMPACTS OF 'VILLAGE TOURISM'
IN THE STUDY AREA

5.1 General Introduction

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 uses patterns, value systems, 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 whom the considered as agents of diffusion and acculturation (Nunez, 1963:352).Tourism is the main vehicle to bring the changes in societies. It is responsible for acculturation and cultural diffusion.

Sirubari is predominantly a Gurung village with rich Gurung heritage and tradition. Village tourism in Sirubari started in April 1997. Unlike the Annapurna Conservation Area Project, which is a regional exercise in relating tourism to conservation and development, the Village tourism in Sirubari', a hill village south of the Annapurna region, may be considered a micro-exercise in making tourism relevant to local economic and environmental development. Village tourism in Sirubari is a proactive initiative in tourism managed from the supply side. Although it is too early to assess the Sirubari experience, the concept and the process and its economic, environmental, and social implications are of interest in looking at sustainable tourism in the rural mountains (Kunwar 2006).

The Focus Group Discussion (2010) conducted in Sirubari revealed the facts that the concept of village tourism is one of 'home stay' or 'paying guest' with an emphasis on interacting and living with the host

community. It offers the visitors an opportunity to experience first hand the culture, customs, and daily life of the household and the community. Some trekking is involved but the village experience, in the natural, social and cultural setting, is the main tourism product. The guests stay in groups of two to five in assigned households where arrangements for accommodation, meals, snacks, and so on are made. It is a complete family atmosphere. The management of the supply component through a participatory institution, broad-based sharing of benefits and a new approach to visitor satisfaction are other unique features of the Sirubari model of village tourism.

After the declaration of Sirubarui as a first model of Village tourism the number of tourists is increased. The following table gives the scenario of the inflow of tourists in Nepal with comparing to Sirubari over years and the rate of fluctuation.

The above Figure shows that since its inception Sirubari had observed continues growth in the number of tourist both international and domestic. But since 2002, the number dramatically reduced owing primarily to political stability and Maoist insurgency. It is encouraging to note domestic tourists are much grater in number than international tourists. For example in 2007, 337 domestic tourist visited Sirubari as against 42 international tourists. This also shows the growing popularity in Village tourism among domestic travelers.

The purpose of visit by tourists in Sirubari may be classified into sight seeing, recreation, pleasure and relax and research study of people and culture. The distribution of tourists by purpose of visit since 1997- 2007 is presented the following table.

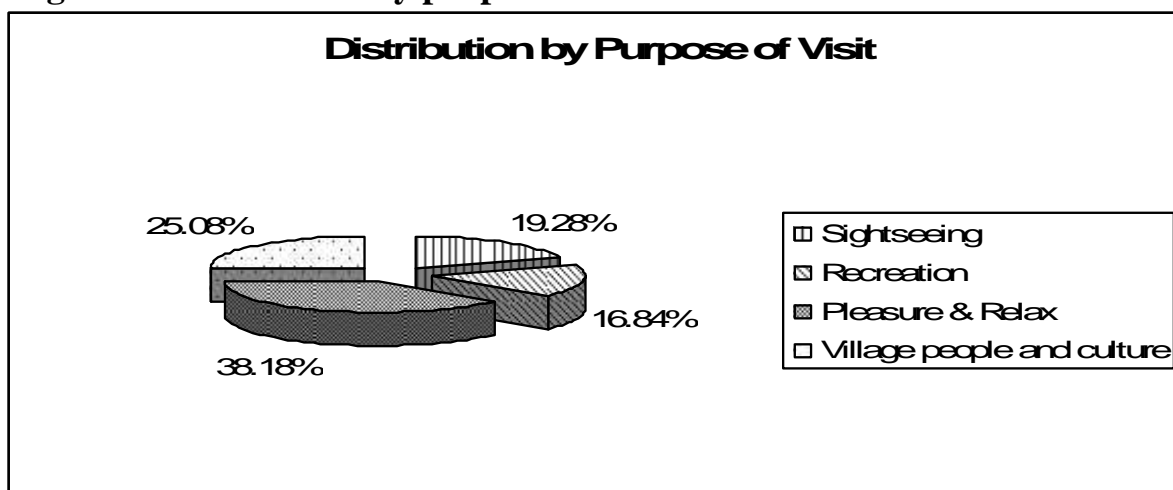
Table 5: Distribution by Purpose of Visit in Sirubari (1997-2007)

Purpose Of Visit	Total number	Percentage
Sightseeing	276	19.28
Recreation	241	16.84
Pleasure & Relax	555	38.18
Village people and culture	359	25.08
Total	1431	100

Source: Tourism Development Management Committee 2008

The above mentioned table shows that majority of tourists visit at Sirubari for the purpose of pleasure and relaxes by following traditional culture, cultural heritage, folk song, folk dance as well as Ghatu, Sorathi dance, Krishna Charitra etc. In Sirubari 38.78 percent of tourist visited for the purpose of pleasure and relax, 25.08 percent of tourist for village people and culture, 19.28 percent of tourist for sights seeing and 16.84 percentage of tourist for recreation. Thus, there is no significant different between the purpose of visit can be shown in pie chart.

Figure 1: Distribution by purpose of visit in Sirubari



Source: Tourism Development Management Committee 2008

Tourists who had visited in Sirubari were different in age. Out of the total tourists who visited in the Sirubari, 8.87 percent were below 25 years.

Similarly, 25.15 percent of the tourists were 50 years. While 66.96 percent were 26 to 50 years. The following table shows the inflow of tourists in different ages.

Table 6. Flow of tourist and their ages in Sirubari (1997-2007)

Age group	Number	Percentage
Below 25 years	127	8.87
26 to 50 Years	944	65.96
Above 50 Years	360	25.15
Total	1431	100

Source: Tourism Development Management Committee 2011

The differences of the age of tourists can be shown in following Figure also. It shows that most of the tourists who visited in Sirubari after the declaration of Sirubari as first model village of village tourism were in 26 to 50 years (Refer in figure 3)

Figure 2: Age Difference Tourists in Sirubari



Source: Tourism Development Management Committee 2008

The length of stay is crucial Factor in tourism industry. Length of stay of tourists is important rather than its numbers for healthy growth of village tourism. The length of stay varies on the basis of tourist' nature and it

depends on time, money and desire of tourists. The scenario of the length of stay of tourists in Sirubari is presented below. It shows that the length of stay varies from at least one day to 4 days in Gurung community.

Table 7: The Length of Stay of tourists in Sirubari (1997-2010)

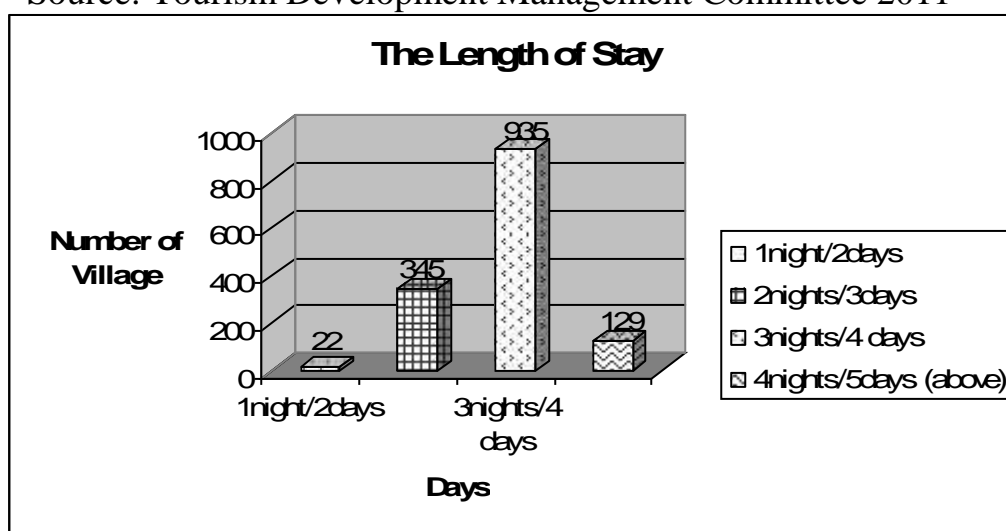
Duration	Village Number
Day Excursion	
1night/2days	22
2nights/3days	345
3nights/4 days	935
4nights/5days (above)	129
Total	1431

Source: Tourism Development Management Committee 2011

The length of stay of tourists at Gurung community is presented below.

Figure 3: The length of stay

Source: Tourism Development Management Committee 2011



Above mentioned tables and figures only show the inflow of tourists in Sirubari in different years. The following table shows the impacts of village tourism in Sirubari village.

Table 8: Impacts of Village Tourism in Sirubari

S.N.	Impacts of Village Tourism	No. of Respondents	Percentage
1.	Social	05	21.73
2.	Cultural	06	25.08
3.	Economic	07	30.43
4.	Environmental	05	21.73
Total		23	100

Field Survey, 2011

The research conducted in Sirubari revealed the facts that out of the 23 studied households 05 (21.73%) told that they are socially affected from village tourism. The impacts of village tourism for 06 households (25.08%), 07 households (30.43), and 05 households (21.73) 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 Sirubari

Society is possible due to the social interaction among the individual, group, community, nation and international community. Social impacts include the changes in different spheres and facets of social life. There includes the changes within 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 negative social impact in Sirubari village people is discussed.

The research conducted in Sirubari revealed the facts that out of the 23 surveyed households 05 Respondents (21.73%) told that the impacts of Village tourism in Sirubari village is social. Among the 05 (21.73%) social impacts respondents 02 respondents (8.69% of total 23 interviewed

households) say that Village tourism did impact on their family structure. But, 01 Respondents (4.34% of the total 23 households) told the impacts on community as the impacts of Village tourism (Refer in table 10).

Table 9: Social Impacts of Village tourism in Sirubari

S.N.	Social Impacts	No. Respondents	Percentage
1.	Impacts on family Structure	02	8.69
2.	Impacts on community	01	4.34
3.	Both family and community	02	8.69
Total		05	21.73

Source: Field Survey 2011

5.2.1 Social Impact on Family Structure

The study conducted in Sirubari revealed the facts that village tourism changed the family structure of the local Gurung community. According to the villagers, the household was composed of more than three generations before implementation of the village tourism. It reveals that joint family was common in practice among the Gurungs in Sirubari Village. But, nowadays there are dramatic changes in the view of natives regarding family structures. Most of the natives especially new generation are interested to stay in nuclear family instead of joint family. The members of the natives seem busy in work and they cannot give their time in agriculture and other activities from which the quarrels might be created in between members of the family. Besides, they are following nuclear family on the account of the business and job outside the village.

The impacts on family structure by the village tourism in Sirubari are also found during my study. Out of the 05 Respondents (21.73), 04 Respondents (17.39%) told the impacts of Village tourism on the family structure. The impacts of village tourism on family structure, 02 Respondents (8.69) told the impacts of village tourism as the change of

family size. Two Respondents feel that the impacts of village tourism as the change of decision making education of the family and cooperation within the family (Refer in Table No11). The following table gives the picture of social impacts of village tourism on the family structure.

Table 10: Impacts of village tourism on family structure

S.N.	Impacts on Family Structure	No. Respondents	Percentage
1.	Size of the Family	02	8.69
2.	Decisions Making	01	4.34
3.	Education and cooperation of the Family	01	4.34
Total		04	17.39

Source: Field Survey 2011.

The Focus Group Discussion (2011) with the villagers in Sirubari also found the facts that with the village tourism side by side the process of modernization, westernization etc. came 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 became 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 Sirubari. Due to the village tourism in Sirubari village the inflow of the number of tourists increased. After the involvement with the foreign tourists the local villagers 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 Changed the Family Structure

Sabitri Gurung an inhabitant of Sirubari village and a local teacher feels the changes of family residence due to the village tourism. She lived in joint family at that time she was child. “It was very difficult and tenuous to live in common but it was our common practices”, Sabitri recalls her past. 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 values of the local people are changed due to the influence of modernization. We have no time to serve the elder 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 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.

The case study ...shows the changes of family forms. The joint families became the nuclear ones. The decision making of the household 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 Sirubari village revealed the facts that the village tourism also changed the community of Gurung people. To promote the village tourism in community level, different organizations are established. Ama Toli, Nawa Youth Club, Tourism Development and Management Committee (TDMC) and Nepal Village

Resort Ltd. Basically other than TDMC & NVR are the main factors which play vital role to developed community based village tourism at Sirubari.

The Impacts of village tourism at community level can be seen in different sector and facets of the society. The establishment of schools, roads, clubs, and different organizations are the example of the effects of village tourism in the community. Before implementation of village tourism in the community the ‘we feeling’ of the local people is weaken but now it is strong due to the tourism. Most of the works are done communally and it created the neighborhood among the households.

5.3 Cultural Impacts of Village Tourism in Sirubari

Culture is the way of life of local people who inhabited in particular place. In Tylor’s views, “ Culture is that complex whole which includes knowledge, beliefs, morals, art, law, customs, and any other capabilities and habits acquired by man as a member of a society” (1871). Impact of the culture includes the way of people, life style, language, taste, moral behaviour, dress pattern, religious activity, and festivals and so on.

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

The research conducted in the Sirubari Village revealed the facts that the impacts of village tourism in local culture are outstanding. In Sirubari

village the impacts of village tourism in cultural sphere can be seen. Out of the 23 surveyed households 06 households (26.08%) told village tourism impacts the cultural spheres. Within the cultural impacts of the village tourism 02 respondents (8.69%) said that changes of house structure and the process of Trinketization are the impacts of village tourism. Similarly, 02 households (8.69%) felt that village tourism brought the changes in life style, festivals and language. Village tourism impacts on moral behaviour and hospitality of local people according to the 04 Respondents (17.39). for details cultural impacts refer in table 12.

Table 11 Cultural Impacts of village tourism in Sirubari

S.N.	Cultural Impacts	No. Respondents	Percentage
1.	Impact on House Structure, Trinketization	02	8.69
2.	Impact on Life Style, Festivals, Language	02	8.69
3.	Impact on Moral Behaviour, Hospitality	04	17.39
Total		06	26.08

Source: Field Survey 2011.

5.3.1 Impact on House Structure

The Gurungs have their own social system. It is found that social structures of natives have changed. Previously, each and every household of the Gurungs seemed to be one or two storied and manmade of non-plastered bricks. Gradually, the natives are attracted towards the construction of their homes in modern style. So, architectural pollution has experienced in Sirubari. From the field survey, it is found that most of the new generation want to stay in modern types of house.

On the one hand architectural pollution has occurred but on the other hand 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. More broadly, the involvement of local communities in tourism development and operation appears to be an important condition for the conservation and sustainable use of heritage. A tourist often waves upon, seeing a woman smiling from her traditional "Ankhi Jhayal" (eye shaped window). Thus, a question arises why build modern houses if traditional one is more lucrative.

5.3.2 Impact on Life Style

Sirubari has also unique life style and also helped to the villages live up to its glory. This is still true unspoilt Gurung tradition. Active participation in cultural activities has been an inalienable part of Sirubari life. We may chance upon musical traditional bands going on around the villages. The tourist visits this village to see all the traditional life style, but nowadays due to impacts of tourism and others life styles has changed lot. The pure Gurung life style is seen only among the old members of the society.

5.3.3 Impact on Festivals

Gurungs of Sirubari celebrate many festivals according to the lunar year. They used to celebrate Loshar, Teej, Chaitra Dashain, Bijaya Dashami, Tihar, Maghe Shankranti, Sri-Panchami etc. and most of the Hindu festivals. But after launching the village tourism they do not celebrate all Hindu festival as before. The impacts of village tourism on the festival of Gurungs can be seen a lot. They celebrate their festival in Buddhist way by revitalizing them.

5.3.4 Impact on Religion

In ancient times, Gurungs practiced animistic and shamanistic forms of religion, which were similar to the pre-Buddhist, Bonpo religion of the Himalayan regions. Gurung worship Buddhism and Lamaism, especially Mahayan, but certain Hindu aspect have also been adopted. It is not possible to say that the Gurungs' religion is entirely Buddhist or Hindu, as with their various rituals and festivals, 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. They perform many religious rites and Lamas perform ritual which indicates an association with Buddhism. The practices of ghyabrings and jhankris indicate an attachment to animistic beliefs.

The study conducted in the Sirubari revealed the fact that the number of the followers of the Buddhism is increasing. It is due to the village tourism. The local people show cultural practices being based on Buddhist religion and values. They revitalized the Buddhism to attract the tourists in Sirubari as their ancestral identity. Village Tourism in Sirubari changes the religious practices of the Gurung community. Nowadays they present and worship Buddhist deities and festivals to attract the Tourist. So, religious practices are directly related to their livelihood .

5.3.5 Impact on Language

Gurungs are also one of the major ethnic groups of Nepal. They speak their own dialects known as Gurung Lipi. They communicate in their own language. After the introduction of tourism in Sirubari 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 others language. If this trend goes rapidly, the native language will be vanished.

5.3.6 The Process of Trinketization

Trinketization refers to the process of the duplicating the product in small size for transportation friendly. This process loss the identity and importance of the products as it is before. The artefacts of Sirubari also are victimized of the harmful side effects of village tourism. The members of Tourism Management Committee told that most of the domestic and international tourists want the products in small size and in cheap price. It produces and reduces the quality and concentrated in the quantity. Thus, there is impact of the village tourism on the originality of the size of the products .

5.3.7 Impact on Moral Behaviour

Even though cultural impacts of tourism like prostitution, crime, drugs addiction and gambling have not studied in fieldwork. As in the most tourist destination, the rate of crime the influx of tourism is low. The question arises whether the Gurungs are involved in such activities or not. So, the researcher has followed the oral interview with respondents. No respondents blamed the natives to involve in the prostitution. They do not take these incidents seriously and consider it as a natural phenomenon. There is no sign of gambling, but he elderly people said that they were not interested this type of entertainment.

5.3.8 Impact on Hospitality

"Atithi 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.

The study in the Sirubari revealed the fact that people who have operated hotels, business, and souvenir shops warmly welcome the guests for the purpose of their business whereas traditional hospitality can be found in their homes. Regarding the hospitality, Gurungs in Sirubari are changing day by day and they express the original hospitality with the expectation getting something from the guests.

In fact the hosts never expect any return from the guests in the original hospitality. When the tourists go to natives homes they are highly welcomed with their Cultural programs, food and drinks. In response to the warm welcome of the natives, the guest presents some gifts to them and also takes some photographs. This type of interaction makes the natives more ambitious and commercial and consequential original hospitality is replaced by commercial hospitality. Further more, it can be seen that not only for the tourists, but the Gurungs have begun to ignore the original hospitality to their guests. Previously, when the guests come they were given their traditional food, Gundruk Dhindo and fried potato (fried potato) and local wine. But these days Gurungs, are modernized and gradually leaving this kind of hospitality in Sirubari.

5.3.9 Demonstration Effect

As far as the demonstrational effect is concerned, the Gurungs have left out their traditional dresses. Very few old folks are seen in their traditional dresses. After the influx of tourism, the native is highly impressed by the tourist dresses and they started to imitate what the foreigners wear and what they do. The Gurungs are tempted 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 Gurung's 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. Gurungs are also influenced by the other caste also in Sirubari. Some, locals used modern dresses like shirt, pant, loose wear, making the different hairstyle 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 Sirubari 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 General Introduction

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 then national income of a country.

At national level, contribution to the Gross Domestic product foreign exchange earnings (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 Inflation many of the goods and services in tourism are owned and managed by outsiders. of the local price of land and certain goods and services may take place in rapidly developing tourism areas negatively affecting the local population.

6.2 Economic Impacts of Village Tourism in Sirubari

Tourism has changed the local people economic status within the short period of time In Sirubari local employment is generated by the tourism. It was observed that the traditional dependence on agriculture has been reduced in heavily used in tourist area the village economy is being altered by the labour needs of the tourist industry. The important thing is

that today in proper Sirubari most of the peoples economic standard is very well and they have no hand to mouth problem i.e. The standard of the peoples is quiet good in the comparison of the past because they can afford the modern facilities, goods imported dresses and essential things in their daily life.

The Focus Group Discussion (2008) conducted in Sirubari revealed the facts that one of the local tourist guides of Sirubari told me that some tourist came in the Sirubari and stay here as a home stay paying guest. And they eat what the local people such as Dal, Bhaat, meat, Local wine etc. So we can understand that the host society of Sirubari can serve and have the ability give facility to his guests; this is all the symbol of good economy and it also proves that the economic status of the peoples is quite improving in the comparisons of the past.

Table 12: Economic Impacts of Village tourism in Sirubari

S.N.	Economic Impacts	No. Respondents	Percentage
1.	Impacts in households level	03	13.4
2.	Impacts on community	02	8.69
3.	Both family and community	02	8.69
Total		07	30.43

Source: Field Survey 2011.

The above table shows that out of the 23 surveyed households, 07 households (30.43%) told that the Village tourism impact the economic condition of the local people. Among them the economic impact of 02 households (8.69%) was household level and remained 02 households (8.69) was community level. The economic impact of 02 households was both family and community level (Refer in table No 13)

6.2.1 Economic Impacts in Household Level

Tourism plays the vital role for the economic activities of the local people at different levels. Economic impacts are related with the livelihoods of the local people and it is related with income sources too. In Sirubari, Village tourism is one of the dominant sources of income to the local Gurung people. After the declaration of Sirubari as a Village Tourism destination the livelihood of the local people have changed. It is due to the tourism that the earning capacities of the local people becoming sound and this are directly related to the life of the local people.

The following table shows the annual income of the respondents in Sirubari village. There are three main sources of income of the local people. All of the 23 surveyed households found that they are involved in Village tourism. Among them, 02 households (8.69%), the annual income is Rs. 10000-19999. The annual income of the 10 households (43.47%) is Rs. 20,000-49,999 and so on (Refer In table 14).

Table 13: Annual income of the Respondents

S. N.	Income Ratio in NRS	Annual Income of the Respondents In NRS					
		Village Tourism	Percentage	Agriculture	Percentage	Pension/ Remittance	Percentage
1.	01-999	---	---	02	8.69	---	---
2.	1000-4999	---	---	07	30.48	---	---
3.	5000-9999	---	---	08	34.78	01	4.34
4.	10000-19999	02	8.69	04	17.39	02	8.69
5.	20000-49999	10	43.47	02	8.69	01	4.34
6.	50000-99999	6	26.08	---	---	04	17.39
7.	100000 above	5	21.73	---	---	10	43.47
Total		23	100	23	100	18	78.26

Source: Field Survey, 2008.

The above table (Refer in Table 14) also shows that most of the households depend on all three sectors but the main sectors of the income

generation is Village Tourism. Similarly, the pension and the remittance is also the main source of income of the villagers. All 23 households' have taken Village tourism and agriculture as their income sources. But, only 18 households (78.26%), out of the 23 surveyed households' have taken pension and remittance as their income sources.

The research conducted in the Sirubari revealed the facts that economic factor has played the great role to improve the condition of local people. During the fieldwork at Sirubari, most of the households more or less agreed to the fact that the economic impacts of village tourism playing the vital role to improve their livelihood strategy. The following one is the case study of economic impact of village tourism in Sirubari.

Case Study 2

All hopes came into true due to the Village Tourism!

Mr. Jitendra Bdr. Gurung, an inhabitant of Sirubari Village Tourism area, tells his current position by recalling his past. "I don't want to imagine my past life which was full of insecure and difficult to survive", says Jitendra. "After the declaration of Village Tourism in our area, all hopes came into true. Now, My life is secure and I have many opportunities to work for the betterment of our golden bough", he further added.

The economic situation of Jitendra is sound due to the tourism. He is one of the active members of the 43 households who have adopted the village Tourism in the study area. He has three sons and two daughters with father and mother. All are now depending on the income from Village Tourism. His sons and daughters are now studying in Pokhara. So, I think Village Tourism made me economically sound, says Jitendra.

The above case study (Refer in Case study...) shows the economic impacts of village tourism in household of the respondents. This is one of their main sources of income and their wellbeing Village tourism.

6.2.2 Economic Impacts in Community Level

Community levels impacts refer 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 inter family relation. To sustain and develop tourism in particular place the infrastructure is needed for the tourists. In Sirubari Village tourism area the basic infrastructures for the tourist like transportation, hospital, drinking water, sanitation, security etc. at community level is available. It is due to the village tourism most of the income generation activities are developed at community level.

The Focus Group Discussion (2008) Conducted in the Sirubari revealed the facts that all of the people are working communally to sustain the village tourism to their community. In Sirubari village, local people regard the tourism as an important source of economy. It is due to the Village Tourism, most of the households and the people are employed. They engage to promote the village tourism and they also established different organization to generate the income. They also established the regulative body to control about the activities of the local people. They also opened the cottage industry in the study area and produce bag, flag, caps etc. to sell the tourist which is key stone for the local peoples' livelihood.

Case Study 3

Village Tourism Opened the Doors of the Economic Opportunities!

Man Bahadur Gurung, an inhabitant of Sirubari village is one of the active members of Tourism Development Management Committee regards village tourism as a main source of income to their community. “After the establishment of Village Tourism in our community the economic condition is improved and now we are employed also”, says Man Bahadur. With the establishment of village tourism side by side the doors of the economic opportunities are opened he added.

Due to the village tourism, the arrival of the tourist in their village is increased. They also opened shops, cottage industries, health centers, and entertainment clubs and the income generation sources are increased. They treat the tourists locally by providing the local foods like, Gundruk and Dhindo, local beer, and so on. Their cultural traits and festival have also become economic friendly. Tourists enjoy taking their local foods and hospitality of the local people. I think, Village Tourism is the main economic sources of our community, says Man Bahadur.

The above case study is only a representative case of economic impacts of village tourism in Sirubari. All the local people who are involved in village tourism are becoming economically sound. They teach their children in Pokhara and other main cities of Nepal for higher education. This is all due to the impacts of village tourism.

6.3 Environmental Impacts

Environment can be defined as the surrounding unity of living and nonliving things. It can be social, cultural, psychological, physical, etc.

Tourism often exerts both negative and positive impacts on its environment. It is said that the negative environmental impacts are: damage or destruction of resources and their quality, pollution of air and water, noise pollution, ecological impacts in terms of damages to ecosystem, loss of Fauna and Flora, crowding and congestion, loss of land for agriculture and forestry, increased urbanization and so on (Upadhaya 2008). But, environmental impacts of tourism have also positive impacts as well.

6.3.1 Environmental Impacts of Village Tourism in Sirubari

The study conducted in Sirubar has 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. Environmental pollution is directly related to the arrival of the tourists. Tourists do not like to live in polluted area. So, in Sirubari, village tourism area, people planted different plants in 2500 hectares land. They have also developed the notion of community forestry to protect the environment. Tourists visit the plantation area which is also one of the income sources for the local people.

Focus Group Discussion (2008) with the local people of the Sirubari Village has revealed the facts that after the establishment of Village Tourism Program in Sirubari 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 Sirubari Village.

Case Study 4

To Preserve Environment is must to Promote the Village Tourism!

Parbati Gurung, an inhabitant of Sirubari and active member of Tourism Development Management Committee (TDMC) recalls those days at that time she was child. “The condition of the jungle in our village had miserable and was very difficult to collect the wood for cooking purpose too”, says Parbati. 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 village 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 villagers to protect 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, MAIN FINDINGS AND DIRECTION FOR THE FUTURE RESEARCH

7.1 Summary

Tourism is one of the big businesses in today's world. It contribute a 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 has limited resources may have low possibilities to invest production sector. But they can have effective investment in tourism businesses Tourism business require comparatively less resource and capital, and such common resources is available in most of the countries. Thus, tourism is one of the major businesses in the most of the poor nation in the world.

Among them Sirubari Village has been declared as one of the model of village tourism by His Majesty the Government of Nepal in 2054 B.S. Sirubari Village as a first model of village tourism have been succeeded with its extreme different appearance better than nearly forty thousand villages overall the country. The Sirubari Village has also earned the international fame of being the first community based village tourism. According to informed sources of Model village of this type has not been developed even in Switzerland.

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:

- 1) What are the social and cultural conditions of Gurung dominated community of Sirubari?

-) What are the social and cultural impacts laid by village tourism?
-) What are the economic and environmental impacts of village tourism in Sirubari?

The general objective of this study is to find out the impacts of village tourism in Gurung community of Sirubari village. The specific objectives are to explore and identify the impacts of village tourism in the study area, and to analyze the social and cultural conditions of Gurung 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 village Tourism in Sirubari. The total households of Gurung in Sirubari are 57. Most of the households are involved in Village Tourism. Out of the 57 households, 23 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 Main Findings

-) The impacts of tourism in Sirubari 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 generate 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.
-) Gurung belongs to the Tibeto-Burman family. They speak own language and they have own script. However, there is no

uniformity of Gurung language among their community in different parts.

-) It is not possible to say that the Gurungs' 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 Village Tourism. Previously, each and every household of the Gurungs seemed to be one or two storied and man made of non-plastered bricks.
-) The local people show cultural practices being based on Buddhist religion and values. They revitalized the Buddhism to attract the tourists in sirubari as their ancestral identity.
-) Gradually the natives are attracted towards the construction of their homes in modern style. So, architectural pollution has experienced in Sirubari. From the field survey, it is found that most of the new generation want to stay in modern types of house.
-) The fact that people who have operated hotels, business, and souvenir shops warmly welcome the guests for the purpose of their business whereas traditional hospitality can be found in their homes.
-) Regarding the hospitality, Gurungs in Sirubari are changing day by day and they express the original hospitality with the expectation getting something from the guests.
-) Earlier the guests come they were given their traditional food, Gundruk Dhindo and fried potato (fried potato) and local wine. But these days Gurungs, are modernized and gradually leaving this kind of hospitality in Sirubari.

-) 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 will be vanished.
-) The tourist visits this village to see al the traditional life style, but now days due to impacts of tourism life styles has changed a lot. The pure Gurung 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 Gurung dance is in risky condition because of modern dances, media and lack of proper instructor.
-) In Sirubari most of the peoples' economic standard is very well and they have no hand to mouth problem nowadays due to the Village Tourism.
-) In Sirubari 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

The research conducted in the Sirubari revealed many impacts of village tourism in the local Gurung community. Among them were social, cultural, economic, and environmental and so on. Village tourism in Sirubari is a great practice to increase the income level of community. It is found that, it has contributed to generate main income for the Gurung 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 out-migration from the village.

7.4 Directions for the Further Research

-) The study of Gurung culture; its continuity and change by relating with village tourism will be pertinent area of research.
-) Village Tourism and roles of women, and impact in health system due to the tourism will be important for the further study.
-) By analyzing the conditions of village tourism in Sirubari, further models can be developed to apply to the other parts of the nation.
-) Village tourism in Sirubari by relating with economy will be also the area of research for the further research.

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ANNEX - A

TABLES

Annex A. 1: List of Nepalese Nationalities

S.N.	Himalayan Nationalities	S.N.	Hill Nationalities	S.N.	Inner Mdhesh (Terai) Nationalities	S.N.	Terai Nationalities
01.	Bhutia	01.	Chepang	01.	Bote	01.	Dhanuk
02.	Sherpa	02.	Gurung	02.	Danuwar	02.	Dhimal
03.	Thakali	03.	Jirel	03.	Kumal	03.	Gangai
04.	Dolpo	04.	Lepcha	04.	Darai	04.	Rajbanshi
05.	Lohmi	05.	Limbu	05.	Majhi	05.	Tharu
06.	Lhopa	06.	Newar	06.	Raji	06.	Meche(Bodo)
07.	Larke(Nupriba)	07.	Magar	07.	Raute	07.	Kisan
08.	Siyar(Chumba)	08.	Rai			08.	Satar(Santhal)
09.	Mugail	09.	Sunwar			09.	Tajpuria
10.	Barha Gaunle	10.	Tamang			10.	Jhangad
11.	Manange	11.	Thami				
12.	Walung	12.	Dura				
13.	Thudum	13.	Hayu				
14.	Tangbe	14.	Chhantyal				
15.	Topkegola	15.	Hyolmo				
16.	Marphali	16.	Pahari				
17.	Thimtan	17.	Bhujel/Gharti				
18.	Chimtan	18.	Baramo				
19.	Syangtan	19.	Surel				
20.	Chhairotan	20.	Kusunda				
21.	Byasi	21.	Free				
		22.	Kushbadia				
		23.	Bankariya				

Source: National Committee for Development of Nationalities, 2059

Annex A.2: Categories of Indigenous Nationalities

S.N .	Endanger ed Group	S.N .	Highly Marginaliz ed Group	S.N .	Marginaliz ed Group	S.N .	Disadvantage Group	S.N .	Advanta ge Group
01.	Kusunda	01.	Majhi	01.	Sunuwar	01.	Chhairotan	01.	Newar
02.	Bankariya	02.	Siyar	02.	Tharu	02.	Tangbe	02.	Thakali
03.	Raute	03.	Lohmi	03.	Tamang	03.	Tinganule(Thak ali)		
04.	Surel	04.	Thudum	04.	Bhujel	04.	Barhagaule Thakali		
05.	Hayu	05.	Dhanuk	05.	Kumal	05.	Marphali Thakali		
06.	Raji	06.	Chepang	06.	Rajbansi	06.	Gurung		
07.	Kisan	07.	Satar (Santhal)	07.	Gangai	07.	Magar		
08.	Lepcha	08.	Jhagad	08.	Dhimal	08.	Rai		
09.	Meche	09.	Thami	09.	Bhote	09.	Limbu		
10.	Kusbadiay	10.	Bote	10.	Darai	10.	Sherpa		
		11.	Danuwar	11.	Tajpuriya	11.	Yakkha		
		12.	Baramu	12.	Pahari	12.	Chhantyal		
				13.	Topkegola	13.	Jirel		
				14.	Dolpo	14.	Byansy		
				15.	Free	15.	Yolmo		
				16.	Mugal				
				17.	Larke				
				18.	Lohpa				
				19.	Dura				
				20.	Walung				

Source: Nepal Federation of Indigenous Nationalities, 2003.

Annex A.: Gurung Population by Country, Development Region and District

S.N.	Country/Development Region/District	Male	Female	Total
A.	Nepal			
I.	Eastern Development Region	30414	32103	62517
01.	Taplejung	2959	3118	6077
02.	Panchthar	1567	1566	3133
03	Ilam	2078	2052	4130
04	Jhapa	3035	3147	6183
05	Morang	3443	3757	7200
06	Sunsari	2935	3199	6134
07	Dhankuta	994	1009	2003
08	Terhthum	1570	1622	3192
09	Shankhuwasabha	4344	4862	9206
10.	Bhojpur	892	843	1735
11	Solukhumbu	570	585	1155
12	Okhaldunga	1423	1567	2990
13	Khotang	1415	1524	2939
14	Udayapur	599	562	1161
15	Saptari	66	66	132
16	Siraha	153	162	315
II.	Central Development Region	61331	62115	123446
17.	Dhanusa	524	537	1061
18.	Mahottari	769	760	1529
19.	Sarlahi	757	783	1546
20.	Sindhuli	3700	3840	7540
21.	Ramechhap	111	117	244
22.	Dolakha	1494	1561	3055
23.	Sindhupalchok	2213	2348	4561
24.	Kavrepalanchok	2650	2884	5534
25.	Lalitpur	925	884	1809
26.	Bhaktapur	850	841	1691
27.	Kathmandu	3743	2593	7336

28.	Nuwakot	1864	1892	3756
29.	Rashuwa	1513	1495	3008
30.	Dhading	12549	13675	26224
31.	Makwanpur	1790	1759	3541
32.	Rautahat	486	498	984
33.	Bara	443	390	833
34.	Parsa	1710	1537	3247
35.	Chitwan	15566	16223	31789

Contd...

III.	Western Development Region	152884	174561	327445
36.	Gorkha	29994	34246	642240
37.	Lamjung	26241	29899	56140
38.	Tanahu	18275	21143	29418
39.	Syangja	14304	17383	31687
40.	Kaski	11657	37381	69038
41.	Manang	3633	3640	7273
42.	Mustang	3291	3489	6770
43.	Myagdi	552	592	1144
44.	Parbat	3749	4285	8034
45.	Baglung	1016	1041	2057
46.	Gulmi	1020	1242	2262
47.	Palpa	2385	2807	9192
48.	Nawalparasi	6623	7358	13981
49.	Rupandehi	9663	10130	19793
50.	Kapilbastu	2223	2041	4264
51.	Arghakhanchi	441	481	922
IV.	Mid-Western Development Region	12302	13090	25392
52.	Pyuthan	1482	1713	3195
53.	Rolpa	438	506	944
54.	Rukum	326	342	668
55.	Salyan	72	56	128
56.	Dang	5976	6373	12349

57.	Banke	1559	1628	3187
58.	Bardiya	1475	1582	3057
59.	Surkhet	2149	2163	4312
60.	Dailekh	1524	1697	3221
61.	Jajarkot	41	44	85
62.	Dolpa	2429	2564	4993
63.	Jumla	66	62	128
64.	Kalikot	325	322	647
65.	Mugu	13	9	22
66.	Humla	17	8	25
V.	Far-Western Development Region	2445	2326	4771
67.	Bajura	71	66	137
68.	Bajhang	15	21	36
69.	Achham	30	22	52
70.	Doti	280	241	521
71.	Kailali	743	713	1456
72.	Kanchanpur	957	919	1876
73.	Dadeldhura	95	90	185
74.	Baitadi	125	125	250
75.	Darchula	429	129	558

Source: Population Census 2001, Caste/Ethnicity, Mother Tongue and Religion, HMG, National Planning Commission Secretariat, CBS, 2003.

Relation with Household

Relation with HH	Gender	Marital Status	Education Status	Occupation
01 Household	01 Male	01 Married	01 Unable to read and write	01 Agriculture
02 Husband	02 Female	02 Unmarried	02 Read Only	02 Government Service
03 Wife		03 Divorced	03 Primary Level	03 Private
04 Father		04 Separated	04 Lower econdary	04 Foreign Employment
05 Mother		05 Widow/Widower	05 Secondary	05 Business
06 Son		06 Even-Married	06 I.A., 10+2	06 House Wife
07 Daughter		07 Others	07 B.A. and above	07 Student
08 Daughter-in-law				08 Politics
09 Grand Son				09 Others
10 Grand Daughter				
11 Grand Father				
12 Grand Mother				
13 Any Others				

(A) To describe the social and cultural aspects of Gurung Community of the study area:

1. What are the main festivals of the Gurung community?

- 1.
- 2.
- 3.

2. What types of marriage system in your community?

- (a) Love marriage (b) arrange marriage (c) inter caste marriage

3. Do you get any change in size of family?

- (a) Yes (b) No

- 1.
- 2.
- 3.

4. Would you like to share something about your cultural practices?

.....

5. What are the main cultural uniqueness that attracts the tourist to your village?

- 1.
- 2.
- 3.

6. It is heard that 'Rodi' is your one of the main important cultural practice, could you share me something about it?

.....
.....

7. What are the main deities, which are worshipped in your community?

- a.
- b.
- c.
- d.

8. What are the main cultural uniqueness that affects the tourist to your village?

- a.
- b.
- c.
- d.

9. What kind of social relationship is there with neighbouring Gurung community?

- a.
- b.
- c.
- d.

10. What kind of social relationship with non Gurung community ?

- a.
- b.
- c.
- d.

11. Do you have marriage relationship with same clan ?

- a. Yes
- b. No

If yes or no give reason.

<u>Comments</u>	<u>Suggestions</u>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

(B) To assess and identify the impacts of village tourism on the Gurung Community:

1. Do you know about tourist?

- (a) Yes
- (b) No

If yes, who are they?

.....

2. It is said that Sirubari is declared as the first model village of village tourism, did you heard about the concept of village tourism?

- (a) Yes
- (b) No

If yes, can you define it?

- 1.
- 2.
- 3.

3. Are you agree that village tourism sustain and growth your income?

- (a) Very agree
- (b) agree
- (c) disagree
- (d) very disagree

4. Did you feel that the sources of income are increasing after lunching the program of village tourism?

- (a) Yes
- (b) No

If yes, what are these?

- 1.
- 2.
- 3.

If no, for why?

.....

5. What are the changes you feel after the declaration of your village as a model village of village tourism?

- 1.
- 2.
- 3.
- 4.

6. What type of behavior did you find from tourist?

- (a) Very pleasant (b) Pleasant (c) Normal (d) Bad

7. Did you really benefiting from the Village tourism program?

- (a) Yes (2) No

If yes/no, what are that things?

- 1.
- 2.
- 3.

8. How tourists are treated in your community?

.....
.....

9. How the villagers treated by tourist in your community?

.....
.....

10. What types of social \ cultural benefit do you take from the tourist?

- a) Give and take relationship
- b) Short term relationship
- c) More or less
- d) Long term relationship

11. What type of economic benefit have you got from tourism?

- a) As a source of income
- b) Partial source of income
- c) General supportive sources

Comments**Suggestions**

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

(C) General information:

Name:

Gender: Male/female

Date:

Education:

Place:

Marital Status:

Number of family members

Religion;

Caste;

Marital status;

2. How long did your family been residing in this place ?

- a. A local resident.
- b. Migrated from other place.
- c. Migrated these years.
- d. Five years before.
- e. More than five years.

3. Information about agriculture and live stock.

a. Do you have land for agriculture?

- i. Yes
- ii. No